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CULTURE, CHANGE AND INDIVIDUAL DIFFERENCES IN THE SCOTTISH
EPISCOPAL CHURCH

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A thesis submitted in partial fulfilment of the requirements of
The Robert Gordon University
for the degree of Doctor of Philosophy

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Culture, Change and Individual Differences in the Scottish

Episcopal Church

Abstract

There is continuing interest in religion and spirituality in Britain, although membership of mainstream churches is declining. Perceived secularisation of contemporary British society, together with increasing competition from 'New Age' movements, is causing many churches to review their approach to mission. This study considers the impact of the Scottish Episcopal Church's strategy, *Mission 21*, during 1999-2004, initially under the controversial leadership of Primus Richard Holloway. Its explicit aim was to create a 'postmodern' church, attractive to those 'on the margins of faith'.

The research discovered that managerial and sociological approaches alone are insufficient to understand meaning and change in organisations, and that unique insights into the cultural change process may be gained from understanding of psychological individual differences, both of organisations and their members. In this case the instrument used was the Myers Briggs Type Indicator (MBTI) and derived Keirsey Temperament Sorter (KTS). A case study approach was adopted to develop theory grounded in the data, collected from grass roots congregations in the shape of MBTI profiles of clergy and key players, and a *repertory grid* analysis of the clergy role; and at strategic level with a participant observation study.

Clergy were expected to be spiritual enactors of worship, leaders and managers of resources, and, most importantly for congregational key stakeholders of all personality types, to minister to congregations' emotional needs. This tended to inhibit their ability to drive through culture change. The Church's culture appeared predominantly traditionalist, although there was also evidence of a more liberal and mystical strain. However, the aim by Holloway to attract the interest of ultra-liberals was seen to extend the Church's 'market niche' further than could be sustained even in a relatively heterogeneous culture. The research indicated that change in a faith-based organisation, concerned with people's deepest emotions and anxieties, cannot ignore individual differences at the expense of managerial factors when understanding of the former provides a unique insight into the change process.

Contents of Thesis

Introduction

(i)	Rationale for Research	2
(ii)	Research Aims and Objectives	8
(iii)	Methodology	15
(iv)	Outline of Thesis	17
(v)	Definitions	18
(vi)	Limitations and Main Assumptions	19

Chapter 1 Individual Differences and Organisational Change

1.1	Introduction	22
1.2	Individual Differences: personal and organisational	23
1.3	The Myers Briggs Type Indicator as an Instrument for understanding Cultural Differences	24
1.4	The Four Myers Briggs Preference Pairs	25
1.5	MBTI and Preference	26
1.6	MBTI and 'Temperament Types'	27
1.7	MBTI and Approaches to Spirituality	30
1.8	Temperament and Attitude to Faith: Drane's (2000) Typology	31
1.9	MBTI in Churches	35
1.10	Organisations 'in depth'	42
1.11	Organisations as Manifestations of Individual Differences	45
1.12	Organisational 'Type' as a Cultural Descriptor	48
1.13	Evaluating Tools for Organisational Change	50
1.14	Strategies for Change: rhetoric and reality	54
1.15	Leadership as a Tool of Organisational Transformation: cultural artists and mediators of meaning	55
1.16	Chapter Summary	61

Chapter 2 Faith-based Organisations

2.1	Introduction	62
2.2	Analysing Approaches to Organisational Behaviour	62
2.3	Organisations as Machines: the managerial approach	65
2.4	<i>Managerialism</i> and Bureaucracy	66
2.5	Critiquing Bureaucracy	68
2.6	Organisations learning to learn	70
2.7	Limitations of Managerial Theory	73
2.8	Faith-based Organisations and their Psychodynamics: the Communal and Associational Church	75
2.9	<i>Apostolic</i> Religion and the Oscillation Process	76
2.10	The Communal Church and its Limitations	79
2.11	Faith-based and Business Organisations: understanding similarities and differences	80
2.12	Clergy as Priests, Ministers and Managers	84
2.13	Clergy Managers	86
2.14	Clergy and Congregational Stakeholders	89
2.15	Chapter Summary	92

Chapter 3 Secularisation and Culture Change in Churches in Scotland

3.1	Introduction	94
3.2	Postmodernity or Late Modernity?	94
3.3	Secularisation or Re-sacralisation of Contemporary Society	96
3.4	Religion and Self-actualisation	98
3.5	Secularisation: definitions and challenges	99
3.6	Religion and Global Trends	101
3.7	UK Churches responding to Late Modernity: the Church of England	106
3.8	UK Churches responding to Late Modernity: the Church in Wales	111
3.9	UK Churches responding to Late Modernity: the Church of Scotland	113
3.10	UK Churches responding to Late Modernity: the Scottish Episcopal Church	116
3.11	The Development of <i>Mission 21</i>	118
3.12	Christianity for <i>Thinking People?</i>	126
3.13	A Study in Narcissism or a Lost Leader?	134
3.14	Chapter Summary	139

Chapter 4 Research Methodology

4.1	Introduction	141
4.2	Themes from Literature	142
4.3	Rationale for Research Paradigm	144
4.3.1	Research Objectives and Methods	146
4.4	Development of Research Design	147
4.4.1	Inductive and Deductive Approaches	149
4.4.2	Quantitative and Qualitative Data Collection	151
4.4.3	Psychoanalytic Approaches and Type	154
4.4.4	Research Methods and Individual Differences	155
4.4.5	The Researcher's Role as Organisation Member and Observer of Phenomena	157
4.5	Developing a Combined Methodology	158
4.5.1	Case Study Strategy	160
4.6	Population and Selection of the Nested Sample	161
4.6.1	The 'Nested Sample': Descriptions	164
4.6.2	Pilot Studies	167
4.7	Key Research Tools (1): Using the Myers Briggs Type Indicator to determine Individual Differences	169
4.8	Key Research Tools (II): Repertory Grid Technique to examine actual and perceived Notions of the Clergy Role	170
4.8.1	A Three Stage Approach to determining the Key Activity Areas of the Clergy Role	173
4.8.2	Analysing Clergy and Congregations' Responses to Clergy Activities: underpinning statistical framework	175
4.9	Key Research Tools (III): Participant Observation (Ethnographic) Approaches	175
4.9.1	The Participation Observation Strategy in Action	176
4.10	Methods of Analysing the Participant Observation Data	178
4.10.1	Introducing the Concept of Grounded Theory	178
4.10.2	Using Grounded Theory as a Tool for Explanation Building	179

4.11	Summary of the Research Methodology	181
	4.11.1 Reliability and Validity	184
	4.11.2 Ethical Considerations	187
	4.11.3 The Requirement for Anonymity of Sources	189
4.12	Chapter Summary	189

Chapter 5 Results and Discussion: the *Nested Sample*

5.1	Introduction	190
5.2	Who are our Members? Individual Differences in Clergy and Congregations	190
	5.2.1 Temperament and Type in Churches: results from the purposive sample of clergy and lay key stakeholders	191
	5.2.2 The Senses: SJs and SPs	195
	5.2.3 The Intuitives: NFs and NTs	199
5.3	Type and Response to Faith, Spirituality and Change	204
5.4	The Role of Clergy: Priests, Ministers and Managers	206
	5.4.1 Temperament Type and Focus on Clergy Activities	212
	5.4.1.1 Temperament and <i>Spiritual</i> Activity Areas	215
	5.4.1.2 Temperament and <i>Management</i> Activity Areas	218
	5.4.1.3 Temperament and <i>Ministry</i> Activity Areas	222
	5.4.1.4 SJs overall	225
	5.4.1.5 SPs overall	226
	5.4.1.6 NFs overall	227
	5.4.1.7 NTs overall	228
5.5	Clergy and Laity Temperaments and Activity Areas compared	231
5.6	Summary of the Nested Sample Analysis	234

Chapter 6 Results and Discussion: Ethnography

6.1	Introduction	238
6.2	Clergy and Spiritual Experience	239
6.3	Clergy as Leaders and Managers	246
	6.3.1 Clergy and Laity Working Together	249
6.4	Clergy as Ministers	250
	6.4.1 Ministry and Type	250
	6.4.2 Emotional Need and the Search for Acceptance	253
6.5	Clergy and Congregations in 'Creative Tension'	254
6.6	Clergy and Laity at Congregational Level	259
6.7	Chapter Summary	260

Chapter 7 Individual Differences and Culture in the Scottish Episcopal Church

7.1	Introduction	261
7.2	Psychological Types and the Mediation of Meaning	261
7.3	Type and Culture at Congregational Level	267
	7.3.1 Balancing Change and Tradition	273
7.4	Religion and the Search for Meaning	275

7.5	Mission 21 and its Organisational Impact	280
7.5.1	Mission 21 as a Strategy for Culture Change: mission journey or managerial tool?	282
7.5.2	Leadership and Management at Strategic Level	288
7.5.3	Beyond Mission 21: emergent strategies or a dead end?	290
7.5.4	Mission 21: overview	293
7.6	Chapter Summary	296

Chapter 8 Conclusions and Implications

8.1	Introduction	297
8.2	Revisiting the Original Research Objectives	297
8.2.1	Individual Differences and Organisational Culture Change	297
8.2.2	The Impact of Individual Differences	299
8.2.3	Exploring the Nature of Faith-based Organisations	303
8.2.4	The Impact of the Clergy Role	305
8.2.4.1	Clergy and the Spiritual Experience	305
8.2.4.2	Clergy as Befrienders, Leaders and Mediators of Meaning	306
8.2.4.3	Clergy and Laity	307
8.2.5	Investigating the 'Micro-context'	307
8.2.5.1	Type at Congregational Level	309
8.2.6	Evaluating the Impact of Mission 21 as a Cultural Change Programme	310
8.2.6.1	Individual Differences and Approaches to Change	312
8.3	Contribution to Knowledge	316
8.4	Contribution to Original Thought	317
8.5	Strengths and Limitations of the Research	317
8.5.1	Strengths of the Research	318
8.5.2	Limitations of the Research	318
8.6	Areas for Further Investigation	320

List of Tables and Figures

Tables

1.1	The Four Temperaments	28
1.2	Sensers' and Intuitives' Attitudes to Religion and Spirituality	37
1.3	Keirsey Temperament Types and Organisations	48
1.4	Organisational Cultures and Type	50
1.5	Leading and Temperament Type	59
3.1	Comparison of Spiritual Typologies	105
4.1	Deductive and Inductive Approaches	150
4.2	Diocesan Statistics	167
5.1 (a)	Temperament Types within the Sample	192
5.1 (b)	UK Norms for MBTI	192
5.1 (c)	Results from the 'nested sample'	193
5.1 (d)	Frequencies from sample and UK Norms	193
5.1 (e)	Clergy and Laity MBTI Types	194
5.1 (f)	Distribution of MBTI Types in the Sample	195
5.2 (a)	Crosstabulation of Clergy/Laity and SJ Temperament	198
5.2 (b)	Chi-square Output: SJs and Clergy/Laity Distribution	198
5.3	Clergy and Lay Extroversion/Introversion	205
5.4	The Clergy Role: three dimensional model	209
5.5	Summary of Constructs elicited from Clergy and Laity	211
5.6 (a)	Type and Constructs	212
5.6 (b)	Type, Values and Constructs	213
5.6 (c)	Frequencies for Sample	213
5.7	Spiritual Activity Areas rated	215
5.8	Management Activity Areas rated	218
5.9	Ministry Activity Areas rated	222
5.10	SJs' rating of Activity Areas	226
5.11	SPs' rating of Activity Areas	227
5.12	NFs' rating of Activity Areas	228
5.13	NTs' rating of Activity Areas	229
5.14(a)	Clergy and Laity Constructs compared	231
5.14(b)	Crosstabulation of Clergy/Laity Constructs	231

Figures

1.1	Keirsey Temperaments	29
1.2	Potential Type and Organisational Norms in Church	42
1.3	Jungian Dimensions and Organisational Cultures	46
2.1	Pressures on the Clergy Role	92
3.1	Theoretical Model of Religious Economies	103
3.2	Interaction of Holloway's Faith Journey and the Mission 21 Process	139
4.1	Structure of Literature Review	142
4.2	The Process of Determining a Research Strategy and Approach to Data Analysis	145
4.3	Central and Supporting Research Strategies	159

List of Appendices

Appendix 1	Glossary of Terms
Appendix 2	Provincial Administrative Structures of the Scottish Episcopal Church as at 2000
Appendix 3	MBTI details
Appendix 4	Repertory Grid Forms
Appendix 5	Activity Areas
Appendix 6	Open Coding of Participant Observation data
Appendix 7	Axial and Supplementary Codes developed from Open Coding
Appendix 8	Developing Theories from Coding Categories
Appendix 9	SPSS Output

Introduction to Research Topic

*It should be borne in mind that there is nothing more difficult to arrange, more doubtful of success and more dangerous to carry through than initiating changes...The innovator makes enemies of all those who prospered under the old order, and [achieves] only lukewarm support from those who would prosper under the new (Niccolo Machiavelli, *The Prince*, 1532, trs. Skinner, 2000).*

This thesis describes the impact of a change initiative on a faith-based organisation, the Scottish Episcopal Church, examining the role of organisational leadership and management in implementing change, and considers the impact of individual differences, in the context of personality psychology (Brown, 1987, Argyle, 2000, Francis, *passim.*), on attitudes to change by organisational strategic drivers and key stakeholders. Revisions were made following feedback from the external examiners and the revised document is now just under 81,000 words.

Previous studies of clergy and their churches (Burdsal *et al.*, in Francis and Jones (eds.) 1996, Francis, *passim*, Ecclestone (ed.), 1988, Harris, 1998) have covered a range of perspectives from clergy stress to church structures. The current study examines the attempts of the Scottish Episcopal Church to achieve cultural change through an initiative, Mission 21, an overt attempt to transform the culture of the Scottish Episcopal Church to challenging and radical 'post modernism' (Holloway, 2000b), for those 'on the margins of faith' (*ibid.*), unattracted by mainstream religious affiliations. Franz (SEC, 2000) expresses this as *a sanctuary of meaning for those who for...intellectual, political or ecclesial [reasons] are unable to confess the source of that meaning.*

Efforts at various levels within the Church to work with this issue are analysed through the lens of individual differences, in the context of personality psychology. It is proposed that an understanding of individual differences in people and the organisations they create may reliably inform approaches to organisational cultural change.

(i) Rationale for the Research

The research issue concerns managerial and spiritual approaches to change in faith-based organisations, in the context of the Mission 21 programme, initiated by the Scottish Episcopal Church to revitalise its congregations and attract potential new members (+Cameron, 1995, p 1). The study considers the strategic aspects of the programme, comparing these with leadership and management of change at congregational level, in the context of individual differences.

Organisational change initiatives have had a significant impact on the commercial sector and on non-profit organisations (Burnes, 1996, 2000, Thornhill *et al.*, 2000, Carnall, 2003). Some writers (Beer *et al.*, 1998) have argued that more change initiatives fail than succeed. Conversely, in turbulent organisational climates such as have affected the developed world since the information technology revolution (Morgan, 1997, p 245), a refusal to respond proactively to change is arguably itself a failure (Morgan, *ibid.*, Burnes, 1996).

There is no shortage of empirical studies concerning the impact of organisational change in secular organisations, as the examples above indicate. By contrast, there are relatively few studies of the

impact of change initiatives on faith-based organisations. There exists a belief that churches are fixed in the past in terms of attitudes and belief systems (Dawkins, 1996, Stamford, 1999), but it will be demonstrated that Christian churches have experienced far-reaching change throughout their history: at times, for example at the Reformation, theological and organisational changes have intertwined (Bruce, 1996). Church structures tend to mirror that of the political arena because both are responding to the historical metaparadigm (Stanford, 2000).

However, individual differences also play a significant role in determining people's response to spirituality and religion (Argyle, 2000). The Myers Briggs Type Indicator (MBTI) (Myers *et al.*, 1998) and the derived Keirsey Temperament Sorter (KTS) (Keirsey and Bates, 1984, Keirsey, 1998) have been used by researchers not only to describe individuals' responses to faith (Francis, *passim*), but also the culture of organisations (Mitroff 1983, Fudjack and Dinkelaker, 1994, Dinkelaker and Fudjack, 1998, Bridges, 2000). Attempts to change organisational cultures have tended to follow the managerial paradigm, even though this approach is rarely successful (Burnes, 1996, Carnall, 2003) and it is difficult to demonstrate a clear link between leadership and effective cultural transformation. The current study builds on the suggestion by Mitroff (1983) and Bridges (2000) that an understanding of the individual differences demonstrated by organisation members and the organisations they create can shed light on responses to change which managerial and sociological approaches may miss.

