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CHURCH ORGANIZATIONAL CULTURE:
CONSTRUCT DEFINITION AND INSTRUMENT DEVELOPMENT

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Angela Joan Ward
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CHURCH ORGANIZATIONAL CULTURE:
CONSTRUCT DEFINITION AND INSTRUMENT DEVELOPMENT

Angela Joan Ward

Read and Approved by:

Dr. Gary J. Bredfeldt (Chair)

Dr. Larry J. Purcell

Date _____

Pro Ecclesia et pro Regnum

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LIST OF ABBREVIATIONS

CFA	Confirmatory Factor Analysis
COC	Church Organizational Culture
COCI	Church Organizational Culture Index
SME	Subject Matter Expert

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PREFACE

The best scholarly work is the result of collaborative effort, and this dissertation is no exception. While I am the sole author of this research, I would be negligent at best and arrogant at worst to not recognize and thank the many people who have significantly impacted my thinking, my ministry, and my personal development throughout this process and beyond.

I owe the most gratitude, and indeed my entire life, to Jesus Christ. Without You, life would be the most meaninglessness of meaninglessnesses (Eccl 1:2).

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Angie Ward

Durham, North Carolina

December 2011

CHAPTER 1

RESEARCH CONCERN

For over two decades, organizational researchers have studied a phenomenon that has become known as *organizational culture*: the underlying values, assumptions, and behavioral norms shared by the people who comprise a formal organization. This research has produced a variety of tools that attempt to measure and diagnose organizational culture in corporate settings. However, almost no research exists on the dimensions and measurement of organizational culture within the local church. This research effort proposed a study that would bridge this conspicuous gap in the literature.

Introduction to the Research Problem

Wherever two or more human beings are gathered, there is culture: an enduring “spirit of the people” that includes “knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society” (Tylor 1958, 1). Other animals may gather in groups, but culture is a uniquely and pervasively human phenomenon. It develops as people try to solve basic problems of existence and group life, and is then passed down from generation to generation. Culture emerges and exists in people groups of all sizes, from entire societies to social groups, including families and all other types and sizes of formal organizations, including businesses, nonprofits, schools, clubs – and churches. Culture is pervasive.

All organizations have a unique culture, and any number of subcultures (Trice and Beyer 1993, 174). Organizational culture, like culture at a more universal level, is comprised of the deeply rooted values and beliefs that translate into observable behavior among the organization's members. It is adaptive, yet resilient; its strength, combined with its ubiquity, makes it a powerful force in an organization. In corporations, organizational culture has been shown to impact productivity; customer service; quality of service; operational efficiency; team effectiveness; openness to change; employee fit, satisfaction, and retention; and creative flow and freedom (Reigle 2003, 11-12). Organizational culture is important.

It follows, then, that one of the key roles of organizational leadership is to create, manage, maintain, and change the organization's culture. Nearly 75 years ago, organizational researcher Chester Barnard wrote that the most important function of an executive is to establish and embed a system of organizational values (Barnard 1938, 231, 273-74). Two decades later, Philip Selznick echoed Barnard's sentiment, writing that the construction and maintenance of a system of shared values is one of the critical tasks of management (Selznick 1958, 62). Edgar Schein, the father of organizational studies, asserted that "culture creation and management are the essence of leadership" (Schein 2004, 1). In their book on leadership, Clayton Smith and Robert Vecchio agree: "One of the key functions of an entrepreneur, or any leader, is the creation and maintenance of a system of shared values" (Smith and Vecchio 1997, 488). Organizational scientist Karl E. Weick found that organizational culture most commonly reflects the views of upper-level managers (Weick 2001, 243). Leaders exert critical influence on an organization's culture.

Pastors are leaders of the most powerful organization in the world: the local church. Despite a backlash by some pastors against the notion of the minister as organizational leader, and not just congregational shepherd (Piper 2002; Dodd 2003; Houston 2006), the fact remains that churches are formal organizations, and pastors and other ministry staff function as the leaders of those organizations. Therefore, it is imperative that these church leaders understand the concept of organizational culture, its impact on ministry effectiveness, and the role they as leaders play in forming, changing, and managing the culture of the organizations they lead.

The implications of this assertion are numerous and far-reaching. Pastors must understand that they are usually not just spiritual shepherds, but leaders of an organization that has its own culture and subcultures. Church leaders at all levels should seek to identify the culture in their particular church, and then to develop a culture that fosters the greatest impact according to its mission. Church planters should be trained in the concept of church culture as it relates to the type of culture they are trying to create in their new works. Leaders who are trying to change their churches should recognize that lasting church change involves changing the culture of the organization, not just its behaviors, programs, or written statements of mission, vision, or values. Churches that are looking for new staff, and individuals looking for ministry positions, need to recognize the significance of cultural “fit” between a leader and the organization and should include assessments of organizational culture in the search process. Church leaders need to know about organizational culture.

Indeed, organizational culture both reflects and impacts a church in every area, including but not limited to leadership forms and structure, programming,

communication, purpose/mission, staffing, and strategy. Yet while business leaders have begun to heed the exhortations of management scholars about the importance of organizational culture, the concept of church organizational culture has been neglected at best and ignored at worst. In recent years, a few ministry leaders have begun to talk about “systems” and “culture” and an organization’s “DNA” (Stanley 2007; Lewis and Cordeiro 2005; Johnston 2002), but these leaders seem to either intuit the importance of organizational culture or to borrow from non-ministry literature for their understanding of the topic.

In addition, while there are numerous instruments available to assess organizational culture in corporations, these do not consider the unique nature, values, and purpose of the church as a body of God’s people, entrusted with the work of God’s Kingdom. The church is an organization like all others in that it is comprised of human beings, but it is an organization unlike any other in that it was founded by Jesus Christ (Matt 16:18). Therefore, church organizational culture is a unique construct that should reflect an understanding of organizational culture in general, combined with an understanding of the unique mandate and mission of the local church as “the hope of the world” (Hybels 2002, 15).

Yet despite its importance, a foundational work on church organizational culture, along with an instrument to measure it, simply does not exist. This study endeavored to fill this gap in the literature.

Research Purpose

The purpose of this study was to operationalize the construct, church organizational culture (COC), and to develop an instrument to measure the construct.

Research Questions

The following research questions guided this study:

1. What are the characteristics (definition and dimensions) of church organizational culture (COC)?
2. How can church organizational culture be measured quantitatively?
3. To what degree is the proposed COC survey a reliable and valid measure of church organizational culture?

Delimitations of the Study

In order to maintain the feasibility and integrity of this research, the following delimitations guided the study.

This study was delimited to church organizational culture; therefore, this research is not generalizable to other types of organizations or their cultures, such as for-profit corporations, entrepreneurial efforts, government, parachurch organizations, or non-religious nonprofit organizations.

This study was delimited to evangelical Christian churches, and is not generalizable to churches that identify themselves as non-Christian or non-evangelical.

This study was delimited to the development of a quantitative measure for church organizational culture. Consequently, the new COC instrument is necessarily restricted by the limitations inherent to quantitative research methods.

The pilot testing of this study was delimited to the measurement of organizational-level culture. It therefore excluded measurement of a church's subcultures that may overlap or compete with that church's organizational-level culture.

The pilot testing of this study was also delimited to individuals identified as key informants within each organization. Therefore, the study does not generalize to non-key informants within the organization.

Finally, this study was delimited to the internal culture of evangelical Christian churches. It was not concerned with identifying variables that are external to the culture of the organization.

Terminology

For consistency and to avoid confusion, the following definitions were utilized throughout this research study:

Christian. This term simply means “follower of Christ.” It is used as a term of identification, as distinct from Jews, pagans, Muslims, or followers of other deities or religions (Cross and Livingstone 1997, 333).

Church. “Historically, the Christian church is a community founded on the teachings of Jesus Christ and striving to bear witness to Christ’s gospel in its worship and faith, work and memory” (Reid, Linder, Shelley and Stout 1990, 266). While the church includes both a local Christian community and a whole Christian community (Cross and Livingstone 1997, 344), this study will be concerned with the organizational entity known as the local church.

Construct. A construct is a non-tangible, intellectual, often hypothetical characteristic or quality that may be demonstrated by an individual or a group, and is frequently the subject of social science research. Examples of constructs include human intelligence, length, initiative, and organizational culture. Although constructs are not concrete, they are no less important to the understanding of human thought and behavior.

In addition, because a construct is intangible, it requires indirect methods of measurement to get as close as possible to the actual subject under study (Ghiselli, Campbell, and Zedeck 1981, 10).

Culture. In its broadest sense, culture is “. . . that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society” (Tylor 1958, 1).

Evangelical. Evangelicals are a category of Christians marked by four commitments: a commitment to the primacy of Scripture in faith and practice, over the role of tradition; a commitment to the saving power of the cross; a commitment to a new birth in Christ as a personal experience; and a commitment to an active Christian life that includes personal piety, corporate fellowship, and social activism (Douglas 1988, 358-59; Bebbington 2005, 23-40).

Missional tasks. For this study, this term will be used to refer to the activities of a church that are related to the organization’s stated purpose, or mission.

Organization. “An organization is the planned coordination of the collective activities of two or more people who, functioning on a relatively continuous basis and through division of labor and a hierarchy of authority, seek to achieve a common goal or set of goals” (Robbins 1983, 5).

Organizational culture. When the broader ethnographic definition of culture is applied to organizations, the result is the concept of organizational culture: a shared system of assumptions, beliefs, and values that is reflected in the observable behavior and artifacts of an organization and its members.

Values. This term has been assigned a variety of meanings. This study differentiated between two kinds of values: *missional values* and *operational values*. As the name implies, missional values are those having to do with the organization's mission, or purpose. For most evangelical Christian churches, these missional values will be very similar with only slight differences in wording or nuance, as they are derived from the purpose and example of the early church and teaching of its leaders as described in Scripture. In addition to missional values, churches will possess deeply held operational values. Whereas missional values are related to the purpose of the church and help determine its programs and activities, operational values are the deeper assumptions that impact how and even whether the church carries out its missional values. For example, a church may profess a missional value of outreach to non-Christians, but may also have an underlying organizational value that outsiders are a threat to the security of insiders. In that case, the operational value has the potential to undermine or even thwart the missional value. In the literature relating to organizational culture, the term *values* is used in this sense of *operational values*, or the way things are done *within* an organization.

Research Assumptions

This study operated under several assumptions.

1. The survey approach to data collection and analysis is a valid method of social science research.
2. Organizational culture is a valid construct that can be further applied to the local church.
3. Organizational culture can be measured using quantitative research methods.
4. Church leaders are able to identify themselves and their organizations according to preselected classifications, as described in the instructions given to participants.

Procedural Overview

The design of this study followed accepted protocols for construct validation (Hinkin 1998; Ghiselli, Campbell, and Zedeck 1981). The research methodology for each phase of this mixed-methods study is described below.

1. Precedent literature review. This review included the following research literature: church/ecclesiological literature, including a biblical and theological analysis of relevant issues; culture literature; organizational culture literature; organizational culture assessment literature; and church organizational culture literature. The literature review examined both content and methodology, providing a foundation for preliminary construct development and survey design.
2. Expert panel. Throughout the study, the researcher utilized a panel of 5-10 subject matter experts (SMEs), purposively selected among recognized experts in the areas of church ministry, theology, and organizational leadership. Contact with the panel was made primarily via email.
3. Delphi study. The expert panel participated in an online Delphi study to generate a definition and key dimensions of church organizational culture based on the integration of the precedent literature and personal expertise.
4. Instrument design. Based on the results of the Delphi study, an initial set of questionnaire items for the church organizational culture (COC) instrument were generated. This survey underwent an initial pilot test among key informants at one evangelical Christian church. Following the scoring of the survey, the key informants were asked for feedback regarding the instrument. This feedback was used to make revisions to the instrument. The revised survey was then piloted at twenty additional churches until the number of total respondents was high enough to provide sufficient data for thorough statistical analysis.
5. Statistical analysis. The COC instrument was tested for item correlation using factor analysis, for internal consistency reliability using Cronbach's Alpha, and for content validity using an online survey of the expert panel.
6. Revisions to the survey. Additional revisions and pilot tests were utilized until the completed instrument demonstrated statistical validity and reliability.

CHAPTER 2

PRECEDENT LITERATURE

In order to develop a new construct, church organizational culture (COC), it is necessary to first create a framework for the new construct from the existing literature. The purpose of this chapter is to create such a framework by reviewing the precedent scholarly literature regarding culture, organizational culture, church organizational culture, and organizational culture assessment. This review is preceded by a biblical and theological analysis of humanity and of the church. The resulting framework identifies gaps in the literature while providing a foundation for the development of the COC construct.

Biblical and Theological Foundations

Before examining the academic literature, it is critical to examine the biblical and theological basis for an understanding of the concepts related to church organizational culture. Specifically, this section presents a biblical and theological analysis of two central concepts: humanity and the church. The review of humanity (anthropology) provides a foundation for understanding churches as formal organizations of people, and organizational culture as a social construct that is shaped by human nature. The review of the church (ecclesiology) demonstrates the unique history, nature, and purpose of the church as God's chosen instrument for carrying out the work of his kingdom, and as therefore different from any other formal organization on

earth. It then provides examples of organizational culture as found in the Old and New Testaments.

Humanity

Genesis 1 and 2 describe God's creation of the world. After creating the heavens and earth, the solar system, animals and plants, God created humans from the dust of the ground and his own breath (Gen 2:7). While God viewed all of his creation as good (Gen 1:31), humans are distinct from all other creation in their reflection of God's likeness, known as the *imago Dei* – the image of God.

Imago Dei

From their initial creation and continuing into the New Testament, men and women are described as being created in God's image (Gen 1:26-27, 5:1, 9:6; 1 Cor 11:7; Jas 3:9). The same cannot be said of any other objects, plants, or animals (Boice 1986, 150). This also means that humans are more than mere machines, sexual or economic creatures, universal pawns, autonomous beings, or social animals (Erickson 1985, 463-70).

As the *imago Dei*, humans represent God and “mirror” him (Hoekema 1986, 67); that is, human beings have many of the same characteristics as God, and looking at human beings helps us understand what God is like. This reflected image can be seen in both a human's substance (gifts and capacities) and function (actions and relationships) (Hoekema 1986, 73; Erickson 2001, 172-75). Additionally, the *imago Dei* is not limited by gender, ethnicity, or any other factor, including spiritual condition. Theologian Millard Erickson writes, “The image of God is universal within the human race”

(Erickson 2001, 175). Therefore, all people are valuable to God (Erickson 1985, 471), despite the subsequent marring of this image by the entry of sin into the world.

The Image Perverted

While the first man and woman, Adam and Eve, were created in God's likeness, they chose to disobey God's commands in the Garden of Eden, as recorded in Genesis 3. As a result of this Fall, sin entered the created world in both the "deliberate transgression of the known will of God, [and] the falling short of the glorious character of God in thought, word, or deed" (Dieter et al. 1987, 53). In other words, humans are now predisposed to choose actions that are contrary to God's will. In addition, human beings are unable to attain a divine level of holiness while on earth.

In this way, the *imago Dei* has also been seriously marred and perverted, "frightfully deformed" (Calvin, *Institutes* I.15.4), although not completely erased. Yet the human race is totally depraved, in that "sin corrupts every part of the person" (Lewis and Demarest 1994, 192), including body, soul and spirit (Boice 1986, 157). G. C. Berkouwer writes that this reflects dual understandings of *imago Dei*, a broader sense and a narrower sense.

The broader sense of the image is used to stress the idea that man, despite his fall into sin and corruption, was not bestialized or demonized, but remained man. The narrow sense of the image is used to stress the idea that man lost his communion with God – his religious knowledge, his righteousness, his holiness, his conformity to God's will. The latter was a radical change in man's nature, which originally was wholly turned towards God, and now after the Fall is turned completely away. (Berkouwer 1962, 38)

As a result, men and women are prone to use their divinely endowed gifts in ways that are against God's will (Hoekema 1986, 83). Indeed, the human race without

God is marked by evil corruption, perversion, and deterioration, as described in the Apostle Paul's letter to the Galatians:

Now the works of the flesh are evident: sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies, and things like these (Gal 5:20-21a).

Provision for Restoration

Because all humans are sinful, the Bible is clear that they are condemned ultimately to physical and spiritual death (Gen 3:17; Rom 3:23; Eph 2:1-12).

Yet while sin separates humanity from God, God in his perfect love and grace sent his son, Jesus Christ, to earth in the form of a man, yet as fully divine and without sin (John 3:16; 2 Cor 5:21; Heb 4:15). Jesus willingly paid the penalty for human sin by submitting himself to death on a cross (Phil 2:5-8). When an individual responds to God in faith and accepts the gift of Christ's atoning death, he or she is immediately pardoned from the guilt and penalty of sin (Acts 13:39). Those who believe are therefore set apart for the Lord (1 Cor 1:2, 6:11), and this setting apart begins the process of sanctification; that is, is the process of restoring the divine image to its pre-Fall likeness. This full restoration of God's image will be complete when Christians are reunited with him in heaven (Rom 6:1-7; 1 Cor 15:42-57; Phil 3:12-14; 1 John 1:5-10).

Redeemed Humanity

While on earth, Christians are to pursue Christ-likeness through the power and gifts of the Holy Spirit (John 16:8-9; Rom 6:3-4, 8:9; 1 Cor 12:13; Gal 3:27; Stott 1964, 13). A life in the Spirit will mirror God's likeness through the rejection of sinful tendencies, and visible demonstration of the fruits of the Spirit, including love, joy, peace, patience, kindness, goodness, gentleness, faith, and self-control (Gal 5:22-24).

This restoration should be an ongoing process marked by continued renewal, repentance, and growth in the life of the believer, with the goal to more clearly reflect the image of Christ (Rom 12:1-2; 2 Cor 3:18, 4:16, 7:1; Col 3:10; Eph 4:15, 22-24; 2 Pet 3:18; Peterson 1995, 130-131).

Humanity and the Church

All individuals in a church, whether leader or follower, Christian or non-Christian, mirror God's image. Therefore, these individuals are equally worthy of love and respect. At the same time, all people are sinful, and their sinful tendencies do not stop at the doors to the church. Even those who have professed faith in Jesus Christ will not be fully restored to reflect God's perfect image until Christ returns. Therefore, they will at times demonstrate un-Christian behavior that is characteristic of a lack of spiritual maturity or submission to the Holy Spirit. A church's organizational culture will reflect the dominant values and behaviors of the majority of its members. A church comprised of individuals who are not growing spiritually will likely be characterized as a selfish and unkind organization. On the other hand, a church that is comprised of a majority of Spirit-led believers will be similarly characterized by its collective demonstration of the fruits of the Spirit.

The Church

The local church is a unique organization. In the eyes of the American government the church is a legal entity, a non-profit religious organization. The church is also a formal organization from a sociological perspective, in that it is a group of people gathered around a "superordinate goal" that cannot be accomplished by one person alone (Keyton 2005, 7). But the church is not just a legal organizational entity; it is a biblical

one. This section will provide a biblical and theological examination of the history, nature, and purpose of the church as a gathering of God's people (Ferguson 1996, 129).

History of the Church

In Matthew 16:18, Jesus foretells His establishment of the church through Peter: "And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it." This verse marks the first New Testament appearance of the Greek word *ekklēsia*, which means gathering or assembly (Chapman 1984, 28).

During Jesus' conversation with Peter and the disciples, Jesus removes spiritual authority from Abraham's descendants and gives it to those, like Peter, who confess that "[Jesus] is the Christ, the Son of the living God" (Matt 16:16). Jesus goes on to give his disciples the "keys of the kingdom of heaven," including the authority to bind and release spiritual forces (Matt 16:19). As Edmund P. Clowney explains,

Peter, a despised Galilean fisherman, stands before the Messiah with the chosen elders of the New Covenant. . . . As soon as the disciples confess Jesus openly as the messiah, his church is spoken of. Those who continue to reject Christ the Lord will forfeit their claim to be the people of God. . . . Jesus, then, summons God's assembly, gathering the scattered flock that there may be one flock and one Shepherd. (Clowney 1995, 40, 42)

This foretelling was fulfilled just fifty days after Jesus' resurrection, as an international gathering of Jewish believers in Jerusalem received the Holy Spirit and the church was established with an additional 3,000 Jewish converts as a result of Peter's bold preaching and call to repentance (Acts 2:1-47).

The Early Church

While the first believers were Jews, an expanded audience for God’s saving grace can be seen shortly thereafter, in the account of Peter’s interaction with Cornelius, a centurion in the Roman army. In Acts 10, Cornelius received a vision telling him to meet with Peter. As Peter stopped to rest en route to meeting Cornelius in Caesarea, he “fell into a trance” (Acts 10:10) and saw a sheet descending from heaven with a variety of animals that were considered unclean in Jewish religious culture (Acts 10:12; Lev 11; Deut 14). Peter then heard a voice telling him to kill and eat the animals in the sheet, but Peter replied that he could not eat anything unclean. The voice replied, “Do not call anything impure that God has made clean” (Acts 10:15). After pondering the meaning of this vision for a day, Peter explained his conclusion to Cornelius and a crowd that had gathered outside his house.

You yourselves know how unlawful it is for a Jew to associate with or to visit anyone of another nation, but God has shown me that I should not call any person common or unclean. . . . Truly I understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. . . . And he commanded us to preach to the people and to testify that he is the one appointed by God to be judge of the living and the dead. To him all the prophets bear witness that everyone who believes in him receives forgiveness of sins through his name. (Acts 10:28, 34-35, 42-43)

In this passage, Peter—the disciple on whom Jesus said he would build his church—receives and then delivers a divine mandate that the Gospel is given for Gentiles as well as Jews. The crowd concludes, “So then, God has granted even the Gentiles repentance unto life” (Acts 11:18).

The Church Expands

Two chapters later, Paul and Barnabas confirm this message, declaring that they are turning their ministry to the Gentiles, in fulfillment of Isaiah 49:6: “I have made

you a light for the Gentiles, that you may bring salvation to the ends of the earth” (Acts 13:47). Paul and Barnabas continued their ministry in Jewish synagogues and Gentile gathering places, and many believed (Acts 14:1-7).

Through the missionary efforts of Paul and Barnabas, the church expanded throughout the Gentile world. The local church at Antioch became the center of this outreach effort, and the gospel spread despite persecution and the fall of Jerusalem in A.D. 70 (Bihlmeyer 1958, 51-53). Church historian Bruce Shelley states, “More lasting and resilient than the forces that opposed it, the message of the apostles would endure persecution and opposition, emerging centuries later as the dominant faith of the Roman Empire” (Shelley 1982, 36).

Nature of the Church

As the church itself expanded, so did the understanding of the Greek word used to denote it. Although the term *ekklēsia* is used only three times in the Gospels (and all in Matthew), it occurs 111 times throughout the rest of the New Testament. While the Greek word itself did not originally have theological connotations, by New Testament times *ekklēsia* was understood to represent God’s covenant community (Giles 1994, 113).

According to Kevin Giles, *ekklēsia* has four primary meanings in the New Testament:

1. All Christians in one location: “When addressing a specific group of Christians, Paul can locate them geographically and theologically. Thus, he writes to ‘the church of God that is in Corinth . . . in Christ Jesus’ (1 Cor 1:2).”
2. All Christians on earth: “In a number of places Paul simply speaks of ‘the church’ or ‘the church of God’, without any geographical marker or other circumscription. . . . One particularly important verse is 1 Corinthians 10:32, where the apostle says ‘Give no offence to Jews or Greeks or to the church of God’. The ‘church of God’ in this context must refer to something analogous to ‘Jews or Greeks’.”

3. A small Christian group who regularly meet together in a home: “Just as ten or more male Jews meeting in a home could form a synagogue, so too Paul considered a group of Christians meeting in a home an *ekklēsia*/church (Rom 16:5; 1 Cor 16:19; Phlm 2).”
4. A Christian gathering: “In a limited number of examples, all in the later chapters of 1 Corinthians, Paul uses *ekklēsia* in almost a classical Greek sense, alluding to Christians actually assembled. He speaks of what they should do when they come together ‘in church’ – that is, ‘in assembly’.” (Giles 1995, 115-18)

In all these examples, it is clear that the church is considered a gathering of people, not merely the gathering place for those people. Based on an understanding of the Apostle Paul’s writings, evangelical theologians have generally adopted a two-fold understanding of the nature of the church: that of a worldwide or universal community, and that of a local gathering or fellowship.

The Universal Church

According to the Bible, the church is first and foremost a community of God’s people around the world, yet also transcending the world. This understanding of church is referred to as the universal Church, in which the word “Church” is often spelled with a capital letter “C” (Barna 2005, x). Howard Snyder writes, “Since the Church is the people of God, it includes all God’s people in all times and in all places, as well as those who have now crossed the space-time boundary and live in the immediate presence of God” (Snyder 1977, 57). This understanding concurs with Paul’s teaching that Christians are ultimately citizens of heaven, yet these citizens gather in a physical, earthly representation of heavenly community (Phil 3:20; 1 Cor 12:28, 15:9; Gal 1:13; Phil 3:6; Acts 8:3).

The Local Church

Yet the church is not just a heavenly entity or a worldwide gathering; it is also a local community of the Holy Spirit. Church theologian Howard Snyder states, “The emphasis here is on the *locality* of the Church in its intense, interactive common life. Here we come down from the ethereal heights to the nitty-gritty business of Christians living together, sharing a common life” (Snyder 1977, 59). At the same time, the local church is not merely a piece of the universal church; each local fellowship represents the total community of the Church. Theologian Millard Erickson writes, “The church is not a sum or composite of the individual local groups. Instead, the whole is found in each place” (Erickson 1985, 1033). In addition, the local church combines the power of the larger community of God with the opportunity for unique impact within its particular milieu, as a sociological entity and as a cultural institution.

As a gathered community, the local church is a social organism. Therefore, the local congregation is part of a larger community social system that includes families, schools, governments, and businesses. As such, the local church can shape, and be shaped by, these entities (Snyder 1983, 71-72).

The local church is also an institution, although not in the same sense as a purely human establishment such as a bank or university, as the church’s invisible and universal attributes differentiate it from other organizations at an existential level. At the same time, Snyder contends, “It is sociologically naïve to say the church is in no sense an institution. Any pattern of collective behavior which has become habitual or customary is already an institution” (Snyder 1977, 63). Kevin Giles goes on to explain that institutionality is a given element of the church’s existence as a social structure, and that

institutionalization is actually necessary for effective function (cf. Lewis and Demarest 1994, 276). Giles writes, “The church is both a theological reality and a social reality. There are always these two aspects of the church: one cannot exist without the other. Indeed, Luke and Paul would suggest that the latter is needed for the former to thrive” (Giles 1995, 188).

Relationship to Christ

Scripture uses several images to depict the relationship of the church to Christ. These include the church as the body of Christ and as the bride of Christ. Erickson explains, “The image of the church as the body of Christ emphasizes that the church is the locus of Christ’s activity now, just as was his physical body during his earthly ministry” (Erickson 1985, 1036). In this image, Christ is the head of the body and individual believers are parts of that body (Col 1:18). These parts are interconnected and each member is important to the vitality of the body (1 Cor 12:12-31).

The second image is that of the church as the bride of Christ. In Ephesians 5:21-33, Paul gives direction regarding marriage through the example of the relationship between Christ, the bridegroom; and his church, the bride. Paul calls earthly husbands to exhibit the same self-denying, willful love that Christ demonstrated to the church, even to the point of death. He also exhorts wives to submit to their husbands, who are “the head of the wife as Christ is the head of the church, his body, of which he is the Savior” (Eph 5:24). In this passage, the church is presented as intimately united with Christ in the same way as a man and woman are united in marriage.

The church, then, is a community of God’s people. It is “invisible” in terms of its heavenly nature, which is based on an individual relationship with Christ (Giles 1995,

190). It is also “visible” in terms of its earthly expression in human beings, who physically represent the community of God on earth, around the world. Furthermore, the physical church has two expressions: the global or universal church, which includes all believers around the world; and the local church, which gathers regularly in specific communities and takes on sociological and institutional characteristics.

Purposes of the Church

In 1995, Southern Baptist pastor Rick Warren wrote *The Purpose Driven Church*, a book that launched an entire franchise of best-selling church and personal growth materials and programs. Warren’s book—along with his staunch insistence that the five purposes contained therein were *the* purposes instituted by Christ (Warren 1995, 103)—reopened a vigorous theological discussion regarding the purpose of God’s people, the church. This section will examine the overall purpose of the church as well as common themes in Scripture regarding the church’s missional tasks.

Kingdom Agency

Pastor, writer, and noted church scholar Howard A. Snyder sets forth the purpose of the church in plain and bold terms: “The purpose of the church is the Kingdom of God” (Snyder 1983, 25). Immediately after Jesus foretold the establishment of the church through Peter he announced, “I will give you the keys of the kingdom of heaven” (Matt 16:19). Jesus mentions the kingdom more than fifty times, often in direct quotations, yet it is never specifically defined in Scripture (Ladd 1959, 14-15; Snyder 1983, 26-27). Rather, Jesus uses parables to describe what the kingdom is like (Mark 4:33-34). These parables and other references portray several key themes and descriptors that help paint a picture of the kingdom.

Location. The kingdom is not a specific location or territory (Dan 2:37). It is present on earth and in heaven (Matt 6:9-13, 6:19-21) wherever God's work is advancing (Ps 145:9-12).

Timing. The kingdom is present now, yet will not be fully revealed until the future (Matt 3:2, 4:17, 10:7, 25:1-13). It is forcefully advancing (Matt 11:12) and will bring judgment for those who are unprepared (Matt 25:1-13). It is everlasting (Ps 145:13).

Qualification. The kingdom is for the poor in spirit (Matt 5:3), children and those who demonstrate childlike humility (Mark 10:14; Luke 18:16-17), repentant sinners (Matt 21:31), and those who forgive others (Matt 18:23-35). It is difficult for the rich to enter it (Matt 12:28; Mark 10:23). It is impossible for those who are not sanctified to enter (1 Cor 6:9-11). The people of the kingdom are those who practice righteousness and justice (Matt 5:20, 25:31-46) and who make the kingdom their first priority (Matt 6:33). Entry requires hardship and suffering (Luke 18:29-30; Acts 14:21-22). The final account of eligible entrants will not be known until the time of harvest (Matt 13:24-30).

Method. The essence of the kingdom is the proclamation and practice of righteousness and justice (Matt 18:23-35). The kingdom also demonstrates power and authority over disease (Matt 4:23, 9:35, 10:6) and evil spiritual power (Matt 4:24, 12:28). The kingdom can spread from small beginnings (Mark 4:30-32; Luke 13:18-21) and will result in ultimate victory over evil (Matt 13:31, 41 47-50).

Based on these images, the kingdom of God can be defined simply as the rule and reign of God (Ladd 1959, 21). Erickson summarizes, "Wherever believers today are

following the lordship of Christ, the Savior is exercising his ruling or kingly function” (Erickson 2001, 249).

Relationship of Church and Kingdom

The church is not a synonym for the kingdom (Erickson 1985, 1041). The church is a separate entity that is entrusted with the work of the kingdom. George Eldon Ladd writes, “The kingdom is the rule of God, whereas the church is the human community under that rule” (Ladd 1964, 259-260). Ladd makes five points about the relationship between the kingdom and the church:

1. The church is not the kingdom.
2. The kingdom creates the church.
3. The church witnesses to the kingdom.
4. The church is the instrument of the kingdom.
5. The church is the custodian of the kingdom (Ladd 1964, 259-73).

Snyder elaborates, “The Kingdom means living gladly and obediently under God’s rule. For the church, it means living as the Kingdom community, putting into practice its righteousness and justice. It means serving as witness, herald and agent of the Kingdom in the world” (Snyder 1983, 27).

Missional Tasks

The church fulfills its kingdom mandate through missional tasks: work that furthers the purposes of the church as an agent of the kingdom. Rick Warren argues that the church has five God-ordained purposes: worship, fellowship, discipleship, evangelism, and ministry (Warren 1995, 103-06). While Warren has drawn criticism for his methods (Sataline 2006, 1), the purposes that Warren articulates reflect “purposive

themes” regarding the church that are clear throughout Scripture. They are articulated in the literature by scholars across the theological spectrum with only slight variation (Chapman 1984; Lewis and Demarest 1994; Ferguson 1996; van der Ven 1996; Erickson 2001; Lawless 2002). These five themes include evangelism, edification, worship, social concern, and the administration of sacraments and ordinances.

Evangelism. In Matthew 28:19 Jesus instructs His followers, “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit.” Again in Acts 1:8, Jesus says, “You shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.” Evangelism is a command, not an option; it is a call to take the gospel to the entire world. “If the church is to be faithful to its Lord and bring joy to his heart, it must be engaged in bringing the gospel to all people” (Erickson 1985, 1053-54).

Edification. This term means “building up” and refers to the process of spiritual growth in the lives of believers (Erickson 2001, 348). This is done through the use of spiritual gifts for the good of the body (Eph 4:12) and through instruction or teaching of God’s Word (Matt 28:20; Eph 4:11), which is one part of the process of discipleship, or developing fully devoted followers of Jesus Christ. Edification also takes place through fellowship, or the mutual care of its members, who should share in one another’s joys and burdens regardless of gender, generation, marital or socioeconomic status (1 Cor 12:26; Gal 6:2).

Worship. Worship is both an attitude and an activity that involves declaring God’s goodness and worthiness of praise and adoration (Clowney 1995, 125).

Throughout God's word, his people are commanded to worship him and exalt his name (Matt 4:10; Ps 34:3) and to gather regularly as a community for that purpose (1 Cor 16:2; Heb 10:25). Doing this involves not only music and singing, but also the preaching of God's word and prayer (Clowney 1995, 129-36).

Social concern. A fourth role of the church is service to others, or ministry to "material need" (Hegel 2003, 135). In the Gospels, Jesus clearly teaches the importance of the sick and the poor, even suggesting that true believers distinguish themselves by the way in which they care for others (Matt 10:8, 25:31-46; Jas 1:27, 2:1-17; Erickson 1985, 1058). Additional areas of social concern include world hunger, environmental issues, economics, and children's health and nutrition, human trafficking, and AIDS (Snyder 1983, 210-11).

Sacraments and ordinances. While various denominations and theological traditions may disagree on the number and nature of sacraments such as marriage and baptism, all traditions agree that the church is to serve as means for administering them. Whether symbolic ordinances or sacred rituals, they are to take place in the context of the community of believers (Acts 8:17; Heb 6:2; John 20:22-23; Jas 5:14, 16; Gen 2:24; Eph 5:32; 1 Tim 4:14; 2 Tim 1:6; Mark 6:13).

The Church and Organizational Culture

The church is unlike any other organization in the world. It was founded by Christ, yet its mission is advanced through the work of human beings. Because of its unique history, nature, and purpose, church organizational culture will also be a unique

construct, borrowing from concepts in the organizational studies literature but acknowledging the spiritual elements of the church as an agent of Christ's kingdom.

Examples of Organizational Culture In the Bible

Although organizational culture is not mentioned specifically in Scripture, its nature can be observed throughout the Bible. Culture is a set of shared underlying, operational values (Schein 2004, 31), and there are many examples of culture in both the Old and New Testaments. In addition, the New Testament provides writings and stories about the early gatherings of believers.

Israel and Foreign Cultures

When God brought the Israelites out of Egypt, he gave them a number of very specific commands, including instructions about how to interact with the various people groups they would encounter in the Promised Land. Unlike missional tasks, organizational values do not simply declare what should be accomplished, but the values that should undergird those tasks. As the gathering of God's people, the nation of Israel was to exhibit a particular set of values, while people from other nations had different cultures based on very different values. Several examples are instructive on this issue.

The Ten Commandments. The Ten Commandments, given by God to the Israelites through Moses, provide the most succinct guiding values for the people of God in relationship to him and to each other. They include fidelity, single-minded devotion, hard work, rest, honor for authority, respect for human life, contentment, honesty, and general integrity (Exod 20:1-17; Deut 5:1-21).

Interaction with other cultures. In Exodus 34:10-16, God instructs the Israelites regarding their relationships with foreigners. Specifically, God's people were to tear down any foreign idols and to not make any covenants—marriage, business or otherwise—with inhabitants of the land, lest the Israelites be tempted to participate in their sacrifices and rituals toward other gods.

Israelites in captivity. Further examples of the conflicts between Hebrew culture and that of ungodly nations can be found in the story of Daniel. As a boy, Daniel was taken into captivity in Babylon when Nebuchadnezzar conquered Jerusalem in 605 B.C. While Daniel was selected to receive special training and favor from the king, Daniel decided that eating the king's food and wine would defile himself so he requested a special diet that did not include food from the king's table (Dan 1:3-16). In this story and throughout the book that bears his name, Daniel and his friends demonstrate an understanding that his culture, religion, and values were different from that of their conquering country.

The Early Church

The most relevant biblical examples of organizational culture can be found in the writings about the early church. While the theological analysis in this section discussed the purposes or missional tasks of the church, the Bible also provides a number of references to the values present in the early church communities.

Unity. This value can be seen in the early church's commitment to communal living (Acts 2:45, 4:34-35); in Paul's writings about the body of Christ (Rom 15:5; 1 Cor

12:12-27; Eph 1:10, 4:1-6); and in the letters of John, who used the metaphor of a family (1, 2, 3 John).

Honesty. In Acts 5:1-11, a man named Ananias and his wife, Sapphira, sold a parcel of land but gave only part of the proceeds to the apostles for the church while keeping a portion for themselves. Both husband and wife independently lied to Peter about the amount gained from the sale, and both subsequently dropped dead immediately upon their dishonesty.

Flexibility. Throughout the book of Acts, the apostles were willing to change their methods to meet the needs at hand or at the Holy Spirit's urging. These changes involved the selection of a new apostle (Acts 1:21-26); the delegation of benevolent ministry to individuals other than the apostles (Acts 6:1-6); the routes and personnel of Paul's missionary journeys (Acts 16:1-10); and the methods used to proclaim the gospel in various cities (Acts 17; 1 Cor 9:19-23).

New Testament Church Plants

As the early church expanded throughout the Roman Empire, each local body developed its own set of shared operational values. Luke writes in Acts 17:11 that the Berean Christians were more noble-minded than the believers in Thessalonica, because they accepted the word with great eagerness and searched the scriptures daily. In addition, Paul's letters to the churches dealt with issues that were unique to those fellowships: in Corinth, it was the threat of divisions (1 Cor 3); in Galatia, it was legalistic leanings toward Gentile converts (Gal 3).

Revelation

The final examples of church organizational culture in the Bible appear in Revelation, the last book of the Bible. Chapters 2 and 3 include messages to seven churches, each of which was known for different characteristics. Ephesus was known for perseverance but had lost its first love (Rev 2:1-7). Smyrna had endured tribulation and poverty (Rev 2:8-11). Pergamum was located in a hostile culture and was prone to incorporating the teaching and practices of Balaam and the Nicolaitans (Rev 2:12-17). The church at Thyatira was marked by love, faith, service, and perseverance (Rev 2:18-29). Sardis valued image more than substance (Rev 3:1-6). Philadelphia was known for its faithfulness (Rev 2:7-13). The church at Laodicea exhibited a culture of “lukewarmness” and therefore was of no use to Christ (Rev 2:14-33). As with the churches mentioned earlier in the New Testament, each had developed its own set of corporate values that defined the community both inside and outside the organization.

These examples demonstrate that organizational culture, although not formally named as such, has existed since the very beginning of the church. Gatherings of God’s people, because they are set apart for God’s work, did and should reflect a different type of organizational culture than would be demonstrated by a group of people formed around amoral or non-Christian purposes and values. Yet culture itself is a universal anthropological phenomenon, present wherever people have gathered into recognizable groups.

Culture

The subject field of church organizational culture (COC) is a sub-field of organizational culture, which is a sub-field of cultural anthropology, which itself is a sub-

field of anthropology, or “the science of man and his works and behavior” (Kroeber 1963, 1; cf. Naylor 1996, 5). Therefore, a review of general definitions and issues related to culture is in order to help provide a framework for understanding the more specific fields that will be addressed later in this research. This section looks first at the historical foundations of cultural studies. This brief historical survey is then followed by an overview of culture itself, including the definitions and aspects of culture that directly impact an understanding of organizational culture, and therefore of church organizational culture.

Etymological Roots

The word “culture” derives from the Latin terms *cultura* and *cultus*. Although the word was originally used to refer to the cultivation of the soil (*agriculture*), it was eventually expanded to include the cultivation of the mind (*cultura animi*) and later came to signify cultivation of intellectual capacities, which represented the refinement of nature – e.g., a “cultivated man.” Over time, the term “culture” again expanded to become not only an activity (cultivation) or an attribute (cultured), but an established condition, a state of being cultivated (Kahler 1968, 1; Naylor 1996, 16). Erich Kahler elaborates:

In this capacity as a specific condition of man, a state of being, the term “culture” became synonymous and interchangeable with other terms, such as *humanitas*, humanity, that is, the condition worthy of a human being, as compared with that of the animal; or *civilitas*, civility, and *urbanitas*, urbanity, the condition fitting a city dweller and citizens, as against that of a peasant, a boor. (Kahler 1968, 2)

By the late sixteenth century, culture had taken a nationalistic tone, as French philosophers such as Jean Bodin, Montesquieu, and Voltaire wrote of the “general spirit” and “way of life” of the people (Kahler 1968, 4-5). It is from this understanding that the term came to be applied to people groups by early anthropologists.

Anthropological Foundations

Although not formally named, anthropology began at the same time as early European exploration. These travelers, including explorers and missionaries, compiled detailed accounts of the people they encountered, sparking a comparison of these foreign cultures with their own (Keesing and Keesing 1971, 375-76). Anthropology first emerged as a formal academic discipline in the early 1800s, the result of a unique combination of broadened horizons, Romanticism, nationalism, industrialization, and political upheaval in Europe (Eriksen 2001, 15-16). By 1875, the legitimization of this new field of study was evidenced by the establishment of large national museums in cities such as London, Paris, Washington, DC, Vienna, Munich, and Berlin. These museums focused primarily on ethnography, or the study of a country's customs, beliefs, and social life (Keesing and Keesing 1971, 376; Eriksen 2001, 15, 48). At the same time, as the Industrial Revolution made possible the efficient, global exchange of materials, goods, and information, researchers were able to explore previously inaccessible peoples of the world. One of the most influential of these global anthropologists was Edward Burnett Tylor, who is widely considered the father of cultural anthropology.

E. B. Tylor (1832-1917) grew up as a Quaker in London and because of his faith was denied a university education. While preparing to take over the family business, Tylor developed tuberculosis and was advised to travel to a warmer climate to convalesce. In 1855, Tylor traveled to Cuba, where he discovered what would become a lifelong interest in foreign cultures. The following year, an archaeological expedition took him to Mexico, where he compiled the detailed notes that would become his first book, *Anahuac: Or Mexico and the Mexicans, Ancient and Modern*. Tylor's second work,

Researches Into the Early History of Mankind and the Development of Civilization (Tylor 1865), put forth his evolutionist theory of anthropological development (Eriksen 2001, 23). Yet it was Tylor's third work, 1871's *Primitive Culture*, which produced his two greatest contributions to the field of anthropology and which earned him British knighthood at the end of his life. One was the first definition of "culture," while the other was Tylor's theory of cultural "survivals" (Marett 1936, 197).

Tylor's Definition of Culture

Tylor's definition of culture first appears in the opening paragraph of his most influential book, 1871's *Primitive Culture*. In it, Tylor defines culture as follows: "Culture, or civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society" (Tylor 1958, 1). While this definition will be examined in greater detail later in this research effort, it is important to note the pioneering significance of Tylor's first classification.

Cultural Survivals

Tylor's second major contribution as a founding father in the field of cultural studies is his theory of "cultural survivals." In Tylor's theory, survivals were cultural manners or customs that had outlived their original purpose yet retained often inexplicable significance even when the original meaning had been forgotten (Tylor 1958, 70-71). Among his many examples, Tylor pointed to the practice of uttering a salutation (such as "God bless you!") when someone sneezes. Even in 1871, Tylor's research found that although the salutation itself differed slightly, this phenomenon spanned centuries, races, religions, socioeconomic classes, and countries, from ancient

Greece to Victorian England – even though the origination of this practice was unknown, and the practice itself could be viewed as ridiculous (Tylor 1958, 97).

As far as Tylor could determine, the practice of issuing a salutation upon sneezing harkened at least to ancient Greece, and perhaps even to ancient Jewish culture, which regarded the practice as a cultural superstition. Several millennia later, the origins of this practice were largely unknown yet the practice continued, and continues even today, despite its absurdity. In this way, “The cultural systems which characterize human societies are products of social action and, at the same time, are conditioning factors in further action” (Hallowell 1968, 202). Tylor’s conclusion was that such survivals should be viewed as mines of knowledge about the preservation and resistance of culture (Tylor 1958, 71). Again, Tylor’s work laid the foundation for subsequent anthropological study, including ongoing attempts to accurately define the concept of culture.

Definition of Culture

Scholars agree that culture is a difficult concept to define (Collins 1975, 202; Keesing and Keesing 1971, 19; Naylor 1996, 16; Kahler 1968, 3; Eriksen 2004, 26). In 1952, A.L. Kroeber and Clyde Kluckhohn published the book *Culture: A Critical Review of Concepts and Definitions*, which presented no less than 162 different definitions from the literature at the time (Kroeber and Kluckhohn 1960). Kroeber later explained why a definition is so elusive: “What culture is can be better understood from knowledge of what forms it takes and how it works than by a definition. Culture is in this respect like life or matter: it is the total of their varied phenomena that is more significant than a concentrated phrase about them” (Kroeber 1963, 60).

E. B. Tylor's original definition of culture is noteworthy because of its groundbreaking nature. At the same time, Tylor did not elaborate on his list of traits (Collins 1975, 203). Yet while Tylor's definition has been criticized for this lack of elaboration, it remains the most concise and commonly cited definition in the literature, even more than 125 years after its introduction. Rather than propose alternate or refined definitions, subsequent researchers have primarily endeavored to expound on Tylor's definition by identifying the critical components of culture.

Components of Culture

Tylor's definition of culture will be used as the starting point for an examination of the components of culture: "Culture . . . includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits . . ." (Tylor 1958, 1). This is a broad list, but it is possible to distill these components into three categories: ideas; behavior or activities; and products or artifacts (Honigmann 1959, 11; Naylor 1996, 15).

Ideas comprise knowledge, belief, and morals – the conceptual foundations for behavior (Keesing and Keesing 1971, 20). Behavior is the dynamic component of culture, and includes activity that can be empirically observed; to use words from Tylor's definition, behavior would include custom and habits. Products are the result of the interaction between ideas and behavior, and are therefore often more difficult to quantify. Larry L. Naylor explains, "Ideas, translated through or by behavior, produce material or socio-cultural artifacts that become part of the culture" (Naylor 1996, 17). Examples of products in Tylor's definition include art and law. These three categories – ideas, behavior, and products – combine to form the complicated system that is culture, the "complex whole" to which Tylor alludes.

Nature of Culture

While culture can be broken down into component parts, it is also a composite phenomenon with its own characteristics. Eight of these characteristics emerge as common themes in the literature.

First, culture is unique to humans. Other animals may exist in groups but do not assume components of culture as do human beings. In this way, “Cultural phenomena thus characterize man more specifically than his social manifestations characterize him, for these latter he shares with vertebrate and invertebrate animals” (Kroeber 1963, 61).

Second, culture is a response to common problems of human existence. Anthropology pioneer Bronislaw Malinowski noted that culture emerges and evolves in response to basic needs: improving survival through distribution of resources; adapting to the environment by developing systems for governance and education; and ensuring propagation of the species through mating (Malinowski 1945, 44).

Third, culture is learned. It is not inherited, but transmitted from person to person as social learning (Kroeber 1963, 61; Collins 1975, 204; Naylor 1996, 18). For example, an individual could be born in the Southern region of the United States, but that person would only become a “Southerner” as the result of learned beliefs and behaviors.

Fourth, culture is taught. Because culture is learned, it can also be transmitted. This transmission of culture can take place through social learning; that is, by imitating the behaviors of others, but it occurs most often through the use of human language: “This is how to make a stone tool, this is why we avoid close relatives in marriage” (Collins 1975, 205).

Fifth, culture is integrated. As culture evolves, it becomes a relatively stable composite, a patterned group response in which the parts (ideas, activities, and artifacts) work together to solve particular problems (Kroeber 1963, 64-65; Collins 1975, 208).

Sixth, culture is adaptive. As needs change, so does culture. Whether this adaptation draws from internal resources or borrows from other cultures, the effect is that a particular culture can change to meet specialized challenges or to maintain continuity (Collins 1975, 207; Naylor 1996, 49).

Seventh, culture is resilient. While culture is highly adaptable, it is also very strong. This is a result of the many interwoven components of culture, and of the adaptation process itself. While one or several components may adapt in response to a particular problem, the overall culture grows even more deeply rooted, increasing both its likelihood of survival and its resistance to change.

Finally, culture is social. While culture is a distinctly human phenomenon, it can only be found in relationships, not individuals. As Tylor noted, culture is a product of sharedness, to the point that shared ideas, behaviors, and artifacts become socially standardized (Collins 1975, 206). There is no culture without human relationship.

Relationships and Culture

The subject of anthropology is not a single individual, but the relationship between two or more individuals (Eriksen 2004, 101). Culture is found in these relationships, which are exhibited in all sizes and types of social organizations. The largest of these organizations is a society.

A society is different from culture in that “culture” refers to concepts in “people’s heads,” while “society” refers to the people themselves (Keesing and Keesing

1971, 24). In its broadest sense, a society refers to an association of individuals, but this association is sufficiently distinguished from associations around them, often by geographical or political boundaries, such as tribes and nations (Collins 1975, 358). At the societal level, the primary relationship is that of identification within these distinguishing boundaries, even if there is no other interaction between particular members of a society. For example, people might say they are members of American society because they live in the United States, but certainly will not know every other member of that society.

At the next level of organization are social groups. In this type of group, “interaction between members does take place, they have some kind of principle that brings them together, and they are aware of this and have a sense of their own identity as a group” (Collins 1975, 313). Social groups can further be classified into two categories: kinship groups and non-kinship groups. A kinship group, as the name implies, is identified by a familial relationship and is the most basic, universal form of human belonging (Eriksen 2004, 101). Non-kinship groups may contain kinship relationships, but are not formed around them. Rather, they exist to help meet individual needs that cannot or will not be accomplished through kinship. They may be formally or informally conceived, and joined voluntarily or involuntarily (Collins 1975, 313, 358-59). This variety makes non-kinship groups the broadest category of social organization.

The formal organization is one example of a non-kinship group, and the church is one type of formal organization. Like societies and families, social groups assume a particular culture, and formal organizations are no exception. This realization led to a new field of inquiry, that of organizational culture.

Organizational Culture

While cultural studies first focused on entire ethnic groups, in the mid-twentieth century scholars became interested in the study of culture at the organizational level. During the last thirty years in particular, the concept of organizational culture has become a dominant theme in organizational and leadership studies. This section examines the framework and history of this sub-field, followed by an overview of the models, nature, and significance of the organizational culture construct.

Organizational Framework

Organizations are non-kinship groups that are formed when individuals gather, or organize, to accomplish what Joanne Keyton calls a “superordinate goal”: a goal “that is so difficult, time-consuming, and complex that it is beyond the capacity of one person. By bringing together people with different strengths and skills, an organization is able to achieve its goal” (Keyton 2005, 6). Stephen Robbins explains, “An organization is the planned coordination of the collective activities of two or more people who, functioning on a relatively continuous basis and through division of labor and a hierarchy of authority, seek to achieve a common goal or set of goals” (Robbins 1983, 5). These organizations help give people meaning to their lives because of the bonding that occurs over the organization’s goals, and in the shared pursuit of those goals (Robbins 1983, 6).

In the 19th century, organizations were primarily viewed as machines, bureaucracies that shared universal principles of structure. In this view, management is an exact science that requires only the proper ordering of the machine for maximum efficiency. However, subsequent research and real-life experience demonstrated that organizations are not predictable because they are made up of human beings with

complex needs. As a result, the mechanistic view was replaced by a view of organizations as organisms – living systems that interact with their environments (Morgan 1997, 33). Organizational researcher Karl Weick notes that organizations are open social systems, in which members process and communicate information from internal and external sources. At the same time, organizations have a memory. “Individuals come and go, but organizations preserve knowledge, behaviors, mental maps, norms, and values over time” (Weick 2001, 243).

History

As the effects of industrialization reverberated around the world in the early decades of the twentieth century, new academic disciplines emerged in response to social phenomena exhibited in the workplace and other formal groups. Sociology and psychology built on the research of cultural anthropologists, laying the foundation for the study of organizational culture that would proliferate during the last decade before the current millennium.

In the early 1930s, the Western Electric Company of Chicago hired Elton Mayo and W. Lloyd Warner of Harvard Business School to conduct research that might help to explain human behavior in the workplace. In their famous bank wiring room research known as the Hawthorne Studies, Mayo and Warner applied anthropological field techniques such as observation and interviews to describe the relationships within the room, and the workers’ shared beliefs and understandings about the work setting (Trice and Beyer 1983, 24; Mayo 1933).

In 1938, Chester Barnard first suggested the existence of “codes of conduct” that arise from contact within formal organizations: “Codes of the organization are

themselves accruals largely of intangible forces, influences, habitual practice, which must be accepted as a whole” (Barnard 1938, 273). These codes form what Barnard termed the “organization personality” (Barnard 1938, 270). Barnard noted that individuals also hold their own codes, which may come into conflict with the organization’s codes.

This was followed in 1952 by Elliott Jaques’ work, “The Changing Culture of a Factory,” based on his repeated observations and interventions at a British firm, the Glacier Metal Company. Jaques applied current sociological research to develop the following definition of organizational culture, as applied to Glacier Metal:

The culture of the factory is its customary and traditional way of thinking and of doing things, which is shared to a greater or lesser degree by all its members, and which new members must learn, and at least partially accept, in order to be accepted into service in the firm. Culture in this sense covers a wide range of behaviour: the methods of production; job skills and technical knowledge; attitudes towards discipline and punishment; the customs and habits of managerial behaviour; the objectives of the concern; its way of doing business; the methods of payment; the values placed on different types of work; beliefs in democratic living and joint consultation; and the less conscious conventions and taboos. (Jaques 1952, 251)

In the late 1950s, organizational theorist Philip Selznick produced one of the first analyses of the tasks unique to organizational leadership, the seminal *Leadership In Administration* (Selznick 1957). Applying psychology to the study of organizations, Selznick asserted that institutions, like individuals, form their own character or personality. This organizational character has four attributes. First, it reflects the organization’s unique history. Second, it reflects a discoverable pattern of social integration that gives the organization a distinct identity. Third, this character is functional, in that it serves to maintain the institution’s existence despite external threats. Finally, organizational character is dynamic, able to change and generate new patterns. Selznick concludes,

Organizations become institutions as they are *infused with value* This infusion provides a distinct identity for the organization. Where institutionalization is well advanced, distinctive outlooks, habits, and other commitments are unified, coloring all aspects of organizational life and lending it a *social integration* that goes well beyond formal coordination and command (Selznick 1957, 40).

At the same time, Edgar Schein, Professor of Management at the Massachusetts Institute of Technology, observed radically different perspectives of torture in a Chinese-run POW camp during the Korean War (Schein 1956). Schein's attempts to describe and define these social phenomena led to the introduction a decade later of organizational psychology as its own field of inquiry (Schein 1996, 229).

As late the early 1980s, the term "culture" was still primarily used anthropologically in leadership literature (Bass 1981). In 1979 Andrew Pettigrew first introduced the broader concept of organizational culture as "the system of publicly and collectively accepted meanings operating for a given group at a given time" (Pettigrew 1979, 574). To Pettigrew, culture was a "family of concepts" that included "symbol, language, ideology, belief, ritual, and myth" (Pettigrew 1979, 574).

But organizational culture became a focus of literature and research in the late 1970s and early 1980s, as U.S. business leaders developed a fascination with the differences between American and Japanese management practices, based on the overwhelming success of Japanese automakers in the global market (Barley and Kunda 1992, 381). Bestselling books such as *In Search of Excellence* (Peters and Waterman 1982) and *Theory Z* (Ouchi 1981) emphasized the importance of organizational culture to business success. The proliferation of culture and leadership literature that followed resulted in the development of the concepts and models of organizational culture that have formed the foundation for current research.

Concepts of Organizational Culture

Two primary but divergent perspectives have emerged among scholars regarding the concept of organizational culture. This divergence is rooted in the question of whether culture is a critical variable, or a root metaphor for the organization itself; that is, whether culture is something an organization has, or something an organization is (Smircich 1983, 339).

The first perspective views culture as a root metaphor for the organization. In this view, organizations are social phenomena, “expressive forms, (and) manifestations of human consciousness” (Smircich 1983, 347, 353). Linda Smircich explains, “When culture is a root metaphor, the researcher’s attention shifts from concerns about what do organizations accomplish and how may they accomplish it more efficiently, to how is organization accomplished and what does it mean to be organized?” (Smircich 1983, 353).

In the second perspective, culture is viewed as a critical variable that develops within organizations (Deal and Kennedy 1982). As an internal variable, organizational culture can be mapped on a scale, and changed and controlled for desired outcomes that will impact the effectiveness of the organization (Schultz 1994, 11; Deal and Kennedy, 1982; Peters and Waterman, 1982). Therefore, this functionalist or systems view is dominant in management literature (Smircich 1983, 347; Pettigrew 1979, 575).

This research work assumes some merit to both views, but strongly leans toward the functionalist perspective. That is, while an organization’s culture may eventually define the organization, that particular culture is still the result of variables

that emerge and can change over time. This reflects an understanding of culture that is common in the anthropology literature.

Definitions of Organizational Culture

Organizational culture is a difficult construct to describe, and consequently to define, partly because the subject reflects an intersection of several fields of study including anthropology, sociology, social psychology, and organizational behavior (Schein 1990, 109). Efforts at a definition range from the colloquial to the academically formal, from attempting to capture the essence of the concept to trying to include every possible element of the construct. Attempts at the former include descriptions of culture as the organization's "identity" (Olins 1989); "personality" (Bernstein 1984); and "character" (Deal and Kennedy 1982). Table 1 summarizes the most commonly cited definitions that have been offered in the precedent scholarly literature.

Common Themes

While these definitions each vary slightly from one another, there are several common themes that can be extrapolated from the collection. These themes will be used in Chapter 4 of this research to develop a single, cohesive definition of organizational culture as it applies to the church.

Common theme No. 1: Values. No matter how many "levels" of culture exist in an organization, it is clear that values form the core of organizational culture. These values are a combination of perceptions, beliefs and ideology.

Common theme No. 2: Commonality. An organization's values must be shared by the majority of the people within the group. Otherwise, they are just a

collection of individual values, some of which may overlap with the values of other individuals, but which do not define the group as a whole.

Common theme No. 3: Time. Organizational values are a product of time, not the result of an individual event or decree. These values become reinforced and then solidified as they are rewarded or proven effective in the group’s experience.

Table 1. Definitions of organizational culture

Author (Year)	Definition
Andrew Pettigrew (1979)	“The source of a family of concepts” including “symbol, language, ideology, belief, ritual, and myth” (574).
Terrence Deal and Allan Kennedy (1982)	“The way we do things around here” (4). “A cohesion of values, myths, heroes, and symbols that has come to mean a great deal to the people who work [in the organization]” (21).
Edgar Schein (1985/2004)	“The culture of a group can now be defined as a pattern of shared basic assumptions that was learned by a group as it solved its problems of external adaptation and internal integration, that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems” (17).
J. Steven Ott (1989)	“The unseen and unobservable force that is always behind organizational activities that can be seen and observed.” Observable elements include “shared values, beliefs, assumptions, perceptions, norms, artifacts, and patterns of behavior” (2).
Daniel Denison (1990)	“‘Culture’ refers to the underlying values, beliefs, and principles that serve as a foundation for an organization’s management system as well as the set of management practices and behaviors that both exemplify and reinforce those basic principles” (2).
John Kotter and James Heskett (1992)	“Values that are shared by the people in a group and that tend to persist over time even when group membership changes” (4).

Table 1—Continued. Definitions of organizational culture

Kim Cameron and Robert Quinn (1999/2006)	Culture can be seen in “what is valued, the dominant leadership styles, the language and symbols, the procedures and routines, and the definitions of success that make an organization unique” (17).
Geert Hofstede (2001/2005)	“Culture is the collective programming of the mind that distinguishes the members of one group or category of people from another” (11).
Joanne Martin (2002)	“Patterns of interpretation composed of the meanings associated with various cultural manifestations, such as stories, rituals, formal and informal practices, jargon, and physical arrangements” (330).

Common theme No. 4: Foundationality. The shared values of an organization are so accepted, so deep, so inviolable among the members of that organization, that to act in a way contrary to them is almost unthinkable.

Common theme No. 5: Impact on behavior. The shared, often invisible, core values of an organization will manifest themselves visibly through the behavior of humans in the organization, as well as through symbolic expressions such as the organization’s facilities, language, products, and creations.

Models of Organizational Culture

While definitions are a useful start to understanding organizational culture, it is also necessary to develop a framework that shows how the various elements of culture fit and work together. These efforts were led by the father of organizational studies, Edgar Schein, Professor of Management at the Massachusetts Institute of Technology. Schein recognized the power of organizational culture and the need to understand its operation.

His research resulted in the first and still most widely cited model for understanding organizational culture.

Schein's Levels of Organizational Culture

According to Schein, groups begin as “a collection of individuals members, each focused on how to make the situation safe and personally rewarding while struggling with personal issues of inclusion, identity, authority, and intimacy” (Schein 2004, 70-71). These individuals quickly learn that “the best way to achieve safety is to find out what the group is supposed to do and do it” (Schein 2004, 71). This desire for safety and inclusion leads to the development of behavioral norms. If early actions do not lead to success, the group will attempt alternate actions. The more success a group experiences as a result of particular actions, the more likely it will be to use similar actions when faced with similar problems. At some point, the group will begin to adopt such actions without making an explicit decision to do so. This behavioral familiarity is accompanied by an emotional familiarity and comfort that is strengthened by the number and intensity of shared group experiences (Schein 2004, 64-84).

Based on this functionalist understanding of group and culture formation (Rowlinson and Procter 1999, 372), Schein proposed a three-level model of organizational culture, represented by the metaphor of an iceberg. At the top of the iceberg and at the surface of organizational culture lie *artifacts*, the visible structures and processes of the organization. Below the artifacts are *espoused beliefs and values*, which are conscious but not observable. At the deepest level, and far below the waterline, lie *underlying assumptions*, as depicted in Figure 1.