Studies by Francis *et al.* examine the issue of personality psychology and individual differences in the context of Type theory, and Francis has amassed a huge body of quantitative data to develop a general taxonomy of type and church members.

Conversely, the current study theorises on issues of the impact of cultural change on a church at strategic and operational levels in the context of individual differences.

Although there are studies of the way in which individual MBTI types react to change, few examine the notion of organisational type or character and how, or if, this may be changed. The study not only looks at the response of individuals to change, but also how far individuals and organisations may be able to transform their 'type'. Is type in the context of Jungian personality psychology a fixed phenomenon or is it possible to develop the less preferred functions of organisations? For the Scottish Episcopal Church, its 'Primus', or chief spokesperson, Richard Holloway, at the time of the Mission 21 initiative undergoing personal transformation of his theological standpoint, sponsored a particular approach to change: it remains to be established through the primary research how far his personal vision represented the whole Church.

There is a history in the Social Sciences of analysing organisational behaviour in a mechanistic way, and the ideology associated with organisations of the *Machine Age* emphasises hierarchy and the role of the managerial *cadre* in championing and driving change. This model is argued to be inappropriate to faith-based organisations, which face unique challenges in managing the psychological health of their members and/or the local community, as well as providing a foretaste of the kingdom of God (Fox, 1983, Ecclestone (ed.), 1998). Key stakeholders in faith-based organisations are not usually managers and employees, but invest heavily of themselves, tending to bring their psychic fantasies and anxieties to the church in order to regress creatively and hence to 'recharge their psychic batteries'.

Faith-based organisations' concerns and challenges cannot always be appreciated by conventional management initiatives, although there is requirement for the exercise of management of resources in an organisation which 'employs' in a wide sense, over three hundred people and is responsible for physical resources. The accountabilities demanded of clergy who form the middle management of churches are wide-ranging and the study examines how they manage to balance the needs of individual congregations and the wider Church. In late modernism, churches are examining their future in an organisational, as well as a theological context: looking for new ways to evangelise. A study which attempts to examine dispassionately the success of the Scottish Episcopal Church in reaching out to a wider constituency and to theorise the reasons for its success or failure may be of use to such evangelists.

In late modernity, characterised by what Giddens (1991, p 33) terms the *reflexive project of the self*, spiritual searchers can pick from a bewildering number of religious alternatives (*ibid.*). The Internet website *Beliefnet* recognises this openly, offering information not only on Christianity (of the liberal type, involving radical theologians Shelby Spong, Crossan and Marcus Borg), but other religions, ranging from Buddhism to Zoroastrianism and 'secular philosophies', angels and astrology (<http://www.beliefnet.com>). Those born on the *cusp of postmodernism* (Drane, 2000, p 57) might consider such relativity of belief acceptable, but Christians are concerned about 'spiritual competition' partly because a relativist perspective would mean giving up one's perceived 'spiritual power base', but also because they genuinely believe that the Christian message has unique validity for suffering humanity (+Wright, 1996a, p 579 f).

'Repackaging' one's spiritual beliefs to attract members might appear vulgar or worldly, but UK churches have already considered the marketing of faith, not always very successfully (Scotland, 2000, Percy, 2000). This study will argue that an implicit aim of the Mission 21 initiative was to repackage the Scottish Episcopal Church as a radical entity which would appeal to spiritual searchers and questioners with less conventional values and beliefs (Holloway, 1999). The thesis explores how far that was achievable, given the individual differences, aspirations and drivers of clergy and congregations at 'grass roots' levels.

The concept of 'mission' as divinely inspired sense of purpose has long been understood in the churches (Taylor, in Ecclestone (ed.), 1988, p 126). In most commercial organisations the gap between organisational pronouncements (Turnbull, 2001, p 4) expressed at conferences and promotional events is cynically contrasted with the reality of operational experience (Bate, 1994, p 50). Given, however, that for a church the term 'Mission Statement' has significant emotional weight, a perceived gap between what is practised and preached may be more of a problem than for other organisations (Taylor, in Ecclestone (ed.), 1988, p 21-25, 129). In this context, churches have frequently been accused of hypocrisy by their critics in the national media (Dawkins, 1996, Toynbee, 2002, Begbie, 2002).

Discussions by the researcher with key individuals in the Church at strategic and congregational level have suggested that somehow, in spite of honourable intentions, genuine change rarely takes place in congregations as a result of initiatives such as Mission 21. So what prevents change? Is it that clergy are not doing the right things, or that they are attempting to take action but are unable to convince other key stakeholders of the need to do things differently? Or are

both clergy and congregations traditionalists at heart (Drane, 2000, p 66) seeing the clergy role as one of preserving tradition at the expense of failing to attract those who question its relevance? A letter to the *Scottish Episcopalian* summed up this dilemma:

In my church, like many others I suspect, there are roughly two schools of thought... the first group, whom I shall call traditionalists... accept changes with some reluctance, and they are seriously worried that any attempts to make the church more attractive to those outside will tend to undermine their long and deeply held beliefs...

*The modernists, on the other hand, feel change is essential and unavoidable in... an institution which seems irrelevant to so many, even among some who regard themselves as Christians. To them, attraction of those outside... is of greater importance than questions of ritual or governance (Bowser, *Scottish Episcopalian*, November, 2000).*

The study considers the ways in which clergy might translate strategic vision into change at congregational level, recognising the potential difficulties, described above, of reconciling the approaches that Heelas and Woodhead (2005, p 4f) have termed *life-as*, or religion as duty and responsibility, and *subjective-life* or religion as self-actualisation. Using various forms of sociological and psychological testing, the research examines ways in which it is possible to elicit valid and reliable information about how the management of change is happening in congregations. These examine the issues expressed in the aims and objectives to build up a picture of how far it is realistic to achieve genuine change in a faith-based organisation.

The study seeks to explore Harris' claim that faith-based organisations face unique challenges (1998, p 5, 2000, p 3) and to generate new theories from an examination of the activities of grass

roots members of such an organisation, as it attempts to come to terms with reframing of its mission and vision.

(ii) Research Aims and Objectives

The aim of the research is to generate explanatory theory regarding the impact of the Mission 21 organisational change programme on the character of the Scottish Episcopal Church and its membership.

The research aims to evaluate the impact of the Mission 21 programme on the role of clergy and their congregational key stakeholders, during the key period of its development as a cultural change initiative within the Church from 1999 to 2004. During this period the researcher had unique access both to the grass roots leadership in churches working with the initiative, and to its key authors at organisational level. The study chiefly considers the impact of individual differences, from the standpoint of personality psychology, on the development and implementation of the Mission 21 programme, and seeks to establish to what extent it reflected the personal spiritual journey of the erstwhile Primus of the Scottish Episcopal Church and sponsor of the programme, Holloway. It analyses the extent to which his personal vision for the church was appropriate for transfer to the congregational level of church life, and investigates the extent to which clergy and congregations were able to respond to a programme which sets out to challenge often deeply held attitudes and beliefs (Oswald *et al.*, 1992).

The Mission 21 programme arose partly as a means of assisting individual churches to rethink their role in contemporary society (Oswald *et al.*, 1992, Knock, 1995). Specifically, it aimed to identify ways in which churches might be made 'more inviting'

(*ibid.*) to people who might have an interest in spirituality, but are not attracted by mainstream Church practices (Drane, 1991, 2000): the *Spiritual Searchers* who may drift towards the *holistic milieu* of New Age spirituality (Heelas and Woodhead, 2005).

The objectives of the research encompass investigation of the gap between the Scottish Episcopal Church's official reporting of the impact of the Mission 21 programme, and the reality at grass roots level. In their individual congregations, clergy are assumed to be acting as leaders and drivers of change (Harris, 1998, p 128). They are, however, required to work effectively with volunteer key stakeholders who may have widely differing motivations for their involvement. Both groups may have significant personality differences which could predispose them to embrace or reject cultural change (Argyle, 2000, Francis, *passim.*). In this context, initial investigation of literature gave rise to a set of research questions, further explored in the literature review (chapters 1-3). From the analysis of literature a set of study propositions were operationalised into a series of objectives to be explored in the primary research, as follows:

(1) Explaining the Role of Individual Differences in understanding Organisational Culture Change

Initial Questions

- ~How much awareness exists of the use of MBTI/KTS as cultural descriptors (as opposed to tools for determining individual preference)?
- ~How far may these instruments be related to other typologies, such as Drane's missiological analysis (2000)?

- ~Can individual differences validly and reliably inform understanding of organisational change?
- ~Are the predominant approaches to change in the literature managerial or psychological?
- ~How far is leadership related to organisational change?

Derived Study Propositions (from Chapter 1)

- ~It is possible to elicit valid and reliable evidence to demonstrate that MBTI/KTS may be used to develop understanding of cultural change, although understanding of these instruments in churches is largely restricted to defining individual responses to spirituality;
- ~Typologies such as Drane's reflect innate individual differences which may impact on response to cultural change in churches;
- ~Approaches to change management rely heavily on the managerial/leadership model and ignore the psychological.

These propositions may be developed to form **Objective 1:**

To theorise findings on personality psychology, with a view to increasing understanding in churches of ways in which suitable use of the MBTI instrument can assist clergy and lay groups to work more effectively together by applying the concept of individual differences to strategies for cultural transformation.

(2) Exploring the Impact of Individual Differences

Initial Questions

- ~How far do churches represent the full range of Keirsey temperaments?
- ~How far do the *life-as* and *subjective-life* approaches to religion and spirituality described by Heelas and Woodhead (2005) relate to individual differences?

~Do different temperaments place importance on specific aspects of the clergy role?

Derived Study Propositions (from Chapter 1)

~The predominant temperament in congregations would be SJ *traditionalist* and other temperaments would be underrepresented;

~Congregational cultures would reflect Heelas and Woodhead's *life-as* approach (SJ) rather than *subjective-life* (NF);

~The predominant SJ temperament would place emphasis on spiritual aspects of the clergy role (at the expense of ministry and management).

These propositions may be developed to form **Objective 2:**

To investigate the impact of individual differences, in the context of personality psychology, specifically employing Keirse's derivation of Temperament Types (1984, 1998) from the Myers Briggs Type Indicator (MBTI) instrument on the way in which clergy are able to lead and develop their congregations, recognising that the key lay players in congregational life are for the most part volunteers with potentially widely different psychological preferences. This gives rise to two sub-objectives:

2(a) To establish what, if any, patterns emerge in the personality types of clergy and congregations in a nested sample (Creswell, 2003, p 16; explained fully in chapter 4) developed from specific areas of the Scottish Episcopal Church;

2(b) To establish whether there are key differences between personality types in terms of the areas of the clergy role which are considered most significant by clergy and congregational key stakeholders.

(3) Exploring the Nature of Faith-based Organisations

Initial Questions

- ~How far does the literature recognise the impact of psychoanalytic approaches to understanding organisational behaviour (as opposed to managerial and sociological explanations)?
- ~How far do the challenges of commercial organisations differ from those of churches?
- ~Do churches manage their members' psychic anxieties, and if so, how?

Derived Study Propositions (from Chapter 2)

- ~Managerial and sociological approaches to understanding organisations miss insights to be gained from the psychological/psychoanalytic;
- ~The *associational* model of church requires significant attention by clergy to members' psychological well being;
- ~Churches are uniquely required to manage members' anxieties by offering meaningful ritual and worship in a therapeutic sense.

These propositions may be developed to form **Objective 3:**

To explore models for understanding organisations and their appropriateness to faith-based organisations, and to compare and contrast their challenges with those of commercial organisations, in the context of the formers' role in managing the psychoanalytic anxieties of their members.

(4) Exploring the Impact of the Clergy Role

Initial Questions

- ~How far does the role of clergy reflect contemporary management preoccupations?

~What is the clergy's relationship with lay leadership in congregations, given that the latter are volunteers rather than employees?

Derived Study Propositions (from Chapter 2)

~Although clergy are required to be transactional managers, their role is predominantly about managing meaning rather than resources;

~Clergy are required to be leaders in a spiritual rather than a managerial sense.

These propositions may be developed to form **Objective 4:**

To develop and explain a model of the role of clergy as managers at congregational level which recognises the requirement for them to act, in the context of members' needs within faith-based groups, both as effective managers of the religious experience for individuals with differing psychological preferences, and as leaders of a complex organisation.

(5) Investigating the 'Micro-context'

Initial Questions

~How far has the belief in the secularisation of society been internalised by UK churches, and how have they attempted to review their relevance to a 'reflexive' society?

~How far did the Mission 21 programme attempt to respond to perceived decline?

~How far were the Mission 21 aims achievable at congregational level?

Derived Study Propositions (from Chapter 3)

- ~There was a perception by the Scottish Episcopal Church that it lacked an appropriate role in contemporary society;
- ~At local level, attempts to become welcoming to a wider range of people could be successful or not dependent on the commitment of clergy and congregational lay leaders;
- ~Individuals from 'underrepresented groups' in temperament terms could be isolated by a specific congregational culture which did not value their unique contribution.

These propositions may be developed to form **Objective 5:**

To compare and contrast the strategies of the Scottish Episcopal Church's senior officials regarding the Mission 21 programme, and the clergy's implied role within it, with the interpretation of the programme's aims by clergy and congregations at congregational level.

(6) Evaluating the Impact of Mission 21 as a Cultural Change Programme

Initial Questions

- ~How far did the Mission 21 programme take into account the question of individual differences in its understanding of the Church culture?
- ~How far did the programme reflect Holloway's own spiritual journey rather than the journey of the whole Church?
- ~How far did the programme engage with questions of *emerging church*?
- ~How far was Mission 21 an example of revolutionary rather than evolutionary change?

Derived Study Propositions (from Chapter 3)

~The Mission 21 programme was an attempt to widen out the Church's 'religious niche' by attracting a wider range of individual differences to membership;

~The programme implicitly attempted to widen the Church's 'religious niche' by attracting more liberal members and develop a more heterogeneous culture;

~The programme did not consider the issue of individual differences in the context of response to culture change;

~The programme owed more to managerial techniques than to an understanding of the psychological approach.

These propositions may be developed to form **Objective 6:**

To evaluate, by analysis of research data gathered at national and local levels, the extent to which the vision of Mission 21 as a corporate change initiative has been realised at congregational level.

The study proposes that an understanding of individual differences applied to organisational cultures and their members can provide unique insights into the impact of cultural change initiatives on faith-based organisations.

(iii) Methodology

This study seeks to investigate, using psychometric instruments and observation, whether the Scottish Episcopal Church could be said to have succeeded in attracting and retaining a heterogeneous group of members and clergy in personality terms, or whether existing members were temperamentally opposed to the concept of radically rethinking the nature of 'church'. Using the Myers Briggs Type

Indicator (MBTI) and the derived Keirsey Temperament Sorter (KTS) together with a Repertory Grid exercise, it also aims to discover whether there are specific clergy activities more attractive to those with 'traditional' temperaments, and so fail to attract the unconventional spiritual seekers who have not discovered meaning in mainstream churches. It questions whether individual differences have significant impact on leadership behaviour through change and people's response to this behaviour.

As well as considering 'surface' phenomena, the researcher aimed to explore the psychoanalytic drivers of clergy and congregational decision makers. Ecclestone (ed.) (1988) has emphasised the fact that faith-based organisations uniquely influence their members' spiritual, hence psychological health by offering opportunity for *creative regression* (Reed, 1978, p 41). When unhealthy, regression may be manifested in a desire to return to an idealised past. In either case, faith-based organisations are uniquely called to manage anxiety in their members and the community in which they are situate, so any investigation into their progress must have regard for members' internal drivers. The study seeks to investigate, through personality psychology, the individual differences of such drivers within individuals and their organisation.

The methodology developed to fulfil the research aim is described in detail in Chapter 4. Rather than developing explanations based on *a priori* hypotheses, it involves the use of case studies to build theory (Bryman, 1989, Yin, 1994, Harris, 1998). The purpose of the research was to develop explanations for the organisational behaviour issues the researcher discovered, to understand the ways in which individual differences may impact at individual and organisational level, and to propose coherent theories to explain the impact of individual differences on clergy and congregations

working with change. The analysis was therefore both descriptive and explanatory.

A picture was built of the intentions of the Mission programme strategists, derived from empirical evidence of the challenges faced by the catalysts for change in promoting cultural transformation at congregational level. This inductive approach is appropriate when little is empirically known about a phenomenon (Gummesson, 1991, p 55, Lowe, 1998); in this case the impact of a cultural transformation programme in a faith-based organisation at operational level. As theories began to emerge from the data, these were further tested against the data from an embedded *nested sample* (Creswell, 2003, p 16) derived from the Keirsey Type Sorter and Repertory Grid instruments, in an iterative approach typical of Grounded Theory (Glaser and Strauss, 1967, Ryan and Bernard, in Denzin and Lincoln (eds.), 2000, p 780) within a Case Study phenomenon. In this context a range of qualitative and quantitative methods, justifiable in a mixed methodology (Flick, *op.cit.*, p 262, Creswell, *op. cit.*, p 15-16) was deemed necessary to probe developing themes and to generate explanatory theory.

(iv) Outline of Thesis

The study is structured as follows:

Chapters one, two, and three consider the literature relevant to the study and how this sheds light upon the issues to be considered in the primary research.

Chapter four describes the iterative research methodology. The rationale for the research paradigm is described and justified, and

the principal methods of data generation are explained. Methods of data analysis are described, and the ethical issues are considered.

Chapter five considers the evidence collected from the *nested sample*, specifically the interplay between clergy and their congregational key stakeholders, in the context of individual differences and in emphasis on aspects of the clergy role.

Chapter six introduces the data from the participant observation exercise which builds on the nested sample information, in the shape of grounded theory analysis, to develop explanatory theory around individual differences at grass roots level.

Chapter seven integrates the data from the two previous chapters to describe the overall culture in practice of the Scottish Episcopal Church at congregational level. It theorises about the Mission 21 programme as an attempt to challenge the prevailing organisational character, and explains its overall impact in this regard.

Chapter eight presents the conclusions and implications of the research, emphasising the unique contribution of the combined psychoanalytic and phenomenological approach. It develops an overall summing-up of the strengths, weaknesses and future scope of the research.

(v) Definitions

The number of church specific terms is minimal, and, where these are used, they have been explained within the text. However, the church concepts or terms which have a particular bearing on the thesis, and which have a definitive meaning within the church or the

Christian religion in general, are defined in **Appendix 2** of this study.

(vi) Limitations and Main Assumptions

The areas considered below, although worthy of study in their own right, do not of themselves permit achievement of the research aims and objectives described above.

First, this study is not solely about theology or religious doctrine.

The theological position of the sponsor of the change programme which is the inspiration of this study, Richard Holloway, may have had a significant impact on his progress in achieving support (Holloway, 1999, 2001). His liberal views developed to the extent that he now appears to deny the concept of a personal deity (Holloway, 1999, p 5, 2004, *passim*). However, the Scottish Episcopal Church is essentially a broad church containing a diverse range of theological standpoints. The participant observer in such a heterogeneous culture requires an eclectic approach to information gathering, which while not strictly ethnocentric, ensures that many nuances of opinion are discovered and considered.

Second, the study is not solely about the history and sociological background of the Scottish Episcopal Church.

It considers the historical and cultural influences on the Christian faith, and the Scottish Episcopal Church's interpretation and practice of that faith. But the thesis is not an example of either pure religious history or sociology, as it also seeks to understand the managerial and psychodynamic issues which continue to drive the organisation of the church in its attempts to respond to changing times.

Third, the study is not seeking solely to examine strategic decision making or operational processes in the organisation. Some understanding of the Scottish Episcopal Church's corporate governance is clearly necessary to build up an understanding of its cultural norms and values (a structural analysis appears at Appendix 2). The thesis also draws upon 'managerial' processes used to underpin change in secular organisations, and will seek to demonstrate that the Scottish Episcopal Church in its own context is making use of such processes with varying degrees of success. However, the research emphasis is on organisational behaviour rather than organisational strategy *per se*.

The Mission 21 programme was mooted in 1995, and put into operation in the first churches a year or so later. The idea for the research study dates from the Provincial Conference in September 1999, which attempted to review and evaluate progress of Mission 21 to that date. The first such conference to be held since the launch of Mission 21, it provided an opportunity for the researcher to meet many of its key figures and their congregational colleagues, and to begin to compare and contrast their standpoints. Fortuitously, the researcher was also invited to act as a group facilitator at the subsequent such Provincial event in September 2004. By this time, the key Mission 21 figures had retired from the programme or, in Richard Holloway's case, the Church itself. Attendance at this event provided a useful postscript of participant observation, enabling the researcher to provide symmetry of data collection which indicated how far key church figures believed cultural change had taken place at the strategic level. This process is illustrated below:

Time Frame for Data Collection

1999 -> Provincial Conference: review of M21 progress	2000 -> SEC 21: strategy for taking M21 aims forward	2001-2003 -> Local meetings and sample data collection	2004 Provincial Conference: moving on after M21
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(vii) Conclusions

The first chapter set out the background to the research topic, *cultural change in the Scottish Episcopal Church in the context of the Mission 21 programme from the standpoint of individual difference*, the rationale for its choice and the selection of an appropriate research methodology. It outlined the structure of the thesis, established significant areas of interest, and discussed the limitations of the research.

Chapter 1: Individual Differences and Organisational Change

Being born on the knife-edge between the two world views of modernity and what we now call post-modernity inevitably meant that some would fall off on the post-modern side, while others of roughly the same age as myself should still be locked into the mindset of modernity. Perhaps it is something to do with temperament and personality types, although that is just a hunch, for I know of no research that has ever addressed this question... (Drane, 2000, p 57).

1.1 Introduction

This chapter introduces the concept of individual differences, focusing on the Jungian derived Myers Briggs Type Indicator (MBTI) and Keirsey Temperament Sorter (KTS) as a means of understanding both individual personality and organisational cultures (Mitroff, 1983, Morgan, 1997, p 58, Bridges, 2000). Such instruments provide unique insights into organisational change. The chapter also considers the potential relationship between leadership and strategies for changing an organisation's 'character'.

In churches it is suggested that certain personality types appear more frequently, with consequent impact on leadership, decision-making, and, ultimately, the character of the organisation (Mitroff, 1983, Bridges, 2000). Understanding the impact of individual differences on the culture of a faith-based organisation can shed light on organisational behaviour issues which managerial and sociological approaches may miss.

1.2 Individual Differences: personal and organisational

[Psychology and religion] *are... responding to the same thing: the hope that there is something more to life* (Holloway and Avery, 1994, p 7).

As Gabriel suggests (1999, p viii), organisation theory focuses on human behaviour in the public space of organisations, while the psychological approach examines their private lives. Other writers, whether examining organisational pathology (Levinson, 1984, 1991, Kets de Vries, 1990, Hirschhorn, 1993) or group processes (Bion, 1961) bring a psychoanalytic approach to organisational theory. This chapter explores the way in which understanding of individual differences proposed by the psychoanalytic school may be applied not only to individuals but the organisations they create for themselves (Mitroff, 1983, Dinkelaker and Fudjack, 1998, Bridges, 2000).

Psychoanalytic theory is proposed as an example of the *idiographic* approach to personality which assumes that it is not fixed (Argyle, 2000, p 17, Rollinson, 2002, p 74), but develops as a result of individual experiences. Within this conceptual group appear interpersonal theories of personality such as Personal Construct Theory (Kelly, 1995), which attempts to counteract the tendency of respondents to tell the researcher what (s)he wants to hear by focusing on their own experiences. It may be used with a *nomothetic* approach like MBTI, which, conversely, assumes individual personality to be relatively constant and subject to universal aspects of behaviour (Rollinson, 2005 p 80). Like Freud, Jung accepted the idea of an unconscious mind, even peopling it with universal archetypes, but the latter appears to propose that there are certain innate preferences which mark individuals' ways of

perceiving, and acting upon reality. It is argued that such an approach provides insights into individual differences in people, but may also shed light on organisational behaviour, especially in the context of organisational change. If organisations manage meaning through sociological and managerial approaches, involving leadership and decision-making at many levels, understanding these concepts also implies a psychological approach (Reed, 1978, 1993).

1.3 The Myers Briggs Type Indicator as an instrument for understanding individual differences

...most people who go into the religious life are introverted...their instincts tell them to go it alone, to be a prophet (Clergy interviewee of Harris, 1998, p 100).

Whereas Freud believed humanity subject to the same desires (*Eros* and *Thanatos*), Jung stressed individual differences within human drives. Jung's *Psychological Types* was published in English in 1923. Briggs and Myers, who studied individual differences, developed a model of personality based on Jung's theories, although there are questions as to how far Jung would have agreed with their application of his type theory to individuals (Carroll, 2003): *My scheme of typology is only a scheme of orientation. There is such a factor as introversion, there is such a factor as extraversion. The classification of individuals means nothing, nothing at all (www.skeptical.com/myersb.html).*

The central theme of Jung's theory is that whenever an individual engages in mental activity, one of two processes is happening:

Taking in information = *Perceiving*

Organising and making conclusions about information = *Judging*

Jung proposes two opposite ways of Perceiving (*Sensing or Intuition*) and two opposite ways of Judging (*Thinking or Feeling*). This gives four processes in the internal mental world (*Introversion*) and the external world (*Extraversion*), thus eight ways of using the mind, ordered into four sets of preference pairs (Myers, 1998, p 2):

1.4 The Four MBTI Preference Pairs

- Focus of attention (*orientation*):-

Extraversion (E)	Introversion (I)
Focus on the external world and sending energy out.	Focus on the internal world of ideas and drawing energy in.

- Discovering information (*perceiving functions*):-

Sensing (S)	Intuition (iN)
Focus on the real and actual, emphasising the present.	Focus on the big picture, imagination, patterns and ideas.

- Making decisions (*judging functions*):-

Thinking (T)	Feeling (F)
Emphasis on analysis and objectivity, stepping back from situations.	Emphasis on empathy, personal values, stepping into situations.

- Attitude towards the outer world :-

Judging (J)	Perceiving (P)
Focus on being organised, planful, and aimed at closure.	Focus on spontaneity, open options, and adaptability.

Someone who preferred Introversion, iNtuition, Feeling and Perceiving would thus be an 'INFP'. Each type is said to have 'preferred functions', indicated by the two middle letters, INFP types will have iNtuition and Feeling as their two preferred functions. One will be dominant and the other auxiliary, or second preferred. For extraverts the dominant preference is used in the outer world and the auxiliary in the inner. The opposite is true for introverts (Myers *et al.* 1998, p 23).

MBTI theory suggests that people make use of the 'tertiary' and 'inferior', least preferred, functions to develop balance and maturity. The inferior function is the one said to emerge when the individual is under pressure or ill (Hirsh and Kummerow, 1987, p 9). The table at Appendix 3 sets this out diagrammatically, and descriptions of the sixteen types and their characteristics are included.

MBTI researchers note the limits of the instrument. *If your reported type does not seem right to you, please take this opportunity to find a description that fits you better* (Myers, 1987, p 7). *There are many differences that are not explained by type and individual differences between each type (ibid)*. It appears possible to reject the concept of personality as a stable condition of individuals, and still find MBTI useful as a *type sorter*, differentiating preferred behaviours and attitudes.

1.5 MBTI and Preference

MBTI literature proposes innate preferences (Carr, 1997, p 2). In MBTI theory there are no 'strong' or 'weak' extraverts, although there may be 'low/high clarity of preference'. Differences refer to discrete types, not varying locations on a continuum (Myers and

McCaulley, 1985). However, Rice and Lindecamp (1989, p 177 – 182) are convinced that the criteria are continua, so a person can be an 'extreme' or 'weak' extravert, or even sit 'on the cusp' of extraversion and introversion: but it is impossible to 'prove' whether or not preference change is possible. Francis (2001, p 37) believes MBTI unreliable as an instrument for sorting into discrete *bimodal types*, citing studies in which test- retest reliability varies from 68% to 24% (*ibid.*). He finds support for MBTI as a relatively stable instrument when used to grade individuals on the four *continua* which make up the preference pairs.

There have been attempts to group combinations of preferences to understand the impact of type (Hirsh and Kummerow, 1987, p 11, Myers et al, 1998, p 40 ff). Myers considered the preferences used for perceiving (S and N) and those used for deciding (T and F) were the most important factors by which to group preferences.

1.6 MBTI and 'Temperament Types'

Keirsey and Bates (1984) and Keirsey (1998) propose different combinations of preferences: Sensing and Judging (SJ), Sensing and Perceiving (SP), iNtuition and Feeling (NF), and iNtuition and Thinking (NT) to produce four 'temperament types'. They suggest that the Hippocratean theory of the four temperaments (choleric, phlegmatic, melancholic and sanguine), developed by Plato as the *idealist, rational, artisan* and *guardian* characters (Keirsey, 1998, p 22) resurfaced in the early twentieth century in the work not only of Jung, but Adickes, Kreuzschner and Spranger (*ibid.* p 4, 28-30), the last describing four core *values* distinguishing types:

Religious compare Keirsey and Bates NF *Idealist*;
Theoretical compare Keirsey and Bates NT *Rational*;
Aesthetic compare Keirsey and Bates SP *Artisan*;
Economic compare Keirsey and Bates SJ *Guardian*.

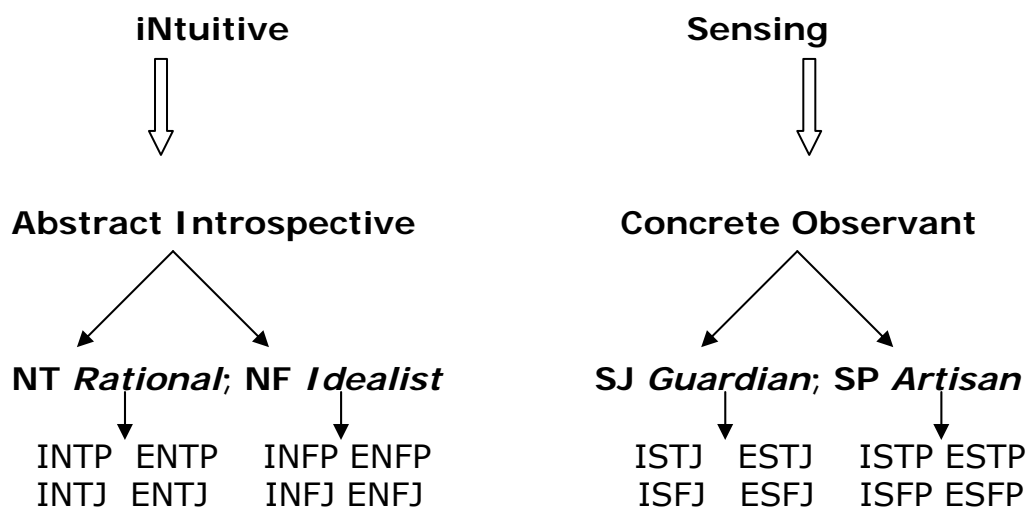
Behrens (1996) suggests that Keirsey developed his 'version' of MBTI, the Keirsey Temperament Sorter (KTS) from a similar instrument developed in the 1930s: the Gray-Wheelwright test. He also reports that both MBTI and KTS give similar 'error rates' of 25% which may be mitigated by effective feedback.

Table 1. 1: The Four Temperaments (adapted from Keirsey and Bates, 1984, p 13 ff and Hirsh and Kummerow, 1987 p 13). PUM= *Please Understand Me 1*, 1984; PUM2= *Please Understand Me 2*, 1998.