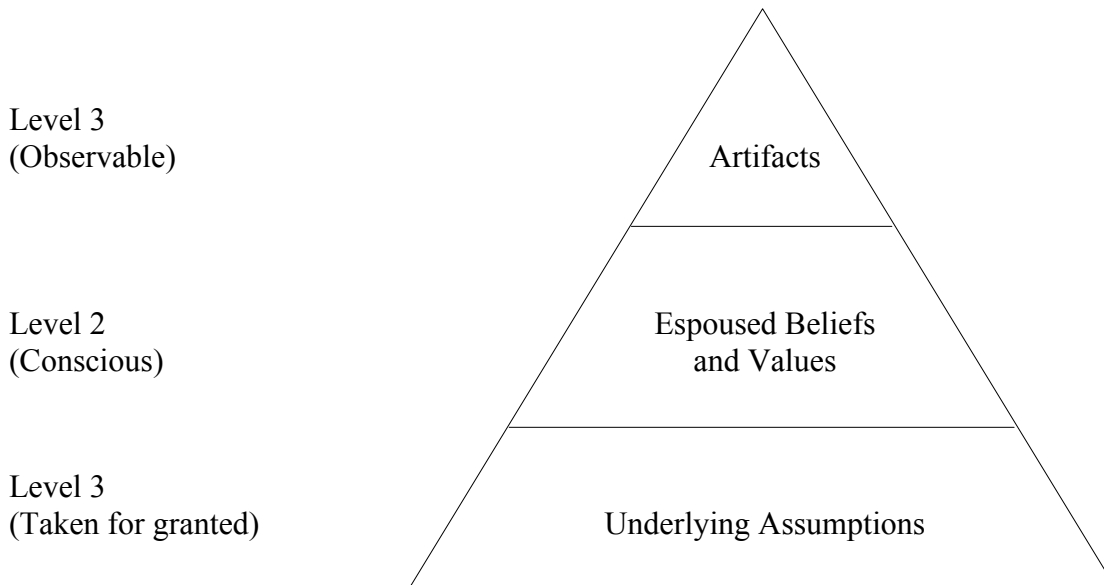


Figure 1. Edgar Schein's levels of organizational culture

Artifacts

At the surface of Schein's model is the level of artifacts: "all the phenomena that one sees, hears, and feels when one encounters a new group with an unfamiliar culture" (Schein 2004, 25), and often the first things that outsiders will notice about an organization (Keyton 2005, 23). Artifacts include all visible products, including physical environment, language, products, artistic creations, style, and stories. Harrison Trice and Janice Beyer extend the list, referring to "symbolic expressions" that include objects; performers; organizational language including jargon, slang, gestures, songs, humor, proverbs, and slogans; narratives of organizational legends and myths; and practices such as rites and rituals (Trice and Beyer 1993, 78).

An important part of an organization's culture is its myths, defined not as fiction or erroneous belief, but as stories of the organization's history, transformation, and heroes. Organizational scholar Andrew M. Pettigrew writes, "Just as ritual may

provide a shared experience of belonging and express and reinforce what is valued, so myth also plays its crucial role in the continuous processes of establishing and maintaining what is legitimate and that which is labeled unacceptable in an organizational culture” (Pettigrew 1979, 576). Myths are narratives that speak to the values that are accepted and rewarded in the organization.

Schein notes that the most important point about artifacts is that they are easy to observe but difficult to interpret. He writes, “It is especially dangerous to try to infer the deeper assumptions from artifacts alone, because one’s interpretations will inevitably be projections of one’s own feelings and reactions” (Schein 2004, 27). For this reason, it is important to look at the next level of organizational culture, that of espoused beliefs and values.

Espoused Beliefs and Values

In the middle level of Schein’s model, below the artifacts, are the espoused beliefs and values that are shared by an organization’s members and determine their view of reality and the reasons why people behave the way they do (Hofstede 2001). These shared values have been reinforced and confirmed by the group’s common experience and serve as predictors of actions at the artifacts level (Schein 2004, 30). Organizational cultural researcher Joann Keyton explains, “Values are strategies, goals, principles, or qualities that are considered ideal, worthwhile, or desirable, and, as a result, create guidelines for organizational behavior” (Keyton 2005, 24). J. Steven Ott elaborates on the difference between beliefs and values: “In essence, beliefs are what people believe to be true or not true, realities or nonrealities—in their minds. Values are the things that are

important to people (including their beliefs)—what people care about—and thus are the recipients of their invested emotions” (Ott 1989, 39).

As stated by the name of this level, these beliefs and values are espoused, or consciously held and articulated. However, it is possible for the member of an organization to articulate a particular value yet act contrary to that value. In such instances, these espoused values are actually no more than espoused theories, or an idea about what the person *should* say about what is important. In addition, while espoused beliefs and values are often fairly accurate representations of an organization’s underlying assumptions, they can also serve only as rationalizations or aspirations for the future, such as when a company says it is equally concerned about competing constituencies, such as stockholders and customers (Schein 2004, 30).

Underlying Assumptions

At the deepest level of organizational culture lie basic underlying assumptions: the beliefs that are so deeply entrenched that members of the organization no longer discuss them (Keyton 2005, 25-26). Underlying assumptions are deeply held, subtle, sometimes abstract, and implicit. “In fact, if a basic assumption comes to be strongly held in a group, members will find behavior based on any other premise inconceivable” (Schein 2004, 31). As Elliott Jaques noted in his observations of Glacier Metal, “Culture is part of second nature to those who have been with the firm for some time” (Jaques 1952, 251).

Because they are so deeply rooted, underlying assumptions are difficult to confront, to argue, and to change. Schein notes that this level of culture is as embedded as a human being’s DNA. “In other words, the essence of a culture lies in the pattern of

basic underlying assumptions, and once one understands those, one can easily understand the other more surface levels and deal appropriately with them” (Schein 2004, 36).

Alternate Models

While Schein’s model has set the standard for decades of organizational culture studies, other researchers have modified his framework slightly. Trice and Beyer prefer a two-level model of organizational culture, choosing to combine Schein’s “underlying assumptions” and “values and beliefs” as *ideologies* that undergird an organization’s symbolic expressions. “Ideologies, in a cultural sense, can best be defined as *shared, relatively coherently interrelated sets of emotionally charged beliefs, values, and norms that bind some people together and help them to make sense of their worlds*” (Trice and Beyer 1993, 33). Like Schein, Trice and Beyer note that ideologies become so deeply rooted and yet so commonplace that people cannot imagine thinking or acting otherwise. Deal and Kennedy (1982) and Kotter and Heskett (1992) advocate a similar two-level understanding, with both espoused and hidden values serving as the foundation for cultural behaviors.

Strength of Culture Perspective

During the early 1980s as organizational studies and books about leadership were rapidly gaining popularity, a number of prominent researchers argued that a strong culture was the key to organizational effectiveness (Deal and Kennedy 1982; Kotter and Heskett 1982). This became the dominant perspective, fueled by the bestselling *In Search of Excellence* in which Thomas Peters and Robert Waterman wrote: “Without exception, the dominance and coherence of culture proved to be an essential quality of the excellent

companies” (Peters and Waterman 1982, 75). Denison (Denison 1990) continued in a similar vein, arguing for the efficacy of efficient versus inefficient cultures.

However, subsequent research has found that the existence of a strong organizational culture *per se* is not a determinant of improved performance (Anthony 1990; Willmott 1993; Legge 1994). Strong cultures that value consistency, consensus, and clarity often sacrifice innovation, creativity, and questioning (Sorenson 2002). In addition, the strength of culture perspective falsely assumes unity around positive values. Even Peters and Waterman themselves also noted, “Poorer performing companies often have strong cultures, too, but dysfunctional ones” (Peters and Waterman 1982, 76). Still, the “strong culture” view maintains a group of adherents, primarily among strong business leaders.

Subcultures

The complexity of an organization is compounded by the presence of any number of subcultures, each with its unique set of artifacts, values, and assumptions. These subcultures function as informal organizations within the greater, formal organization (Barnard 1938, 115). The larger the organization, the greater the number of subcultures, as an organization can be viewed as a “group of groups” (Weick 1979, 19). Trice and Beyer point out,

Although organizations have distinctive cultures, it would be a mistake to think that any particular organization has only a single homogeneous culture. . . . Organizational subcultures consist of distinctive clusters of ideologies, cultural forms, and other practices that identifiable groups of people in an organization exhibit. They differ noticeably from the overall organizational culture in which they are embedded, either intensifying its understandings and practices or diverging from them. Subcultures also differ noticeably from each other. (Trice and Beyer 1993, 174)

Subcultures can develop out of a variety of differences, including gender, race, language, ethnicity, religious, socioeconomic, friendship, and professional groups (Morgan 1997, 129). For example, a business corporation such as General Electric may have an overarching organizational culture, but each division with the company may also have a subculture. Within those divisions, various product lines will have their own subcultures, as will workgroups within those product lines. These subcultures can either support or subvert the larger culture. In another example, employees at one level of authority in the organization, such as senior management, may exhibit one subculture, while employees at another level, such as clerical staff, may have another.

Culture vs. Climate

Before the concept of organizational culture gained prominence, the more common term used to describe an organization's environment was "organizational climate." While some researchers have used the terms interchangeably (Katz and Kahn 1978), Trice and Beyer state emphatically that culture is not the same as climate, due to distinctly different origins, measurement techniques, and indicators (Trice and Beyer 1993, 19). Meanwhile, Schein equates climate to artifacts in his three-level model (Schein 2000, xxviii), and it appears that the concept of climate focuses more on factors that are quantitatively measurable than on psychological phenomena. Mehmet Yahyagil summarizes, "In terms of the basic assumptions, values, and beliefs, it is the culture of an organization which dictates the expected employee behavior permits to form a compatible work environment, namely, the organizational climate" (Yahyagil 2006, 78). Schein further elaborates,

Creating a climate of teamwork and openness is a common goal nowadays, but it is the rare company that figures out how cultural assumptions about

individualization, about managerial prerogatives, and about respect for authority based on past success may make teamwork and openness virtually impossible. (Schein 2000, xxi-xxiv)

Therefore, this research work will focus exclusively on the broader construct defined as “organizational culture,” specifically applied to churches. Once organizational culture is identified, the next question is how to best study it.

Organizational Culture Assessment

Since organizational culture is a difficult construct to define and to quantify, it is also difficult to measure. This section begins by describing some of the challenges and benefits to various methods of organizational culture research. It then discusses the role of quantitative research methods and provides an overview of the widely accepted quantitative instruments currently used to measure organizational culture.

Research Challenges

“Cultural researchers face methods dilemmas, whether they acknowledge them or not, each time they design or evaluate a study” (Martin 2002, 207). The debate over research methods in organizational studies has often become heated. Many researchers have been trained in either quantitative or qualitative methods, making the options appear to be a dichotomy, rather than a spectrum of research options. A qualitative approach requires a significant investment of time and financial resources, as well as advanced training for the researcher. On the other hand, a quantitative approach requires generalization at the expense of breadth and depth of understanding. It is only natural that a construct as complex as organizational culture would result in a complex conversation about the best ways to research it. Several trends and best practices have emerged over the last three decades of organizational culture studies.

Multi-Faceted Analysis

Organizational culture is a multi-dimensional construct. Therefore, it is only reasonable to assume that it is best studied using a multi-method approach. Jack Duncan proposes three dimensions that must be considered when devising a method for analyzing organizational culture:

1. The objective/subjective dimension. An organization's objective aspects are those that exist outside the minds of organization members, and can be readily observed by outsiders. Examples of these objective aspects include stories, monuments, and pictures. Subjective aspects, on the other hand, cannot be directly observed but are nevertheless very real. Subjective aspects include shared assumptions, values, meanings, and understandings.
2. The qualitative/quantitative dimension. Organizational culture can be analyzed both quantitatively (i.e., by what can be concretely measured) and qualitatively (i.e., by noting the way people interpret the culture).
3. The observer (outsider)/native (insider) dimension. "Gaining an outsider's perspective on a culture is important because an observer can sometimes detect features that elude insiders. At the same time, outsiders impose their own perspectives on events, creating the danger that the meaning derived may not represent the meaning that the person being observed intended." (Duncan 1989, 229, 231)

In consideration of these three dimensions, Duncan sets the tone for the majority of researchers by advocating for what anthropologist Clifford Geertz described as a "thick description" (Geertz 1973, 27) that incorporates a multi-method approach and utilizes both quantitative and qualitative research from internal and external perspectives (Duncan 1989; Ott 1989; Martin 1992; Alvesson 1992; Schein 2000; Martin 2002).

While these methods are difficult to combine, the use of a variety of methods results in comprehensive and overlapping data that help give a complete picture of the organization under study.

Duncan writes, "Neither conventional employee surveys nor personal interviews nor careful observations alone can tell managers all they need to know to

understand and manage their organization's culture. In fact, no single technique can effectively measure all the important aspects of culture" (Duncan 1989, 231). With any type of organizational research, it is imperative that the researcher understand what level of culture is being evaluated, what segment of the organization is being studied, and what other factors may influence or cause the results that are being observed (Alvesson 1992, 74).

The Role of Quantitative Research

While a multi-method research approach is the best way to arrive at a full-orbed understanding of an organization's culture, the reality remains that this type of approach is complex, expensive, and time-consuming (Ashkanasy, Broadfoot and Falkus 2000, 131). In addition, qualitative methods are limited by the weaknesses inherent to that type of research, including observer bias and altered participant behavior, as demonstrated in the landmark Western Electric Company studies (Mayo 1933).

If organizational culture is indeed an organizational variable, as held by the functionalist perspective and this research work, then culture can be measured and mapped on a scale (Schultz 1994, 11). Edgar Schein remains highly critical of survey research for what he deems to be its superficiality (Schein 1991, 245). Nevertheless, a majority of researchers agree that quantitative methods can be very useful. While the deepest levels of culture can only be investigated using qualitative methods, the shallower and more observable levels of organizational culture can easily be measured using quantitative methods. Linda Smircich wrote, "People hold culture in their heads, but we cannot really know what is in their heads. All we can see or know are representations or symbols" (Smircich 1985, 66-67). These representations and symbols

can still give the researcher clues about the underlying assumptions behind the data (Ashkanasy, Broadfoot, and Falkus 2000, 132-33).

Stephen McGuire points out additional advantages to survey-based culture studies over qualitative studies:

1. Surveys allow organizational members to report their perceptions of their organization's values, beliefs, and behavioral norms, without the biases that observers introduce. Because culture is socially constructed, it is indeed the perceptions of organizational members that are of interest, rather than a description of the organization by an outside observer.
2. Surveys allow for replication and assessment of culture (and changes in culture) over time. Quantitative methods allow for empirical tests of reliability of the instrument.
3. Surveys, which use a common format and can be completed by multiple informants, permit a quantification and explicit reporting of the degree to which values, beliefs and norms are *shared* by organizational members. This is important since culture is a socially shared phenomenon.
4. Surveys permit comparisons across organizations and among groups within an organization, which facilitate the identification of those characteristics that differentiate a given group from others.
5. Quantitative measures of culture can be used with multivariate statistics, thus permitting an analysis of underlying dimensions of culture, and the relationship between culture and organizational outcomes (McGuire 2003, 62-63).

Classification of Survey Measures

There are three classes of survey measures: behavior surveys, typing surveys, and profiling surveys. Behavior surveys attempt to identify patterns of organizational behavior. Typing surveys use instruments to assign organizations to a particular cultural "type." This designation also allows respondents to compare their organizations with others, and to track the cultural changes within an organization. Ashkanasy, Broadfoot, and Falkus point out that there are three limitations to the typing approach. First, the use of this method implies that all organizations of a particular type are similar, thus

neglecting the unique nature of cultures. Second, typing implies separate, unrelated categories of culture, an assertion that is difficult to support from the literature. Third, there will always be organizations that do not conform to a particular type, or which appear as mixtures of several types (Ashkanasy, Broadfoot, and Falkus 2000, 134-35).

The third class, profiling surveys, is concerned with giving a description of an organization by measuring the strengths or weaknesses of a variety of dimensions. The resulting scores do not assign a type, but simply report a profile of organizational culture based on a set of behaviors, values, and beliefs that may not be mutually exclusive. Profiling surveys can be further divided into three types: effectiveness surveys, descriptive surveys, and fit profiles. Effectiveness surveys are concerned with links between particular values and measures of organizational effectiveness. Descriptive surveys, as the name implies, are concerned solely with measuring the organization's values, without evaluating their impact on organizational effectiveness. Fit profiles are concerned with the relationship between the organization's culture, and the "fit" or satisfaction of its individual members (Ashkanasy, Broadfoot, and Falkus 2000, 135).

Survey Design

When endeavoring to measure an abstract construct such as organizational culture using a quantitative instrument such as a survey, it is critical that the measures on the survey adequately represent the construct under study. The first step in this process is to develop a "well-articulated theoretical foundation" for the construct (Hinkin 1998, 105). This theoretical foundation includes a proposal of the dimensions that comprise the construct of organizational culture. While at least 114 dimensions of organizational culture have been identified in the literature (van der Post and de Coning 1997, 155),

many of these dimensions share common themes. Therefore, researchers have synthesized these dimensions into varying yet manageable numbers that capture the essence of organizational culture yet allow for feasible survey design.

Table 2 provides an overview of the mostly widely accepted quantitative instruments currently used to measure organizational culture. Data include the author(s) and year of development; name of the instrument; the level of organizational culture that the instrument purports to measure according to Schein’s three-level framework; the survey classification; the survey format; and the number of dimensions of organizational culture measured in the survey.

Table 2. Quantitative measures of organizational culture

Instrument	Level ^a	Type	Format	Dimensions
Organizational Culture Assessment Instrument (OCAI) (Cameron and Quinn 1999)	2	Typing	Rank	<ol style="list-style-type: none"> 1. Dominant characteristics 2. Organizational leadership 3. Management of employees 4. Organizational glue 5. Strategic emphasis 6. Criteria for success
Denison Organizational Culture Survey (DOCS) (Denison 1990; Denison and Neale 1996)	2	Fit	Q-sort	<p><i>Involvement:</i> Empowerment, Team orientation, Capability development</p> <p><i>Consistency:</i> Core values, Agreement, Coordination and Integration</p> <p><i>Adaptability:</i> Creating change, Customer focus, Organizational learning</p> <p><i>Mission:</i> Strategic direction and intent, Goals and objectives, Vision</p>

a. 1 = patterns of behavior; 2 = values and beliefs (Schein 2004, 24-30)

Table 2—Continued. Quantitative measures of organizational culture

Instrument	Level ^a	Type	Format	Dimensions
Organizational Culture Inventory (OCI) (Cooke and Lafferty 1983, 2000)	1	Typing	Likert	<i>Constructive</i> : Humanistic-Encouraging, Affiliative, Achievement, Self-actualizing <i>Passive-Defensive</i> : Approval, Conventional, Dependent, Avoidant <i>Aggressive-Defensive</i> : Oppositional, Power, Competitive, Perfectionistic
Organizational Culture Profile (O'Reilly, Chatman and Caldwell 1991)	2	Fit	Q-sort	1. Detail 2. Stability 3. Innovation 4. Team orientation 5. Respect for people 6. Outcome orientation 7. Aggressiveness
Organizational Culture Profile (OCP) (Broadfoot and Ashkanasy 1994)	2	Descriptive	Likert	1. Leadership 2. Structure 3. Innovation 4. Job performance 5. Planning 6. Communication 7. Environment 8. Humanistic workplace 9. Development of the individual 10. Socialization on entry
Organizational Culture Survey (Glaser, Zamanou and Hacker 1987)	2	Typing	Likert	1. Teamwork-conflict 2. Climate-morale 3. Information flow 4. Involvement 5. Supervision 6. Meetings
Organizational Culture Instrument (OCI) (Van der Post, de Coning and Smit 1997)	2	Descriptive	Likert	1. Culture management 2. Customer orientation 3. Disposition towards change 4. Employee participation 5. Goal clarity 6. Human resource orientation 7. Identification with the organization 8. Locus of authority 9. Management style 10. Organization focus 11. Organization integration 12. Performance orientation 13. Reward orientation 14. Task structure

a. 1 = patterns of behavior; 2 = values and beliefs (Schein 2004, 24-30)

Table 2—Continued. Quantitative measures of organizational culture

Diagnosing Organizational Culture (Harrison and Stokes 1992)	1/2	Typing	Rank	<ol style="list-style-type: none"> 1. Priorities 2. Fit 3. Treatment of members 4. Methods of influence 5. Decision-making 6. Assignments 7. Employee expectations 8. Supervisor expectations 9. Authority 10. Work motivation 11. Inter-department relationships 12. Conflict management 13. External environment 14. Rule orientation 15. Newcomers
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a. 1 = patterns of behavior; 2 = values and beliefs (Schein 2004, 24-30)

While no single organizational culture instrument has risen to dominate the literature, considerable research effort has been directed toward the broader construct. This research has helped lay a foundation for a more recent field of research, that of church organizational culture.

Church Organizational Culture

While the last two decades have seen a proliferation of research on the topic of organizational culture in general and as it applies to business organizations, very little has been written to date specifically about the issue of organizational culture within the church. Much has been written about the culture outside the church (e.g., Veith 1994; Carson 2002; McLaren 2003; McNeal 2004) or about ethnic cultures represented within a church (e.g., DeYmaz 2007); however, there is a notable lack of writing at any level that addresses the culture within the church as an organization. This section provides an overview of the professional understanding and scholarly literature regarding church organizational culture.

Professional Understanding

Since ministers are considered professionals and not scholars, it is reasonable to examine professional resources to determine the level of understanding that exists about organizational culture and its impact on the church. References to organizational culture as it pertains to Christian ministry are few and scattered in popular literature, interviews, and conference addresses. Many of these demonstrate intuitive understanding without a solid research foundation. One of the first such references was made by R. Paul Stevens in the now out-of-print *Complete Book of Everyday Christianity* (1997). Stevens cites Schein extensively in an article entitled, “Organizational Culture and Change” and defines culture as a “corporate ‘feeling’ or environment that communicates to new and old members what is important and what is permitted” (Stevens 1997, 714).

Spiritual formation director Ruth Haley Barton demonstrates an unreferenced understanding of organizational culture as a concept in an article about how to cultivate an organizational culture of spiritual transformation (Haley Barton 2004, 2). In 2005’s *Culture Shift*, pastors Robert Lewis and Wayne Cordeiro attempt to elevate organizational culture in pastoral awareness; however, the authors do not include a clear definition of culture or how they arrived at their understanding of the concept, instead referring only to its impact: “Culture is the most important social reality in your church.” (Lewis and Cordeiro 2005, 3). Other books deal with the topic of church change (e.g., Southerland 2000; Nelson and Appel 2000), but these refer to organizational values in the context of a church’s missional tasks, not specifically to church culture.

This is not to say that all church leaders and pastors are unaware of the concept of organizational culture. At Mosaic Church in Los Angeles, lead pastor Erwin McManus

carries the title of “Cultural Architect” (2009, www.erwinmcmanus.com). Reverend Ray Johnston, founding pastor of Bayside Church in Granite Bay, California, speaks nationally about the need for churches to embed a priority for evangelism into their “DNA” (Johnston 2004). On the other side of the country at Seacoast Community Church based in Charleston, South Carolina, pastors and brothers Greg and Geoff Surratt refer to their church’s culture in explaining why their congregation has been open to many ministry innovations in its history (Surratt and Surratt 2005, 33). Kevin Ford writes that each church has a unique “code” (Ford 2007, 64). More recently, pastor Andy Stanley of Northpoint Church in Atlanta, Georgia, has spoken often about the impact of “systems” and of operational values on the effectiveness of a church (Stanley 2007).

The latest book on the topic of organizational culture as it relates to the church was published in 2010 by Samuel R. Chand, a church consultant. Chand defines church organizational culture as the “personality” of a church and points out that culture trumps vision; that is, “Culture—not vision or strategy—is the most powerful factor in any organization. It determines the receptivity of staff and volunteers to new ideas, unleashes or dampens creativity, builds or erodes enthusiasm, and creates a sense of pride or deep discouragement about working or being involved there” (Chand 2010, 2). Chand goes on to propose seven alliterative keys of culture: Control; Understanding; Leadership; Trust; Unafraid; Responsive; and Execution. In addition, Chand offers churches a free online culture survey to diagnose organizational culture on a scale based on five proposed types of culture: Inspiring, Accepting, Stagnant, Discouraging, or Toxic. While Chand is to be commended for trumpeting the importance of organizational culture in the church, his

book and survey lack any evidence of scholarly research and instead use anecdotal evidence and professional intuition to support his theory.

Scholarly Research

A comprehensive search revealed only a handful of research works on the topic of church organizational culture. All but one of these has been written within the last decade. Additionally, all but one used existing frameworks and instruments to assess organizational culture within a ministry context.

Hal Pettegrew

In 1993, doctoral student Hal Pettegrew of Trinity Evangelical Divinity School studied the relationship between organizational climate and volunteer motivation and satisfaction. Based on the literature at the time of his research, Pettegrew proposed ten organizational climate factors in a church setting: Organization/Structure, Support, Reward/Recognition, Trust, Care/Concern, Warmth/Friendliness, Standards, Purpose/Cause, Communication, and Ownership/Identity. These ten factors were incorporated into a 30-item, five-point response, Likert-type instrument. Pettegrew found a strong positive relationship between the presence of positive organizational climate factors and positive volunteer motivation and satisfaction (Pettegrew 1993, 113).

Pettegrew describes climate as the personality of an organization that develops as the result of people's interaction within the organization (Pettegrew 1993, 23). This description sounds similar to the contemporary understanding of organizational culture; and indeed, Pettegrew discusses this climate/culture question in his dissertation.

Overviewing the organizational literature, one sees that one of the predominant themes in the 1960's through the early 1980's has been the organizational climate theme. This theme did not disappear from discussion in the decade of the 80's, but

the concept of organizational culture has become more predominant with popular works written by Peters and Waterman (Peters and Waterman 1982) and Deal and Kennedy (Deal and Kennedy 1982) and theoretical underpinnings by writers such as Edgar Schein (Schein 1985). Along the way, one wonders if some writers have simply not incorporated the concept of organizational climate into that of organizational culture. . . . At any rate, basic definitions of culture would lead the reader to believe that organizational culture greatly influences organizational climate. . . . Assuming organizational culture is an operative force beneath organizational climate, further research would be warranted in looking at organizational culture in relation to the institution of the church. (Pettegrew 1993, 39-40)

W. Brady Boggs

It would be nearly a decade before Pettegrew's suggestion would be addressed, in a 2002 doctoral dissertation authored by W. Brady Boggs of Regent University.

Boggs' exploratory study examined the relationship between organizational culture and church effectiveness in Assemblies of God congregations in North Carolina. To measure organizational culture, Boggs chose to administer the Organizational Culture Assessment Index, which is based on the Competing Values Framework (CVF) (Cameron and Quinn 1999). Boggs modified the wording to adapt the instrument to a church context (Boggs 2002, 109).

To measure church effectiveness, Boggs modified the Balanced Scorecard (Kaplan and Norton 1996), which measures corporate performance in four areas: Financial; Customer; Internal Business; and Innovation and Learning. To use the Scorecard with churches in his research, Boggs modified the four perspectives to include Finance (growth rate of organization's annual income); Constituent (growth rate of world missions support); Operations (growth rate of Sunday morning worship attendance); and Innovation and Learning (growth rate of Sunday School attendance) (Boggs 2002, 44-46).

Boggs' study discovered positive relationships between various combinations of organizational cultures and measures of church performance, but not a correlation between one specific culture and all measures of church performance (Boggs 2002, 118-19). Nevertheless, Boggs' research is significant because it is the first study to measure the relationship between organizational culture and ministry performance. Although Boggs used existing measures for both factors, he recognized that the original wording of those instruments needed to be modified to reflect the unique properties of the church. It is also noteworthy that Boggs' search of the literature for his study revealed a lack of foundational research regarding church organizational culture, although he found a substantial body of literature for other types of organizations (Boggs 2002, 109).

Thomas C. Davis

For his doctoral research at Asbury Theological Seminary in 2007, Thomas C. Davis studied the relationship between three independent variables: organizational culture, leadership style, and worship attendance growth. Davis' research sample consisted of United Methodist churches that were located in the fastest growing suburbs of Atlanta, and had pastors who had been at those churches for five years or more (Davis 2007, 19-20).

Based on his research, Davis proposed that organizational culture is "a pattern of shared basic assumptions that have been learned by a local church." He further proposed eight types of church organizational culture: Evangelizing; Worshipping; Teaching; Community Building; Social Consciousness Raising; "Blending" (high in three or more of the other cultures); King; and Father, the latter two which refer to the church's

understanding of the nature of God. Davis then designed a questionnaire to determine the presence of these eight proposed culture types in his subject churches.

While Davis' definition of organizational culture reflects an understanding of several aspects of the construct, the eight types of church organizational culture that Davis proposes mix missional values and behaviors with theological orientation. In addition, the "Blended" culture he proposes allows that a church may possess a number of equally high missional values and behaviors. Counting any combination of three or more values as a "Blended" culture does not provide for adequate differentiation for reliable research.

Andreas Dietrich

In the same year, Andreas Dietrich, also at Asbury Theological Seminary, developed the Church Culture Survey (CCS) based on Geert Hofstede's four Cultural Value Dimensions (individualism/collectivism, high and low power-distance, strong and weak uncertainty avoidance, and masculine/feminine dimensions) (Hofstede 2005). Dietrich further extrapolated themes from Hofstede's research into five subcategories for congregational assessment, including attitudes and behavior, theology, pastoral role, decision making, and communication patterns (Dietrich 2007, 46). Dietrich's survey, consisting of forty bipolar statement pairs with five possible responses to each pair, was administered to three congregations in a pilot study, then revised and administered to one posttest congregation, Dietrich's own church.

The Church Culture Survey passed statistical tests for face validity, content validity, inter-rater reliability, internal consistency, and inter-item correlation. At the

same time, Dietrich acknowledged the weaknesses in directly applying Hofstede's model to congregational use.

Because Hofstede's findings are based largely on research in business settings, not all aspects of the Cultural Value Dimensions apply to the life of a congregation. Therefore, this study uses Hofstede's dimensions as broad parameters from which to extrapolate only those aspects of culture that have significant value for understanding congregations. (Dietrich 2007, 47)

Nevertheless, Dietrich's work provides a significant foundation for future efforts toward the design of an instrument to measure church organizational culture, although Dietrich also noted a lack of literature regarding the construct (Dietrich 2007, 18).

Additional Research

The book *Shaped by God's Heart: The Passion and Practices of Missional Churches* reports the results of a two-year field study of 200 churches across the United States (Minatrea 2004). Author Milfred Minatrea proposes nine "culture checkpoints" that correlate with a "missional culture," defined as "a reproducing community of authentic disciples, being equipped as missionaries sent by God, to live and proclaim His Kingdom in their world" (Minatrea 2004, xvi). Minatrea's research led to the development of the Missional Culture Church Assessment, which seeks to measure the presence of the nine checkpoints in a church's behavior. The checkpoints include: High Threshold for Membership; Real, but Not Real Religious; Teach to Obey Rather Than Simply to Know; Rewrite Worship Every Week; Live Apostolically; Expect to Change the World from their Own Front Porch; Order Their Actions Based Upon Their Purpose; Measure Growth by Capacity to Release Rather Than Retain; Value Beliefs and are Passionate About the Kingdom of God (Minatrea 2004, 29-139). At the time of this

writing, the Missional Church Cultural Assessment was only available in the book, or online via a link from the web site “xpastor.org” (www.xpastor.org), and results could be mailed to the respondent.

In an article in the *Journal of Psychology and Christianity*, authors George M. Diekhoff, Susan K. Thompson and Ryan M. Denney of Midwestern State University developed a multidimensional scale of church climate, defined as “the collection of relatively enduring organizational characteristics that distinguish it from other organizations and affect the people within the organization” (Diekhoff, Thompson and Denny 2006, 18). The authors used several existing measures to locate subject churches on a four-quadrant map of church climates, including Socially/Emotionally Supportive; Spiritually Stimulating; Boring; and Rigid (Diekhoff, Thompson and Denny 2006, 18). While this study purported to measure church climate and not church culture, the terminology used reflected shared themes with the concept of organizational culture.

In 2008, Jason R. Berry of Regent University explored the relationship between organizational climate and organizational commitment, but the literature review for this work did not establish an understanding of the concept of organizational climate itself, nor did it provide a definition of this concept.

Profile of the Current Study

As intended by the researcher, this literature review has both informed and shaped the current study. First, this review has provided a broad understanding of the concept of culture from its early anthropological origins to the current research on the culture within organizations. Second, it has served as a reminder of the unique nature and purpose of the church as God’s instrument for the advancement of his Kingdom, and of

God's grace to use imperfect people for that work. Third, it has confirmed a significant gap in the literature regarding the concept of church organizational culture. Fourth, it has affirmed the value of quantitative measures of organizational culture and the need for an effective survey measure that weds rigorous scholarship with an understanding of local church ministry.

The proposed research work will attempt to connect these areas of study and provide a significant contribution to help fill the gap in the literature. Specifically, the researcher will first seek to develop a new construct of church organizational culture (COC). The resulting definition and dimensions of this construct will then be utilized to develop an entirely new survey measure that builds on the theoretical foundation provided by corporate organizational culture research, but also recognizes and incorporates the unique nature and purpose of the local church into the survey design.

CHAPTER 3

METHODOLOGICAL DESIGN

This mixed-methods study operationalized the proposed construct of church organizational culture (COC) and developed an instrument to measure the construct, while answering three research questions. This chapter summarizes the methodological design of this study.

Research Question Synopsis

The following three research questions guided the methodological design and statistical analysis of this study:

1. What are the characteristics (definition and dimensions) of church organizational culture (COC)?
2. How can church organizational culture be measured quantitatively?
3. To what degree is the proposed COC survey a reliable and valid measure of church organizational culture?

Design Overview

Construct validation is a multi-step process that includes defining the construct, determining the dimensions of the construct, developing an instrument to measure the construct, and determining how well the instrument measures what it intends to measure. The study began with a thorough review of the precedent literature, which provided a foundation for preliminary construct definition. Next, the researcher

purposively assembled a panel of subject matter experts (SMEs) in the fields of church leadership, theology, and Christian leadership education. These experts were chosen based on qualifications of church ministry experience, theological integration, and knowledge of the literature base. The expert panel was utilized throughout the study, aiding the researcher first in the development of a list of critical elements of church organizational culture via a Delphi study. The panel then assisted in the development and analysis of the Church Organizational Culture Survey, including item generation and revision, and assessment for content validity. Pilot tests of the survey were conducted at evangelical Christian churches throughout the United States, and survey participants were surveyed for feedback regarding understandability, ease of use, and perceived accuracy of the instrument. The researcher performed statistical analysis of the survey for internal consistency reliability using Cronbach's Alpha and for item correlation using confirmatory factor analysis (CFA). Additional survey revisions, pilot tests and statistical analysis were conducted until instrument reliability was established.

Population

For the purpose of this study, the population was evangelical Christian churches.

Samples and Delimitations

The researcher purposively sampled evangelical Christian churches in the United States to participate in pilot administration of the new instrument. These churches were selected to reflect diversity in size, location, ethnic grouping, denominational affiliation, and governing structure. From these churches, the researcher administered the instrument to all available key informants within the organization. For the purpose of this

study, a key informant was defined as an individual, male or female, who currently holds a position of oversight over a ministry or sub-ministry within the church, and who has regularly attended that church for at least eighteen months. The sample for each church was identified by a primary contact person at that organization.

Limits of Generalization

This study may not generalize to non-church organizations. The research results may not generalize to non-Christian or non-evangelical churches. The proposed research may not generalize to a church's organizational subcultures, or to groups of people not identified as key informants within the organization. The study may not generalize to cultural factors outside of the organization.

Instrumentation

The purpose of this study was to develop an instrument to assess organizational culture in churches. Therefore, no existing research instruments were utilized.

Research Procedures

This research required six primary components: precedent literature review, expert panel, Delphi study, instrument design, statistical analysis, and survey revisions. This section summarizes the methodology utilized during each of these phases.

Precedent Literature Review

The researcher reviewed the precedent literature for both content and methodology, providing a foundation for construct development and instrument design. The five major areas of review included biblical and theological foundations of humanity

and the church; culture; organizational culture; organizational culture assessment; and church organizational culture. From this review, the researcher generated an initial list of dimensions of church organizational culture that was used in the modified Delphi study.

Expert Panel

The researcher utilized a panel of ten subject matter experts (SMEs) throughout the study. Panel members included recognized experts in the areas of church ministry, theology, and organizational leadership. It was the goal of the researcher to include both knowledge experts and skilled practitioners; therefore, the panel included a combination of scholars, pastors, and other church leaders. The researcher recruited the panel using email inquiries.

The initial contact explained the purpose of and need for the study, and the researcher's desire to utilize a team of experts to develop the construct and instrument for church organizational culture. Prospective panel members were provided an overview of the research process and the expectations of panel members. The researcher also provided a written introduction to the concept of organizational culture that included definitions of key terms and the distinction between organizational culture and similar concepts in literature and practice. As the study progressed, communication with the expert panel primarily took place via online communication, including email and internet-based surveys. At the conclusion of the study, each member of the expert panel received a letter of appreciation and a summary of findings from the study, along with a gift card to Amazon.com.

Modified Delphi Study

Upon completion of the precedent literature review, the researcher compiled an initial list of possible dimensions of church organizational culture. The researcher then presented the summary list to each panel participant. Panel members were emailed a link to the questionnaire, and instructed to rate each dimension based on how essential that dimension was to the construct of church organizational culture. These responses were compiled, then further refined and reduced by the researcher, into a list that reflected the most essential dimensions of COC and allowed for feasible instrument design.

Instrument Design

Using the data gathered in the Delphi study, the researcher generated an initial list of survey items with at least six items per dimension. The survey utilized a seven-point Likert scale, where 1 = strongly disagree and 7 = strongly agree. The Likert format allowed for a broader range of responses as compared to other formats such as forced choice or rankings.

Initial Item Generation

The researcher presented the initial questionnaire to the expert panel for feedback on the wording of each item. This feedback was collected via a survey and open-ended response form hosted online. In addition, the researcher enlisted the assistance of a naïve panel to confirm grouping of the items with the correct dimensions. Based on suggestions made by these panels, the researcher made revisions to the initial survey items.

Pilot Testing

The researcher performed several rounds of pilot testing. Each round of pilot testing included identifying key informants, obtaining informed consent, conducting the survey, and gathering follow-up feedback.

Identifying Key Informants

The primary contact person at each pilot church provided the researcher a list of names and email addresses for all individuals in the church who meet the criteria for key informants. The researcher provided the primary contact person with a sample letter of introduction to the researcher and the study, and a request for participation in the survey to provide information that may help the church increase its ministry effectiveness. The primary contact distributed this letter to all key informants via email. The researcher then sent a follow-up letter of explanation and invitation to key informants, along with a link to the Church Organizational Culture Survey.

Obtaining Informed Consent

The first question of the survey required a response of consent to participate in the study under the conditions specified. An introduction detailing research participants' rights was provided to participants as per human subject research guidelines for the Southern Baptist Theological Seminary.

Conducting the Survey

The first version of the survey was administered to one church in an initial pilot test. All key informants in the organization received a link to the survey, which was hosted at www.questionpro.com.

Gathering Follow-up Feedback

Following participation in the pilot instrument, the key informants were asked for feedback regarding the experience completing the instrument, and their opinion regarding the accuracy of the instrument in describing their church's culture. This feedback was solicited via an open-ended online questionnaire. The researcher also interviewed the primary contact at the organization via telephone or in-person meeting to record additional observations and comments.

Additional Pilot Testing

Following the initial pilot test, the researcher made revisions to the instrument wording and format. These changes were incorporated into the next version of the instrument. The revised instrument was then piloted at additional churches in the United States until the researcher had received at least two hundred different responses per survey item, to facilitate credible statistical analysis. The researcher collected data and feedback on the instrument using the same procedures as utilized during the initial pilot test. Pilot study participants were offered the opportunity to provide feedback regarding the survey via an open-form questionnaire.

Statistical Analysis

The researcher utilized the expert panel to determine content validity of the original church organizational culture instrument. Each member of the panel reviewed the definition of each proposed dimension of church organizational culture, and indicated the degree to which it is characteristic of the construct. This data was collected online using a five-point Likert scale per dimension, along with the opportunity to provide open-ended comments. In addition, the researcher performed confirmatory factor analysis following

pilot testing to evaluate item correlation for each proposed dimension of the construct. The researcher sought to establish internal consistency reliability of the survey by determination of Cronbach's Alpha.

Revisions to Survey

Based on the results of the statistical analysis, the researcher conducted a thorough review of the entire research process. The researcher determined that many items in the survey, along with the dimensions themselves, needed to be re-worded to accurately measure the proposed COC construct. Statistical analysis also revealed that the original survey was more accurately a measure of church leadership culture as a sub-construct of church organizational culture. Based on this review, the researcher developed a revised instrument to measure this sub-construct. This survey was hosted on www.surveymonkey.com. Additional pilot testing and statistical analysis demonstrated the reliability and validity of the church leadership culture instrument.

CHAPTER 4

ANALYSIS OF FINDINGS

The research findings were analyzed according to the purpose of the study, which was to operationalize the construct of church organizational culture (COC) and to develop an instrument to measure the construct. This chapter provides a detailed account of the research process, including the results of statistical analysis of the collected data. Finally, it evaluates the strengths and weaknesses of the research design.

Compilation Protocols

The research methodology for this study included six components: precedent literature review, expert panel, modified Delphi study, instrument design, statistical analysis, and revisions to the survey. This section describes the protocol for each of these components in detail.

Precedent Literature Review

The study began with a thorough review of the precedent literature. The researcher reviewed the literature for content and methodology in five major areas: biblical and theological foundations of humanity and the church; culture; organizational culture; organizational culture assessment; and church organizational culture. This review provided a foundation for construct development and instrument design.

Definition of Church Organizational Culture

Based on the review of precedent literature, the researcher proposed a definition for the new construct of church organizational culture, one that incorporates the common themes found in existing definitions of organizational culture yet uses language specific to church ministry. The proposed definition states: “Church organizational culture (COC) is the system of basic assumptions, values, and reinforced behavioral expectations that are shared by the people within a local church and tangibly reflected in their symbolic expressions and collective practices.” Development of this definition served as the first step in the construct validation process and helped guide the expert panel in its initial tasks.

Initial List of Dimensions

The researcher also used the review of precedent literature to compile an initial list of twenty possible dimensions of church organizational culture (Table 3). This list was formulated by examining the list of 114 dimensions of organizational culture as identified in the literature (van der Post and de Coning 1997, 155); synthesizing the larger list by identifying common or overlapping themes; and developing a new list of dimensions using language that would reflect the unique nature of the church and be familiar and understandable to those in church ministry. For example, the literature typically uses the terms “member” and “non-member” to refer to individuals inside and outside of an organization. However, in church ministry the term “member” has different meanings depending on the organization’s structure and theological understanding. Therefore, the terms “insider” and “outsider” were used to delineate between those who

identify with the church and those who would not consider themselves affiliated with the organization in any meaningful way.

Table 3. Dimensions of church organizational culture—initial list

#	Name of Dimension	Definition
1	View of External Culture	The degree to which insiders view society as friendly to the church's beliefs and moral values.
2	Motivation for Mission	The extent to which insiders view outsiders as an orienting and motivating factor for the church's missional activities.
3	Friendliness	The extent to which insiders act in a collectively friendly manner toward outsiders at church events.
4	Tolerance	The extent to which insiders value and accept people who do not share their beliefs and values.
5	Safety	The extent to which insiders feel they can truly be themselves with other insiders.
6	Loyalty	The extent to which insiders are committed to the church.
7	Conflict Management	The degree to which conflict is addressed and handled openly and honestly in the church.
8	Fun	The extent to which insiders consider the church an enjoyable place to be.
9	Leadership Trust	The extent to which insiders trust those in authority positions in the church.
10	Openness to Risk	The degree to which insiders believe that risks should be taken at all levels in the organization.
11	Attitude Toward Change	The level of openness to organizational change.
12	Innovation	The extent to which insiders value creative ministry methods and problem-solving strategies.
13	Pace	The speed at which insiders prefer to take organizational action.
14	Results	The degree to which insiders are driven by measurable accomplishment
15	Evaluation	The degree to which insiders value and demonstrate measurement and regular evaluation of progress toward organizational goals.
16	Teamwork	The degree to which insiders value cooperation to accomplish goals.
17	Authority	The degree to which a small group of insiders holds the majority of power in the organization.
18	Empowerment	The extent to which insiders feel they have a voice and sense of personal ownership within the church.

Table 3—Continued. Dimensions of church organizational culture—initial list

#	Name of Dimension	Definition
19	Communication	The extent to which insiders feel included in and trusting of organizational communication.
20	Direction	The degree to which the organization exemplifies a clear direction and strategy.

Expert Panel

The researcher next assembled a panel of ten subject matter experts (SMEs). Panel members were selected for their recognized expertise or experience in the areas of church ministry, theology, and organizational leadership (see Appendix 1). Specifically, each member had to have at least five years of full-time experience in a significant leadership role within a local church. Additionally, the majority of panel members hold a terminal degree in a field related to church ministry, practical theology, or leadership. The experts were emailed a letter to solicit their participation on the panel (see Appendix 2), along with a document that introduced the concept of organizational culture. This document included definitions of key terms and explained the distinction between organizational culture and similar concepts in literature and practice (see Appendix 3). All ten invitees initially agreed to participate in the study, although one member was unable to actually participate for most of the study after devastating floods in her city demanded all of her time and attention as her church mobilized to respond to the crisis.

Modified Delphi Study

While the original research design proposed a Delphi study to compile the list of possible dimensions of church organizational culture, early in the study the traditional Delphi study was deemed unnecessary because the 114 possible dimensions had already

been condensed into manageable lists in precedent research (Van der Post, de Coning and Smit 1997; Denison and Neale 1996; Broadfoot and Ashkanasy 1994; O'Reilly, Chatman and Caldwell 1991; Harrison and Stokes 1992). Therefore, the researcher needed only to synthesize these smaller lists and adjust the wording in the new list, rather than present a comprehensive list to the expert panel for its review and distillation.

Evaluation of Definition and Dimensions

The researcher presented the proposed definition of church organizational culture, along with a list of twenty proposed dimensions of COC, to the expert panel for its review and feedback. To evaluate the proposed definition of COC, panel members were sent a link to a one-question online survey hosted on www.questionpro.com, asking them to rate how well the definition reflected the proposed construct of church organizational culture according to a five-point Likert-type scale (see Appendix 4). The mean score of 4.33 indicates approval of the proposed definition. Figure 2 summarizes these results.

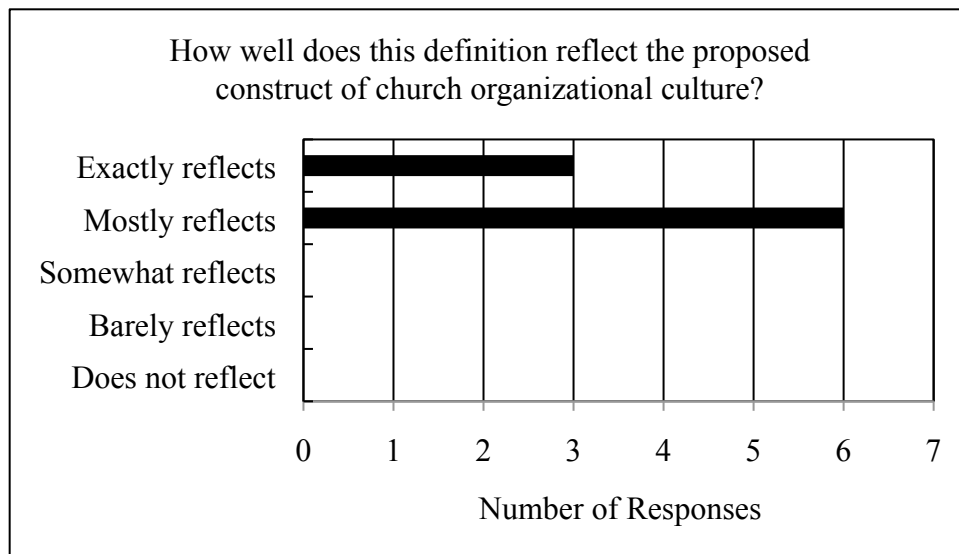


Figure 2. Expert approval of proposed definition of COC

Upon approval of the definition of church organizational culture, the researcher presented the expert panel with the list of twenty proposed dimensions of COC. Respondents were asked to complete a survey hosted at www.questionpro.com and rate how essential each of the twenty dimensions was to the COC construct using a seven-point Likert-type scale (see Appendix 5). The survey also provided the opportunity for additional comments via an open-ended question at the end of the survey. The results of the quantitative portion of this survey are depicted in Table 4, which shows the mean score, standard deviation, and variance among responses for each dimension.

Table 4. Essential dimensions of church organizational culture

How essential are each of the following proposed dimensions to church organizational culture?			
Dimension	Mean	SD	Var
View of External Culture	3.78	2.05	4.19
Motivation for Mission	6.22	0.67	0.44
Friendliness	6.11	1.05	1.11
Tolerance	5.22	1.72	2.94
Safety	5.33	1.80	3.25
Loyalty	5.78	0.83	0.69
Conflict Management	5.67	1.58	2.50
Fun	5.33	0.71	0.50
Leadership Trust	6.56	0.53	0.28
Openness to Risk	5.78	1.39	1.94
Attitude Toward Change	5.56	1.13	1.28
Innovation	5.78	1.20	1.44
Pace	4.89	1.76	3.11
Results	5.33	1.00	1.00
Evaluation	4.89	1.05	1.11
Teamwork	6.56	0.53	0.28
Authority	4.56	2.19	4.78
Empowerment	6.33	1.00	1.00
Communication	6.11	1.05	1.11
Direction	6.33	0.50	0.25

Revisions to Dimensions

Based on the responses of the expert panel and personal analysis of the original list, the researcher reduced the initial list of twenty dimensions down to sixteen. As the proposed dimensions of COC intend to reflect operational values, the researcher evaluated each original dimension as to whether it would impact how a church approaches and accomplishes its missional tasks. If the answer was “no” or unclear, the dimension was dropped from the list. Other dimensions were combined, and many were reworded for greater specificity and clarity. Table 5 presents the original list next to the revised list of proposed dimensions of church organizational culture.

Table 5. Original and revised dimensions of COC

Original List – 20 Dimensions	First Revised List – 16 Dimensions
View of External Culture. The degree to which insiders view society as friendly to the church’s beliefs and moral values.	Motivation for Mission. The extent to which insiders view outsiders as an orienting and motivating factor for the church’s missional activities.
Motivation for Mission. The extent to which insiders view outsiders as an orientating and motivating factor for the church’s missional activities.	Friendliness. The extent to which insiders act in an open, warm, and welcome manner toward outsiders.
Friendliness. The extent to which insiders act in a collectively friendly manner toward outsiders at church events.	Safety. The extent to which insiders feel they can truly be themselves with other insiders.
Tolerance. The extent to which insiders value and accept people who do not share their beliefs and values.	Loyalty. The extent to which insiders are committed to the church.
Safety. The degree to which insiders feel they can truly be themselves with other insiders.	Conflict Management. The degree to which conflict is addressed and handled openly and honestly in the church.
Loyalty. The degree to which insiders are committed to the church.	Satisfaction. The extent to which insiders consider the church an enjoyable, meaningful place to be.
Conflict Management. The degree to which conflict is addressed and handled openly and honestly in the church.	Leadership Trust. The extent to which insiders trust those in authority positions in the church.

Table 5—Continued. Original and revised dimensions of COC

Fun. The extent to which insiders consider the church an enjoyable place to be.	Empowerment. The extent to which insiders are encouraged, equipped, and expected to contribute to the church's success.
Leadership Trust. The extent to which insiders trust those in authority positions in the church.	Attitude Toward Change. The level of openness by insiders to organizational risk and change.
Openness to Risk. The degree to which insiders believe that risks should be taken at all levels in the organization.	Innovation. The extent to which insiders value creative ministry methods and problem-solving strategies.
Attitude Toward Change. The level of openness to organizational change.	Results. The degree to which insiders are driven by measurable accomplishment as a church.
Innovation. The extent to which insiders value creative ministry methods and problem-solving strategies.	Teamwork. The degree to which insiders value cooperation to accomplish church goals.
Pace. The speed at which insiders prefer to take organizational action.	Authority. The degree to which power is consolidated among a small group of people in the church.
Results. The degree to which insiders are driven by measurable accomplishment.	Communication. The extent to which the church demonstrates regular, broad, and consistent organizational communication.
Evaluation. The degree to which insiders value and demonstrate measurement and regular evaluation of progress toward organizational goals.	Direction. The degree to which the church exemplifies a clear direction and strategy.
Teamwork. The degree to which insiders value cooperation to accomplish organizational goals.	Accountability. The degree to which insiders expect each other to live up to the standards and values of the church.
Authority. The degree to which a small group of insiders holds the majority of power in the organization.	
Empowerment. The extent to which insiders feel they have a voice and sense of personal ownership within the church.	
Communication. The extent to which insiders feel included in and informed about organizational news.	
Direction. The degree to which the organization exemplifies a clear direction and strategy.	

Expert Evaluation of Revised Dimensions

The revised list of dimensions was presented to the expert panel and feedback requested via a one-question, five-point Likert-type survey hosted on www.questionpro.com. The panel approved the revised list with a mean response of 4.75. Figure 3 depicts the results of this survey.

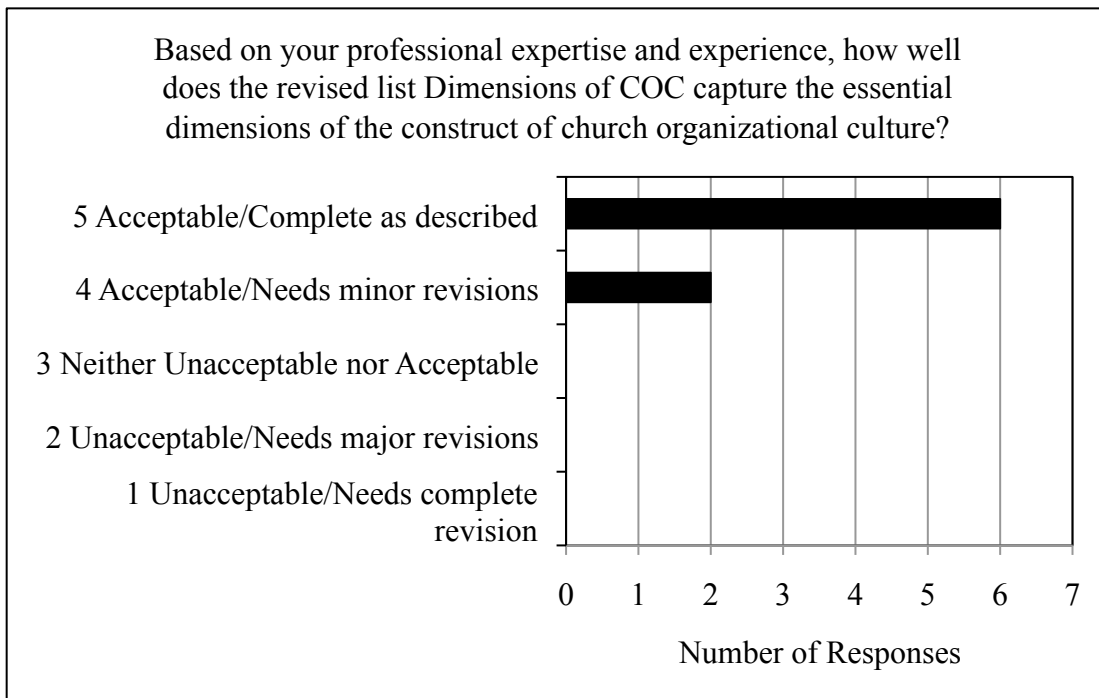


Figure 3. Expert approval of revised dimensions of COC

Additional Revisions

After expert panel review and feedback for the list of dimensions of church organizational culture, the researcher tweaked the list further for clarity of dimensions and wording. For example, “loyalty” was changed to “commitment” and “attitude toward change” was combined with “innovation” into a new dimension, “Change and Innovation.”

Table 6. Second revision to dimensions of COC

First Revised List – 16 Dimensions	Second Revision – 15 Dimensions
Motivation for Mission. The extent to which insiders view outsiders as an orienting and motivating factor for the church’s missional activities.	Motivation. The extent to which insiders view outsiders as an orienting and motivating factor for the church’s missional activities.
Friendliness. The extent to which insiders act in an open, warm, and welcoming manner toward outsiders.	Friendliness. The extent to which insiders act in an open, warm, and welcoming manner toward outsiders.
Safety. The extent to which insiders feel they can truly be themselves with other insiders.	Safety. The extent to which insiders feel they can truly be themselves with other insiders.
Loyalty. The extent to which insiders are committed to the church.	Commitment. The extent to which insiders express and demonstrate loyalty to the church.
Conflict Management. The degree to which conflict is addressed and handled openly and honestly in the church.	Conflict Management. The degree to which conflict is addressed and handled openly and honestly in the church.
Satisfaction. The extent to which insiders consider the church an enjoyable, meaningful place to be.	Leadership Trust. The extent to which insiders trust those in authority positions in the church.
Leadership Trust. The extent to which insiders trust those in authority positions in the church.	Empowerment. The extent to which insiders are encouraged, equipped, and expected to contribute to the church’s success.
Empowerment. The extent to which insiders are encouraged, equipped, and expected to contribute to the church’s success.	Change and Innovation. The extent to which insiders value new and creative ministry methods in the church.
Attitude Toward Change. The level of openness by insiders to organizational risk and change.	Pace. The speed at which insiders prefer to take organizational action.
Innovation. The extent to which insiders value creative ministry methods and problem-solving strategies.	Results. The degree to which insiders are driven by measurable accomplishment as a church.
Results. The degree to which insiders are driven by measurable accomplishment as a church.	Teamwork. The degree to which insiders value cooperation to accomplish church goals.
Teamwork. The degree to which insiders value cooperation to accomplish church goals.	Decision Making. The degree to which authority for organizational decisions is consolidated among a small group of people in the church.
Authority. The degree to which power is consolidated among a small group of people in the church.	Communication. The extent to which the church demonstrates regular, broad, and consistent organizational communication.

Table 6—Continued. Second revision to dimensions of COC

Communication. The extent to which the church demonstrates regular, broad, and consistent organizational communication.	Direction. The degree to which the church exemplifies a clear direction and strategy.
Direction. The degree to which the church exemplifies a clear direction and strategy.	Accountability. The degree to which insiders expect each other to live up to the standards and values of the church.
Accountability. The degree to which insiders expect each other to live up to the standards and values of the church.	

Instrument Design

Working from the second revised list of fifteen dimensions, the researcher generated an initial list of items for a quantitative survey to measure the presence and strength of these dimensions. Items were generated according to commonly accepted guidelines for scale development; e.g., statements should be as simple and as short as possible; language used should be familiar to target respondents; and items should address only a single issue (Hinkin 1998). Six items were written for each dimension, for a total of ninety items (see Appendix 7).

Content Validity

Once the initial survey items had been generated, the researcher began to analyze the items for content validity using two panels, a naïve panel and the expert panel. For the naïve panel, seven Ph.D. students with no expert knowledge of the domain of church organizational culture were recruited to assist with this portion of the study. Participants were given two documents, “Dimensions” and “Items.” The “Dimensions” document contained a random-ordered list of the fifteen dimensions of church

organizational culture. The “Items” document contained a numbered but random-ordered list of the ninety survey items generated by the researcher. Participants were asked to familiarize themselves with each list, and then to group the items according to the dimensions they seemed to measure. The grouping was recorded via a multi-point scale hosted on www.questionpro.com (see Appendix 8). The researcher compiled the responses into a chart to compare: 1) which items were correctly linked to their intended dimension; 2) which items should have been grouped with a particular dimension but were not confirmed by the panel; 3) which items were linked by a majority of the panel to an incorrect dimension (see Appendix 9).

For a second evaluation of content validity, the researcher presented each of the dimensions and their proposed corresponding items to the expert panel. Via an online survey hosted at www.questionpro.com, panel members were asked to rate each item based on its appropriateness and relevance to measuring its corresponding dimension (see Appendix 10). The results of this survey including the dimensions, corresponding items, and mean score for each item (1 = weak/low relevance and 5 = strong/high relevance) are reported in Appendix 11.

Additional Revisions to Dimensions

Review of the results of the panel evaluations suggested that a number of questions needed to be re-worded for clarity, and that the dimensions themselves needed to be re-evaluated for specificity and relevance to the construct. The researcher again consolidated the list of dimensions, from fifteen to ten. A comparison of the second and third revisions is displayed in Table 7, with the dimensions in the right-hand column

listed next to their most close counterparts in the left-hand column; gaps in the right column indicate dimensions that were eliminated or consolidated.

Table 7. Third revision to dimensions of COC

Second Revised List – 15 Dimensions	Third Revision – 10 Dimensions
Motivation. The extent to which insiders view outsiders as an orienting and motivating factor for the church’s missional activities.	Motivation. The extent to which insiders view outsiders as an orienting and motivating factor for the church’s missional activities.
Friendliness. The extent to which insiders act in an open, warm, and welcoming manner toward outsiders.	Openness. The extent to which the church welcomes and accepts others.
Safety. The extent to which insiders feel they can truly be themselves with other insiders.	Belonging. The extent to which the church is characterized by high personal commitment to the organization.
Commitment. The extent to which insiders express and demonstrate loyalty to the church.	Communication. The extent to which the church demonstrates regular, broad, and consistent organizational communication.
Conflict Management. The degree to which conflict is addressed and handled openly and honestly in the church.	
Leadership Trust. The extent to which insiders trust those in authority positions in the church.	
Empowerment. The extent to which insiders are encouraged, equipped, and expected to contribute to the church’s success.	Empowerment. The extent to which insiders are encouraged, equipped, and supported to contribute to the church’s success.
Change and Innovation. The extent to which insiders value new and creative ministry methods in the church.	Boldness. The extent to which the church values innovation and change in pursuit of its missional tasks.
Pace. The speed at which insiders prefer to take organizational action.	
Results. The degree to which insiders are driven by measurable accomplishment as a church.	Results. The degree to which the church is driven by measurable accomplishment.
Teamwork. The degree to which insiders value cooperation to accomplish church goals.	Teamwork. The degree to which the church values cooperation to accomplish organizational goals.

Table 7—Continued. Third revision to dimensions of COC

Decision Making. The degree to which authority for organizational decisions is consolidated among a small group of people in the church.	Leadership. The degree to which authority for organizational decisions is entrusted to a small group of people in the church.
Communication. The extent to which the church demonstrates regular, broad, and consistent organizational communication.	
Direction. The degree to which the church exemplifies a clear direction and strategy.	Direction. The degree to which the church exemplifies a clear direction and strategy.
Accountability. The degree to which insiders expect each other to live up to the standards and values of the church.	

Revisions to Survey Items

In addition to revising the dimensions of church organizational culture, the researcher used the feedback of the naïve and expert panels to re-write many of the survey items. The first version of the new Church Organizational Culture Survey contained a total of forty items, reflecting four items per each of the ten revised dimensions of COC. Items were written using a seven-point Likert-type scale with responses ranging from “Not at all true” (1) to “Always true” (7) and ordered using a random sequence generator. The COC Survey was hosted at www.questionpro.com.

Pilot Testing

Once the COC Survey was completed and posted online, the researcher commenced a series of pilot tests of the new instrument. The first group of participants was solicited from the Chapel Hill Bible Church in Chapel Hill, North Carolina. While the survey underwent several modifications during the pilot study, the process for participating churches remained the same:

1. The researcher sent a letter of invitation to churches to participating churches (see Appendix 12), determined via connections garnered through personal contacts and colleagues. As the pilot testing was intended to collect data for statistical analysis of the survey itself, a purposive selection of churches was determined to be acceptable.
2. Participating churches designated an individual to serve as the Primary Contact with the researcher during participation in the study (see Appendix 13). The researcher then provided the Primary Contact with a Participant Kit to explain the purpose and process of the study (see Appendix 14).
3. The Primary Contact distributed invitations and reminders to survey participants from their church. Participants completed the survey on www.questionpro.com (see Appendix 15).
4. The researcher collected the survey responses as provided in an Excel spreadsheet by the survey host web site, then edited the spreadsheet for readability of data.
5. The researcher provided a report for each church to the Primary Contact, along with an Interpretation Guide and an invitation for a free telephone consultation to discuss the results (Appendix 16).
6. If desired, the Primary Contact scheduled the phone consultation with the researcher, who reviewed the results and provided informal consulting regarding the church and the possible meaning of that church's report.