<u>Temperament</u>	<u>Description</u>
SJ (<i>Epithemian in PUM1; Guardian in PUM2</i>): ESTJ ESFJ ISTJ ISFJ	Traditionalists and consolidators who are loyal, responsible and prefer to live by the rules.
SP (<i>Dionysian in PUM1; Artisan in PUM2</i>): ESTP ESFP ISTP ISFP	Action-oriented people who cope well with the unexpected and learn by doing.
NF (<i>Apollonian in PUM1; Idealist in PUM2</i>): ENFJ INFJ ENFP INFP	Catalysts who seek self-awareness and meaning, and have a special vision of possibilities.
NT (<i>Promethean in PUM1; Rational in PUM2</i>): ENTJ INTJ ENTP INTP	Visionaries and system architects who value competence and logical analysis.

Although Myers *et al* (1998, p 59 ff) and Myers (2000, p 34) assert that temperament theory is based on slightly different assumptions and models from Jungian typology, the MBTI gives complementary access to both, and there is a general mixing of the bodies of work (Noring, 1993). For Keirsey and Bates (1984, p 29), Jungian types develop from temperament; individual growth is by differentiation rather than integration, as indicated in figure 1.1. The Introvert/Extravert pair is seen as less important by Keirsey and Bates, although Briggs and Myers, following Jung, regarded it as key. Keirsey and Bates (1984, p 17) draw a particular distinction between Sensing and iNtuitive approaches to perception: those preferring the former, the facts-based types, utilise facts either in a planned (SJ) or spontaneous (SP) fashion. iNtuitives may use their ideas to theorise either from a logic-based (NT) perspective, or a person-based one (NF). *This difference places the widest gulf between people (ibid.).*

Figure 1.1: Keirsey Temperaments (Source: Researcher)



The streamlined nature of the model makes it particularly helpful when considering individual differences in cultural basic assumptions as well as the behaviour of people (discussed at 1.10 below). If these four types emerge in contemporary leadership and management (Keirsey and Bates, 1984, p 129f), in faith-based managers they take on distinctive qualities which chapter 5 will examine.

1.7 MBTI and Approaches to Spirituality

Although Carrette and King (2005) are rightly concerned that psychology's emphasis on the individual may degenerate into exploitation of spirituality, their description of MBTI as a *personality test to assess spiritual types...bound up with a process of assessment* (p 52) is inaccurate: it is not about assessment, but understanding self and others (Myers *et al*, 1999, p 360). In this context, temperament theory has been used to explain different approaches to faith (Michael and Norrisey 1984, Collins, 2002, Peck, 2002). For example, Michael and Norrisey (1984) propose four descriptions of spirituality based on Keirsey types:

Ignatian (SJ) ordered, structured, focus on tradition;

Franciscan (SP) love of creation, spontaneous, helpful;

Augustinian (NF) creative, focusing on the future and relationship with God;

Thomistic - Aquinas (NT) logical, intellectual, search for eternal truth.

(adapted from Prayer Types, *Prayer and Temperament*, Michael and Norrisey, 1984)

As chapter 3 discusses, there are echoes of the SJ ordered, conscientious approach in Heelas and Woodhead's (2005, p 4f) description of the *life-as* approach to religion, emphasising duty and responsibility, compared with *subjective-life*, expressed as the desire to develop an authentic connection with one's inner self. The latter, which has clear parallels with the NF desire for creativity and self development, Heelas and Woodhead found rarely in churches, but frequently in the New Age *holistic milieu* of alternative therapies and 'spiritual self-help groups'. It may be questioned, however, whether these two approaches are always as exclusive as Heelas and Woodhead suggest.

Drane (2000, p 59 f), frustrated with the way in which mainstream churches have failed to capture the interest of modern 'Spiritual Searchers', developed a typology of cultural groups and their probable attitudes to faith which he describes as *a cultural and missiological analysis*, stressing that the categories are not fixed, and that it is feasible to move between them – although people rarely do. He does not specifically link it with personality psychology, but the quotation at the beginning of the chapter makes a point particularly pertinent to the current study: that the contemporary context raises important questions about religion for those who may belong to a questioning personality type more comfortable with ambiguity.

1.8 Temperament and Attitude to Faith: Drane's (2000) Typology

The Desperate Poor

Drane notes that Christian churches have never succeeded in engaging such people, nor in bringing pressure on governments to

adopt policies to address their problems (p 60). The failure of Anglican churches to address the issue of poverty formed part of Hull's (2006, p 33) critique of *The Mission-shaped Church: The poor are empowered by escaping from poverty not by having their own poor churches (ibid.)*. Johnstone (2006) makes a similar point: Churches' assumption they must 'befriend' the poor places them in the 'camp of the rich'.

The Hedonists

These people live for themselves and for the moment, seeking what happiness is available on a painful human journey (*ibid.*, p 65). There are similarities between these people and the **SPs**, who live for action. Drane believes the churches should recognise hedonism as part of a *discourse of protest* against *representatives of the dominant social order (ibid.)*. This recalls Francis' (2002, p 90) suggestion that ISTPs in particular distrust corporate structures.

The Traditionalists

These people *live for their immediate surroundings, rather than concerning themselves with making history or changing the world (ibid., p 67)*. They have a strong sense of community, and their conservatism is 'family' oriented, whether their own family or the family of church or nation. For Traditionalists, *church programmes...based on models derived from corporate management (ibid., p 68)* have little appeal; the spoken word and personal stories will always have more impact. The description of traditionalists recalls the **SJ** temperament, and in their desire to retain tradition and certainty (*life-as* in Heelas and Woodhead's (2005) typology) such individuals may disagree profoundly with the approach to religious faith of the *Spiritual Searcher* group.

The Spiritual Searchers

This group are motivated strongly by a desire for self-actualisation, very much as the **NF** types. Whereas the traditionalists are probably extrinsically religious: 'church attendance supports the community',

the searchers are intrinsically so: in Heelas and Woodhead's (2005) typology they are *subjective-life* individuals who seek self-actualisation. Many of them see the church as irrelevant: it has lost the ability to speak to them (Drane, 2000, p 71):

The Church's inability to relate to this group of people is probably the single most significant reason for the circumstances in which we now find ourselves, and unless and until we are able to re-imagine the Church in ways that will relate to their deep desire to find meaning and direction in life, the decline of recent years will undoubtedly continue (Drane, op. cit., p 73).

The Corporate Achievers

There are echoes of the **NT** temperament in both this group and the secularists below. People dominated by their careers, they strive to improve themselves (*ibid.*, p 73). Their need for self-reliance leads to loneliness and lack of genuine self worth. Gabriel (1999, p 70) describes such people as *heroic individualists*. They may be voted onto church committees because of their image in the corporate world, but use their power to enhance their status and bring the philosophy of business into the church (Drane, 2000, p 75).

The Secularists

This group also have similarities with the **NTs**. Although statistically small, secularists exert significant intellectual influence, often as academics and successful professionals such as Dawkins (1996, 2000) who strongly promote, rather than report upon, the secularisation thesis that modernity's 'progress' will eventually eliminate spirituality (*ibid.*). Berger (ed.) (1999, p 11) refers to a *subculture of Western secular academics* with this aim, discussed further at 3.6.

The Apathetic

Like the desperate poor, this group exhibits no particular temperament behaviour, but like the hedonists, attempt to deal

with unhappiness by avoidance. They rarely become involved in initiatives to improve that congregation's appeal (*ibid.*).

Most churches have only traditionalists and corporate achievers in them, with perhaps some of the apathetic around the fringes...to a large extent this is a reflection of the kind of people who are now in pastoral leadership, who (depending on their own disposition) feel most comfortable among traditionalists or achievers (Drane, op.cit., p 80).

Typologies such as this reflect the pervasive human desire to group individuals on the basis of their individual differences, to the extent that such approaches to understanding spirituality have almost become archetypal. Specifically, Drane's descriptions of the *traditionalists* and *spiritual searchers* are strongly reminiscent of the SJs and NFs respectively, and NTs may be *corporate achievers* or *secularists*, depending on their spirituality, or lack of it. Drane's point is that churches and their leaders are unwelcoming to *spiritual searchers* of NF type. This is also suggested by Heelas and Woodhead's (2005) hypothesis that the self-actualising *subjective-life* approach is found in the New Age *holistic milieu* rather than the churches. Spiritual Searcher church leavers interviewed by Richter and Francis (1998, p 44) spoke of a faith journey, pilgrimage, or search. Groups like Drane's *secularists* left church because (p 30-34) they could not sustain their belief philosophically. Those least likely to return after leaving included (p 139) those seeking personal authenticity (again, suggesting the *spiritual searcher* group), those who questioned doctrine and teaching, or believed there was a credibility gap (suggesting the *secularists*), those who felt church was childish and considered the whole issue irrelevant (the *apathetic?*). Does this mean that, as Heelas and Woodhead (2005) appear to suggest, churches are best at attracting and retaining SJ *traditionalists*?

1.9 MBTI in Churches

Francis (*passim*) has produced significant data regarding MBTI and its relationship to religion and the field of spirituality. The study now considers some of his findings which indicate the areas where it is possible to draw conclusions about MBTI and religion.

Introversion and Extraversion: Francis and Rodger (1994) suggested that a sample of male clergy were predominately introverts, and Francis, Payne and Jones (2001) discovered that a sample of male Anglican clergy preferred introversion (58.5% compared with 42.5% who preferred extraversion). A study of Parochial Church Council (PCC) members (Francis, Blair and Craig, 2002) indicated that both males and females preferred introversion.

Perceiving functions (Sensing or iNtuition): Francis and Ross (1997) discovered that Sensors valued traditional aspects of Christian spirituality, whilst iNtuitives had *less clear boundaries between what is sacred, and what is regarded as secular or worldly* (Ross, 1992). Ross also suggested that as iNtuitives are intrigued by complexity, they would tend to believe that doubt strengthens faith, whereas Sensors prefer to avoid doubt and questions. For the latter, religious uncertainty may be seen as a weakness, while for iNtuitives it might be a strength (Jones and Francis, 2001, p 42). iNtuitive Worship Leaders might find problems introducing creative worship to a predominately sensing congregation (Francis and Ross, 1997, p 100). Francis and Jones (1998) found Sensing and Thinking types (ST) more likely to hold traditional beliefs than iNtuitive Feeling (NF) types. Conservative churches might therefore foster an ST/SJ approach to faith issues and liberal ones an NF. New members who did not 'fit' this type profile might feel uncomfortable with the prevailing culture without necessarily appreciating why.

NFs (Francis and Loudon 2000) score higher on the 'Index of Mystical Orientation' developed by Francis and Thomas (1996). This is consistent with Francis and Jones' (1999) suggestion that feeling individuals show greater openness to religion than thinkers, reflecting Jung's view that feeling types make judgements on the basis of personal values (Ross, 1992, Myers *et al.*, 1998, p 10). Francis, Blair and Craig (2002) discovered that female Parochial Church Council members preferred sensing, while males preferred intuition, suggesting that women PCC members preferred to focus on the present, while the men wanted to *dream about the future* (*ibid.*).

Keirse and Bates' proposal (1984, p 30) that the perceiving functions (S and N) are the most significant in determining individual difference is echoed by studies cited by Francis and Ross (1997, p 100) which have proposed differences in spiritual preferences of Sensors and iNtuitives:

Table 1.2: Sensors' and iNtuitives' Attitudes to Religion and Spirituality (Source: Researcher derived from Francis (passim)).

Sensors	iNtuitives
<ul style="list-style-type: none"> • Religion regarded as guide for right living (Ross and Jackson, 1993) – compare Heelas and Woodhead (2005) <i>life-as</i> • Changes seen as problematic (Ross, Weiss and Jackson, 1996) • Boundary between sacred and secular (<i>ibid.</i>) • More likely to be traditional (Francis and Ross, 1997, Francis and Jones, 1998, Francis, Penson and Jones, 2001) • Found more among 'fundamentalist' Protestants and Catholics than liberal Protestants (Carkasdon, 1981) 	<ul style="list-style-type: none"> • Religion regarded as source of insight (Ross and Jackson, 1993) – compare Heelas and Woodhead (2005) <i>subjective-life</i> • Liberal churches tend to have NF approach (Francis, 2001) • Embrace doubt (Ross, 1992) • Embrace mysticism (Francis and Louden, 2000) • More disposed to agnosticism (Francis and Jones, 1999) • More likely to be associated with experiment and exploration (Francis and Jones, 1999)

Judging functions (Feeling or Thinking): Francis and Jones (1997) discovered thinking types scored higher on their *Index of Charismatic Experience* scale than feeling individuals. Thinkers are characterised by stepping back from situations (Myers *et al.*, 1998, p 10) and if they fail to develop their feeling side, they may be overtaken by feeling behaviour when off-guard (*ibid.*, p 14). In a sample of student churchgoers, Jones and Francis (1999) found feeling types held a more positive attitude to Christianity than thinkers, the ideal type emerging as INFJ. In a study of 427 male Anglican clergy in Wales, Francis *et al.* (2001) established that nearly 70% of their sample preferred feeling. They suggest that such people respect interpersonal values, but are less effective when it comes to taking *tough decisions that affect other people's*

lives... to be assertive on points of truth and justice, and to put other people in their places (ibid. p 10).

Francis and Craig (2002) found male PCC members preferred Thinking and females Feeling. Thinking and Feeling is the only preference set with a slight gender bias (Myers *et al.*, 1998, p 122), which might have implications for feeling clergy attempting to manage mixed gender groups. *These clergy are more likely to empathise with and to engage the hearts of the women members than to dialogue with and to understand the minds of the male members* (Francis and Craig, 2002, p 8).

Regarding specific types, Jones and Francis (1999) discovered, as mentioned above, that INFJs are frequent as church attendees, whilst Welsh clergy tend mainly towards ISFJ. A study by Francis *et al* (2002) of a sample of 93 female and 65 male members of the Church of England indicated that women had clear preferences for ISFJ and men for INTJ. For men there was only a slight preference for N over S (51%) and for women S over N (55%). The two main types among a sample of male evangelical seminarians in England are ISTJ (19%) and ESTJ (17%) (Francis and Butler, 2002). In the group as a whole there were clear preferences for E, S, T and J.

From these findings it is possible to describe the dominant Christian spirituality in England and Wales in Myers Briggs terms (adapted from Francis *et al*, 2002, p 5):

An inward looking tradition which encourages quiet prayer and reflection, and values communion with God is essentially an INTROVERT FAITH. There is widespread evidence that Introverts are more common than Extraverts in church for clergy and laity, and

there is overrepresentation of the ISFJ type (Francis, Payne and Jones, 2001, p 22, Francis, 2006, p 16)

A framework of structure, organisation and discipline suggests a JUDGING FAITH.

A focus on interpersonal values, harmony and peace will appeal to a FEELING preference. On the other hand, the Christian commitment to truth and justice is attractive to the THINKING preference. There is a slight gender bias: women are marginally drawn to feeling and men to thinking, and overall, Feeling is more commonly found than Thinking in church members.

Similarly, there is no clear-cut preference either for SENSING or INTUITION. Liberal Anglicanism is likely to appeal more to the questioning iNtuitives, whilst Sensers who seek certainty may gravitate to more prescribed doctrines (Francis, 2001, p 41). Of the Ns, NFs are possibly more able to fit in: they are the harmonious nonconformists whereas NTs are the combative nonconformists. This gives a general type profile range of:

I; S/N; F; J

(Source: Researcher derived).

Although Francis uses the Keirsey Type Sorter as an instrument, he bases much of his explanation upon the full MBTI sixteen-type theory. However, applying Francis' discoveries to Temperament theory, the following trends emerge:

Sensing (S) and Intuition (N)

Francis and Ross (1997): *The perceiving functions (S and N) are key to understanding different approaches to faith.*

S People:

Francis and Ross (1997) *prefer definite answers;*

Francis, Penson and Jones (2001) *see sacred and secular as separate and hold traditional beliefs.*

SJs	SPs
Francis, Butler and Craig (2002a) <i>Male Evangelical seminarians have SJ preference</i> Francis, Butler and Craig (2002b) <i>PCC females tend to SJ preference</i> Francis, Duncan, Craig and Luffman (2004) <i>Js more common than Ps in churches</i>	Francis, Butler, Jones and Craig (2002) <i>ISTPs rare in church: dislike structured organisations</i>

N people:

Francis and Jones (1999): *are more disposed to agnosticism;*

Francis and Jones (1999): *embrace doubt;*

Francis and Jones (2000): *are more likely to embrace mysticism;*

Francis and Jones (2000): *are more tolerant of ambiguity.*

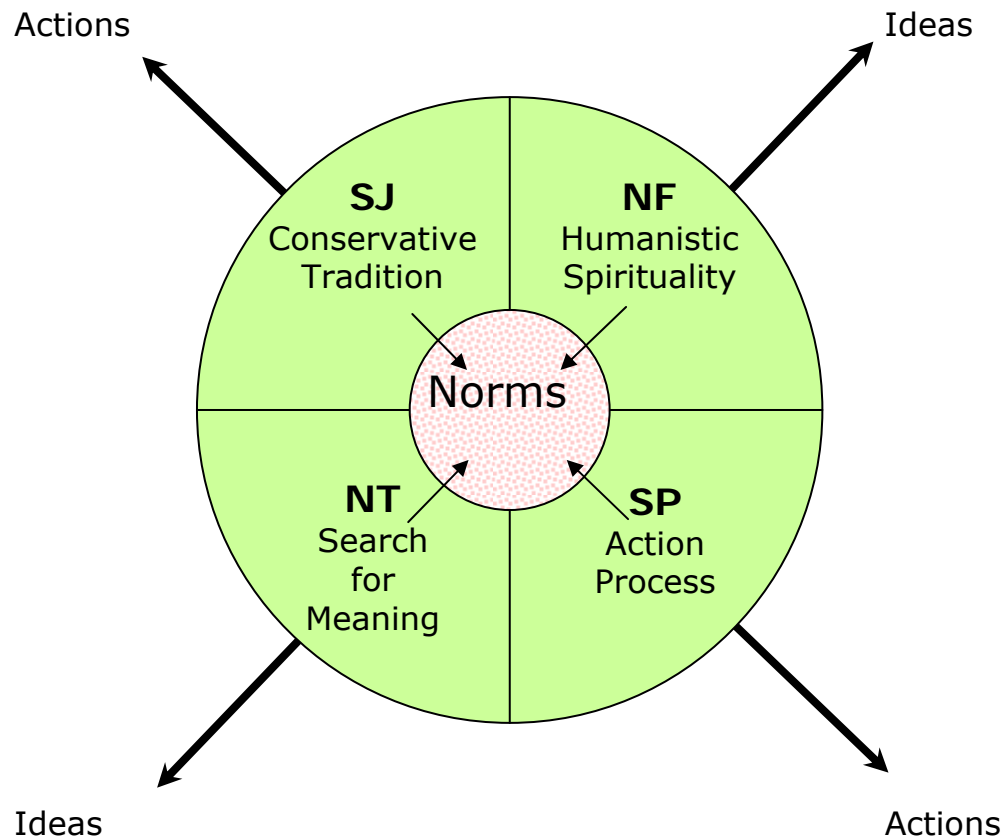
NFs	NTs
Francis (2001) <i>NF preference associated with liberalism</i> Francis (2006) <i>Fs more common than Ts in churches</i>	Francis and Payne (2002) <i>NTs may be more prepared to disrupt harmony to bring about change</i> Francis, Butler, Jones and Craig (2002) <i>Ts [especially male Ts] are rarer in Church</i>

Craig's (2005) research into churchgoers in England and Wales suggests that I, S, F and J are the preferred functions, only one of which (S) is in line with reported preference for wider society. But, as Drane (2005, p 129) points out, churches can do well among those with whom they connect: probably the SJs. Less represented types like SPs may still be churchgoers, but if a congregation veers in a particular type direction and is unaware of the need to value and affirm those who are not 'mainstream', these latter may feel marginalised and even rejected (Francis *et al.*, 2002, p 9). The Mission 21 change programme initiated by the Scottish Episcopal Church claimed to assist congregations to make themselves 'more inviting' to those who might seek faith outwith mainstream churches. The question emerges of how far welcoming people involves *genuinely* valuing their individual differences, rather than expecting them to fit the existing organisational norms. Conversely, how far must a welcome be extended to those whose preference is to be iconoclastic (NTs/Corporate Achievers)? The current study builds on Francis' application of MBTI to faith to argue that organisation norms and basic assumptions may also be defined by reference to individual differences in the context of the four Keirsey temperaments.

As Figure 1.2 below illustrates, a 'balanced' Church in type terms might be assumed to contain elements of all four temperaments: NFs and NTs might both seek to make conceptual links, but NFs would stress the humanistic elements of their meaning making, whereas NTs might focus on the search for truth regardless of its palatability. SJs and SPs are both action oriented; for SPs action is in the present and process oriented, whereas SJs regard the actions they take as valuable in maintaining the traditions of the 'good society'. Although individuals may be drawn to particular quadrants of the 'balanced' Church, it may be possible to go beyond the use of

type theory to define individuals and to look at an organisation's 'type' in a similar way to examining its culture.

Figure 1.2 Potential Type and Organisational Norms in Church (Source: Researcher)



1.10 Organisations 'in depth'

That organisations as well as individuals have personalities may be traced to Freud and the psychoanalytic school's attempts to understand behaviour in organisations through the impact of unconscious drives on individuals (Brown, 1964, Gabriel, 1995, 1999). If much of what we regard as rational, which happens at a surface level in our work and social lives, is influenced by hidden emotions and desires (Gabriel, 1995, 1999, p 5), it is possible to develop a deeper understanding of why organisational change

initiatives are unsuccessful when their designers appear to be doing the correct things (Burnes, 1996, Carnall, 2003). In a non-profit organisation, where members' subconscious drives tend to be less constrained by commercial exigencies, it would seem a particularly relevant explanatory theory in the context of resistance to change (Reed, 1978, p 144).

Although Freud's lack of empirical data and lack of prediction of his theory have been attacked (Gabriel, 1999, p 47 f cites Popper, 1965, and Grunbaum, 1984), other critics point out (Brown, 1964, Robinson, 1993), that he did not 'invent' psychoanalysis, but developed it from a long tradition of earlier thinkers who had suggested that non-conscious thoughts could influence people: from Augustine and the Desert Fathers to Descartes and Leibnitz. Even the 'common sense' approach to psychology (Arnold, Cooper and Robertson, 1998, p 54) might accept empirical evidence for the belief that apparently rational responses may be influenced by 'forgotten' memories. Where social psychology focuses on the actions of groups, psychoanalysis, as Brown (1964, p 128) suggests, considers the unresolved conflicts of individuals in groups. Bion (Gabriel, 1999, p 223) saw group and individual psychologies as essentially the same. Psychoanalysis does not seek to explain away political or social conflicts, but to explain the psychological processes underpinning them (*ibid.* p 165).

Morgan's example (1997, p 221-222) of Taylor's creation of scientific management in the context of a rigidly controlling personality raises questions as to how far organisations may reflect the suppressed emotions of their members (Morgan, 1997, p 224), and suggests a different form of contingency theory (Mitroff, 1983): that organisations are not just shaped by their environments but by both conscious and unconscious concerns of their members, past

and present. In a faith-based organisation such as the Scottish Episcopal Church this may have particular relevance, given its reason for existence is ultimately the *care of souls*. Giddens (1991, p 32) acknowledges that *transitions in individuals' lives have always demanded psychic reorganisation*, and members may bring to church many of the anxieties they are unable to articulate in other environments (Carr, in Ecclestone (ed.), 1988, p 118, Holloway and Avery, 1994, p 82).

The problem remains that if the unconscious is inaccessible, how do we learn about its impact on an organisation? Gabriel (1999, p 6) proposes through *dreams, symbols, stories and cultural practices*. But can an organisation function without illusion or fantasy? Maslow (cited by Gabriel, 1999, p 76) suggests that the self-actualising individual lives life without illusions, and other writers of the psychoanalytic school (for example, Levinson, in Kets de Vries 1984) suggest that reason may prevail over 'irrational' emotions in organisations. Gabriel prefers a constant vigilance regarding the stage of development predominant at a particular time. He is sure that (1999, p 211) *one only has to scratch the surface of organisational life to discover a thick layer of emotions and feelings, at times checked, at times feigned, at times timidly expressed and at other times bursting out uncontrollably*.

Klein proposed that many such emotional experiences have their origin in defences against anxiety formed in infancy (Morgan, 1997, p 231), a concept developed by Bion (1959, 1961): groups diverted from their task by challenges to the group's function will focus their energies (basic assumptions) on deflecting anxiety. Reed (1993, p 14) suggests that when group anxiety coping mechanisms fail, other people, for example consultants, may be brought in to *damp down the level of feeling*. Jacques and Menzies (cited in Morgan,

1997, p 233) propose organisational structures and roles as defences against anxiety. The ultimate anxiety is death, and Freud himself recognised this in *Beyond the Pleasure Principle* (Brown, 1964, p 27-28, Becker, 1973, cited by Morgan, 1997, p 228). In creating an organisation with shared beliefs and social norms, we become part of something transcendent. Given the *sequestration of death* in contemporary society (Giddens, 1991, p 161), an *illusion of realness* (Morgan, 1997, p 228) is most apparent in faith-based organisations with their insistence on transcendence (Reed, 1978, p 17, 92).

1.11 Organisations as Manifestations of Individual Differences

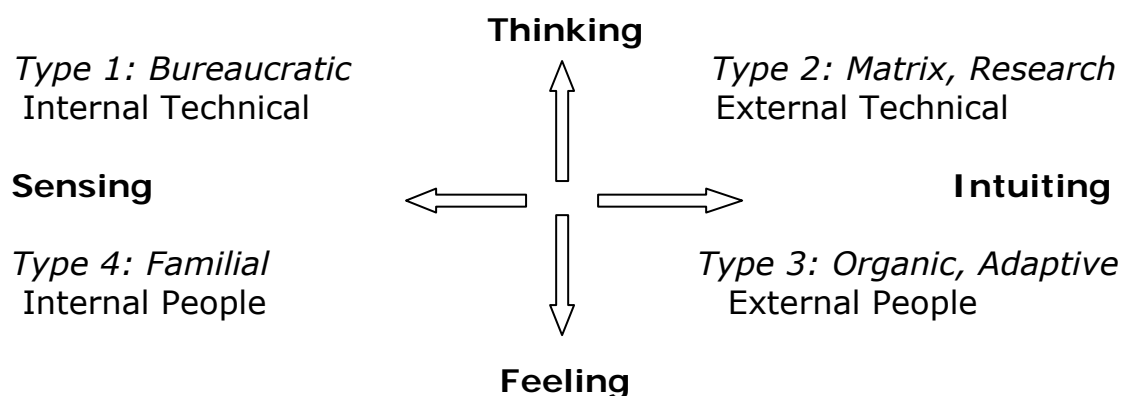
Books have distinct personalities – aggressive, manic-depressive, ingratiating or manipulative (Callow, 2006).

Whilst Freud's 'discovery' of the hidden and unconscious in the psyche has relevance for understanding behaviour in organisations, Jung developed the unconscious concept in a way which sheds further light on both organisational irrationality and individual differences. Jung proposes both a personal unconscious separate from the ego, and a collective one, peopled by 'archetypes' or living schemata reminiscent of Platonic forms (Fordham, 1966, p 47, Boreree, 1997). Armstrong (2001, p xiii) regards the collective unconscious as the realm of myth and meaning. The concept is particularly applicable to faith-based organisations, with their recognition of a supernatural realm which interacts with the physical: their *stakeholders of the organisational mind* (Mitroff, 1983) are thus Church members from both conscious and unconscious worlds. The importance Jung attached to the

archetypes has implications for understanding how people behave in organisations. Jung's term *shadow* (Fordham, 1966, p 49) refers to the repressed and unwanted parts of the ego; Jung believed many unresolved tensions in humans become projected onto other people and situations (Morgan, 1997, p 240).

Although there have been studies of individual Myers Briggs types and their contribution to organisational life (Hirsh and Kummerow, 1987, 1998, Myers and Myers, 1980, 1993), these concentrate on the impact different types will have in organisational settings, and there are fewer examples of application of type theory to the organisation itself (such as Bridges, 2000). The unique contribution of the current study involves the psychological approach to change by understanding organisational culture through the lens of individual differences, as expressed by temperament theory. As type needs to be seen in context, the case study approach adopted by the study is arguably most valid in determining organisational type. Mitroff (1983) discussed how Jungian archetypes can influence organisational policy making as *Stakeholders of the Organisational Mind (ibid.)*, attempting to apply Jungian dimensions to four *ideal organisations*:

Figure 1.3: Jungian Dimensions and Organisational Cultures
(adapted from Mitroff, 1983, p 58)



Mitroff's model determines organisational type by comparing a series of statements about organisational concerns. The organisation may be ST *Bureaucratic* (profitability, security, efficiency), NT *Matrix* (originality, innovation, technical development), NF *Organic* (strong customer base, respected by community, aligned with societal values), SF *Familial* (good employee relations, personal growth, low turnover).

Applying individual differences to organisations, Fudjack and Dinkelaker (1994, 1998) have commented on the need for achieving diversity of type in organisations as part of a commitment to equality, and on the link between the ESTJ type and bureaucratic organisations. They also apply type theory to *entities that are not persons... organisations, theories, and works of art... in such diverse disciplines as science, management, and art* (1998, p 2). The process may be used not solely to ascribe a Myers Briggs type to the organisation, but to uncover tensions between different models within the same organisation, suggesting Hutton, Bazalgette and Reed's *organisation-in-the mind* (1997). How the process would work empirically is not described, although the authors offer a number of examples of evidence which could be used by the observant researcher to establish the 'entity type' (1998, p 5 f).

Applying Keirsey's temperament types to an organisational model, Table 1.3 below offers a suggested typology of organisational temperament.

Table 1.3: Keirsey Temperament Types and Organisations
 (Source: Researcher generated from Keirsey and Bates (1984) material)

Facts-based Organisations	
<p style="text-align: center;">SJ Guardian</p> <ul style="list-style-type: none"> • Organisation as corporate body • Hierarchical structures and clear protocol • Appreciation of traditions and rituals • Emphasis on stability and common sense • Realistic goals supported by reliable facts and figures 	<p style="text-align: center;">SP Artisan</p> <ul style="list-style-type: none"> • Organisation as process • Emphasis on troubleshooting and dealing with the unexpected • Highly practical and 'hands on' especially in crises • Effective antennae for detecting problems • Risk taking and accepting of change; not judgemental
<p style="text-align: center;">NF Idealist</p> <ul style="list-style-type: none"> • Organisation as company of people • Interest in possibilities for development for organisation and its members • Emphasis on communication and appreciation • Need for meaningful products or services • Contains effective spokespeople for change 	<p style="text-align: center;">NT Rational</p> <ul style="list-style-type: none"> • Organisation as a complex system • Appreciation of intellect, skill and competence • Tendency to question, challenge and debate issues • Enthusiasm for change and innovation, especially to create better organised systems • Emphasis on reason and logic
Ideas-based Organisations	

1.12 Organisational 'Type' as a Cultural Descriptor

Bridges (2000, p 139) argues culture less relevant for understanding an organisation than its Myers Briggs 'character', although his descriptions of the sixteen organisational types may be understood in 'cultural' terms, using similar language. Certainly the belief that the culture concept *raises as many problems as it solves* (p 140) leaves unaddressed its conceptual relationship with MBTI 'character'.

Understanding organisational culture is handicapped by the fact that its deepest values may not be readily discerned (Schein talks about *basic underlying concepts or psychological predispositions* (Brown 1998, p 12) and Hofstede of *deepest values (ibid.)*). Brown (1998, p

9) refers to culture as a *cognitive phenomenon existing in the psychology of organisational participants*, which has resonances of Mitroff's (1983) and Gabriel's (1999) view of organisations as operating at both rational and unconscious levels, and Reed's (1978) proposal that organisations are essentially *cognitive enterprises*. Morgan (1997) asserts that culture is not a measurable aspect of an organisation, but an intellectual model for understanding (also Brown, 1998, p 10). Culture is *a process of reality construction that allows people to see and understand particular events, actions, objects, utterances, or situations in distinctive ways* (Morgan, 1997, p 138). Weick (1995) calls this a process of *enactment* which happens unconsciously as observers attempt to make sense of what is happening by seeing patterns (Morgan, 1997, p 151).