Revisions to Pilot Survey

After invitations, links, and codes to the survey had already been distributed to the remaining pilot churches, the researcher began compiling data and performing consultations with the first five participating churches and determined that immediate additional changes to the survey were needed. Specifically, the initial results appeared to indicate that the items were too broad and needed further refinement to accurately measure the proposed dimensions. The researcher immediately notified the remaining pilot churches of the impending changes and extended the deadline for taking the survey. The researcher then revised the list of dimensions, items, and online survey yet again before opening the revised survey to remaining participants (see Table 8 and Appendix 17). The Interpretation Guide was also changed accordingly to reflect the new list of

dimensions. Fifteen churches took the revised COC Survey, yielding a total of 309 responses for use in statistical analysis.

Table 8. Fourth revision to dimensions of COC

Third Revision – 10 Dimensions	Third Revision – 10 Dimensions
Motivation. The extent to which insiders view outsiders as an orienting and motivating factor for the church’s missional activities.	Motivation. The extent to which the church views outsiders as an orienting and motivating factor for its missional activities.
Openness. The extent to which the church welcomes and accepts others.	Openness. The extent to which the church welcomes and accepts others.
Belonging. The extent to which the church is characterized by high personal commitment to the organization.	Belonging. The extent to which the church is characterized by high personal commitment to the organization.
Communication. The extent to which the church demonstrates regular, broad, and consistent organizational communication.	Conflict Management. The degree to which issues are handled openly and honestly in the church.
Empowerment. The extent to which insiders are encouraged, equipped, and supported to contribute to the church’s success.	Empowerment. The extent to which insiders are encouraged and supported to contribute to the church’s success.
Boldness. The extent to which the church values innovation and change in pursuit of its missional tasks.	Boldness. The extent to which the church values innovation and change in pursuit of its missional tasks.
Results. The degree to which the church is driven by measurable accomplishment.	Results. The degree to which the church is driven by measurable organizational accomplishment.
Teamwork. The degree to which the church values cooperation to accomplish organizational goals.	Teamwork. The degree to which the church values cooperation to accomplish organizational goals.
Leadership. The degree to which authority for organizational decisions is entrusted to a small group of people in the church.	Leadership Trust. The extent to which insiders trust those in authority positions in the church.
Direction. The degree to which the church exemplifies a clear direction and strategy.	Direction. The degree to which the church exemplifies a clear direction and strategy.

Demographic Data

The COC Survey began by asking respondents for demographic data, which provides a snapshot of the churches represented in the pilot study. Table 9 depicts these organizational demographics.

Table 9. Demographic data of pilot churches (N=15)

<i>Variable</i>	<i>Valid N</i>	<i>Percentage</i>
<i>Church age:</i>		
New-4 years	1	7%
5-7 years	1	7%
8-10 years	1	7%
11-15 years	2	13%
16-20 years	2	13%
21-30 years	0	0%
31-50 years	2	13%
Over 50 years	6	40%
<i>Average weekly worship attendance:</i>		
1-50	1	7%
51-100	1	7%
101-200	2	13%
201-500	3	20%
501-700	4	27%
701-1,000	2	13%
1,001-1,500	1	7%
1,501-2,000	1	7%
<i>Church locale:</i>		
Rural	3	20%
Town/Small City	3	20%
Suburban	8	53%
Urban	1	7%

Statistical Analysis

Following pilot testing, the researcher enlisted the assistance of a professional statistician to perform statistical analysis on the data generated by the new church organizational culture instrument. These tests included confirmatory factor analysis to

determine item correlation and Cronbach's Alpha to determine the level of internal consistency reliability of the instrument.

Sampling Adequacy

Before performing advanced statistical analysis, a professional statistician performed the Kaiser-Meyer-Olkin measure of sampling adequacy (KMO) to determine whether the sample size of 309 responses was adequate to produce accurate results. The overall measure of sampling adequacy (MSA) was 0.95, well over the 0.50 accepted standard.

Factor Analysis

“Factor analysis is a technique based on how well various items are related to one another and form clusters or factors” (Salkind 2008, 277). While the researcher originally planned to perform confirmatory factor analysis to confirm the ten dimensions in the proposed COC model, professional statisticians instead recommended exploratory factor analysis given the exploratory nature of the research. Principal component factor analysis was used to extract latent factors affecting COC. An orthogonal rotation, varimax, was implemented to identify interpretable factors. Factor analyses were performed using SAS (version 9.2, SAS Institute, Inc., Cary, NC). The analysis was performed on a two-level model including questionnaire items and construct dimensions, with Q30 and Q35 coded as reverse-scored items. The results of this analysis are provided in Appendix 18.

According to the proposed church organizational culture construct, the COC Survey items should have grouped around the ten dimensions, or factors, as described in Table 10.

Table 10. Hypothesized factor grouping for COC Survey

Dimension	Item numbers
Openness	24, 22, 13, 36
Belonging	21, 33, 37, 1
Empowerment	25, 5, 40, 7
Leadership Trust	10, 17, 8, 12
Conflict Management	11, 14, 20, 29
Motivation	15, 4, 28, 35
Boldness	39, 31, 30, 19
Direction	38, 9, 34, 18
Results	6, 27, 2, 32
Teamwork	3, 23, 16, 26

Instead, factor analysis identified only one dominant factor and the corresponding items did not appear to relate to each other in any meaningful way. There are several possible explanations for this result. First, the construct of Church Organizational Culture may actually consist of only one primary factor instead of clearly delineated dimensions as proposed. Second, the construct may be too broad to be measured accurately using a quantitative instrument. Third, the construct may be measurable but the dimensions were not accurate or clearly delineated enough for accurate measurement. Fourth, the proposed construct and dimensions may be accurate, but the wording of the items was not clear or focused enough to provide enough distinction between each dimension.

Cronbach's Alpha

The statistician also performed an analysis of Cronbach's Alpha to determine internal consistency reliability of the instrument. Internal consistency reliability seeks to assess how well different items in a questionnaire measure a particular issue or

dimension. Levels of .70 or more are generally accepted as representing good reliability of a survey instrument (Litwin 1995, 31). For the overall survey data, Cronbach's Alpha was 0.95. However, Alpha for each of the ten individual dimensions varied from .60 to .87. The complete results of this analysis are provided in Appendix 19.

Pearson's r

Finally, the statistician performed analysis of the forty items for the correlation between each of the four items per dimension; in other words, how well each of the four items related to the others in that dimension, as measured by the Pearson product-moment correlation coefficient (denoted as r). Analysis for Pearson's r produces a value between +1 and -1, with a "1" (positive or negative) indicating perfect correlation, either positive or negative, between variables. Therefore, the higher the number for Pearson's correlation, the stronger the relationship between the two variables – or in this case, survey items – being measured. The results of this analysis are also provided in Appendix 19.

Conclusions

Based on the results of the statistical analysis of the data from the pilot testing, the researcher consulted with several academic advisors who suggested a thorough review of the research process and the statistical analysis.

Research Review

The researcher spent several weeks poring over all elements of the research that had been completed to date. This data included the precedent literature review; survey results and feedback from the expert panel; feedback from pilot survey

participants; comparisons of each revision of the COC Survey; and re-evaluation of the results of the statistical analysis of data from the pilot test. Several issues became apparent as the result of this review.

First, the construct of church organizational culture is indeed very broad and difficult to measure. The researcher began with a list of twenty dimensions and reduced this list to ten dimensions by the pilot stage of the process. However, while trying to reduce the number of dimensions for a more manageable survey, the researcher inadvertently ended up painting too broadly—trying to measure too much—with each of those ten dimensions. As a result, the questionnaire items were not focused enough to produce meaningful or statistically acceptable results. A shorter list of dimensions also minimizes the breadth and significance of the COC construct. In reality, COC may actually consist of many *more* dimensions, perhaps fifteen to twenty. Measuring these would require a complete redesign of the construct and of the COC Survey.

Second, the researcher realized the some of the items were worded very poorly. The items either did not effectively measure the intended dimension; the language was inadvertently loaded or leading; or the wording was just confusing in general. These issues would also contribute to the weak statistical outcome.

Third, the researcher discovered a probable flaw in the actual focus of the COC Survey. While the COC Survey was intended to measure overall church organizational culture, in reality it was most likely measuring organizational *leadership* culture; that is, the way a church's leadership operates in attempting to fulfill its missional tasks. Church leadership culture (CLC) is probably a subset of COC. In addition, the COC pilot survey was administered to church *leaders* and the results would therefore reflect that level of

individual involvement and awareness by respondents. A general attendee or congregant would probably not be able to answer many of the COC Survey questions with any authoritative knowledge, as s/he would not have a solid enough awareness of dimensions such as Evaluation and Direction that are addressed at the organizational leadership level. As the precedent literature suggested, the local church is more complex than a business corporation in that it consists of several groups or constituents: insiders, outsiders, and leaders, who are a subset of the insider group. Each group has a different level of distance from the central decision-making structures of the church, and therefore a different level of awareness and understanding of the issues measured by the COC Survey. This further confirms that the COC Survey as administered in the pilot study is probably more accurately a survey of leadership culture.

Revisions and Reanalysis

Based on these realizations, the researcher proceeded to revise the COC Survey to reflect an alternate but related construct of church leadership culture (CLC). Specifically, the researcher deleted the dimensions that did not affect a church's approach to its missional tasks, including "Openness" (friendliness), "Belonging" (institutional loyalty among insiders) and "Motivation" (whether a church is motivated by insiders or outsiders, which may be a false dichotomy in the first place). This left seven dimensions of CLC: Empowerment, Leadership Trust, Conflict Management, Boldness, Direction, Results, and Teamwork.

The researcher then analyzed the remaining dimensions and the statistical results for Cronbach's Alpha and Pearson's r for their corresponding items, and removed the most clearly offending items for these dimensions; in other words, the items that

lowered the results for each dimension. This left the researcher with three items per dimension for all dimensions except one, Leadership Trust, which retained four items. See Appendix 20 for the complete list of dimensions and items for the CLC construct.

Finally, the researcher performed statistical analysis for Cronbach’s Alpha for the “new” collection of data, consisting of seven dimensions and twenty-two items with data collected from the 309 pilot respondents. Alpha for overall data was .942, while the results for each dimension are depicted in Table 11.

Table 11. Cronbach’s Alpha for dimensions of CLC

Dimension	Alpha
Empowerment	.719
Leadership Trust	.848
Conflict Management	.681
Boldness	.785
Direction	.807
Results	.751
Teamwork	.813

Assuming a reliability coefficient of .7 as the cutoff for acceptability, all but one dimension of the revised survey demonstrated high reliability; the other dimension, Conflict Management, is close and would likely be strengthened with minor re-wording of the items for that dimension.

Revised Instrument Design

The researcher next proceeded to develop a revised instrument based on the sub-construct of Church Leadership Culture (CLC). This phase of the research involved four steps: Dimension Revision, Item Revision, Pilot Testing, and Statistical Analysis.

Dimension Revision

The researcher evaluated the dimensions and items of the CLC sub-construct extracted from the COC Survey and determined that Church Leadership Culture could be represented by six dimensions as portrayed in Table 12.

Table 12. Dimensions of Church Leadership Culture.

#	Name of Dimension	Definition
1	Empowerment	The extent to which the church's leaders encourage and support insiders to contribute to the church's success.
2	Conflict Management	The degree to which issues are handled openly and honestly in the church's leadership contexts.
3	Boldness	The extent to which leadership values innovation and change in pursuit of the church's missional tasks.
4	Direction	The degree to which the church exemplifies a clear direction and strategy.
5	Results	The degree to which the church is driven by measurable organizational accomplishment.
6	Teamwork	The degree to which the church fosters cooperation to accomplish organizational goals.

The researcher removed "Leadership Trust" from the original list as this dimension must be measured by feedback from the congregation as a whole, not from the target population of church leaders who consistently rated themselves highly on this dimension in the COC Survey.

Item Revision

The researcher then analyzed the original items for the six dimensions of Church Leadership Culture. Based on learning about item wording gained from the design of the COC Survey, the researcher revised the items for CLC, arriving at three items per dimension (Appendix 20). A random sequence generator was utilized to

develop the Church Leadership Culture Survey, consisting of eighteen items utilizing a five-point Likert-type response scale (Appendix 21).

Pilot Testing

The Church Leadership Culture Survey was hosted on www.surveymonkey.com and participant kits were sent to five purposively selected churches (Appendix 22). Four agreed to participate, with one large church distributing the survey to leaders at two of its campuses to compare results between sites (Appendix 23). Ninety-four respondents completed the survey.

Statistical Analysis

Following pilot testing of the CLC Survey, the researcher performed statistical analysis on the data to verify reliability and validity. This analysis included an evaluation of Cronbach's Alpha for internal consistency reliability and a one-item survey to gauge face validity of the instrument.

Cronbach's Alpha

The researcher performed an analysis of Cronbach's Alpha to determine internal consistency reliability of the instrument. For the overall survey data, Cronbach's Alpha was 0.90. For the individual dimensions, Alpha ranged from .38 to .87, with all dimensions except "Empowerment" demonstrating strong and therefore acceptable reliability as indicated in Table 13.

Table 13. Cronbach's Alpha for revised dimensions of CLC

Dimension	Alpha
Empowerment	.382
Conflict Management	.697

Table 13—Continued. Cronbach’s Alpha for revised dimensions of CLC

Boldness	.705
Direction	.823
Results	.870
Teamwork	.697

Face Validity

Face validity assesses whether an instrument seems to provide accurate results for the measure in question. While face validity is the least scientific validity measure (Litwin 1995, 35), in the case of the Church Leadership Culture Survey it is important that a church’s leaders believe that the results provide an accurate description of their church’s leadership culture.

To determine face validity for the CLC Survey, the Primary Contact for each pilot church was asked to complete a one-question, five-point Likert-type survey hosted on www.surveymonkey.com. The mean response of 4.4 depicted in Figure 4 indicates that the Church Leadership Culture Survey is perceived to be an accurate measure of the construct as applied to a particular church.

Conclusion

While the Church Organizational Culture Survey did not stand up under rigorous statistical analysis, the research process and resulting data provided the foundation for the reliable Church Leadership Culture Survey. In addition, the researcher can sufficiently answer the three research questions that guided this study.

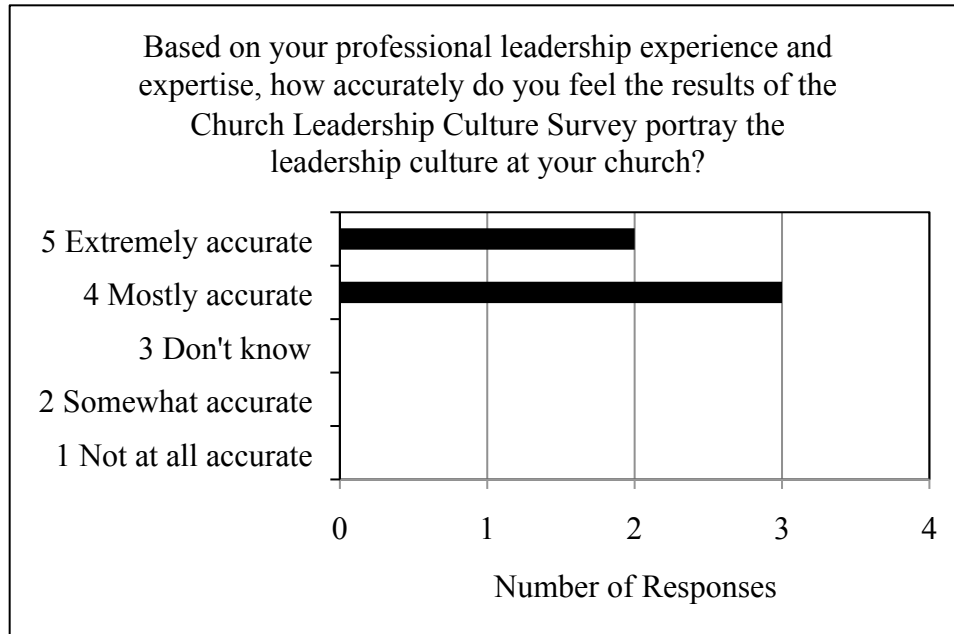


Figure 4. Face validity of CLC Survey

Research Question 1: Definition and Dimensions of Church Organizational Culture

The first research question was, “What are the characteristics (definition and dimensions) of church organizational culture (COC)?” Regarding the definition, the precedent literature review and feedback from the expert panel assisted the researcher in developing the following definition:

Church organizational culture (COC) is the system of basic assumptions, values, and reinforced behavioral expectations that are shared by the people within a local church and tangibly reflected in their symbolic expressions and collective practices.

Regarding the dimensions of church organizational culture, the researcher began with an initial list of twenty dimensions. With the help of the expert panel, this list was revised and eventually reduced to the ten dimensions that were used to develop the Church Organizational Culture Survey. Reevaluation after the pilot testing of the instrument indicated that the construct of church organizational culture is broad and

complex enough to warrant a larger list more in keeping with the original twenty dimensions. Meanwhile, the majority of the dimensions of the COC Survey are more accurately a measure of church leadership culture (CLC), which is a subset of the overall culture of the organization (COC).

Research Question 2: Quantitative Measurement of Church Organizational Culture

The second research question was, “How can church organizational culture be measured quantitatively?” The simple answer to this question is, “Not easily.” Because COC is so broad and complex, it is difficult to develop a survey that is simultaneously valid and reliable, organizationally meaningful, and of a manageable length for participants. At the same time, this research has resulted in the discovery of a shorter survey that seems to reliably measure church leadership culture. Additional research is needed in both church organizational culture and church leadership culture to confirm these findings and to continue to develop credible quantitative instruments to measure these complex constructs.

Research Question 3: Reliability and Validity of Church Organizational Culture Survey

The third question guiding this research was, “To what degree is the proposed COC survey a reliable and valid measure of church organizational culture?” The research demonstrated that a revised Church Leadership Culture Survey was indeed a reliable and valid measure of the CLC sub-construct. Unfortunately, the original COC Survey was statistically determined to not be a reliable and valid measure of church organizational culture. There are many possible reasons for this, again pointing to the need for additional research on this topic. It should be added that representatives from the pilot churches

expressed during consultations that the survey results, while not statistically reliable or valid, were still very helpful for their organizations in understanding the complex construct of COC and the impact it has on ministry effectiveness.

Evaluation of the Research Design

As anticipated, this research yielded vast amounts of information to the researcher. Some of the information can be used to answer the three guiding research questions for this study, while other information is helpful to evaluate the research design itself. In this section the researcher will provide an evaluation of the strengths and weaknesses of the research design to help guide similar research efforts in the future.

Strengths of the Research Design

A significant strength of this proposed research was its mixed-method design. “The basic premise of [mixed methods research] is that the combination of quantitative and qualitative approaches provides a better understanding of research problems than either approach alone” (Creswell and Clark 2007, 8-9). The combination of four qualitative research methods—content analysis of precedent literature, expert panel, modified Delphi study, pilot studies—and one quantitative method—statistical analysis—was intended to engender confidence in the reliability and validity of the new construct of church organizational culture and its measurement instrument.

While the original COC Survey did not demonstrate statistical validity and reliability, the research design exposed the weaknesses of the COC Survey, leading to revisions that did result in the development of a reliable instrument. The precedent literature review indicates that previous research on this topic has sometimes utilized less stringent methodology. While the results have been reported as favorable, they are

actually less meaningful because the research process was not as rigorous as the design followed in this study.

In addition, the mixed-methods approach allowed multiple voices to speak into the research. These voices included the expert panel, primary contacts for the pilot churches, and the pilot church respondents. All of these voices helped to direct the researcher's work, sometimes verifying instincts and other times offering necessary course corrections. Contrary to many church leadership books that speak from a personal, anecdotal perspective, any published results from this research will be bolstered by the contributions and perspectives of a plurality of Christian leaders at varying levels of experience and authority in a number of organizations.

Weaknesses of the Research Design

While the scope of the research design was its greatest strength, it could also be argued that this was its greatest weakness. The use of multiple methods of research resulted in difficulty of execution at several points during the study. The researcher needed to maintain communication with an expert panel while also initiating and maintaining contact with leaders of the fifteen churches around the country that participated in the pilot testing of the COC Survey. While email greatly aided in the facilitation of this communication, the reality of individual schedules and seasons of ministry meant that varying levels of responsiveness or delay were the norm for a research design that already demanded a more lengthy process. But again, while a more simple research design would have been easier to implement, the complexity of the issue under study demanded a similarly complex research design.

Another potential weakness of the research design was that its scope required a large number of skills by the researcher. A content-analysis study requires one set of skills; interaction with an expert panel requires another; instrument design requires another; the process of pilot testing the instrument requires another; and the statistical analysis of the resulting data requires yet another. The mixed-methods design of this research required all of these skills and more. The researcher would have benefitted from additional training especially for the instrument design and statistical analysis phases of the study. Such additional training and knowledge might have strengthened the original instrument and therefore provided a stronger statistical result. Nevertheless, the researcher accepted the challenges of this research design and learned much new information and many new skills during the research process.

Weaknesses of the COC Survey

The most difficult phase of this research was the process of designing the COC Survey. It is very difficult to design a valid and reliable instrument, especially for a construct as groundbreaking, broad and complex as church organizational culture. It is even more difficult when the researcher does not have any background or training in psychometric instrument design or advanced statistical analysis. As a result, the Church Organizational Culture Survey suffered from several design flaws, although these were significantly improved in the subsequent Church Leadership Culture Survey.

The biggest flaw stemmed from issues regarding the wording used in the survey. Most significantly, the researcher realized how difficult it is to eliminate language that is subjective or that reflects the researcher's and expert panel's own biases about the issues involved. In addition, reverse-scored items were difficult to express clearly. The

researcher often ended up trying to measure too many things with one item. Some items included “double-barreled” wording such as double negatives. Others included loaded terms. For example, in most business organizations, “member” is a clearly defined term that refers to the organization’s employees. But in churches, “membership” means different things in each organization; therefore, the word “member” could not effectively be used in the COC Survey.

The researcher also found it difficult to word the items so that they would measure values and assumptions, not just artifacts of organizational culture (Schein 2004). In retrospect, some of the items could be answered by simple organizational observation instead of an involved survey process. For example, questions about formal authority structures could be answered by a review of the church’s constitution and bylaws. While these do affect church organizational culture, they are artifacts that reflect deeper values and assumptions, and it was difficult to write questions that could measure the underlying values.

Feedback from survey respondents indicated that some of the items were difficult to answer because they asked for generalizations about the entire church or about other people’s thoughts and feelings. An item such as, “The people at our church are not afraid of difficult conversations” would be considered a weak item because survey participants either could not answer with any knowledge about others’ experience, or the answer depended on the particular situation that came to the respondent’s mind.

Another weaknesses of the Church Organizational Culture Survey was that it utilized a seven-point Likert-type scale. While a wider scale is often advocated for clearest variance in responses, the researcher and pilot churches discovered that there was

not enough clarity as to what distinguished, for example, a “5” (usually agree) from a “6” (mostly agree) response to a particular item. Therefore, a “5.2” average score for a church on a particular item was not meaningfully distinguishable from a “6.1,” whereas a five-point scale would have resulted in more meaning to each of the responses. Hinkin confirms that coefficient alpha reliability does not increase beyond the use of a five-point scale (Hinkin 1998, 110).

Finally, while the researcher attempted to design a “descriptive” survey (Ashkanasy, Broadfoot, and Falkus 2000, 134-35), it became apparent from consultations with participating churches that the descriptive information provided by the survey was only helpful to a point, but that the real value to participating organizations rested in the *interpretation* of the results. Therefore, most participants expressed a desire for an interpretation guide that analyzed the results in terms of typing or fit. However, this kind of interpretation rests on all kinds of assumptions behind the survey and what constitutes a “good” or “bad,” “strong” or “weak” result for a particular item or dimension. The COC Survey was designed to measure *church* organizational culture; that is, organizational culture within a church, without judgment of the results. This kind of descriptive survey is different from a survey that purports to measure “churchy” or “religious” or “healthy” organizational culture, or any other type of descriptor that assumes certain value judgments. Yet participants wanted some kind of standard so they could measure their organization against a predetermined set of values. Therefore, future iterations of a COC Survey should include greater clarity about the purpose of the survey and how to interpret the results.

CHAPTER 5

CONCLUSIONS

This mixed-methods study focused on the issue of organizational culture as it applied to churches. While the results of this research answered the three research questions guiding this study, it also raised others about the implications, applications, and limitations of the research. In this section the researcher will offer relevant observations and conclusions to address these questions, followed by suggestions for further research.

Research Purpose

The purpose of this study was to operationalize the construct, church organizational culture (COC), and to develop an instrument to measure the construct.

Research Questions

The following research questions guided this study:

1. What are the characteristics (definition and dimensions) of church organizational culture (COC)?
2. How can church organizational culture be measured quantitatively?
3. To what degree is the proposed COC Survey a reliable and valid measure of church organizational culture?

Research Implications

The completed research represents a significant undertaking with equally significant implications. The development of the construct of church organizational

culture has opened an entirely new vein of research in the area of organizational studies. While previously churches could apply business and scholarly literature regarding organizational culture to ministry settings, the development of a specific definition for the construct of COC combines these domains and establishes church organizational culture as its own valid field of scholarly inquiry. It will also serve as a platform for raising awareness about church organizational culture among ministry leaders.

Although the statistical analysis of the Church Organizational Culture Survey did not confirm the validity of the ten-dimension model in the pilot version of the survey, the research did unearth a subset of church organizational culture, that of church leadership culture. In addition, the statistical analysis did not disprove that church organizational culture *exists*; rather, it disproved the initial model and indicated that the construct is bigger and more complex than can be adequately measured using ten dimensions. To put it another way, while the excavation process of this research did not result in a massive haul of pure gold as initially hoped (in the form of a validated COC model and survey), it did confirm that there is indeed gold to be found in this mine of church organizational culture, and that the potential riches are worth continued effort. Future research will be able to focus more quickly on the best places to dig and the best tools to use in the process. In addition, the research revealed another vein of inquiry, church leadership culture, which may lead to still other veins in the mine. Derivative research in all these fields could greatly deepen the understanding of churches as formal organizations, and the significance of church organizational culture in relation to a multitude of factors relevant to ministry leadership and effectiveness.

Research Applications

As previous research has demonstrated, organizational culture impacts organizational productivity, customer service, quality of service, operational efficiency, team effectiveness, openness to change, employee fit, satisfaction, and retention, and creative flow and freedom (Reigle 2003, 11-12). The completed study establishes a foundation for the ongoing research that will provide additional understanding of church organizational culture and a variety of practical applications to the context of the local church.

The researcher realizes that additional research is needed to define and quantify the dimensions of church organizational culture. While the current list of dimensions is not complete and should most likely be expanded rather than contracted further, it is a significant start and contribution to what could be a lengthy research process given the complexity of the construct. Still, the potential applications of this research make such an undertaking imminently worthwhile.

A reliable and valid church organizational culture instrument could be used in a variety of practical ministry applications. Church leaders could learn about the concept of organizational culture and gain an understanding of the dominant values and assumptions in their particular church, which would help efforts toward greater effectiveness or organizational change. Churches and prospective leaders could use their understanding of COC and a church organizational culture instrument to determine fit between the values of the organization and those of the individual. Possible applications could be made by pastoral search teams looking for new staff, and by a church's leadership to determine the degree of values alignment between leadership and the rest of

the congregation. Church planters could use the construct and instrument to determine which values they want their new work to demonstrate, and to assess whether their church plant is actually internalizing those values.

In addition, the discovery of a related construct of church leadership culture helps to refine and differentiate the COC construct while also suggesting multiple applications for an instrument that focuses purely on CLC. Church leadership culture may be a better indicator of fit between a prospective leader and a church than church organizational culture in general. An instrument that effectively measures CLC can also help a church's leadership realize any disparities between their aspirational values and the actual values that govern their decisions in pursuit of the organization's missional tasks.

Finally, a valid and reliable measure of church organizational culture could provide the foundation for correlational studies. For example, future research might study the relationship between certain dimensions of church organizational culture and measures for church growth or health, or leadership styles of senior pastors. The COC Survey could also become the "gold standard" and provide the criterion for concurrent or predictive validity for future studies of church organizational culture (Litwin 1995, 45), thus contributing to an even deeper understanding of the church and the keys to its effectiveness as an agency of God's kingdom.

Research Limitations

Just as there are many exciting implications and opportunities for application of this research, there are also several limitations to this study. The most significant is that the research did not produce a completed, valid and reliable instrument to measure the full construct of church organizational culture. Therefore, additional research in the

form of construct development, instrument design, and pilot testing is needed before any type of survey could be made available to the general public. Additional testing should also be conducted on the sub-construct of church leadership culture to confirm reliability as initially indicated and to firmly establish validity of the instrument and the construct.

Secondary limitations derive from the pilot testing of the COC instrument. Participating churches were selected to reflect some diversity in size, location, ethnic grouping, denominational affiliation, and governing structure. A valid and reliable survey would need to be tested with an even broader representation of evangelical churches. An instrument that purports to measure *church* organizational culture—that is, the culture within the entire church—would also need participation from congregants at all levels of involvement, not just those in leadership roles. In addition, the limits of generalization in the research design state that the results may not generalize to a church’s organizational subcultures or to groups of people not identified as key informants within the organization. The study also does not generalize to cultural factors outside of the organization.

Further Research

Because this study opens a new vein of research, the possibilities and suggestions for further research are almost limitless. The first suggestion for further research would be continued development of the church organizational culture construct, specifically focusing on the component dimensions. From there, research could move to the development and testing of a completely revised instrument to measure the construct. Only continued pilot testing over time will yield the data necessary to fully validate the COC model. As Mark Litwin writes, “Construct validity is the most valuable yet most

difficult way of assessing a survey instrument. It is difficult to understand, to measure, and to report. This form of validity is often determined only after years of experience with a survey instrument” (Litwin 1995, 43).

A second suggestion would be to continue research on the construct of church leadership culture. The researcher has uncovered what seems to be a reliable survey to measure CLC. Inquiries should be made into the relationship between CLC and COC, thus expanding the overall body of knowledge related to these constructs.

APPENDIX 1

EXPERT PANEL: MEMBERS

The following individuals are recognized as expert scholars and/or practitioners in the areas of church ministry, theology, and organizational leadership and agreed to participate on the researcher's expert panel.