Mitroff (1983, p 100) suggests the process of sense making is influenced by the action of archetypes as well as by the conscious actions of members, and this notion of culture as a mix of conscious and unconscious desires and drivers is developed by Gabriel (1999, p 167 ff). Bate compares organisational culture with the other meaning of the word as the world of the arts, also suggested by Mintzberg's (1987) phrase *crafting strategy*. It is a helpful metaphor for faith-based organisations, which, as Reed (1978) proposes, use performance and enactment to emphasise their divine mission and to assist their members to achieve psychological health. It is also an approach which shares intellectual artefacts with psychoanalysis, such as the concept of *visible* and *invisible structures* in organisations which exist but are rarely apparent to the observer (Bate, 1994, p 29-30), like Schein's (1985) *basic assumptions*. Bate's description of these invisible structures also suggests Jung's collective unconscious, peopled by organisational archetypes which are also *stakeholders of the organisational mind* (Mitroff, 1983).

Table 1.4: Organisational Cultures and Type (Source: Researcher adapted from Schein (1985, cited in Buchanan and Huczynski, 2004, p 644))

Main Culture:	SJ	SP	NT	NF
Examples of:				
Surface Manifestations (Visible Structures)	Uniforms; 'employee of the month' Pictures of organisation history 9-5 hours	Confusion about who is in charge Untidy, disorganised Hurry, excitement	Serious, intellectual debate Sophisticated design Long hours culture	Personalised communications/ vision statements Meaningful pictures/architecture Mistakes of fact/lack of detail
Values (Invisible Structures)	Tradition Order/plan Continuity Paternalism	Options open Freedom of action Teamwork Flexibility	Competence Logic and systems Concept design Rationality	People count Education and learning Bend the rules to fit people Big picture
Basic Assumptions (Deep Structures)	Facts organised and planned	Facts acted upon responsively	Ideas applied to system development	Ideas applied to personal development

The paramount issue for this study is whether culture may legitimately defined by reference to its MBTI character, or Keirsey temperament. Some writers (Dinkelaker and Fudjack 1998) refer to early anthropologists' views of cultures manifesting *something similar to personality*, and Von Franz's suggestion that Nazi Germany was based on INTJ principles (*ibid.*). Kant (Goldthwait, 1960, p 98) describes the national character of Spain as expressing *the sublime of a terrifying sort, a little inclined to the adventurous*. It appears that both culture and character/type are tools with which

to read the meaning of an organisation, or metaphors as Morgan (1997) would have it; but, as Table 1.4 suggests, it may be more helpful to regard the latter as a portfolio term describing a set of Jungian-derived *basic assumptions* or *invisible structures* which are difficult to access and change.

1.13 Evaluating Tools for Organisational Change

No society or community is ever static and hence no process remains uniform. It is always in a state of becoming something else (Reed, 1978, p 129).

Organisational change has been a constant phenomenon in churches as well as commercial concerns, as Reed (1978, p 129) pointed out. Attempts to gain competitive advantage from contemporary frenetic change may degenerate into pathological destructiveness (Morgan, 1997, p 295) or paralysis (Giddens, 1991, p 53). Change affects organisations whether or not they attempt to manage it (Carnall, 2003, *passim*), and is pursued not because it is necessarily desired, but because organisations have to be one step ahead of their competitors. When organisational change is presented as a strategy for survival rather than a tool for transformation, it is unsurprising that it is regarded with anxiety rather than enthusiasm by organisational stakeholders. Turnbull (2001) describes the way in which corporate change programmes have appropriated religious language to develop parodies of the religious conversion process. In this context change programmes are often seen as required management tools (Bate, 1994, p 38).

Conversely, the period after the Second World War was optimistic about organisational change (Burnes, 1996 p 180). Lewin's Action

Research approach (1946) was offered as a tool for solving organisational and social challenges, and taken up by the Tavistock Institute to that end. Lewin's refinement of Action Research, the Three-step model (1958), also relies on the view that it is more constructive to achieve change through groups than individuals. The latter are seen as influenced by the group 'field' of psycho-analytic forces and tensions in a way which makes it impossible for them to change without changing group norms and values (Cummings and Huse, 1989). The Three-step model involves *unfreezing* by 're-education', usually some form of team-building event (Burnes, 1996, p 183), the current organisational behaviour. *Moving* involves developing new behaviours and values through new structures and processes in such a way that the organisation does not revert to its earlier norms, and at the *refreezing* stage the new behaviours are reinforced.

There are suggestions of this approach in the Mission 21 programme developed by the Alban Institute for the Scottish Episcopal Church, and this provenance will be explored in Chapter 3. Like other derivative models (Burnes, 1996, p 184-5), Lewin's has been criticised for being insufficiently radical (Dunphy and Stace, 1993), naïve about power and vested interest groups (Burnes, 1996 p 186), or over-structured (*ibid.*), but these comments ignore its context: less environmentally turbulent times and stabler organisations. More subtly, Morgan (1997, p 294) points out that it assumes the forces opposing change are external; in many change situations there is a need to manage the *paradox* of internal forces, which cannot be successfully resolved by eliminating one side, as both may embrace desirable states. Again, this view of the situation of change will be shown in chapter 3 to be relevant to the Scottish Episcopal Church's perceived need to hold both radicals

and traditionalists in an uneasy tension – a frequent issue in the Anglican Communion (Startup and Harris, 1999, p 115).

Literature (Arnold, Cooper and Robertson, 1999, Carnall, 2003, Armstrong, 2003) emphasises turbulence of organisational environments (Burnes, 1996, p 197); advising 'emergent strategies' and proposing leadership skill as key management behaviour (Carnall, 2003, p 146). But, in spite of the perceived need for organisations to manage change, many change initiatives are unsuccessful (Burnes, 1996, p 172, Beer *et al.*, 1990, Beer and Nohria, 2000). There are wide-ranging reasons for this: the short term emphasis on immediate results (Burnes, 1996, p 172 f), confusion about appropriate strategies, lack of insight into cultural complexity (*ibid.*, p 111) and lack of understanding of the role of resistance, both in the psychoanalytic and social psychological context.

Pettigrew and Whipp (1991, cited in Armstrong, 2004, p 265) note that the change process is rarely straightforward: *one of the defining features of the process...is ambiguity; seldom is there an easily isolated logic to strategic change.* Morgan (1997, p 262) relates managing organisational complexity to chaos theory. Emergent change approaches are a consequence of the fact that the precise nature of order cannot be predetermined (Gabriel, 1999, p 20); as St John's Gospel (3.8) puts it, *the wind blows wherever it pleases.* Those seeking change cannot describe the new organisational pattern, only create the conditions under which the new paradigm will emerge, creating *new understandings* (Morgan, 1997, p 294) of the organisation's current pattern, and *new actions* (*ibid.*) which exemplify required behaviours. This is not far away from Lewin's planned models, despite Morgan's critique (*ibid.*).

1.14 Strategies for Change: rhetoric and reality

People who have been steeped in the traditions and values of an organisation and whose philosophy of life may well be caught up in [its] cultural assumptions will experience considerable uncertainty, anxiety and pain in the process of change (Brown, 1998, p 193).

Brunnson and Olsen (undated, cited by Salaman, 1999, p 31) suggest change initiatives are less important for their effects than their signal to the world. Alternatively, the psychoanalytic approach seeks to understand unconscious negative organisational energies and to 'unfreeze' them. Bate (1994) regards culture as dynamic, and, as Brown (1998, p 193) points out, *a given culture management strategy has to be pursued with persistence and enthusiasm for many years to have any noticeable effect*. The rapid turnover of management *change agents* may significantly militate against progress. Reed (1978, p 158) distinguishes between approaches to change in the *communal* and *associational* models of church (further discussed in the next chapter): the former intent on its role as a symbol of the Christian faith in a geographical area, the latter focused on the needs of its members:

The communal church, aware of its historical roots in society, will change by gradual reformation and adaptation from within... associational churches are more conscious of the eschatological dimensions of life (i.e. ultimate values) and they change by revolution or through the intervention of outside agencies and consultants, including therapists.

For Bate (1994, p 33) these approaches are respectively *conforming* and *transforming* strategies; at times it may be appropriate to switch from one to the other (*ibid.*). However, as suggested above, the gap between organisational pronouncements and reality may be significant, and in the narcissistic contemporary culture described by Giddens (1991, p 169) or Gabriel (1999, p 61f), subgroups may

exploit this problem without proactively tackling it. Practitioner writing about change (Burnes, 1996) assumes resistance misguided (Salaman, 1999, p 33, Carnall, 2003). Resistance may, however, be logical on the resisters' part, because these individuals see their power or organisational status reduced by its impact, with consequent psychic anxiety. Neither does resistance have to be militant; as Gabriel (1999, p 198) points out, it can take the form of humour and organisational mythology (Mitroff, 1983, *passim.*, Bate, 1994, p 22). Understanding resistance to change in psychoanalytic terms involves dealing with the *wish fulfilling self deceptions and delusions which... reinforce the malaise and dysfunction* (Gabriel, *op. cit.*). Argyris and Schön (1978) termed these *defensive routines*. The possibility of neutralising resistance by the application of managerial or leadership charisma is also frequently found in the practitioner literature (Burnes, 1996, Thornhill *et al.*, 2000, Carnall, 2003), as well as the belief that senior managers can somehow inspire change through leadership.

1.15 Leadership as a Tool of Organisational Transformation: cultural artists and mediators of meaning

To reinforce the common cause, [a leader] ...must be a constant teacher, ever travelling, ever talking, ever listening, the chief missionary of the common cause... [This] is a role which cannot easily be fulfilled by a committee or by memorandum because logic makes few hearts beat faster and no-one has ever followed a committee into battle (Handy, 1994, p 106).

The image of a leader as a striking figure on a rearing white horse crying 'follow me' is rather an unfortunate one (Bate, 1994, p 239).

Recent leadership literature hardly moves the discussion further from Weber's (1946) typology of power: *charismatic, traditional* and *rational-legal*. Much of the discussion of charismatic, or

transformational leadership (Burns, 1978) is predicated on Weber's model of the leader 'ruling' by virtue of innate personal qualities, whereas rational-legal power, as *transactional* leadership, has been presented as a less inspiring alternative (Mullins, 2005, p 301).

Charismatic leaders have traditionally been invested with an ability to achieve aims and objectives which involve the efforts of many others. The charismatic leader may be compared with the *narcissistic* individual who wishes to be admired for his or her own sake, or the *heroic individualist* who seeks admiration for achievement of status, fame or power (Gabriel, 1999, p 75). Both types are at home in contemporary society with its concern for the *reflexive project of the self* (Giddens, 1991, p 33). As Hirschhorn (in Gabriel, 1999, p 141) points out, an understanding of psychoanalysis can help to prevent such tendencies from becoming pathologies, where followers lapse into Bion's (1961) basic assumption of dependency. Gabriel is clear about the attractions and problems of the narcissistic leader:

Narcissistic individuals can exercise remarkable influence over others. As followers, we are easily attracted by the narcissistic leader's allure... seeming disregard for mundane matters... willingness to think the unthinkable and speak the unspeakable. [They] can appear remarkably 'cool' individuals, self possessed yet impulsive. For a while their touch can seem truly magical (Hirschhorn, in Gabriel, 1999, p 145).

Giddens (1991, p 178) suggests narcissists have failed to trust in infancy and consequently veer between fantasies of omnipotence and despair. Because of their denial of reality they overlook the obstacles to success, unaware of problems from which their followers often unconsciously protect them (Gabriel, 1999, *op. cit.*); in contrast the 'good enough' leader confronts problems and assists

subordinates to solve them. Conversely, whatever leaders' good intentions, Hirschhorn points out that it is easy for their followers to invest them with powers disproportionate to their actual situation (p 155); the 'good enough' leader will seek to dismantle this fantasy. Narcissistic followers accept only a leader with outstanding qualities; when the leader proves fallible, they will be rejected (p 156). Not surprisingly, a survey by OPP (2002) discovered that trust was considered to be the most essential organisational leadership quality, one respondent claiming *it is becoming harder to trust leaders...as it is rare to find any leader who is prepared to be open and honest*. As Giddens (1991, p 174) notes, contemporary people are not easily duped by their self-professed leaders.

Yet the literature emphasises the way senior management leadership drives and manages change in organisations. Drennan (*op. cit.*) has *the influence of a...dominant leader* as the key factor in the development of organisational culture, although Salaman (2000, p 15) suggests that the idea of leaders creating culture is *preposterous*: it is rather a dynamic, multi-dimensional phenomenon (Bate, 1994, p 239). Morgan (1997, p 133f) agrees, presenting examples of the ambiguous impact of leadership style on corporate culture, and pointing out that *formal leaders do not have any monopoly on the ability to create shared meaning* (*ibid.*, p 137, Bate, 1994, p 241, 245). Rather, they see themselves influence and shape meaning not by using their formal authority as a protective device (p 148) but by examining the impact their actions have on an organisation's construction of reality. Bate (1994, p 239) is also convinced that *leadership is a collective not an individual activity... individual leaders do not 'make it happen'; it is groups or networks of leaders that do*.

Further, he describes the need to *depersonalise and decentre* the concept of leadership (p 242) so that it becomes a collective enterprise spread through the whole organisation, rather than the prerogative of senior managers. His leadership types (some of which are rather eccentrically described: Bate's *Aesthetic Leader* (p 253) at times borders on the narcissist described by Gabriel (1999, p 61 f): *the romantic leader... a truly talented person who contrives to make us ignore the world outside and believe the impossible is readily attainable... who 'leads us down an enchanting track to an idyllic corner of Arcadia'*) are not descriptions of individuals but dimensions, or roles which may be taken up by several people, and, conversely, one person can have several roles (*ibid.* p 239). In the church context, Kimball (2006) notes the sensible reluctance of *emerging churches* to replicate the destructive *charismatic hero* approach to leadership.

Keirse's descriptions of strategic leadership (1984, p 129f) are based on the behaviours expected of the four temperament types as leaders. What is common to Bate's and Keirse's taxonomy is the belief that individuals may have different preferences which make them more and less helpful at different stages of a cultural change process.

Table 1. 5: Leading and Temperament Type

Source: Researcher derived from Keirsey and Bates (1984, p 133 f)

Leadership Type	Strengths	Weaknesses	Contributions to Team
SJ 'Traditionalist'	Stable, organised, fair, dutiful. Good at follow-up. Values policies and standard procedures. Appreciates need for ritual and ceremony for organisation members.	May resist change if it is not 'sold' effectively. Expects everyone to be as committed as self. Not always aware of need for appreciation of small achievements.	Provides and expects solid facts. Superdependable and hard working. Will always do what they are asked to do. Can absorb and make sense of masses of data.
SP 'Negotiator'	Hands on, practical, flexible, adaptable, risk taking. Effective environmental scanner, alert to potential problems.	Impatient with theory; may be forgetful of past commitments as lives in present. Needs support of detail conscious colleagues.	Effective negotiator, troubleshooter, good in crises. Accepting of others' behaviours and preferences.
NT 'Visionary'	Conceptual, innovative and orderly. Values competence above all things. Sceptical and questioning; able to see possibilities of creative systems.	May not follow through concepts as already thinking of new ones. Not keen on 'small talk' and constantly escalating standards for self and others.	Develops workable systems and structures to build change. Enthusiastic about new concepts; happy to take the lead or work alone if project inspires them.
NF 'Catalyst'	Idealistic and committed to developing others. Sympathetic and democratic. Verbally fluent, and can dramatise mundane issues into something exciting.	Can be rebellious and suspicious of management. May overdo empathy with others and become drained. Dislike giving bad news and may collect 'victims'.	Charismatic and future oriented: enjoy change, and see it in terms of human values. Inspire personal loyalty and fight for underdogs.

Leadership literature contrasts the concept with management (or transactional leadership), suggesting not only that they are distinct, with different foci (Burns, 1978), but that leadership is more exciting and future focused (for example, Mullins, 2005, p 284). This is, however, forcing a dichotomy (Morgan, 1997, p 292, Bate, 1994, p 27) between management and leadership. Hirschhorn (Gabriel, 1999, p 139) proposes that leaders can manage and managers can lead – indeed, leadership is a set of behaviours which

can be exercised by individuals at any level in an organisation (Bate, (1994, p 237). Bate defines leadership as *any activity that assists in guiding, influencing or directing the passage of any idea or spirit through the life-course of the cultural production process (ibid.)*. Accordingly, leaders are needed at every level of the organisation, not just the top (*ibid.*, p 239) and the task of leadership is a process rather than an individual responsibility. However, it may be argued that the same principle applies to management.