Name Email	Title/Qualifications
Jenni Catron jenni@crosspoint.tv	Executive Director, Cross Point Community Church, Nashville, TN Founder, Cultivate Her
George Cladis cladisg@yahoo.com	Executive Operating Officer, Liberty Churches, Boston, MA Chief Operating Officer, New England Dream Center, MA Author, "Leading the Team-Based Church" Adjunct D.Min. professor, Fuller Theological Seminary Over 25 years of church ministry experience
Rodney L. Cooper rcooper@gcts.edu	Kenneth and Jean Hansen Professor of Leadership and Discipleship, Gordon-Conwell Theological Seminary, Charlotte, NC Past Professor of Leadership, Western Seminary and Denver Seminary
Brad Jensen bjensen@faiethefc.org	Senior Pastor, Faith Evangelical Free Church Ft. Collins, CO Former Senior Pastor, Meriden EFC, Meriden, IA Over 20 years of church ministry experience

Chuck Lawless, Jr.
clawless@sbts.edu

Dean, Billy Graham School of Missions and Evangelism,
Southern Baptist Theological Seminary, Louisville, KY
President and church consultant, The Lawless Group
Over 25 years of church ministry experience

Wendy Martin
wmartin@tiu.edu

Professor of Business, Trinity International University,
Deerfield, IL
Church ministry and organizational consultant
Former professor of business, Judson College, Elgin, IL
Corporate executive experience, Proctor and Gamble,
Schering-Plough Healthcare Products

Alan Nelson
alan@kidlead.com

Founder, KidLead, Monterey, CA
Former Editor, *Rev!* magazine
Former Senior Pastor, Scottsdale Family Church
Recognized leadership development expert

Jim Thomas
jim.thomas@
africarising.org

Associate Professor of Epidemiology, University of North
Carolina at Chapel Hill
Elder, Chapel Hill Bible Church
Founder and President, Africa Rising
Former Pastor of Cross-Cultural Missions, Chapel Hill
Bible Church

Scott Wenig
scott.wenig@
denverseminary.edu

Associate Professor of Applied Theology, Denver Seminary
Founding Pastor, Aspen Grove Community Church,
Littleton, CO
Contributor, *Leadership, The Leadership Handbook
for Ministry, Preaching Today*
Nearly 30 years of church ministry experience

Craig Williford
president@tiu.edu

President, Trinity International University, Deerfield, IL
Past President, Denver Seminary
Past COO and Sr. Associate Pastor, Woodmen Valley
Chapel, Colorado Springs, CO, and The Chapel, Akron,
OH
Author, *How to Treat a Staff Infection*

APPENDIX 2

EXPERT PANEL: LETTER OF INQUIRY

Dear (Participant),

My name is Angie Ward and I am a Ph.D. candidate in Ministry Leadership at the Southern Baptist Theological Seminary. I am writing to inquire whether you would be interested and available to serve as a member of the "expert panel" for my dissertation research.

For my dissertation, I am working to design an instrument that would measure various dimensions of organizational culture in churches. For the expert panel, I am looking for people who have an understanding of church ministry, theology, and organizational leadership. The panel will help to determine the most important dimensions of church organizational culture, and will then provide input on the survey design and wording. This communication would all take place online, via email and online surveys. Each request would require approximately 15-30 minutes of your time, for a total time commitment of no more than 2-3 hours over the next six months.

I would be honored if you would consider my request for your assistance with my research. I believe it has the potential to help many churches and church leaders for decades to come, as an understanding of church organizational culture is critical to church effectiveness and change. If you have any questions, please feel free to contact me at 919.493.5323 (U.S. Eastern time) or via e-mail at angie@theleadershiplab.net. Thank you for your time. I look forward to hearing from you in the near future.

Sincerely in Christ,

Angie Ward

APPENDIX 3

EXPERT PANEL: INTRODUCTION TO ORGANIZATIONAL CULTURE

For over two decades, organizational researchers have studied a phenomenon that has become known as *organizational culture*: the underlying values, assumptions, and behavioral norms shared by the people who comprise a formal organization. This research has produced a variety of tools that attempt to measure and diagnose organizational culture in corporate settings. However, almost no research exists on the dimensions and measurement of organizational culture within the local church. You have agreed to participate on an expert panel as part of a doctoral research study that will attempt to bridge this conspicuous gap. This paper will introduce and explain the concept of organizational culture in order to provide a foundational, shared understanding of the concept for your participation in this study.

What is Organizational Culture?

Wherever two or more human beings are gathered, there is culture: an enduring “spirit of the people” that includes knowledge, beliefs, art, customs, and habits. Other animals may gather in groups, but culture is a unique and pervasive human phenomenon. It develops as people try to solve basic problems of existence and group life and is then passed down from generation to generation. Culture emerges and exists in people groups of all sizes, from entire societies to social groups, including families and all other types and sizes of formal organizations, including businesses, nonprofits, schools, clubs – and churches.

Organizational culture is a difficult concept to describe, but has sometimes been described as an organization’s “identity,” “personality,” “DNA,” or “character.” Yet however it is defined, its impact is undeniable. Organizational culture is adaptive, yet resilient; its strength, combined with its ubiquity, makes it a powerful force in an organization. In corporations, organizational culture has been shown to impact productivity; customer service; quality of service; operational efficiency; team effectiveness; openness to change; employee fit, satisfaction, and retention; and creative flow and freedom.

There are many definitions of organizational culture in the scholarly literature, but five common themes emerge from these definitions and help further clarify the concept of organizational culture:

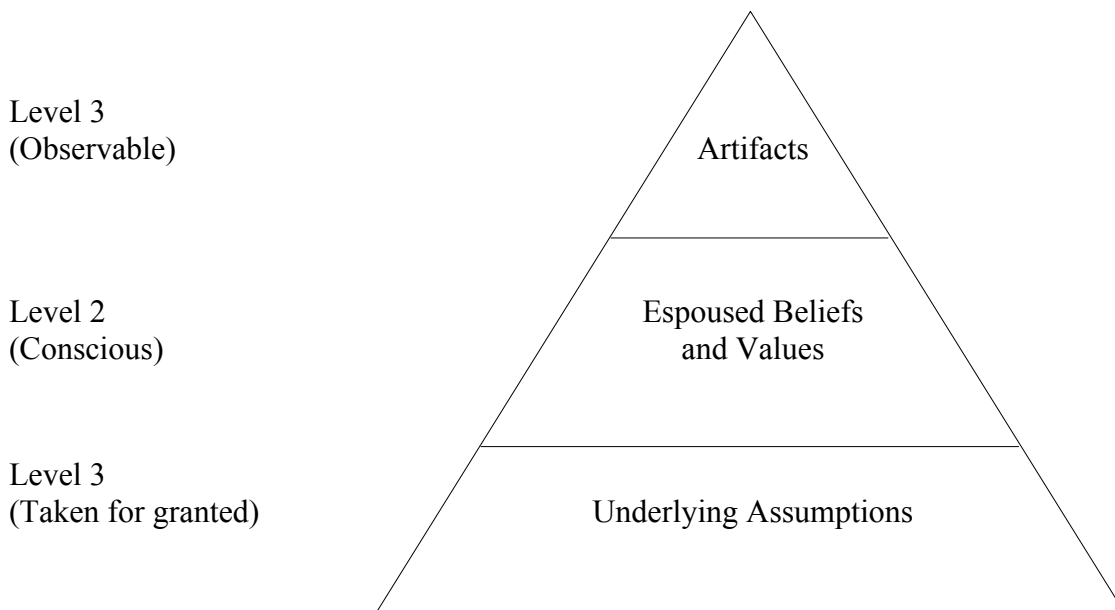
1. **Values.** No matter how many “levels” of culture exist in an organization, it is clear that values form the core of organizational culture. These values are a combination of perceptions, beliefs and ideology.

Sharedness. An organization's values must be shared by the majority of the people within the group. Otherwise, they are just a collection of individual values, some of which may overlap with the values of other individuals, but which do not define the group as a whole.

2. **Time.** Organizational values are a product of time, not the result of an individual event or decree. These values become reinforced and then solidified as they are rewarded or proven effective in the group's experience.
3. **Foundationality.** The shared values of an organization are so accepted, so deep, so inviolable among the members of that organization, that to act in a way contrary to them is almost unthinkable.
4. **Impact on behavior.** The shared, often invisible, core values of an organization will manifest themselves visibly through the behavior of humans in the organization, as well as through symbolic expressions such as the organization's facilities, language, products, and creations.

The Iceberg Model

Edgar Schein, a professor of management at MIT, is known as the father of organizational studies. Schein developed a model of organizational culture that consists of three levels, which he depicted as an iceberg.



Edgar Schein's levels of organizational culture

At the surface of Schein's model is the level of artifacts, which include all visible products, including physical environment, language, products, artistic creations, style, and stories. The most important point about artifacts is that they are easy to

observe, but difficult to interpret. For this reason, it is important to look at the next level of organizational culture, that of espoused beliefs and values.

In the middle level of Schein's model, below the artifacts, are the espoused beliefs and values that are shared by an organization's members and determine their view of reality, and the reasons why people behave the way they do. These shared values have been reinforced and confirmed by the group's common experience, and serve as predictors of actions at the artifacts level. As stated by the name of this level, these beliefs and values are espoused, or consciously held and articulated. However, it is possible for the member of an organization to articulate a particular value, yet act contrary to that value. In such instances, these espoused values are actually no more than espoused theories, or an idea about what the person *should* say about what is important.

At the deepest level of organizational culture lie basic underlying assumptions: the beliefs that are so deeply entrenched that members of the organization no longer discuss them. Underlying assumptions are deeply held, subtle, sometimes abstract, and implicit. Because they are so deeply rooted, underlying assumptions are difficult to confront, to argue, and to change. Schein notes that this level of culture is as embedded as a human being's DNA.

Organizational Culture and the Church

Organizational culture is pervasive. It is also critical to organizational effectiveness. Leaders exert critical influence on an organization's culture, and pastors are leaders of the most important organization in the world: the local church. Therefore, it is imperative that church leaders understand the concept of organizational culture and its impact on ministry effectiveness.

Most churches these days have some sort of mission or purpose statement. All churches, however, also have their own internal culture: a set of attitudes, values, and beliefs that define the church and shape its practices. This research study will differentiate between two types of values—*missional values* and *operational values*—in an attempt to zero in on a church's underlying assumptions.

As the name implies, missional values are those having to do with the organization's mission, or purpose. For most evangelical Christian churches, these missional values will be very similar with only slight differences in wording or nuance, as they are derived from the purpose and example of the early church as described in Scripture.

In addition to missional values, churches will possess deeply held operational values. Whereas missional values are related to the purpose of the church and help determine its programs and activities, operational values are the underlying assumptions that impact how and even whether the church carries out its missional values. For example, a church may profess a missional value of outreach to non-Christians, but may also have an underlying organizational value that outsiders are a threat to the security of insiders. In that case, the operational value has the potential to undermine or even thwart the missional value.

The Purpose of this Study

The church is an organization like all others in that it is comprised of human beings, but it is an organization unlike any other because it was founded by Jesus Christ

and entrusted with the work of God's kingdom. Given the importance of organizational culture to so many aspects of church ministry, along with the unique nature and purpose of the church, this study will work to develop a new construct, that of church organizational culture, along with an instrument to measure the presence and strength of a church's operational values. Your participation in this project is greatly appreciated and has the potential to help many churches and leaders achieve greater effectiveness for Christ's kingdom.

APPENDIX 4

EXPERT PANEL: DEFINITION OF COC

The first step in operationalizing a new construct is to accurately define the construct. The researcher has performed a thorough review of the literature pertaining to organizational culture in order to develop a definition of *church organizational culture*. Based on the respected definitions of organizational culture and the common themes in those definitions, the researcher proposes the following definition of *church organizational culture*:

“Church organizational culture (COC) is the system of basic assumptions, values, and reinforced behavioral expectations that are shared by the people within a local church and tangibly reflected in their symbolic expressions and collective practices.”

Please rate the definition above based on your professional experience and expertise.

How well does this definition reflect the proposed construct of church organizational culture?

Does not reflect	Barely reflects	Somewhat reflects	Mostly reflects	Exactly reflects
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

APPENDIX 5

EXPERT PANEL: DIMENSIONS OF COC V.1

The next step in operationalizing a new construct is to identify the key dimensions of the construct. The Church Organizational Culture Survey will not make value judgments about these dimensions; it will only measure the presence and strength of each dimension.

The list below is derived from a thorough review of the literature on culture, organizational culture, and the church. The list reflects dimensions that are common to all types of organizational culture, as well as dimensions that may be unique to the local church. Remember that these dimensions represent *operational* values—that is, the values that impact *how* a church approaches and achieves its *missional* values. For a review of these concepts, refer to the “Introduction to Organizational Culture.”

A note about terminology: in organizational culture literature, the term “member” is often used to denote an individual affiliated with the organization. However, in the church world, “member” has various meanings and levels of significance and is therefore a “loaded term.” The researcher has chosen to use the term “insider” to refer to individuals who are regular participants in the church or would identify themselves as regularly affiliated in some way with the organization.

Please review each of the proposed dimensions below and indicate the degree to which it is essential to church organizational culture; that is, whether the dimension is an *operational value* that exerts a critical influence on a church’s pursuit of its missional values or essential activities.

How essential are each of the following proposed dimensions to church organizational culture? (1 = Non-essential/7= Essential)

	1	2	3	4	5	6	7
View of External Culture. (The degree to which insiders view society as friendly to the church’s beliefs and moral values.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Motivation for Mission. (The extent to which insiders view outsiders as an orientating and motivating factor for the church’s missional activities.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Communication. (The extent to which insiders feel included in and informed about organizational news.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Direction. (The degree to which the	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Please comment on the 20 dimensions you just rated. For example: Which, if any, would you eliminate? Which ones might be combined? What should be modified? What should be added?

Please provide your initials to assist the researcher in tracking participation:

APPENDIX 6

EXPERT PANEL: DIMENSIONS OF COC V.2

Please review the revised list of proposed dimensions and their definitions below and rate the degree to which you feel the list captures the essential dimensions of church organizational culture. Please rate the entire list on a scale of 1 to 5, where 1 = not acceptable/needs major revisions and 5 = acceptable/complete as described.

Motivation for Mission. The extent to which insiders view outsiders as an orienting and motivating factor for the church's missional activities.

Friendliness. The extent to which insiders act in an open, warm, and welcoming manner toward outsiders.

Safety. The extent to which insiders feel they can truly be themselves with other insiders.

Loyalty. The extent to which insiders are committed to the church.

Conflict Management. The degree to which conflict is addressed and handled openly and honestly in the church.

Satisfaction. The extent to which insiders consider the church an enjoyable, meaningful place to be.

Leadership Trust. The extent to which insiders trust those in authority positions in the church.

Empowerment. The extent to which insiders are encouraged, equipped, and expected to contribute to the church's success.

Attitude Toward Change. The level of openness by insiders to organizational risk and change.

Innovation. The extent to which insiders value creative ministry methods and problem-solving strategies.

Results. The degree to which insiders are driven by measurable accomplishment as a church.

Teamwork. The degree to which insiders value cooperation to accomplish church goals.

Authority. The degree to which power is consolidated among a small group of people in the church.

Communication. The extent to which the church demonstrates regular, broad, and consistent organizational communication.

Direction. The degree to which the church exemplifies a clear direction and strategy.

Accountability. The degree to which insiders expect each other to live up to the standards and values of the church.

Based on your professional expertise and experience, how well does the revised list "Dimensions of COC" capture the essential dimensions of the construct of Church Organizational Culture?

1	2	3	4	5
Unacceptable/ Needs complete revision	Unacceptable/ Needs major revisions	Neither Unacceptable nor Acceptable	Acceptable/ Needs minor revisions	Acceptable/ Complete as described
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

APPENDIX 7

DIMENSIONS OF COC INITIAL ITEM GENERATION

1. **Motivation.** The extent to which insiders view outsiders as an orienting and motivating factor for the church's missional activities.

When planning its activities, our church considers the needs of those who do not currently attend here.

Our church is intentional about planning events that will attract visitors.

Regular attenders here receive priority consideration when planning programs and activities. (reverse)

Visitors' comments often lead to changes in this church.

It would be terrible for our church to focus its ministry only on those who are already attending here.

The people in our church are thrilled when we have a lot of newcomers.

2. **Friendliness.** The extent to which insiders value an open, warm, and welcoming manner toward others.

There are always a lot of people smiling around here.

Our church is known as a friendly, welcoming place.

An unfamiliar face here will rarely be greeted by regular attenders. (reverse)

We believe that church should be an enjoyable place to be.

People go out of their way here to interact with those outside their normal social circle.

It is important to this church that people are able to connect easily to the church community.

3. **Safety.** The extent to which insiders feel they can truly be themselves with other insiders.

At our church, almost anyone can be him/herself here and not stick out.

The people in our church are quick to judge others. (reverse)

It is completely acceptable in this church to have differing beliefs and values on a variety of issues.

People here are not afraid to share about difficult parts of their lives.

Our church celebrates the differences and diversity among us.

There are certain things about my life that I would not share with people in our church for fear of how they would respond to my disclosure. (reverse)

4. **Commitment.** The extent to which insiders express and demonstrate loyalty to the church.

People tend to make this their church home for a long time.

It is common to hear people refer proudly to this place as “my church.”

The people in this church make sacrifices in their life to prioritize church involvement.

People feel that participation in this church is personally fulfilling and meaningful.

When people at this church get frustrated or disappointed here, they are quick to investigate or visit other churches in the area. (reverse)

People here are hesitant to commit to supporting church activities through their attendance, finances or service. (reverse)

5. **Conflict Management.** The degree to which conflict is addressed and handled openly and honestly in the church.

There is at least one issue at our church that is currently being intentionally ignored or swept under the rug because of the potential for conflict. (reverse)

At our church, conflict is considered a necessary and even good part of healthy relationships.

It is more important to be honest than harmonious at our church.

The people at our church are not afraid of difficult conversations.

Our church does not allow disagreements to fester.

It is very important that our church appear peaceful and unified to those outside our body. (reverse)

- 6. Leadership Trust.** The extent to which insiders trust those in authority positions in the church.

The leaders at our church seem to hide information from the rest of the congregation. (reverse)

Our church's leaders welcome questions and dialogue about their decisions and actions.

The people at our church are confident that our leaders have the church's best interests in mind.

Leaders at our church are viewed with great respect and admiration.

The leaders at our church are people of integrity.

The leaders at our church are in touch with the perspectives and perceptions of the congregation.

- 7. Empowerment.** The extent to which insiders are encouraged, equipped, and supported to contribute to the church's success.

New ideas that come from outside the usual leadership structures at our church are welcomed and frequently implemented.

Our church is known as a training ground, and those developed within our church end up serving and leading successfully in other ministries.

Those who serve here receive regular, intentional support and encouragement in their personal growth.

Our church gives people the authority and freedom to do their ministry without interference.

People who serve at this church feel a sense of personal ownership and responsibility for the success of the organization.

The people in our church believe it is important that each person use his/her abilities in some type of service to the church.

- 8. Change and Innovation.** The extent to which insiders value new and creative ministry methods in the church.

At this church, "change" is a dirty word. (reverse)

People at our church get excited about trying new ideas, programs, and ministries.

It is considered a sign of stability at our church to do things the same way for years or even decades. (reverse)

People who try inventive methods or programs are recognized and rewarded in our church, whether they are successful or not.

Our church believes in change for change's sake; it's good to mix things up from time to time.

Our church encourages new ways of thinking and problem-solving.

- 9. Results.** The degree to which insiders are driven by measurable accomplishment as a church.

At our church, we regularly evaluate our programs and events.

Our church has clearly defined standards by which we measure accomplishment and effectiveness of our activities.

Our church will not continue an activity or program that does not measure up to our standards for accomplishment.

This church has some "sacred cows" – programs that nobody here really questions or criticizes. (reverse)

Our church regularly identifies and celebrates our successes.

We are always looking to improve on previous progress as a church.

- 10. Teamwork.** The degree to which insiders value cooperation to accomplish church goals.

Cooperation and collaboration across all groups and levels of leadership in this church are strongly encouraged.

Leaders in this church model teamwork and cooperation to the rest of the church.

This church values the contributions of every individual and group in the organization.

There is a real sense of unity here among those working toward organizational goals.

Our church feels more like a collection of separate ministries than a unified whole. (reverse)

Our church limits silos or empire-building by individual people or ministries.

- 11. Decision Making.** The degree to which authority for organizational decisions is consolidated among a small group of people in the church.

Organizational decisions in our church are made by majority opinion or vote by the congregation. (reverse)

It is difficult to get into a position of organizational influence at this church.

Our church has one person or group of people making the decisions here, and everyone knows where that authority rests.

At our church, centralized leadership is a key to greater productivity and effectiveness.

Our church believes that everyone in the congregation should have a voice in decisions about direction and programs. (reverse)

Our church authorizes a small group of people to make most decisions on behalf of the congregation.

- 12. Communication.** The extent to which the church demonstrates regular, broad, and consistent organizational communication.

People here often say that they don't know what is going on at or in the church. (reverse)

People at all levels of involvement at this church receive the same information.

The messages communicated at this church are the same no matter who is delivering them.

This church communicates regularly in some way with all those who consider this their church home.

If there is a new idea or plan, it is automatically accompanied by a strategy to share it with the rest of the church.

It is common to hear "I hadn't heard about that" at our church in regards to programs and events. (reverse)

- 13. Direction.** The degree to which the church exemplifies a clear direction and strategy.

The majority of people in this church could tell you the future plans for the organization.

Everyone here knows why our church exists.

There are competing visions for the organization among different people or groups in this church. (reverse)

Our church knows what it does well and focuses on its area(s) of strength.

This church is quick to discontinue programs and activities that do not move the church toward fulfilling its direction and purpose.

Our church has a clear plan of action for achieving its goals.

- 14. Accountability.** The degree to which insiders expect each other to live up to the standards and values of the church.

People at this church are expected to engage in open and honest relationships.

Some people in this church are allowed to behave inconsistently with the values of this community without being challenged. (reverse)

The people here live out the church's values in their personal lives as well.

There is a spirit of "don't ask, don't tell" about the personal lives and behavior of people in this church. (reverse)

The people in our church are held responsible for their attitudes and actions.

At our church, it is understood that the church's values also serve as guidelines for individual behavior.

- 15. Pace.** The speed at which insiders prefer to take organizational action.

It is more important at our church to consider all the options than to act quickly. (reverse)

Our church can be described as flexible and quick to adapt.

Decisions at our church are not delayed unnecessarily.

It sometimes feels difficult to keep up with the changes taking place at our church.

It would be terrible to miss a ministry opportunity because our church took too much time to make a decision.

No decision at our church gets implemented without a lengthy process of review and discussion. (reverse)

APPENDIX 8

NAÏVE PANEL: CONTENT VALIDITY OF SURVEY ITEMS

Hello,

You are invited to participate in a survey to help determine the content validity of a new questionnaire.

To complete this survey, you will need to familiarize yourself with two accompanying documents, Dimensions and Items. These should have been provided to you along with the link to the survey. Each Dimension has a name and a definition. Each Item is a statement developed for possible inclusion in the new questionnaire.

Your task is to read each Item, then list it next to what you believe to be its corresponding Dimension. It is not necessary for you to understand the construct or questionnaire in development; rather, just read each Item and determine with which Dimension YOU feel it corresponds most closely.

The chart below lists fifteen rows of Dimensions and the potential for eight corresponding Items. In each box, write the number of one of the Items that corresponds to the Dimension on the left. If an Item does not seem to correspond to a Dimension, list it in the Unclassified Items section.

A hard copy of the matrix has also been provided with the accompanying documents so that you can take your time to sort through the Items and pre-categorize before entering into the computer survey. Remember that you should have 90 total Items distributed among the 15 Dimensions and the Unclassified Items section, and each Item should be listed only once somewhere on the matrix.

Thank you so much for your participation in this research!

Of the 90 questionnaire items provided to you in the document Items, how would you group them according to the following Dimensions?

	I	II	III	IV	V	VI	VII	VIII
Pace								
Decision Making								
Friendliness								
Direction								
Commitment								
Motivation								
Safety								
Change and Innovation								
Leadership Trust								
Communication								
Teamwork								
Accountability								
Results								
Conflict Management								
Empowerment								
UNCLASSIFIED ITEMS								

“DIMENSIONS”

Pace. The speed at which insiders prefer to take organizational action.

Decision Making. The degree to which authority for organizational decisions is consolidated among a small group of people in the church.

Friendliness. The extent to which insiders value an open, warm, and welcoming manner toward others.

Direction. The degree to which the church exemplifies a clear direction and strategy.

Commitment. The extent to which insiders express and demonstrate loyalty to the church.

Motivation. The extent to which insiders view outsiders as an orienting and motivating factor for the church’s missional activities.

Change and Innovation. The extent to which insiders value new and creative ministry methods in the church.

Safety. The extent to which insiders feel they can truly be themselves with other insiders.

Leadership Trust. The extent to which insiders trust those in authority positions in the church.

Communication. The extent to which the church demonstrates regular, broad, and consistent organizational communication.

Teamwork. The degree to which insiders value cooperation to accomplish church goals.

Accountability. The degree to which insiders expect each other to live up to the standards and values of the church.

Results. The degree to which insiders are driven by measurable accomplishment as a church.

Conflict Management. The degree to which conflict is addressed and handled openly and honestly in the church.

Empowerment. The extent to which insiders are encouraged, equipped, and supported to contribute to the church’s success.

"ITEMS"

1. When planning its activities, our church considers the needs of those who do not currently attend here.
2. Our church believes that everyone in the congregation should have a voice in decisions about direction and programs.
3. Our church can be described as flexible and quick to adapt.
4. People who serve at this church feel a sense of personal ownership and responsibility for the success of the organization.
5. The people at our church are not afraid of difficult conversations.
6. The people here live out the church's values in their personal lives as well.
7. Our church's leaders welcome questions and dialogue about their decisions and actions.
8. It is completely acceptable in this church to have differing beliefs and values on a variety of issues.
9. We believe that church should be an enjoyable place to be.
10. Our church is intentional about planning events that will attract visitors.
11. Our church believes in change for change's sake; it's good to mix things up from time to time.
12. Our church has clearly defined standards by which we measure accomplishment and effectiveness of our activities.
13. The majority of people in this church could tell you the future plans for the organization.
14. It is more important at our church to consider all the options than to act quickly.
15. There are always a lot of people smiling around here.
16. People at all levels of involvement at this church receive the same information.
17. People at this church are expected to engage in open and honest relationships.

18. If there is a new idea or plan, it is automatically accompanied by a strategy to share it with the rest of the church.
19. Leaders in this church model teamwork and cooperation to the rest of the church.
20. This church has some “sacred cows” – programs that nobody here really questions or criticizes. (reverse)
21. At our church, almost anyone can be him/herself here and not stick out.
22. The people in this church make sacrifices in their life to prioritize church involvement.
23. There is at least one issue at our church that is currently being intentionally ignored or swept under the rug because of the potential for conflict.
24. People go out of their way here to interact with those outside their normal social circle.
25. It would be terrible for our church to focus its ministry only on those who are already attending here.
26. People feel that participation in this church is personally fulfilling and meaningful.
27. Leaders at our church are viewed with great respect and admiration.
28. Those who serve here receive regular, intentional support and encouragement in their personal growth.
29. This church values the contributions of every individual and group in the organization.
30. Everyone here knows why our church exists.
31. It sometimes feels difficult to keep up with the changes taking place at our church.
32. There is a spirit of “don’t ask, don’t tell” about the personal lives and behavior of people in this church.
33. Our church regularly identifies and celebrates our successes.
34. It is difficult to get into a position of organizational influence at this church.
35. This church communicates regularly in some way with all those who consider this their church home.

36. Our church encourages new ways of thinking and problem-solving.
37. The leaders at our church are people of integrity.
38. New ideas that come from outside the usual leadership structures at our church are welcomed and frequently implemented.
39. At this church, “change” is a dirty word.
40. There is a real sense of unity here among those working toward organizational goals.
41. The people in our church are held responsible for their attitudes and actions.
42. Our church knows what it does well and focuses on its area(s) of strength.
43. The messages communicated at this church are the same no matter who is delivering them.
44. Our church gives people the authority and freedom to do their ministry without interference.
45. It is common to hear people refer proudly to this place as “my church.”
46. The people in our church are quick to judge others.
47. Visitors’ comments often lead to changes in this church.
48. People tend to make this their church home for a long time.
49. The people in our church are thrilled when we have a lot of newcomers.
50. At our church, conflict is considered a necessary and even good part of healthy relationships.
51. Organizational decisions in our church are made by majority opinion or vote by the congregation.
52. Cooperation and collaboration across all groups and levels of leadership in this church are strongly encouraged.
53. It would be terrible to miss a ministry opportunity because our church took too much time to make a decision.
54. At our church, it is understood that the church’s values also serve as guidelines for individual behavior.

55. Our church has a clear plan of action for achieving its goals.
56. People at our church get excited about trying new ideas, programs, and ministries.
57. It is more important to be honest than harmonious at our church.
58. Our church is known as a friendly, welcoming place.
59. It is very important that our church appear peaceful and unified to those outside our body.
60. Our church is known as a training ground, and those developed within our church end up serving and leading successfully in other ministries.
61. We are always looking to improve on previous progress as a church.
62. Our church has one person or group of people making the decisions here, and everyone knows where that authority rests.
63. Decisions at our church are not delayed unnecessarily.
64. At our church, centralized leadership is a key to greater productivity and effectiveness.
65. At our church, we regularly evaluate our programs and events.
66. The leaders at our church seem to hide information from the rest of the congregation.
67. When people at this church get frustrated or disappointed here, they are quick to investigate or visit other churches in the area.
68. There are certain things about my life that I would not share with people in our church for fear of how they would respond to my disclosure.
69. It is important to this church that people are able to connect easily to the church community.
70. The leaders at our church are in touch with the perspectives and perceptions of the congregation.
71. People who try inventive methods or programs are recognized and rewarded in our church, whether they are successful or not.
72. Regular attenders here receive priority consideration when planning programs and activities.

73. Our church limits silos or empire-building by individual people or ministries.
74. Our church authorizes a small group of people to make most decisions on behalf of the congregation.
75. People here often say that they don't know what is going on at or in the church.
76. This church is quick to discontinue programs and activities that do not move the church toward fulfilling its direction and purpose.
77. Our church will not continue an activity or program that does not measure up to our standards for accomplishment.
78. Some people in this church are allowed to behave inconsistently with the values of this community without being challenged.
79. The people in our church believe it is important that each person use his/her abilities in some type of service to the church.
80. It is considered a sign of stability at our church to do things the same way for years or even decades.
81. Our church feels more like a collection of separate ministries than a unified whole.
82. Our church celebrates the differences and diversity among us.
83. People here are hesitant to commit to supporting church activities through their attendance, finances or service.
84. People here are not afraid to share about difficult parts of their lives.
85. It is common to hear "I hadn't heard about that" at our church in regards to programs and events.
86. No decision at our church gets implemented without a lengthy process of review and discussion.
87. The people at our church are confident that our leaders have the church's best interests in mind.
88. An unfamiliar face here will rarely be greeted by regular attenders.
89. Our church does not allow disagreements to fester.
90. There are competing visions for the organization among different people or groups in this church.