Reed (1999, p 8) notes that both management and leadership involve defining and monitoring boundaries. Bate uses the terms almost interchangeably, so that while he can discuss (1994, p 239) leaders as *artists and fiction writers*, earlier (p 32) he refers to *good managers as people who can make the potentially unacceptable acceptable. Like artists, they are the manipulators of meaning*. Leadership is one of a constellation of competencies which are required by an effective manager, and management may be much more than *arrangements for the carrying out of organisational processes and the execution of work* (Mullins, 2002, p 28). Hutton (1997, p 2) suggests that managers are constantly processing *information, impressions and feelings to learn what they signify...they are attempting to interpret the meaning of what is happening in the institution and its context in order to know how to act as managers*.

Hutton, Bazalgette and Reed (1997, p 1) assume managers lead and motivate others as part of their role. The boundaries they work with are dynamic, and managers need to redefine them continuously (Reed, 1999, p 8). Reed (1999, p 10) also stresses that an organisational management role is *an art where the values and culture of the system are assimilated and then reflected by the*

person in role as they express their emotional concern for the best interests of the system. In so doing they exercise authority rather than power: the latter predicated upon relationships which may be exploitative, whereas the former involves emphasis on the task, allowing members of the organisation to take responsibility for their own work within the system. Reed's argument appears to turn on its head the dichotomy between transactional and transformational leadership; by reflection and understanding of their role within the system, managers can achieve successful organisational transformation, a process which Reed believes can take place in churches as well as commercial enterprises (*ibid.*).

1.16 Chapter Summary

Personality psychology is proposed a valid tool for understanding religious behaviour, and the Myers Briggs Type Indicator (MBTI), together with Keirsey's derived Temperament theory, the Keirsey Temperament Sorter (KTS) has been used extensively to research the issue. Derived from Jungian psychoanalysis, the relevance of which as explanatory theory is discussed, Temperament Theory has also been used to describe and explain organisational cultures, especially where these are the subject of organisational change. The current study builds on the researcher's extensive knowledge of instruments such as the MBTI and KTS to propose a unique approach to understanding how responses to organisational change are influenced by individual differences in a personal and organisational context.

Chapter 2: Faith-based Organisations

The Church is becoming more bureaucratic, more managerial, more remote, more caught into the structures of late Western capitalism... I am disturbed by the dominance of bureaucracies, managers, consultants, counsellors and therapists in the church, and by a corresponding lack of concern for intimate pastoral care, prayer, theological reflection and struggle for righteousness (Leech, 1997, p 236).

2.1 Introduction

This chapter discusses models for understanding organisations. Although all approach the subject through a discrete lens, it is suggested that in understanding organisational culture change, behavioural and managerial interpretations may omit important psychological and ethnographical factors. The chapter asks whether faith-based organisations experience unique challenges and opportunities which management researchers may not recognise. In this context the work of Christian writers of the psychoanalytic school is considered, after which the multi-faceted role of clergy in contemporary churches is discussed.

2.2 Analysing Approaches to Organisational Behaviour

Contemporary organisational behaviour texts now stress writers' concern for *understanding* organisational behaviour rather than *managing* it (Jackson and Carter, 2000, p 5, Watson, 2002, Buchanan and Huczynski, 2004, p xxi). These authors propose a return to European social theory rather than the *North American* emphasis upon techniques for *manipulating organisational behaviour (ibid.)*, an approach described by Cohen, March and

Olsen (1982 - cited by Jackson and Carter, 2000, p 5) as a 'garbage can' model of organisation theory, or solutions looking for problems. One of these 'solutions' is the management of change, a process which, as discussed in the previous chapter, is frequently unsuccessful (Burnes, 1996, p 172 Carnall, 2003 p 5). Approaches like Jackson and Carter's provide a reminder that, as they suggest (p 6), *the proper purpose of the study of organisational behaviour is to provide an understanding of it, not to prescribe its uncontrolled manipulation.*

The focus for discussing the organisational behaviour of the Scottish Episcopal Church has for the most part to be explanatory rather than problem solving (Yin, 1994). Foucault (undated) cited by Jackson and Carter (2000, p 5), regards the theorist's task as providing the means for developing adequate and appropriate definitions of problems. However, the study of organisational behaviour is also about realising benefits of organisations for human society (*ibid.*). The researcher proposes the unique contribution of faith-based organisations to the social and psychological well-being of their members (Francis and Jones, 1997, p 423, Persaud, 1997, ps. 49, 352, Harris, 1998, p 9, 2000) as well as their surrounding community (ed. Ecclestone, 1988, p 3f), and aims to explain the challenges for this type of organisation when attempting cultural change.

Jackson and Carter point out (2000, p 20) the difficulty of defining what *organisation* means. They stress, as Harris (1998, 2000) that organisations are not just business or commercial initiatives. Harris (2000, p 11) is concerned that business schools have not made this clear:

...management and organisation is an issue for every sector of society. To be sure, we need to focus our research and teaching [in universities] on the workings of commercial, for-profit companies. And we need to look at the local, regional and international levels of the 'public sector'. But we must also remember the third sector – those organisations which are neither the for-profit nor governmental sectors...the third sector has distinctive features and it experiences organisational and management problems which deserve serious and specialist attention.

Handy (1998, p 20) is circumspect about using traditional management language in the context of voluntary organisations, suggesting that whilst 'organisation' could be applied just as appropriately to the voluntary sector, the latter might be more challenging to run (*ibid.* p 3). Hudson (1999) concurs, although his model for change management in voluntary organisations owes much to commercial principles (p 238). Neither are Arnold, Cooper and Robertson (1998) positing a completely management-focused view of organisations and their members (p xv). Citing Duncan (1981, p 5) as a starting point, they elaborate that:

~organisations are human creations, and, fundamentally, they consist of people, rather than buildings, equipment and machinery;

~the term 'organisation' is general and not restricted to industrial or commercial firms. Educational and medical institutions, social clubs [*churches might be added in this context – researcher*] and a wide range of other organised human activities fall within the definition.

(adapted from Arnold, Cooper and Robertson 1998, p 2)

Nothing here need be applied exclusively to commercial or non-profit organisations, although, as Harris (2000) suggested, the

latter may indeed face unique challenges and problems. However, the management approach has a long history intertwined with classical organisation theory. The managerial model of organisation has created an approach to understanding and managing organisational behaviour which may be inappropriately applied to organisations with different problems. The language of management has, however, found its way into many of the classic models of organisational change, as suggested in the previous chapter, and more fully to appreciate the issues surrounding organisational change, the study now discusses the managerial model and its tools for organisational improvement: how far do these provide adequate explanatory theory for organisational behaviour?

2.3 Organisations as Machines: the managerial approach

'Managerialism' tends to be used pejoratively to suggest a particular ideological framework rather than describe objective reality about management (Quiggin, 2003). Its central tenet appears to be that the performance of any organisation can be improved by the application of a set of generic management skills, or competences, and by study of relevant management theory. These are considered applicable in any organisation, because the similarities between organisations are more important than their differences (*ibid.*).

As suggested in the previous chapter, the concept of change management in organisations has grown into an ideology in which is closely associated with managerialism (Edwards, 1998, Boje, 2002). Quiggin has ironically suggested (2003) that managerialism's other key feature has been *the expansion in the number, power and remuneration of senior managers with a corresponding downgrading of the role of skilled workers and particularly of professionals (ibid.)*.

As Edwards (1998) points out, managerialism *reflects concerns normally associated with for-profit organisations*, and managerial initiatives applied to non-profit organisations are not generally well received (Harris, 1998, p 128). Jamieson (2002, p 142) suggests that some Church leaders are more authoritarian and profit-driven than their contemporary commercial equivalents, a relevant point in the context of the design of a change initiative for a faith-based organisation, such as Mission 21.

Boje (2002) suggests that managerialism means looking at organisational behaviour from the exclusive view of managers as the 'functional agents' of administered society. This can be seen as a 'social responsibility' on managers' part to balance the needs of key stakeholders in an organisation, albeit requiring managers to be accountable to no one but themselves (*ibid.*). Conversely, critics (Braverman, 1976, cited in Boje 2002, Buchanan and Huczynski, 2004, p 445) suggest that the rise of capitalism has been marked by wresting of control from workers and an attendant division of mental and physical work. The deskilling thesis has also been applied to professional workers (Burawoy, 1996), and is seen by critics such as Ritzer (1993) to be almost endemic 'McDonaldisation'; some critics have suggested that McDonaldisation has taken hold in churches (Drane, 2000, p 34 ff). The question is whether the concept of management and its practices *per se* have always attracted such opprobrium.

2.4 Managerialism and Bureaucracy

The development of the managerialist paradigm has been traced to the period in the nineteenth century in the west when family capitalism gave way to corporate capitalism (Boje, 2002, Quiggin,

2003), producing the 'age of the machine', or modernity, in which, when machines are considered to include 'new' technology, Gabriel, Fineman and Sims (2000, p 116) suggest we still live. To match the rise of mass production economies, new management theories such as Taylor's began in the early twentieth century to detach production from the skills of individual workers and invest managers with the bulk of creativity and ingenuity (Gallagher *et al.*, 1997, p 21).

Taylor's approach to management, challenged even by his contemporaries (Gallagher *et al.*, 1997, p 27) was essentially 'bottom up', focusing on improving the efficiency of manual workers by removing the management aspects of their job to a supervisory layer. Fayol contemporaneously approached the issue rather from a top down perspective, proposing a set of management principles that managers were not born but could be made (Gallagher *et al.* 1997, p 39 ff).

Kennedy (1999), and Tredget (2002) suggest that some of Fayol's ideas may have been in part derived from the rule of St Benedict, or at least apply the same concepts. Although some of the principles would sit well with the organisation of a mediaeval monastery, their application to contemporary organisations, faith-based or otherwise, must be questioned, given their sole preoccupation with efficiency and production (Gallagher *et al.*, *op. cit.*). Fayol regarded management as planning, organising, commanding, co-ordination and controlling (*ibid.*). Even if this describes what Fayol *thought* managers should do rather than what they actually did (Mintzberg 1973), Fayol's principles, together with Taylor's, still appear to underpin much of the contemporary managerial paradigm.

Taylor and Fayol developed their interest in management from their operational roles; Weber (Parsons, 1947, Gerth and Mills, 1967, Holton and Turner, 1989) wrote as a sociologist and historian in a different national culture: Prussian Germany had developed into modernity in a way which accorded the state a much more significant role (Elwell, 1996). As historian and social psychologist, Weber was concerned to discover how his own society differed from those of the past (Aron, 1970, Coser, 1977, cited in Elwell, 1996, Morgan, 1997, p 383). In his time, the application of means to an end seemed to have superseded other human motivation. His explanations for this focused upon bureaucracy and industrialisation (Elwell, *op. cit.*). In examining these phenomena Weber sought to discover the characteristics of contemporary legal or business authority, positing three 'ideal types': traditional, charismatic and rational-legal. If bureaucracy was rational-legal applied to human organisation, what were its consequences?

2.5 Critiquing Bureaucracy

Weber was less an apologist for bureaucracy than a critic (Elwell, 1996, Gabriel, Fineman and Sims, 2000, p 281), seeing its rise as inevitable in the world of his time, and possibly regarding it as preferable to organisation by charismatic or traditional authority, which allowed power to reside either in the hands of one powerful individual, or a powerful group of officials (Morgan, 1997, p 384). Morgan (*ibid.*, p 17) also stresses Weber's scepticism about bureaucracy's advantages:

... rational calculation... reduces every worker to a cog in the machine, and seeing himself in this light, he will merely ask how to transform himself into a somewhat bigger cog... it is horrible to

think that the world will one day be filled with nothing but those little cogs... The passion for bureaucracy... is enough to drive one to despair (Weber, 1921/1946/1968 cited by Elwell, 1996).

Such descriptions reflect later criticism of bureaucracy and derived managerial ideology (Packard, 1962). Some critics insist that the application of managerialism is not wholly negative – Edwards, for example, (1998), reflects that historically managerialism in public administration has been both an ideal and a target, asking what, after all, is wrong with seeking administrative efficiency – but concerns remain about the less attractive effects of the concept. Weber hoped that in its best sense bureaucracy might be apolitical, impartial and thorough (Elwell, 1996), but also recognised that bureaucracies could emerge as power groups *per se*, or become associated with the interests of particular status groups, especially those of the managers themselves. As Edwards (1998) suggests:

... managerialism is an ideology, accepted to varying degrees by all of us but held most closely by members of the managerial class, that places faith in the ability of managers to provide for the needs of society by application of specialised skills and knowledge.... Further, it tends to justify bureaucratic organisational structures since these enhance managerial control.

If, however, as Scott (1992, cited in Edwards, 1998) proposes, managerialism contributes to an enhancement of the role, power and prestige of managers, its appropriateness as a system for serving the needs of faith-based organisations such as the subject of the study, centred on *care of souls* rather than profit, may be questioned. In contrast, recent studies such as Legge (1998) emphasise the Human Resource Management approach as resource led, regarding organisation members almost as a commodity. But managerialism is also limited as an explanatory tool for understanding the complexities of organisational behaviour, as

Jackson and Carter (2000) suggest. It rarely recognises that informal or unofficial groups and structures can be at least as important as the formal organisational structures and goals (Arnold, Cooper and Robertson, 1998, p 2), and ignores the impact of the unconscious on members' actions (Gabriel, 1999, p 58ff). But, as Morgan (1997, p 6) points out, the mechanistic approach to understanding and managing organisations is so ingrained in our conceptions of what management is that we often find it hard to consider organising, or thinking about, organisations in other ways.

2.6 Organisations learning to learn

Weber was aware of the potential conflict between bureaucracy's aim of rationality and the impact of the irrational, suggesting that where an established order begins to unravel, and there is widespread psychological anxiety, there may be a favourable situation for charismatic leadership (Parsons, 1947, p 360). The so-called human relations movement demonstrated that people in organisations have a variety of complex needs to satisfy (Mullins, 2004, p 81). The development of socio-technical theory by researchers at the Tavistock Institute (Trist and Bamforth, 1951) emphasises the interacting nature of social bonds and organisational systems (Arnold, Cooper and Robertson, 1998, p 11). Morgan (1997, p 28) has also pointed out the limitations of the 'machine metaphor' for understanding organisations, suggesting that the rigidity of the bureaucratic approach is inappropriate for contemporary, more flexible and, in many cases, more turbulent environments. The metaphor of organisation as an organism which the systems thinkers developed (Morgan, 1997, p 39) suggests that organisations need to develop an appropriate relationship with their environment if they are to survive. The Tavistock researchers were

aware of the interdependence of people and technical systems in organisations, an issue still ignored in many change management projects. Also relevant to the current study is the notion of system *entropy* (Morgan, 1997, p 40) proposing that closed systems are entropic in that, although they retain 'psychic energy' of a psychoanalytic kind, they cannot convert this into action and hence become stagnant. Conversely, open systems are able to import energy to counter this tendency. This suggests organisations exclusively focused on internal activities are less likely to survive than those which are able to 'read' their external environment (*ibid.*). Mitton (ed., 1972, p 44) proposes churches as examples of open systems, as also does Reed (1999, p 13); although some churches may withdraw into internal concerns at the expense of effectively 'reading' their environments (Hutton, 1997, p 10, Reed, 1999, p 13).

The suggestion that organisations may be compared with living organisms, capable of an independent life of their own, has been criticised (Silverman, 1970, p 37, Reed, 1978, p 42, Morgan, 1997, p 67): Silverman's point that *organisations do not react to their environment, their members do* is especially relevant for the current study, examining as it does the gap between a strategic initiative such as the Mission 21 programme, which appears, as will be seen, to owe significant debt to the managerial approach, and the diverse grass roots reactions to its attempted implementation. Reed (*op. cit.*) points out that *institutions are not physical objects - they are constituted by ideas held in the minds of men and women*. As such they are not, as in organic nature, harmonious wholes but as Weick (2001, p 49) points out:

A significant portion of the [organisational] environment consists of nothing more than talk, symbols, promises, lies, interest, attention,

threats, agreements, expectations, memories, rumours, indicators, supporters, detractors, faith, suspicion, trust, appearances, loyalties and commitments, all of which are more intangible and more influenceable than material goods.