APPENDIX 9

NAÏVE PANEL:
CONTENT VALIDITY RESULTS

DIMENSION	ITEM NUMBER										
	(Percentage of respondents that grouped item with the dimension)										
Pace	14 (.86)	31 (.29)	53 (1.0)	63 (1.0)	76 (.14)	86 (.57)	3 (.57)	21 (.14)	47 (.14)	64 (.14)	80 (.43)
	20 (.14)	39 (.14)									
Decision Making	2 (.57)	7 (.14)	34 (.86)	51 (1.0)	62 (.83)	64 (.57)	74 (.86)	86 (.29)	38 (.29)	14 (.14)	81 (.14)
Friendliness	15 (1.0)	24 (1.0)	46 (.14)	49 (.86)	58 (1.0)	59 (.14)	69 (.71)	88 (.86)	9 (.71)	32 (.14)	82 (.43)
	1 (.14)	10 (.14)									
Direction	13 (.57)	55 (.71)	90 (.57)	30 (.57)	42 (.29)	76 (.14)	81 (.29)	61 (.29)	65 (.14)	80 (.14)	10 (.14)
	40 (.14)	43 (.14)	8 (.14)	74 (.14)	18 (.14)						
Commitment	6 (.29)	69 (.14)	22 (.86)	26 (.29)	45 (.71)	48 (.71)	67 (.57)	83 (.86)	4 (.14)	54 (.29)	85 (.14)
	28 (.14)	72 (.14)	79 (.29)	42 (.14)							
Motivation	1 (.86)	38 (.14)	25 (1.0)	72 (.29)	10 (.57)	49 (.14)	69 (.14)	47 (.29)	59 (.14)	56 (.14)	
Change & Innovation	3 (.43)	61 (.14)	11 (1.0)	36 (1.0)	39 (.86)	47 (.43)	56 (.71)	71 (.86)	80 (.29)	20 (.57)	31 (.43)
	72 (.14)	79 (.14)	38 (.14)	86 (.14)							
Safety	21 (.86)	8 (.14)	32 (.14)	68 (1.0)	84 (1.0)	17 (.57)	46 (.43)	82 (.29)	5 (.14)	57 (.14)	9 (.14)
	8 (0.0)										
Leadership Trust	27 (1.0)	37 (1.0)	38 (.14)	44 (.14)	66 (.71)	70 (.71)	87 (1.0)	28 (.14)	64 (.29)	7 (.57)	19 (.29)
	62 (.14)										
Communication	16 (1.0)	70 (.14)	18 (.86)	30 (.29)	35 (1.0)	43 (.71)	75 (1.0)	85 (.86)	7 (.29)	66 (.29)	13 (.29)
	33 (.14)	31 (.14)									

DIMENSION	ITEM NUMBER										
	(Percentage of respondents that grouped item with the dimension)										
Teamwork	19 (.71)	90 (.14)	29 (.43)	40 (.86)	52 (1.0)	73 (.86)	79 (.29)	81 (.57)	8 (.14)	22 (.14)	28 (.14)
	36 (.14)	47 (.14)	4 (.29)	2 (.14)							
Accountability	8 (.29)	77 (.14)	12 (.29)	17 (.29)	41 (1.0)	54 (.71)	78 (.71)	6 (.71)	65 (.29)	28 (.14)	32 (.57)
	76 (.14)	73 (.14)									
Results	33 (.86)	80 (.14)	42 (.43)	61 (.57)	65 (.57)	77 (.86)	24 (.14)	59 (.14)	67 (.14)	12 (.71)	76 (.57)
	26 (.29)	55 (.29)	20 (0.0)								
Conflict Management	5 (.71)	90 (.14)	23 (1.0)	50 (.86)	57 (.86)	89 (1.0)	46 (.43)	78 (.29)	17 (.14)	32 (.14)	59 (.43)
	8 (.14)	30 (.14)	67 (.14)								
Empowerment	4 (.43)	71 (.43)	28 (.43)	60 (.86)	26 (.29)	29 (.57)	44 (.86)	34 (.14)	72 (.43)	79 (.57)	13 (.14)
	40 (.14)	38 (.29)	2 (.29)								
UNCLASSIFIED ITEMS	9 (.14)	10 (.14)	20 (.29)	82 (.29)	42 (.14)	60 (.14)	70 (.14)	90 (.14)	5 (.14)	80 (.14)	21 (.14)
	26 (.14)	45 (.14)	59 (.14)	74 (.14)	43 (.14)						

APPENDIX 10

EXPERT PANEL: CONTENT VALIDITY SURVEY

Hello again,

Below you will find sixteen questions; each question includes the description of one dimension of church organizational culture, followed by six possible survey items (statements) to measure the presence and strength of that dimension.

Please rate each item based on its appropriateness and relevance to measuring its corresponding dimension, with 1 = weak or low relevance and 5 = strong or high relevance and appropriateness. At the end of the survey you will find a text box to include additional comments or questions.

All responses from the Expert Panel will be compiled and the strongest 3-5 items per dimension will be incorporated into the new Church Organizational Culture Survey, which will then undergo pilot testing in churches. Note that respondents in the pilot testing will NOT be given a list of dimensions as part of the survey.

Thank you once again for your participation!

Pace: The speed at which insiders prefer to take organizational action.

	1/Weak item	2	3	4	5/Strong item
Our church can be described as flexible and quick to adapt.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
It is more important at our church to consider all the options than to act quickly.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
It sometimes feels difficult to keep up with the changes taking place at our church.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
It would be terrible to miss a ministry opportunity because our church took too much time to make a decision.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Decisions at our church are not delayed unnecessarily.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

No decision at our church gets implemented without a lengthy process of review and discussion.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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Decision Making: The degree to which authority for organizational decisions is consolidated among a small group of people in the church.

	1/Weak item	2	3	4	5/Strong item
Our church believes that everyone in the congregation should have a voice in decisions about direction and programs.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
It is difficult to get into a position of organizational influence at this church.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Organizational decisions in our church are made by a majority opinion or vote by the congregation.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
At our church, centralized leadership is a key to greater productivity and effectiveness.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Our church has one person or group of people making the decisions here, and everyone knows where that authority rests.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Our church authorizes a small group of people to make most decisions on behalf of the congregation.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Friendliness: The extent to which insiders value an open, warm, and welcoming manner toward others.

	1/Weak item	2	3	4	5/Strong item
There are always a lot of people smiling around here.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
People go out of their way here to interact with those outside their normal social circle.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Our church is known as a friendly, welcoming place.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
It is important to this church that people are able to connect easily to the church community.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

An unfamiliar face here will rarely be greeted by regular attenders.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We believe that church should be an enjoyable place to be.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Direction: The degree to which the church exemplifies a clear direction and strategy.

	1/Weak item	2	3	4	5/Strong item
The majority of people in this church could tell you the future plans for the organization.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Our church has a clear plan of action for achieving its goals.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
There are competing visions for the organization among different people or groups in this church.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Everyone here knows why our church exists.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Our church knows what it does well and focuses on its area(s) of strength.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
This church is quick to discontinue programs and activities that do not move the church toward fulfilling its direction and purpose.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Commitment: The extent to which insiders express and demonstrate loyalty to the church.

	1/Weak item	2	3	4	5/Strong item
The people in this church make sacrifices in their life to prioritize church involvement.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
People feel that participation in this church is personally fulfilling and meaningful.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
It is common to hear people refer proudly to this place as my church.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
People tend to make this their church home for a long time.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

When people at this church get frustrated or disappointed here, they are quick to investigate or visit other churches in the area.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
People here are hesitant to commit to supporting church activities through their attendance, finances or service.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Motivation: The extent to which insiders view outsiders as an orienting and motivating factor for the church’s missional activities.

	1/Weak item	2	3	4	5/Strong item
When planning its activities, our church considers the needs of those who do not currently attend here.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
It would be terrible for our church to focus its ministry only on those who are already attending here.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Our church is intentional about planning events that will attract visitors.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The desires of regular attenders here receive priority consideration when planning programs and activities.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The regular attenders in our church are thrilled when we have a lot of newcomers.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Visitor’s comments often lead to changes in this church.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Change & Innovation: The extent to which insiders value new and creative ministry methods in the church.

	1/Weak item	2	3	4	5/Strong item
Our church believes in change for changes sake; it’s good to mix things up from time to time.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Our church encourages new ways of thinking and problem-solving.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
At this church, change is a dirty word.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

People at our church get excited about trying new ideas, programs and ministries.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
People who try inventive methods or programs are recognized and rewarded in our church, whether they are successful or not.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
It is considered a sign of stability at our church to do the same things the same way for years or even decades.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Safety: The extent to which insiders feel they can truly be themselves with other insiders.

	1/Weak item	2	3	4	5/Strong item
At our church, almost anyone can be him/herself here and not stick out.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
There are certain things about my life that I would not share with people in our church for fear of how they would respond to my disclosure.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
People here are not afraid to share about difficult parts of their lives.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The people in our church are quick to judge others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Our church celebrates the differences and diversity among us.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
It is completely acceptable in this church to have differing beliefs and values on a variety of issues.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Leadership Trust: The extent to which insiders trust those in authority positions in the church.

	1/Weak item	2	3	4	5/Strong item
Leaders at our church are viewed with great respect and admiration.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The leaders at our church are people of integrity.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

The leaders at our church seem to hide information from the rest of the congregation.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The people at our church are confident that our leaders have the church's best interests in mind.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The leaders at our church are in touch with the perspectives and perceptions of the congregation.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Our church's leaders welcome questions and dialogue about their decisions and actions.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Communication: The extent to which the church demonstrates regular, broad, and consistent organizational communication.

	1/Weak item	2	3	4	5/Strong item
People at all levels of involvement at this church receive the same information.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
If there is a new idea or plan, it is automatically accompanied by a strategy to share it with the rest of the church.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
This church communicates regularly in some way with all those who consider this their church home.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The messages communicated at this church are the same no matter who is delivering them.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
People here often say that they don't know what is going on at or in the church.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
It is common to hear I hadn't hear about that at our church in regards to programs and church news.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Teamwork: The degree to which insiders value cooperation to accomplish church goals.

	1/Weak item	2	3	4	5/Strong item
Leaders in this church model teamwork and cooperation to the rest of the church.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
This church values the contributions of every individual and group in the organization.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
There is a real sense of unity here among those working toward organizational goals.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Cooperation and collaboration across all groups and levels of leadership in this church are strongly encouraged.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Our church limits silos or empire-building by individual people or ministries.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Our church feels more like a collection of separate ministries than a unified whole.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Accountability: The degree to which insiders expect each other to live up to the standards and values of the church.

	1/Weak item	2	3	4	5/Strong item
People in this church are expected to engage in relationship with one another.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The people in our church are held responsible for their attitudes and actions.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
At our church, it is understood that the church's values also serve as guidelines for individual behavior.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Some people in this church are allowed to behave inconsistently with the values of this community without being challenged.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

The people here live out the church's values in their personal lives as well.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
There is a spirit of don't ask, don't tell about the personal lives and behavior of people in this church.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Results: The degree to which insiders are driven by measurable accomplishment as a church.

	1/Weak item	2	3	4	5/Strong item
Our church regularly identifies and celebrates our successes.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We are always looking to improve on previous progress as a church.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
At our church, we regularly evaluate our programs and events.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Our church will not continue an activity or program that does not measure up to our standards for accomplishment.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Our church has clearly defined standards by which we measure accomplishment and effectiveness of our activities.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
This church has some programs that nobody here really dares to question or criticize.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Conflict Management: The degree to which conflict is addressed and handled openly and honestly in the church.

	1/Weak Item	2	3	4	5/Strong Item
The people at our church are not afraid of difficult conversations.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
There is at least one issue at our church that is currently being intentionally ignored or swept under the rug because of the potential for conflict.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
It is more important to be honest than harmonious at our church.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

At our church, disagreement is considered a necessary and even good part of healthy relationships.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Our church does not allow disagreements to fester.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
It is very important that our church appear peaceful and unified to those outside our body.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Empowerment: The extent to which insiders are encouraged, equipped, and supported to contribute to the church’s success.

	1/Weak item	2	3	4	5/Strong item
People who serve at this church feel a sense of personal ownership and responsibility for the success of the organization.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Those who serve here receive regular, intentional support and encouragement in their personal development.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Our church is known as a training ground, and those developed within our church end up serving and leading successfully in other ministries.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Our church gives people the authority and freedom to do their ministry without interference.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The people in our church believe it is important that each person use his/her abilities in some type of service to the church.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
New ideas that come from outside the usual leadership structures at our church are welcomed and frequently implemented.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Please write comments, questions or other input here:

To help the researcher track completion of this survey, please give your initials:

APPENDIX 11

EXPERT PANEL:
CONTENT VALIDITY SURVEY RESULTS

Dimension: Definition	
Item	Mean
Pace: The speed at which insiders prefer to take organizational action.	
Our church can be described as flexible and quick to adapt.	4.33
It is more important at our church to consider all the options than to act quickly.	3.89
It sometimes feels difficult to keep up with the changes taking place at our church.	2.89
It would be terrible to miss a ministry opportunity because our church took too much time to make a decision.	3.44
Decisions at our church are not delayed unnecessarily.	3.67
No decision at our church gets implemented without a lengthy process of review and discussion.	3.78
Decision Making: The degree to which authority for organizational decisions is consolidated among a small group of people in the church.	
Our church believes that everyone in the congregation should have a voice in decisions about direction and programs.	3.78

It is difficult to get into a position of organizational influence at this church. 3.11

Organizational decisions in our church are made by a majority opinion or vote by the congregation. 3.22

At our church, centralized leadership is a key to greater productivity and effectiveness. 3.33

Our church has one person or group of people making the decisions here, and everyone knows where that authority rests. 3.22

Our church authorizes a small group of people to make most decisions on behalf of the congregation. 4.33

Friendliness: The extent to which insiders value an open, warm, and welcoming manner toward others.

There are always a lot of people smiling around here. 2.78

People go out of their way here to interact with those outside their normal social circle. 4.11

Our church is known as a friendly, welcoming place. 4.22

It is important to this church that people are able to connect easily to the church community. 4.56

An unfamiliar face here will rarely be greeted by regular attenders. 3.11

We believe that church should be an enjoyable place to be. 3.11

Direction: The degree to which the church exemplifies a clear direction and strategy.

The majority of people in this church could tell you the future plans for the organization. 4.11

Our church has a clear plan of action for achieving its goals. 4.56

There are competing visions for the organization among different people or groups in this church. 3.33

Everyone here knows why our church exists. 3.56

Our church knows what it does well and focuses on its area(s) of strength. 3.78

This church is quick to discontinue programs and activities that do not move the church toward fulfilling its direction and purpose. 4.00

Commitment: The extent to which insiders express and demonstrate loyalty to the church.

The people in this church make sacrifices in their life to prioritize church involvement. 4.00

People feel that participation in this church is personally fulfilling and meaningful. 4.11

It is common to hear people refer proudly to this place as my church. 4.11

People tend to make this their church home for a long time. 4.44

When people at this church get frustrated or disappointed here, they are quick to investigate or visit other churches in the area. 3.22

People here are hesitant to commit to supporting church activities through their attendance, finances or service. 3.56

Motivation: The extent to which insiders view outsiders as an orienting and motivating factor for the church's missional activities.

When planning its activities, our church considers the needs of those who do not currently attend here. 4.67

It would be terrible for our church to focus its ministry only on those who are already attending here. 3.44

Our church is intentional about planning events that will attract visitors. 4.63

The desires of regular attenders here receive priority consideration when planning programs and activities. 3.56

The regular attenders in our church are thrilled when we have a lot of newcomers. 4.56

Visitors' comments often lead to changes in this church. 3.00

Change & Innovation: The extent to which insiders value new and creative ministry methods in the church. 2.44

Our church believes in change for change's sake; it's good to mix things up from time to time. 2.44

Our church encourages new ways of thinking and problem-solving. 4.56

At this church, change is a dirty word. 3.00

People at our church get excited about trying new ideas, programs, and ministries. 4.56

People who try inventive methods or programs are recognized and rewarded in our church, whether they are successful or not. 3.89

It is considered a sign of stability at our church to do the same things the same way for years or even decades. 3.44

Safety: The extent to which insiders feel they can truly be themselves with other insiders.

At our church, almost anyone can be him/herself here and not stick out. 3.67

There are certain things about my life that I would not share with people in our church for fear of how they would respond to my disclosure. 4.00

People here are not afraid to share about difficult parts of their lives. 4.56

The people in our church are quick to judge others. 3.11

Our church celebrates the differences and diversity among us. 3.67

It is completely acceptable in this church to have differing beliefs and values on a variety of issues. 3.56

Leadership Trust: The extent to which insiders trust those in authority positions in the church.

Leaders at our church are viewed with great respect and admiration. 4.67

The leaders at our church are people of integrity. 4.67

The leaders at our church seem to hide information from the rest of the congregation. 3.56

The people at our church are confident that our leaders have the church's best interests in mind. 4.00

The leaders at our church are in touch with the perspectives and perceptions of the congregation. 4.38

Our church's leaders welcome questions and dialogue about their decisions and actions. 4.33

Communication: The extent to which the church demonstrates regular, broad, and consistent organizational communication.

People at all levels of involvement at this church receive the same information. 3.11

If there is a new idea or plan, it is automatically accompanied by a strategy to share it with the rest of the church. 4.22

This church communicates regularly in some way with all those who consider this their church home. 4.78

The messages communicated at this church are the same no matter who is delivering them. 2.89

People here often say that they don't know what is going on at or in the church. 3.56

It is common to hear "I hadn't heard about that" at our church in regards to programs and church news. 3.56

Teamwork: The degree to which insiders value cooperation to accomplish church goals.

Leaders in this church model teamwork and cooperation to the rest of the church. 4.67

This church values the contributions of every individual and group in the organization. 4.33

There is a real sense of unity here among those working toward organizational goals. 4.33

Cooperation and collaboration across all groups and levels of leadership in this church are strongly encouraged. 4.78

Our church limits silos or empire-building by individual people or ministries. 3.44

Our church feels more like a collection of separate ministries than a unified whole. 3.67

Accountability: The degree to which insiders expect each other to live up to the standards and values of the church.

People in this church are expected to engage in relationship with one another. 3.33

The people in our church are held responsible for their attitudes and actions. 4.00

At our church, it is understood that the church's values also serve as guidelines for individual behavior. 4.11

Some people in this church are allowed to behave inconsistently with the values of this community without being challenged. 3.56

The people here live out the church's values in their personal lives as well. 4.67

There is a spirit of "Don't ask, don't tell" about the personal lives and behavior of people in this church. 3.00

Results: The degree to which insiders are driven by measurable accomplishment as a church.

Our church regularly identifies and celebrates our successes. 4.63

We are always looking to improve on previous progress as a church. 4.22

At our church, we regularly evaluate our programs and events. 4.67

Our church will not continue an activity or program that does not measure up to our standards for accomplishment. 4.00

Our church has clearly defined standards by which we measure accomplishment and effectiveness of our activities. 4.67

This church has some programs that nobody here really dares to question or criticize. 3.56

Conflict Management: The degree to which conflict is addressed and handled openly and honestly in the church.

The people at our church are not afraid of difficult conversations. 4.22

There is at least one issue at our church that is currently being intentionally ignored or swept under the rug because of the potential for conflict. 3.56

It is more important to be honest than harmonious at our church. 3.78

At our church, disagreement is considered a necessary and even good part of healthy relationships. 4.33

Our church does not allow disagreements to fester. 4.11

It is very important that our church appear peaceful and unified to those outside our body. 3.11

Empowerment: The extent to which insiders are encouraged, equipped, and supported to contribute to the church's success.

People who serve at this church feel a sense of personal ownership and responsibility for the success of the organization. 4.67

Those who serve here receive regular, intentional support and encouragement in their personal development. 4.56

Our church is known as a training ground, and those developed within our church end up serving and leading successfully in other ministries. 4.11

Our church gives people the authority and freedom to do their ministry without interference. 3.56

The people in our church believe it is important that each person use his/her abilities in some type of service to the church. 4.44

New ideas that come from outside the usual leadership structures at our church are welcomed and frequently implemented. 3.67

APPENDIX 12

PILOT STUDY: PRIMARY CONTACT LETTER OF INTRODUCTION

Dear (Primary Contact),

My name is Angie Ward, and I am a Ph.D. candidate in Ministry Leadership at the Southern Baptist Theological Seminary. I am writing to request your church's participation in a pilot study of a new instrument that is the focus of my dissertation research. The *Church Organizational Culture Survey* intends to identify the underlying assumptions and operational values that can help, hinder, or even thwart your church's mission. The new survey will attempt to measure the presence and strength of various values in a church, without making a judgment of those values.

This research has the potential to help churches and church leaders for years to come, yet of course your participation is entirely at your discretion. If you would like your church to participate in this study, you will need to identify the "key informants" in your church to take the survey. A key informant is an individual, male or female, who currently holds a position of oversight over a ministry or sub-ministry within the church, and who has regularly attended the church for at least 18 months. You can determine who fits these qualifications in your church structure; examples might include elders, deacons, trustees, pastors and other staff, teachers, small group leaders, committee chairs, etc.

Once you provide a list of names and e-mail addresses for each key informant, I will send a letter of invitation to each, asking them to participate in the survey. The letter will include an introduction to the study, along with a link to the online survey and instructions. The survey itself will take no longer than 20 minutes to complete. If some of your key informants do not have internet access, I would encourage you to provide it at the church. After the key informants have completed the survey, you will receive a report detailing the responses to each question. We can then discuss your experience and perceived accuracy of the survey, along with possible applications of the data to your church.

Many thanks for your consideration of this study. I will contact you to follow up regarding this request if I have not heard from you in the next week. If you have any questions, please do not hesitate to contact me at 919.493.5323 (U.S. Eastern time) or angie@theleadershiplab.net. I look forward to working with you in the coming weeks!

Sincerely in Christ,

Angie Ward
Durham, NC

APPENDIX 13

PILOT STUDY: PARTICIPATING CHURCHES

The following churches participated in the pilot study of the Church Organizational Culture Survey.

Church	Location	Primary Contact Email
Waterstone Community Church	Littleton, CO	Nick Lillo nickl@waterstonechurch.org
Aspen Grove Community Church	Littleton, CO	Scott Vermillion scott@aspengrovechurch.org
Chapel Hill Bible Church	Chapel Hill, NC	Emily Williams emily@biblechurch.org
Central Presbyterian Church	Baltimore, MD	John Schmidt john@centralpc.org
St. Paul's Episcopal	Lynnfield, MA	Michael D'Angelo mdangelo@stpaulslynnfield.org
Old Town Baptist Church	Winston-Salem, NC	Rick Speas rspeas@otbclife.org
The Chapel	Akron, OH	David Fletcher drfletcher@xpastor.org
Center Pointe Community Church	Lancaster, NY	Michael Nieves michael@centerpointecommunity.net
New Joy Brethren in Christ	Ephrata, PA	Jan Latshaw janlat88@hotmail.com
Bible Fellowship of Newark, DE	Newark, DE	Bruce Davison bld89@yahoo.com

Christ Community Church	Huntersville, NC	Derrick Seegars derricks@christcommunity.cc
Crossroads Church	St. Cloud, MN	Pat Ridpath pat@crossroadschurch.info
State College Alliance Church	State College, PA	Neil Breneman neil@statecolle gecma.com
Faith Bible Fellowship Church	Lancaster, PA	Ben Armstrong bandjarmstrong@gmail.com
Ebenezer Bible Chapel	Glenmoore, PA	Jack Stewart jrjstewart@yahoo.com
Community Fellowship Church	Lancaster, PA	Susanna Carpenter scarpenter@lbc.edu
Community Bible Church	Marietta, PA	James Marland jamesisnext@gmail.com
Fellowship Church of Houston	Houston, TX	Bryone Sharp bsharp@fcoh.net
Ridgewood Bible Church	Lockport, NY	Rich Jennings richjennings@ridgewoodbible.org
Journey Church	Centennial, CO	Andrew Chapin andrew.chapin@uscm.org

APPENDIX 14

PILOT STUDY: PARTICIPANT KIT

Thank you for your interest in pilot testing of the Church Organizational Culture Survey! This groundbreaking survey seeks to help churches be more effective by identifying their operational values – that is, the way they approach relationships and organizational tasks. By participating in pilot testing, your church will receive valuable information about its organizational culture while also helping validate the survey itself as part of a Ph.D. research project.

As the Primary Contact, you will need to complete the following steps:

1. Read the attached “Introduction to the COC Survey” for more information about the purpose and process for the survey. Feel free to distribute this document to others in your church as needed.
2. Develop a list of leaders at your church who will be invited to complete the survey. This list should include: a) males or females, who b) currently hold a position of oversight over a ministry or sub-ministry within the church, and who c) have regularly attended your church for at least eighteen months. Examples might include staff, elders, deacons, trustees, perhaps Sunday School teachers or youth leaders, etc. The number of leaders at your church will of course depend on the size of the organization. You are free to apply qualification “b” above as broadly as you see fit for your church.
3. Send the Letter of Introduction (sample attached; modify as needed) and my Letter of Invitation (also attached) to participants via e-mail. This letter should include a deadline for survey completion, which will be determined in consultation with the Researcher.
4. The COC Survey is an online survey. Potential participants will be given a link to access and complete the survey. It is suggested that you provide access to a computer to respondents who may not have this at home or work.
5. Send a follow-up reminder e-mail to participants when there are several days remaining in the survey completion period.
6. Once the responses for your church have been collected, the Researcher will compile results for your organization and then contact you to schedule a

consultation to discuss the report and its implications. The compilation process will take approximately 2-3 weeks.

7. If you have any questions or concerns throughout this process, please do not hesitate to contact the Researcher, Angie Ward, at 919.493.5323 or angie@theleadershiplab.net.

Thank you again for your potential participation. I pray this experience will be helpful to your church as it seeks to reach its full ministry potential!

Angie Ward
Durham, NC
October 2010

Introduction to the COC Survey

What is church organizational culture (COC)?

Church organizational culture is the system of basic assumptions, values, and reinforced behaviors that are shared by the people in a local church. Organizational culture consists of the things that can be readily observed, such as building architecture (for example, where a church places its pulpit in its meeting space) and in things that are harder to detect (such as unspoken assumptions about change, power, and conflict).

COC is different from a church's stated values, such as evangelism, discipleship and worship. Rather, it is more about *how* a church works out these "missional tasks," and about the underlying, *actual* values that can advance or thwart ministry effectiveness. For example, a church might state that it values outreach, but the reality is that the people and systems in the organization are unfriendly to outsiders. COC is deeply embedded, difficult to change, and exerts a powerful influence – which is why it is important for church leaders to understand the concept and their role in developing, managing, and changing their church's culture.

What is the COC Survey?

The Church Organizational Culture Survey is a questionnaire that consists of 40 statements. Participants read each statement and indicate to what degree each statement describes your church as a whole, based on a scale from 1-7 with 1 = "not at all true" and 7 = "always true."

Why should we take the survey?

There are two reasons to take the pilot version of the COC Survey. The first is to provide the Researcher, a Ph.D. student, with data that will be used to further develop the study and analyze its validity and reliability for future use. The second (and more important) is to gather information from your church regarding its actual organizational values and practices.

What information does the survey provide?

The COC Survey is designed to provide "descriptive" information. The survey will measure the presence and strength of 10 dimensions of church organizational culture. These dimensions (see attached list) describe your church's "operational values" – the way your church approaches relationships and its "missional tasks," or the activities that advance your church's mission. It will not make value judgments *per se* about the scores, although the Researcher will explain the results and what they might mean for your church.

Why does this information matter?

One premise of organizational culture is that it is neither right nor wrong; it just "is." However, organizational culture impacts productivity, customer service, operational efficiency, team effectiveness, employee fit and satisfaction, and creative flow and freedom. In addition, COC probably correlates to other measures of church effectiveness

and health. Therefore, it is important to gain an accurate picture of what “is” in order to compare this picture with what is desired or viewed as valuable or important for church effectiveness and growth.

Dimensions of Church Organizational Culture Measured by the COC Survey

Openness. The extent to which the church welcomes and accepts others.

Belonging. The extent to which the church is characterized by high personal commitment to the organization and its values.

Leadership. The degree to which authority for organizational decisions is entrusted to a small group of people in the church.

Empowerment. The extent to which insiders are encouraged, equipped, and supported to contribute to the church's success.

Communication. The degree to which issues are handled openly and honestly in the church.

Motivation. The extent to which the church views outsiders as an orienting and motivating factor for its missional activities.

Boldness. The extent to which the church values innovation and change in pursuit of its missional tasks.

Direction. The degree to which the church exemplifies a clear direction and strategy.

Results. The degree to which the church is driven by measurable organizational accomplishment.

Teamwork. The degree to which the church values cooperation to accomplish organizational goals

**Letter of Introduction
(SAMPLE)**

[Date]

Dear leader:

Our church has been presented with the unique opportunity to participate in the pilot testing of a new survey, the Church Organizational Culture Survey. The results of this survey will help us determine our church's actual operating values in relationships and the pursuit of our mission, which will in turn help us determine how we can be more effective in our ministry. We are excited for this opportunity, and I am excited to include you in this process.

I would like to invite you, as a leader at [Name of Organization], to participate in this research. You have been chosen for your leadership role and experience with the church, and I greatly value your input via this survey. I encourage you to answer all questions honestly, as your identity will be confidential and responses will only be reported to me as collective data for our church.

The COC Survey is part of a Ph.D. dissertation research project for Angie Ward of Southern Seminary. In addition to providing valuable information to our church, our participation will help improve this survey for other churches to use in the future. I have sent a separate Letter of Invitation from Angie, requesting your response. The survey should take approximately 15 minutes to complete.

Please take the time to read the letter and complete the survey, found at <http://cocsurvey.questionpro.com>, by [Deadline Month, Day, Year]. PLEASE NOTE that our "Church Code" is [church code as provided by Researcher]. I will send a reminder to you a few days before that deadline but would appreciate your quick response. Meanwhile, if you have any questions, please contact me at [contact phone number/e-mail].

Thank you for your service in leadership at our church, and thank you in advance for your participation in this survey. I look forward to how God will use this process to move us to greater effectiveness.

In Christ,

[Primary contact]

**Letter of Invitation
(SAMPLE)**

October 2010

Hello,

You have been selected by [Name of Primary Contact] to participate in the pilot study of the Church Organizational Culture Survey. The design of this survey is part of my Ph.D. dissertation research at the Southern Baptist Theological Seminary I Louisville, KY. Your participation has the potential to help yours and many other churches, and I greatly appreciate your assistance in this endeavor.

The pilot survey is hosted on www.questionpro.com. To access the survey, please go to the following link: <http://cocsurvey.questionpro.com/>. There you will find instructions for completing the survey. The entire process should take less than 15 minutes. You will also have the opportunity to provide feedback on the survey experience.

Again, I am very thankful for your participation. If you have any questions about this study, please contact [Name of Primary Contact], who is my primary contact with your church.

Blessings,

Angie Ward
Durham, NC

APPENDIX 15

PILOT STUDY: COC SURVEY, V.1

Hello!

You have been selected to participate in a pilot version of the new Church Organizational Culture Survey. This survey intends to measure the presence and strength of various dimensions of a church's underlying assumptions and operational values, which impact a church's effectiveness at achieving its mission.

Your participation in this research will serve two purposes. First, it will help your church learn more about itself and the way it approaches its mission, which will help your church become more effective. Second, your responses will be combined with participants from churches around the country to help determine the validity and reliability of the questionnaire itself as part of a Ph.D. research project.

The survey consists of four parts. Part I contains an Agreement to Participate which conforms to the researchers institutional guidelines for informed consent in research. Part II asks for demographic data. Part III contains the actual Church Organizational Culture Survey and instructions, while Part IV consists of an optional but recommended Informant Experience Survey to provide feedback about your overall experience of the survey. NOTE: For easier reading, it is recommended that you maximize or expand the survey window on your computer desktop.

There are no foreseeable risks associated with your participation in this study, and your participation is entirely voluntary. Your survey responses will be strictly confidential and data from this research will be coded and reported only in the aggregate as described above. If you have questions at any time about the survey or the procedures, you may contact your church's Primary Contact or the Survey Researcher, Angie Ward, at angie@theleadershiplab.net.

Thank you very much for your time and participation. Please start with the survey now by clicking on the Continue button below.

Part I: Agreement to Participate

The research in which you are about to participate is a pilot test of the Church Organizational Culture Survey. This research is being conducted by Angie Ward for purposes of doctoral dissertation research. In this research, you will complete a new questionnaire that measures the presence and strength of various dimensions of church organizational culture. Any information you provide will be held strictly confidential, and at no time will your name be reported, or your name identified with your responses. Participation in this study is totally voluntary and you are free to withdraw from the study at any time.

By your completion of this Church Organizational Culture Survey, and checking the appropriate box below, you are giving informed consent for the use of your responses in this research.

1. I agree to participate
2. I do not agree to participate

Part II: Demographic Data

Please enter your Church Code:

Are you the Primary Contact person for your church for this survey?

1. Yes
2. No

Primary Contact: Please answer the following questions about your organization.

How old is your church?

1. New/plant
2. 2-4 years
3. 5-7 years
4. 8-10 years
5. 11-15 years
6. 16-20 years
7. 21-30 years
8. 31-50 years
9. Over 50 years

What is your average weekly worship attendance?

1. 1-50
2. 51-100
3. 101-200
4. 201-500

5. 501-700
6. 701-1,000
7. 1,001-1,500
8. 1,501-2,000
9. 2,001-3,000
10. Over 3,000

In which state is your church located?

1. Alabama
2. Alaska
3. Arizona
4. Arkansas
5. California
6. Colorado
7. Connecticut
8. Delaware
9. Florida
10. Georgia
11. Hawaii
12. Idaho
13. Illinois
14. Indiana
15. Iowa
16. Kansas
17. Kentucky
18. Louisiana
19. Maine
20. Maryland
21. Massachusetts
22. Michigan
23. Minnesota
24. Mississippi
25. Missouri
26. Montana
27. Nebraska
28. Nevada
29. New Hampshire
30. New Jersey
31. New Mexico
32. New York
33. North Carolina
34. North Dakota
35. Ohio
36. Oklahoma
37. Oregon
38. Pennsylvania

39. Rhode Island
40. South Carolina
41. South Dakota
42. Tennessee
43. Texas
44. Utah
45. Vermont
46. Virginia
47. Washington
48. Washington, D.C.
49. West Virginia
50. Wisconsin
51. Wyoming

How would you describe the community in which your church is located?

1. Rural
2. Town/Small City
3. Suburban/Exurban
4. Urban

How old are you?

1. 19-25 years
2. 26-35 years
3. 36-44 years
4. 45-54 years
5. 55-64 years
6. 65-74 years
7. 75 years or older

What is your gender?

1. Male
2. Female

What is your ethnicity?

1. Caucasian
2. Hispanic
3. African-American
4. Asian-American
5. Other
6. Prefer not to answer

How long (total) have you attended this church?

1. Less than 1 year
2. 1-3 years
3. 4-6 years
4. 7-9 years

- 5. 10-12 years
- 6. 13-15 years
- 7. 16-19 years
- 8. 20 years or more

How long (total) have you served in a leadership role at this church?

- 1. Less than 1 year
- 2. 1-3 years
- 3. 4-6 years
- 4. 7-9 years
- 5. 10-12 years
- 6. 13-15 years
- 7. 16-19 years
- 8. 20 years or more

Which of these best describes your current leadership role at this church?

- 1. Paid staff, full-time
- 2. Paid staff, part-time
- 3. Volunteer staff, full-time
- 4. Lay leader/part-time volunteer
- 5. Occasional volunteer/general attender

Part III: COC Survey

Instructions: The following survey consists of 40 statements. Read each statement and indicate your response based on how well that statement describes your church as a whole and at this time, not what you want to be true or think should be true of your church, or what might have been true in the past. Responses range from 1 to 7, with 1 = not at all true and 7 = always true. Remember that your responses are confidential and will only be used as part of aggregate data provided to your church and the researcher.

Our church is flexible and quick to adapt.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Our church's leaders welcome questions and dialogue about their decisions and actions.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

People go out of their way here to interact with those outside their normal social circle.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Leaders in our church model teamwork and cooperation to the rest of the church.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Our church has a clear plan of action for achieving its goals.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Most people here make sacrifices in their lives to prioritize church involvement.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Our church allocates significant resources for ministry to those outside our regular church community.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

At our church, centralized leadership is a key to greater productivity and effectiveness.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Our church will not continue an activity or program that does not measure up to our standards for accomplishment.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

People who serve at this church -- paid and volunteer -- receive regular, intentional support and encouragement in their personal development.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

People at this church are not afraid to share about difficult parts of their lives.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Our church seems more like a collection of separate ministries than a unified whole.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Visitor's comments often influence what we do as a church and how we do it.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Our church does not allow disagreements to fester.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

There are competing visions for the organization among different people or groups in this church.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

The people here live out the church's values in their personal lives as well.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Our church regularly identifies and celebrates our successes.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

When planning its activities, our church considers the needs of those who do not currently attend here.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Our church authorizes a small group of people to make most decisions on behalf of the congregation.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

It is more important at our church to consider all the options than to act quickly.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Our church makes it easy to connect to the overall church community.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Our church welcomes and has implemented ideas that come from outside the usual leadership structures.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Our church strongly encourages cooperation and collaboration across all groups and levels of leadership.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

The leaders at our church are in touch with the perspectives and perceptions of the congregation.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

The people at our church are not afraid of difficult conversations.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Everyone here knows why our church exists.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

People tend to make this their church home for a long time.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Our church has clearly defined standards by which we measure the effectiveness of our activities.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Our church encourages new ways of thinking and problem-solving.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Our church encourages each person here to use his/her abilities in some type of service to the church.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

There is a sense of personal ownership and responsibility here for the success of the organization.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

It is considered a sign of stability at our church to do the same thing the same way for many years.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

This church celebrates the contributions of every individual and group in the organization.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

At our church, we regularly evaluate our programs and events.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

It is completely acceptable at this church to have differing beliefs and values on a variety of issues.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

As a whole, the leaders of our church are viewed with great respect and admiration.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

The desires of regular attenders here receive priority consideration when planning programs and events.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

People who have been trained and developed within our church end up serving and leading successfully in other ministries.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

This church does not promote internal programs and activities that do not move the church toward fulfilling its direction and purpose.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

This church communicates regularly in some way with all those who consider this their church home.

1/Not at all true	2	3	4	5	6	7/Always true
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Part IV: Informant Experience Survey

Your feedback regarding your experience completing this survey is very valuable. Would you like to complete a brief but optional Informant Experience Survey below?

1. Yes
2. No thanks

Please read each question and select either Yes or No in response. You will be given the opportunity to write your comments and suggestions at the end of this section.

Were the instructions for the COC Survey clear?

1. Yes
2. No

Did you find any of the questions unnecessary?

1. Yes
2. No

Did you find any of the questions too sensitive?

1. Yes
2. No

Are there any words or language in the survey that people might not understand?

1. Yes
2. No

Were any questions difficult to answer?

1. Yes
2. No

Is there anything you would change about the COC Survey?

1. Yes
2. No

Please provide any examples, explanations, additional comments or suggestions in the space below.

APPENDIX 16

PILOT STUDY: INTERPRETATION GUIDE

Church Organizational Culture Survey Interpretation Guide

Thank you once again for participating in the Church Organizational Culture Survey! The COC Survey intends to measure the presence and strength of ten dimensions of Church Organizational Culture, represented by 40 survey items or four per dimension. You have received a list of the dimensions and their corresponding survey items, along with a rough report of your church's results. The brief guide below will help you sort through this information.

It is important to remember that the COC Survey is a new instrument and your participation was part of pilot testing to validate this survey. The data from all participants will be analyzed by a statistician to help determine the reliability and validity of the model (the ten dimensions) and the survey itself. Because the survey has not yet been statistically validated, the most helpful information for you will come from the responses to the individual items. As you read through the responses for each item, look for the following:

- Wide discrepancies; that is, many people respond “strongly agree” and many others answer “strongly disagree” to the same item. This can mean a lack of clarity or communication about that item.
- Strong scores at either end for any item, whether “agree” or “disagree.” Whether or not this consistency is a good thing will depend on how much you value the item in question. (See below for more about this.)
- Scores that are inconsistent with what you feel *is* true about your church. In these instances, it will be important to explore the reason(s) for the disconnect.
- Scores that are different from what you feel *should* be true of your church. The COC Survey is a “Typing” survey. That means it does not make value judgments about a high or a low score – that job belongs to you and your leadership team. For example, one church might value Boldness as expressed in risk-taking and innovation. Another might value consistency and little change. The score for that dimension will be interpreted differently by those two churches.

What happens next? First, read through your church's report. Then, contact Angie Ward at angie@theleadershiplab.net to schedule a free phone consultation to discuss your church's results. This call will take anywhere from 30-60 minutes. While it is often best to just have the conversation between the researcher and the primary contact, you may also do this consultation via conference call with other key leaders in your organization.

If you would like to explore the issues raised by the survey in greater depth, Angie is available for more advanced organizational/leadership consulting. Rates are very affordable for churches of all sizes for services ranging from additional phone conversations to extended on-site consulting. As a Ph.D. in Ministry Leadership and over 20 years of ministry leadership experience, Angie is well qualified to help your church achieve greater clarity and effectiveness.

Again, many thanks for your participation!

APPENDIX 17

PILOT STUDY:
COC SURVEY, V.2

Following are the items presented in the second version of the Church Organizational Culture Survey. As only the items differ from the original survey, the Introduction, Agreement to Participate, and Demographic Data sections have been omitted in the interest of space. In addition, only one response box is included to demonstrate the revised scale for this version of the survey. Items in the second survey were numbered for easier data dissemination by the researcher.

Church Organizational Culture Survey v.2.0

Instructions: The following survey consists of 40 statements. Read each statement and indicate your response based on how well you believe that statement describes your church as a whole and at this time -- not what you want to be true or think should be true of your church, or what may have been true in the past. Responses range from 1 to 7, with 1 = Strongly Disagree, 7 = Strongly Agree, and 4 = Unsure/Don't Know.

Remember that your responses are confidential and will only be used as part of aggregate data provided to your church and the researcher.

1. People express that participation in this church is personally fulfilling and meaningful.

1 Strongly Disagree	2	3	4 Unsure/ Don't Know	5	6	7 Strongly Agree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. Our church has clearly defined standards by which we measure the effectiveness of our activities.

3. Our church generally seems like a unified whole and not just a collection of separate ministries.
4. Our church is intentional about planning events that will attract visitors.
5. Those who serve at this church receive regular, intentional support and encouragement in their personal development.
6. At our church, we regularly evaluate our programs and activities.
7. Those who serve here have authority and a voice in the organization, not just job expectations and responsibilities.
8. The leaders at our church are in touch with the perspectives and perceptions of the congregation.
9. Our church has a clear plan of action for achieving its goals.
10. Leaders at our church are viewed with great respect and admiration.
11. The people at our church are not afraid of difficult conversations.
12. Our church's leaders welcome questions and dialogue about their decisions and actions.
13. People go out of their way here to interact with those outside their normal social circle.
14. Our church does not allow disagreements to fester.
15. When planning activities, our church considers the needs of those who do not currently attend here.
16. There is a real sense of camaraderie here among those working toward organizational goals.
17. The leaders at our church have the church's best interests in mind.
18. There is a single, unified vision for the organization even among different people or groups in the church.
19. People at our church get excited about trying new ideas, programs, and ministries.
20. At our church it is more important to be honest than harmonious if forced to choose.
21. People tend to make this their church home for a long time.
22. At this church it is completely acceptable to have differing beliefs and values on a variety of issues.

23. Cooperation and collaboration across all groups and levels of leadership in our church are expected and encouraged.
24. People at this church are not afraid to share about difficult parts of their lives.
25. The people here have a sense of personal ownership and responsibility for the success of the organization.
26. The leaders here model teamwork and cooperation to the rest of the church.
27. Our church will not continue an activity or program that does not measure up to our standards for accomplishment.
28. Our church allocates significant resources for ministry to those outside our regular church community.
29. At this church, disagreement is considered a necessary and even good part of Christian relationships.
30. It is more important at our church to consider all the options than to act quickly.
31. Our church encourages creative ways of thinking and problem-solving.
32. At our church, we regularly identify and celebrate our successes.
33. The majority of people here make sacrifices in their lives to prioritize church involvement.
34. Our church only promotes internal programs and activities that move the church toward fulfilling its direction and purpose.
35. The desires of regular attenders here receive priority consideration when planning programs and events.
36. Our church makes it easy for people to get connected here.
37. It is common to hear people refer proudly to this place as my church.
38. Everyone here knows why our church exists.
39. Our church is flexible and quick to adapt.
40. Our church encourages each person here to use his/her abilities in some type of service to the church.

APPENDIX 18

STATISTICAL ANALYSIS: FACTOR ANALYSIS

A professional statistician performed exploratory factor analysis on the data from the COC Survey, v. 2. A scree plot of the eigenvalues of the correlation matrix for the forty dimensions in the survey is provided below. According to these results of the factor analysis, there is only one dominant factor measured by the COC Survey.

Eigenvalues of the Correlation Matrix: Total = 40 Average = 1

Item	Eigenvalue	Difference	Proportion	Cumulative
1	14.9458938	13.0669502	0.3736	0.3736
2	1.8789437	0.0200554	0.0470	0.4206
3	1.8588883	0.3477900	0.0465	0.4671
4	1.5110982	0.1372377	0.0378	0.5049
5	1.3738605	0.1327817	0.0343	0.5392
6	1.2410789	0.1897620	0.0310	0.5702
7	1.0513169	0.0540776	0.0263	0.5965
8	0.9972393	0.0821095	0.0249	0.6215
9	0.9151298	0.0216553	0.0229	0.6443
10	0.8934745	0.0781783	0.0223	0.6667
11	0.8152962	0.0377129	0.0204	0.6871
12	0.7775833	0.0024241	0.0194	0.7065
13	0.7751592	0.0729729	0.0194	0.7259
14	0.7021863	0.0060113	0.0176	0.7434
15	0.6961751	0.0477665	0.0174	0.7608
16	0.6484085	0.0221965	0.0162	0.7770
17	0.6262120	0.0367262	0.0157	0.7927
18	0.5894858	0.0617877	0.0147	0.8074
19	0.5276982	0.0107269	0.0132	0.8206
20	0.5169713	0.0310565	0.0129	0.8336
21	0.4859148	0.0030095	0.0121	0.8457
22	0.4829053	0.0049754	0.0121	0.8578

Item	Eigenvalue	Difference	Proportion	Cumulative
23	0.4779299	0.0313263	0.0119	0.8697
24	0.4466035	0.0275128	0.0112	0.8809
25	0.4190908	0.0256732	0.0105	0.8914
26	0.3934175	0.0280990	0.0098	0.9012
27	0.3653186	0.0074584	0.0091	0.9103
28	0.3578601	0.0057703	0.0089	0.9193
29	0.3520898	0.0165874	0.0088	0.9281
30	0.3355024	0.0164249	0.0084	0.9365
31	0.3190775	0.0109612	0.0080	0.9444
32	0.3081163	0.0208756	0.0077	0.9521
33	0.2872407	0.0105837	0.0072	0.9593
34	0.2766570	0.0143079	0.0069	0.9662
35	0.2623491	0.0062121	0.0066	0.9728
36	0.2561370	0.0220561	0.0064	0.9792
37	0.2340808	0.0140308	0.0059	0.9851
38	0.2200500	0.0182858	0.0055	0.9906
39	0.2017643	0.0259698	0.0050	0.9956
40	0.1757944		0.0044	1.0000

APPENDIX 19

STATISTICAL ANALYSIS: RELIABILITY AND CORRELATION

The tables below display the results of the statistical analysis of data from pilot testing of the COC Survey, v. 2. The number for Cronbach's Alpha reflects the standardized score. In the tables for Pearson's r , "Q" refers to the corresponding item number on the COC Survey.

Dimension 1: Openness

Cronbach's Alpha: .657406

Pearson correlation:

	Q13	Q22	Q24	Q36
Q13	1.00000	0.22997	0.33720	0.49521
Q22	0.22997	1.00000	0.31583	0.19069
Q24	0.33720	0.31583	1.00000	0.37629
Q36	0.49521	0.19069	0.37629	1.00000

Dimension 2: Belonging

Cronbach's Alpha: .751555

Pearson correlation:

	Q1	Q21	Q33	Q37
Q1	1.00000	0.41325	0.41952	0.51238
Q21	0.43125	1.00000	0.40388	0.38598
Q33	0.41952	0.40388	1.00000	0.44863
Q37	0.51238	0.38598	0.44863	1.00000

Dimension 3: Empowerment

Cronbach's Alpha: .793528

Pearson correlation:

	Q5	Q7	Q25	Q40
Q5	1.00000	0.58293	0.41263	0.46859
Q7	0.58293	1.00000	0.49135	0.44478
Q25	0.41263	0.49135	1.00000	0.53978
Q40	0.46859	0.44478	0.53978	1.00000

Dimension 4: Leadership Trust

Cronbach's Alpha: .874058

Pearson correlation:

	Q8	Q10	Q12	Q17
Q8	1.00000	0.64028	0.69414	0.63977
Q10	0.64028	1.00000	0.59087	0.57989
Q12	0.69414	0.59087	1.00000	0.66130
Q17	0.63977	0.57989	0.66130	1.00000

Dimension 5: Conflict Management

Cronbach's Alpha: .751931

Pearson correlation:

	Q11	Q14	Q20	Q29
Q11	1.00000	0.35369	0.50096	0.35800
Q14	0.35369	1.00000	0.46022	0.35895
Q20	0.50096	0.46022	1.00000	0.55480
Q29	0.35800	0.35895	0.55480	1.00000

Dimension 6: Motivation

Cronbach's Alpha: .597031

Pearson correlation:

	Q4	Q15	Q28	Q35
Q4	1.00000	0.56509	0.38484	-0.11462
Q15	0.56509	1.00000	0.55735	0.15028
Q28	0.38484	0.55735	1.00000	0.07887
Q35	-0.11462	0.15028	0.07887	1.00000

Dimension 7: Boldness

Cronbach's Alpha: .373794

Pearson correlation:

	Q19	Q30	Q31	Q39
Q19	1.00000	-0.30824	0.55039	0.55909
Q30	-0.30824	1.00000	-0.34807	-0.26759
Q31	0.55039	-0.34807	1.00000	0.59354
Q39	0.55909	-0.26759	0.59354	1.00000

Dimension 8: Direction

Cronbach's Alpha: .672236

Pearson correlation:

	Q9	Q18	Q34	Q38
Q9	1.00000	0.67853	0.06487	0.62640
Q18	0.67853	1.00000	0.09644	0.55455
Q34	0.06487	0.09644	1.00000	0.01291
Q38	0.62640	0.55455	0.01291	1.00000

Dimension 9: Results

Cronbach's Alpha: .755880

Pearson correlation:

	Q2	Q6	Q27	Q32
Q2	1.00000	0.58779	0.52420	0.30056
Q6	0.58779	1.00000	0.45113	0.40927
Q27	0.52420	0.45113	1.00000	0.34503
Q32	0.30056	0.40927	0.34503	1.00000

Dimension 10: Teamwork

Cronbach's Alpha: .858659

Pearson correlation:

	Q3	Q16	Q23	Q26
Q3	1.00000	0.59760	0.59682	0.56290
Q16	0.59760	1.00000	0.54749	0.62543
Q23	0.59682	0.54749	1.00000	0.68765
Q26	0.56290	0.62543	0.68765	1.00000

APPENDIX 20

DIMENSIONS AND ITEMS CHURCH LEADERSHIP CULTURE

Empowerment. The extent to which the church's leaders encourage and support insiders to contribute to the church's success.

We provide regular, intentional support to those who serve for their personal development.

We actively encourage each person here to use his/her abilities in some type of service to the church.

Those who serve here have authority and a "voice" in overall leadership decisions of the church.

Conflict Management. The degree to which issues are handled openly and honestly in the church's leadership contexts.

We do not allow disagreements to fester.

It is more important to be honest than harmonious at our church if forced to choose.

We believe that disagreement is a necessary and even good part of Christian relationships.

Boldness. The extent to which leadership values innovation and change in pursuit of the church's missional tasks.

Our church could be described as flexible and quick to adapt.

On the whole, we pursue creative ways of thinking and problem-solving in pursuit of our mission.

We get excited about trying new ideas, programs, and ministries.

Direction. The degree to which the church exemplifies a clear direction and strategy.

Most people in our church can articulate our mission.

We have a clear plan of action for achieving our goals.

There is a single, unified vision for the organization even among different people or groups in the church.

Results. The degree to which the church is driven by measurable organizational accomplishment.

We regularly evaluate our programs and activities.

We will not continue an activity or program that does not measure up to our standards for accomplishment.

We have clearly defined standards by which we measure the effectiveness of our activities.

Teamwork. The degree to which the church fosters cooperation to accomplish organizational goals.

We encourage cooperation and collaboration across all groups and levels of leadership in our church.

There is a real sense of camaraderie here among those working toward organizational goals.

As leaders we model teamwork and cooperation to the rest of the church.

APPENDIX 21

PILOT STUDY 2: CHURCH LEADERSHIP CULTURE SURVEY

Hello! You have been selected to participate in a pilot version of the new Church Leadership Culture Survey. This survey intends to measure the presence and strength of various dimensions of a church's leadership style in pursuit of its mission.

Your participation in this research will serve two purposes. First, it will help your church learn more about itself and the way it approaches its mission. Second, your responses will be combined with participants from churches around the country to help determine the validity and reliability of the questionnaire itself as part of a Ph.D. research project.

There are no foreseeable risks associated with your participation in this study, and your participation is entirely voluntary. Your survey responses will be strictly confidential and data from this research will be coded and reported only in the aggregate as described above. If you have questions at any time about the survey or the procedures, you may contact your church's Primary Contact or the Survey Researcher, Angie Ward, at angie@theleadershiplab.net.

Thank you very much for your time and participation. To begin the survey, please click the "Next" button below.

1. AGREEMENT TO PARTICIPATE

The research in which you are about to participate is a pilot test of the Church Leadership Culture Survey. This research is being conducted for purposes of doctoral dissertation research. In this research, you will complete a new questionnaire that measures the presence and strength of various dimensions of church leadership culture. Any information you provide will be held strictly confidential, and at no time will your name be reported, or your name be identified with your responses. Participation in this study is totally voluntary and you are free to withdraw from the study at any time. By your completion of this Church Leadership Culture Survey, and by checking the appropriate box below, you are giving informed consent for the use of your responses in this research.

I agree to participate
 I do not agree to participate

2. Please select your Church Code:

* [Drop-down menu]

INSTRUCTIONS

The following survey consists of 18 statements. Read each statement and indicate your response according to how well you feel that statement accurately describes your church's leadership perspectives and practices, based on your perceptions and experiences as a leader at the church. Responses include Strongly Disagree, Disagree, Undecided, Agree, or Strongly Agree.

Remember that your responses are confidential and will only be used as part of aggregate data provided to your church and the researcher.

As a leader in this church, I feel that...

3. We actively encourage each person here to use his/her abilities in some type of service to the church.

Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

4. On the whole, we pursue creative ways of thinking and problem solving in pursuit of our mission.

Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

5. Those who serve here have authority and a "voice" in overall leadership decisions of the church.

Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

6. It is more important to be honest than harmonious at our church if forced to choose.

Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

7. There is a real sense of camaraderie here among those working toward organizational goals.
- | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Strongly Disagree | Disagree | Undecided | Agree | Strongly Agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
8. We get excited about trying new ideas, programs, and ministries.
- | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Strongly Disagree | Disagree | Undecided | Agree | Strongly Agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
9. There is a single, unified vision for the organization even among different people or groups in leadership.
- | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Strongly Disagree | Disagree | Undecided | Agree | Strongly Agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
10. We provide regular, intentional support to those who serve for their personal development.
- | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Strongly Disagree | Disagree | Undecided | Agree | Strongly Agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
11. We have clearly defined standards by which we measure the effectiveness of our activities.
- | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Strongly Disagree | Disagree | Undecided | Agree | Strongly Agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
12. We believe that disagreement is a necessary and even good part of Christian relationships.
- | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Strongly Disagree | Disagree | Undecided | Agree | Strongly Agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
13. We regularly evaluate our church's programs and activities.
- | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Strongly Disagree | Disagree | Undecided | Agree | Strongly Agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
14. We have a clear plan of action for achieving our goals.
- | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Strongly Disagree | Disagree | Undecided | Agree | Strongly Agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

15. We encourage cooperation and collaboration across all groups and levels of leadership in our church.

Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

16. We do not allow disagreements to fester.

Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

17. Most people in our church can articulate our mission.

Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

18. Our church could be described as flexible and quick to adapt.

Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

19. We will not continue an activity or program that does not measure up to our standards for accomplishment.

Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

20. As leaders we model teamwork and cooperation to the rest of the church.

Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

YOU'RE FINISHED!

Thank you once again for your participation!

APPENDIX 22

PILOT STUDY 2: PARTICIPANT KIT

Thank you for your interest in pilot testing of the Church Leadership Culture Survey! This groundbreaking survey seeks to help churches be more effective by identifying their organizational leadership style – that is, the way they approach the work related to the church’s mission. By participating in pilot testing, your church will receive valuable information about its organizational culture while also helping validate the survey itself as part of a Ph.D. research project.

As the Primary Contact, you will need to complete the following steps:

1. Read the attached “Introduction to the CLC Survey” for more information about the purpose and process for the survey. Feel free to distribute this document to others in your church as needed.
2. Develop a list of leaders at your church who will be invited to complete the survey. This list should include: a) males or females, who b) currently hold a position of organizational leadership in the church. Examples might include staff, elders, deacons, trustees, and possibly ministry area leaders depending on their leadership role with the overall organization. The number of leaders at your church will of course depend on the size of the organization. You are free to apply qualification “b” above as broadly as you see fit for your church.
3. Send the Letter of Introduction (sample attached; modify as needed) to participants via e-mail. Note the survey deadline of August 1, 2011 and please plan your communication accordingly.
4. The CLC Survey is an online survey. Potential participants will be given a link to access and complete the survey.
5. Send a follow-up reminder e-mail to participants next week.
6. Once the responses for your church have been collected, the Researcher will compile results for your organization and then contact you to schedule a consultation to discuss the report and its implications. The compilation process will take approximately 2-3 weeks.

7. If you have any questions or concerns throughout this process, please do not hesitate to contact the Researcher, Angie Ward, at 919.493.5323 or angie@theleadershiplab.net.

Thank you again for your potential participation. I pray this experience will be helpful to your church as it seeks to reach its full ministry potential!

Angie Ward
Durham, NC
July 2011

Introduction to the CLC Survey

What is church organizational culture (COC)?

Church organizational culture is the system of basic assumptions, values, and reinforced behaviors that are shared by the people in a local church. Organizational culture consists of the things that can be readily observed, such as building architecture (for example, where a church places its pulpit in its meeting space) and in things that are harder to detect (such as unspoken assumptions about change, power, and conflict).

COC is different from a church's stated values, such as evangelism, discipleship and worship. Rather, it is more about *how* a church works out these "missional tasks" and about the underlying, *actual* values that can advance or thwart ministry effectiveness. Since a church's leaders are most responsible for developing, managing and changing the culture, it is important to understand a church's leadership culture (CLC) in order to understand the overall organizational culture.

What is the CLC survey?

The Church Leadership Culture Survey is a questionnaire that consists of 18 statements. Participants read each statement and indicate to what degree each statement describes your church's leadership perspectives and practices, based on a scale from 1-5 with 1 = "strongly disagree" and 5 = "strongly agree."

Why should we take the survey?

There are two reasons to take the pilot version of the CLC Survey. The first is to provide the Researcher, a Ph.D. student, with data that will be used to further develop the study and analyze its validity and reliability for future use. The second (and more important) is to gather information from your church regarding its leadership values and practices.

What information does the survey provide?

The CLC Survey is designed to provide "descriptive" information. The survey will measure the presence and strength of six dimensions of church leadership culture (see attached list). It will not make value judgments *per se* about the scores, although the Researcher will explain the results and what they might mean for your church.

Why does this information matter?

One premise of organizational culture is that it is neither right nor wrong; it just "is." However, organizational culture impacts productivity, customer service, operational efficiency, team effectiveness, employee fit and satisfaction, and creative flow and freedom. In addition, COC probably correlates to other measures of church effectiveness and health. Therefore, it is important to gain an accurate picture of what "is" in order to compare this picture with what is desired or viewed as valuable or important for church effectiveness and growth.

DIMENSIONS OF CHURCH LEADERSHIP CULTURE

Empowerment. The extent to which the church's leaders encourage and support insiders to contribute to the church's success.

Conflict Management. The degree to which issues are handled openly and honestly in the church's leadership contexts.

Boldness. The extent to which leadership values innovation and change in pursuit of the church's missional tasks.

Direction. The degree to which the church exemplifies a clear direction and strategy.

Results. The degree to which the church is driven by measurable organizational accomplishment.

Teamwork. The degree to which the church fosters cooperation to accomplish organizational goals.

July 2011

Dear leader:

Our church has been presented with the opportunity to participate in the pilot testing of a new survey, the Church Leadership Culture survey. The results of this survey will help us determine our church's leadership "style" as it relates to the pursuit of our mission, which will in turn help us determine how we can be more effective in our ministry. I am excited for this opportunity and excited to include you in this process.

I would like to invite you, as a leader of our church, to participate in this research. The CLC Survey is part of a Ph.D. dissertation project for Angie Ward of Southern Seminary. In addition to providing valuable information to our church, our participation will help improve this survey for other churches to use in the future.

Please take approximately five minutes to complete the survey, found at <https://www.surveymonkey.com/s/LKV3BH8>, by Monday, August 1. PLEASE NOTE that our "Church Code" is [church code as provided by Researcher]. I encourage you to answer all questions honestly, as your identity will be confidential and responses will only be reported to me as collective data for our church. Meanwhile, if you have any questions please contact me.

Thank you for your service in leadership at our church, and thank you in advance for your participation in this survey. I look forward to how God will use this process to move us to greater effectiveness.

In Christ,

[Your name]

APPENDIX 23

PILOT STUDY 2: PARTICIPATING CHURCHES

The following churches participated in the pilot study of the Church Leadership Culture Survey.

Church	Location	Primary Contact Email
Chapel Hill Bible Church	Chapel Hill, NC	Emily Williams emily@biblechurch.org
Eaglebrook Church	Lino Lakes, MN Blaine, MN	Lisa Welter lisa.welter@eaglebrookchurch.com
Life on the Vine Christian Community	Long Grove, IL	Geoffrey Holsclaw geoffrey.holsclaw@gmail.com
Plymouth Presbyterian Church	Plymouth, MN	Allison Nahr allison@plymouthpc.org

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ABSTRACT

CHURCH ORGANIZATIONAL CULTURE: CONSTRUCT DEFINITION AND INSTRUMENT DEVELOPMENT

Angela Joan Ward, Ph.D.
The Southern Baptist Theological Seminary, 2011
Chair: Dr. Gary J. Bredfeldt

The purpose of this research was to operationalize the construct, church organizational culture (COC), and to develop an instrument to measure the construct. In order to accomplish this goal, the researcher undertook a six-phase, mixed-methods study following accepted protocols for construct validation.

The six phases of this research study included precedent literature review; expert panel; modified Delphi study; instrument design; statistical analysis; and revisions to the survey. Pilot studies of the instrument were conducted at churches throughout the United States. The new instrument underwent statistical analysis for item correlation using exploratory factor analysis, for internal consistency reliability using Cronbach's Alpha, and for content validity using an online survey of the expert panel. While the instrument did not pass statistical tests for validity and reliability, the study yielded a definition for the new construct of church organizational culture and laid the foundation for additional research and development of a model and instrument to measure the construct. The research process also revealed a related construct of church leadership culture (CLC) and produced a reliable basic survey to measure six dimensions of CLC.

KEYWORDS: Church, Organizational Culture, Instrument, Values, Leadership, Survey

VITA

Angela Joan Ward

PERSONAL

Born: April 30, 1970, Milwaukee, Wisconsin
Parents: Leroy Mueller and Deloris Schoenfeld
Married: David Alexander Ward, December 16, 1995
Children: Taylor Benjamin, born April 3, 1999
Jamison David, born June 27, 2001

EDUCATIONAL

Diploma, Sheboygan County Christian High School, 1988
B.S., Trinity College, 1993
M.A., Denver Seminary, 1996

MINISTERIAL

Director of High School Ministries, Grace Church Roseville, Roseville,
Minnesota, 1998-2000
Educational Mentor, Youth Leadership, Minneapolis, Minnesota, 1998-2001
Associate Director, Innovative Church Community, Burlington, North
Carolina, 2005-2007

ACADEMIC

Adjunct Professor, Kentucky Christian University, 2007-2010
Guest Lecturer, Gordon-Conwell Theological Seminary – Charlotte, 2009-
2011
Adjunct Professor, Lancaster Bible College and Graduate School, 2011
Adjunct Professor, Denver Seminary, 2011
Adjunct Professor, Trinity International University, 2011
Adjunct Professor, Gordon-Conwell Theological Seminary – Charlotte, 2011