The idea that organisations, like individuals, are capable of learning is developed by Morgan into the metaphor of organisations as *brains* (1997, p 73). Opaque as the Learning Organisation concept sometimes appears in the literature (Poell, 1997, cited in Wilson, ed. p 85), key themes emerge as common:-

The term *learning company* emphasises that learning should circumvent hierarchies. Senge (1990, p 3) describes an organisation *continually expanding to create its future* through the five disciplines of: personal mastery, use of mental models to explore misconceptions, shared vision, team building and the most important, systems thinking, which integrates the others. Pedler, Burgogyne and Boydell (1991) described *an organisation which facilitates the learning of all its members and continually transforms itself as a whole*. Garvin (1993) proposes a slightly different set of factors: organisations which practise systematic problem solving, experimentation, learning from experience, learning from others and transferring knowledge around by training key people to inspire others in the organisation are said to become *skilled at creating, acquiring, and transferring knowledge and at modifying behaviour to reflect new knowledge and insight*. In the context of the current study, this has implications for understanding how congregations relate to the centre, and how clergy and laity operate together (chapter 5-6).

2.7 Limitations of Managerial Theory

Critics such as Watson (2002, p 196) however, remain unconvinced by such *naïve idealism* and *utopianism*: the reality, Watson suggests, is an attempt by managers to control learning for their own purposes and therefore another example of managerialism. More positively, Hodgkinson (in Wilson, ed., 1998, p 79) stresses the exploratory nature of the concept rather than its application. It is a process rather than a state, and cannot be realised as such in an organisation; rather, it grows out of investigation, experiment and re-evaluation. There is a sense in which the Learning Organisation represents a 'pure' type as described by Weber (*op. cit.*), or possibly even the idealism of Plato (Lee, 1971, p 9ff). As such it is hardly intended to support systems of managerial control in the way Watson proposes, although there is no doubt that organisations have exploited it for managerial purposes (Peters and Waterman, 1982, p 100-111, cited in Watson (*op. cit.*)).

As Reed (1978) suggests, much learning organisation theory supposes organisations to be *cognitive enterprises*. The individual's view of the organisation in which they are placed is constantly tested by reflecting on and analysing their experiences:

Organisation in the sense of understanding the pattern which is linking different activities and relations in an institution to achieve desired results, does not exist outside the mind at all - it is not a thing out there - it is a set of experiences held in the mind (Hutton, Bazalgette and Reed, 1997, p 3).

An organisation is a cognitive enterprise for its members when they compare their individual experiences to strengthen shared values and explore differences in a constructive way. But how far is such a concept desirable, let alone achievable, in a real-life organisation,

especially one not predicated on profit? If organisations are 'in the mind', such a cognitive approach also requires an understanding of individual psychodynamic drivers. Organisations are not just *cognitive entities* but emotional ones. If the benefits of learning organisation activities really are able to transform organisational thinking, what barriers prevent its enthusiasts practising double loop learning and challenging operational norms? Bureaucratic structures may fragment thinking and action (Morgan, 1997, p 30), but, in any type of culture, people who are under threat or anxious about change may engage in *defensive routines* of the sort described by Argyris and Schön (1978, cited in Morgan, 1997, p 89, Reid, Barrington and Brown, 2004, p 17). If these become a central feature of an organisation's life, the resulting *groupthink* (Janis, 1972) can prevent the success of any change programme.

Appreciation of the metaphors of organisations as organisms and brains may help counter the view of organisational life as machine driven bureaucracy, dominated by managerial control procedures (Morgan, 1997, p 73). However, both metaphors regard organisations as organic creations, assuming a greater degree of rationality in their members than may be the case. They also infer the notion of a unitarist culture where members operate selflessly in the pursuit of the organisation's goals, when the reality is often *schism and conflict* (Morgan, 1997, p 70). As Holloway and Avery suggest (1994, *passim*), churches are as fallible as commercial organisations in this regard.

It has been suggested in chapter 1 that the psychoanalytic approach to understanding organisational behaviour may be particularly helpful in making sense of the emotional context of organisations. Even in the secular context, writers such as Mitroff (1983) and Gabriel (1999) have suggested logic, reason and the

sociological context alone do not always succeed in explaining the resistances and emotional strength of members' reactions. If this is the case for commercial organisations, where the requirement to be successful in resource terms may disguise the power of these influences, how much more will they impact on faith-based organisations, given their acknowledged role in caring for souls by providing strategies for coping with psychodynamic anxiety?

2.8 Faith-based Organisations and their Psychodynamics: the *Parish (Communal) and Associational Church*

A religion without the element of disturbance, a smooth and comforting religion... is a pathological religion, a childish religion (Holloway, 1991, p 107).

The Grubb Institute is a Christian social research institution working within the social systems and psychoanalytic tradition (www.grubb.org.uk) with an aim to understand churches' uniquely corporate role (Reed, 1978, p xi, Hutton and Reed, 1975, p 25).

Key to much of its thinking (Ecclestone, (ed.) 1988, Reed, 1978, 1992, 1996) is the psychoanalytic concept of *oscillation* (Reed, 1978, p 13, 1996, p 2), the process whereby individuals are able to achieve *creative regression*, or temporary disengagement from everyday issues and problems (Reed, 1978, p 41), before returning to deal with them. This process may be facilitated by a therapist or be part of an appropriate ritual (*ibid.*). Religious worship provides the opportunity for a synchronisation of the oscillation process, thus binding together (*religio*) the participants (*ibid.* p 50). This enables Reed to define religion as *a social institution which provides a setting in ritual for the regulation of the oscillation processes in a social grouping* (p 52). When regression is unhealthy, it represents

an impossible attempt to return to infancy or a false 'golden age', thus potentially arousing grief or anger from congregations when changes are made to worship services, as these appear to jeopardise their precarious state of repose (Reed, 1978, p 38, Holloway and Avery, 1994, p 110).

For the process to be emotionally healthy, Reed proposes that the religious experience needs to be *functional* to provide *a setting for fantasies to be transformed into resources which maintain the states of welfare and development* when the individual is engaging with everyday challenges (p 60). Weldon (2003) explained this phenomenon:

Church offers the same thing as therapy, and for free: you feel better and understand more after a session... it does it by moving the mind outwards to the meaning and purpose of life.

Heelas and Woodhead (2005 p 13-14) similarly refer to stepping into a worship service *to find one's attention directed away from oneself to something higher.*

2.9 Apostolic Religion and the Oscillation Process

Dysfunctional religion may allow regression but no pay off to return (Reed, 1993, p 62), encouraging literalism and false euphoria, linked with what Reed terms *folk religion*, irrational worship of sacred archetypes and myths. For Reed, 'Apostolic religion' is the only true functional type, but he does not always describe its features in detail, other than to stress that its task is to *facilitate the oscillation process in order that the social environment may exhibit the marks of well-being and development* (Emery and Trist,

1973, cited in Reed, 1978, p 115). There is a passing reference to many routes to the divine (p 114), but also a strong suggestion that *cults* and what Reed terms *spiritism* are unhealthy if not actually dangerous (p 105, 211), a view which some radical Christians like Fox (1983) might contest. Mann, in *Making Your Church More Inviting* (2000, p 92-93) describes an *apostolic faith* as one where church members are:

~Beginning to be more compassionate;

~Realising there is so much more to the Christian faith, and how much bigger God is;

~Becoming less demanding of, or reliant on, clergy time and attention; people have some sense of being placed here to minister to others (including the clergy).

In this context Mead (1991, 1996) then Director of the Alban Institute, compared the early Church's focus on apostolic religion (where members were transmitting a message in a hostile world) with the later *Christendom paradigm* where the Church became part of the establishment. His point, here expanded by Mann, is that contemporary Christians need to refocus on the earlier urgency. In this new *emerging paradigm* Mead (1991) proposed that the role of church members, supported by clergy, should focus on transmitting the Christian message. Although Mann insists that *apostolic faith* does not describe a set of *super-gifted Christians*, those of *Sacramental* faith, the majority of church members, are by contrast described as *immature and tentative*. Unlike Reed, however, Mann stresses the need to *affirm people where they are*.

Functional apostolic religion defined by Mann and Mead regards the activities which require churches to interact with the external environment as more important than introspection. This introduces

a further development of the Grubb Institute thinking: the contrast between the models of the so-called *associational* church, and the *parish* (or *communal*) church (Ecclestone (ed.) 1988, Reed, 1993). Although both models can exist within the same church (Ecclestone (ed.) p 18), the former focuses upon the needs and concerns of its members, who may form small groups around specific issues, or join because the church's teaching appeals to them, thus forming a *gathered congregation* (*ibid.*, p 10) which under certain conditions may degenerate into negative projection and 'groupthink' (*ibid.*, p 9).

The *parish* or *communal* church, on the other hand, is concerned for the *cure of souls...of all those residing in the parish* [including] *not only Anglicans but members of other faiths and of none* (Reed, 1993, p 3). The concept is relevant not only for the impact it may have on relationships between clergy and laity, further explored at 2.14 below, but for the model of church it proposes. In *The Parish Church* (Ecclestone (ed.) 1988) a number of Grubb Institute associates produced papers based on their studies. There was disagreement; Martin, for example, (*ibid.* p 46) was unconvinced that the distinction was valid, on the basis that an associational church could also make effective community links, but nevertheless accepted the idea of the parish as a *focus of meaning which is embodied architecturally* (p 51). Again, although there was some disagreement around the conclusions (Reed, 1993, p 13), the general consensus was that churches should be a *foretaste of God's reign for that 'place'... for which it is responsible...the Church is sent into the world a sign of the Kingdom* (Newbigin, in Ecclestone (ed.) 1988, p 37).

2.10 The Communal Church and its Limitations

The corollary is that *The Church does not exist for its members* (*ibid.*, p 30) or as a hobby (p 62); rather to provide *an insight into what a human community might become* (p 132). Morris (1975, p 82) suggests the church *exists to report an Event by re-enacting it*. As Harris (1998, p 24) more prosaically expresses it, the work of churches is *centred on providing a framework for corporate acts of worship*. Holloway and Avery (1994, p 26) maintain that *churches are places of divine encounter... where we wrestle with the meaning of God and of our own lives*. To 'manage' such a psychodynamic process effectively requires a sophisticated set of qualities in clergy (Reed, 1978, p 165 f, Ecclestone (ed.), 1988, p 119, Harris, 1998, *passim*).

Although these are theological concepts, they have relevance to the role of clergy in the Scottish Episcopal Church, and to the context of individual differences in response to the religious impulse (Argyle, 2000, p 30) discussed in the previous chapter. Church as a representative sample of those who are *ordinary people from the locality... with good and bad elements mingled together* (Reed, 1978, p 159) might be particularly attractive to those on the margins of religion (Holloway, 1999), recalling the central role played by the community church in pre-Enlightenment Britain. What is not made clear, unsurprising as the Grubb Studies are in the main reports of work in progress, is how such a heterogeneous congregation can work through their individual differences in personality, values and unconscious drives to become effective in their task. Moreover, churches may be working on behalf of all souls in the area, that is, Christians, Moslems, Hindus, Buddhists, 'New Agers' and atheists, but what if such people wished to take on a

more active congregational role? Could one really be accepted as an atheist and a church-goer?

The *communal* church model applies in rural England where villages may have one local church (Barlow, 1999): Richter and Francis (1998, p 6) point out that in England everyone is a member of the Church of England unless they choose to opt out. But even in England there may be a multiplicity of small Christian denominations in any one area, let alone groups of minority ethnic faiths. In Scotland, a small Scottish town may have a Presbyterian Church of Scotland, a Catholic church, perhaps a Free Church, a Congregational and an Episcopal - which is the *parish* church according to the Grubb Institute model? There are questions, too, about the role clergy play in the *parish/communal* model. As 'enactors of an event', or facilitators of the oscillation process, are they performance artists, educators or therapists - or even advocates of social justice? Hutton (1997, p 11) suggests the local church's effectiveness might be judged on the basis of local community morale, a challenging, and disputable, 'performance indicator'.

2.11 Faith-based and Business Organisations: understanding similarities and differences

Anyone who has been...around churches for some time will soon recognise that, like other human institutions, they can be cockpits of conflict; deeply neurotic places where people play power games and deny the reality of their own circumstances (Holloway and Avery, 1994, p xiv).

[In the Church] I have received the inexpressible grace of forgiveness and love; I have been understood and accepted as I am (ibid.).

As organisations run by fallible humans, churches have their share of organisational behaviour problems, not least because churches manage people's irrational desires and drivers, and assist them to achieve psychological and spiritual well-being (Reed, 1978, 1993). As Giddens (1991, p 9) points out, *personal meaninglessness* is a fundamental contemporary psychic problem: what he terms the *reflexive project of the self* lacks moral meaning; which churches are able to supply.

As well as the need for psychoanalytic sophistication to manage others' irrationality, the *enactment of an Event* (Morris, 1975, p 82) requires a high level of creativity (Fox, 1983, p 192). But churches are not just required to be theatres producing corporate religious performances. Regardless of the concern of thinkers like Leech that the managerial paradigm is 'infecting' the Church, it is required to enact the Christian message in a corporate setting (Reed, 1978, p xi, Harris, 1998, p 21, 51). This both supports initiatives around social justice, whether directly or through education and public comment, and ensures that the theatrical role is inspiring (Boyd, 2004).

There have been pressures on the churches to conform to managerialist principles which may not always appreciate their differences (Harris, 1998, p 34, 38). Stamford (2000) proposes that churches will tend to mirror the structures of contemporary secular organisations, but is this necessarily true? However imperfectly they have fulfilled the role, churches have always sought to respond to the issues on the borders of the conscious and unconscious mind (Reed, 1978), and to assist those individuals for whom they have responsibility (*care of souls*) to find meaning in challenging experiences. Curti (2004) writing in *The Guardian*, describes

seeking an explanation for her husband's conviction for involvement with internet child pornography:

Christianity offers an explanation that I have never understood as well as I do now; all human beings are, to a greater or lesser extent, drawn towards evil... our elderly parish priest was the only person who would listen calmly and understand: the story of a man who is tempted to do evil then falls under its control is only too familiar to an experienced priest.

Any organisation may experience psychodynamic tensions in the context of its members' unconscious drives. The present study attempts to look beyond traditional behavioural and managerial organisation analysis by shifting concepts into the field of individual differences. This allowed the researcher to gain a unique understanding of how churches manage change. In such organisations, decision making draws not only on rationality but also on spirituality unencumbered by commercial exigencies, so that an approach through individual differences is particularly appropriate. It may be argued that churches' unique purpose is to address individual psychodynamic tensions by helping individuals work through them to gain psychological well-being.

The burgeoning area of research, mainly in America, on Spirituality and Religion at Work (SRW), suggests that work organisations might have become valid arenas in which to express spirituality. At its most cynical, however, the concept may be exploited in order to tie employees even closer to their organisations (Turnbull, 2001, Carrette and King, 2005). Conversely, faith-based organisations are uniquely predicated around the expression of spirituality: it is not a 'by-product'. This gives them their authoritative status in a world which may reduce spirituality to a consumer service (Carrette and King, 2005, p 7). If, as Reed (1978, 1992) expresses it, churches

have a duty for the *care of souls* in their area, they are thus uniquely placed to educate not just their members, but the whole community around them, in managing the spiritual meaning of their lives (Reed, 1992, p 5). To this end they are also required (*ibid.*) to provide an insight into what a human community might become.

Spiritually, this contribution to the common weal is almost impossible to measure, although, as noted above, Hutton (1997, p 11) proposed that local community morale might be a relevant 'performance indicator'. More prosaically, given the recognised link (Persaud, 1997, p 352, Stark and Finke, 2000, p 31-32) between religious faith and good mental health, it might be argued that churches represent better 'value for money' than therapists and doctors, bearing in mind Reed's caveat (1978, p 174) that clergy are not just therapists. However, if clergy are required to act as spiritual intermediaries helping believers to manage meaning, they are also frequently needed as befrienders of the vulnerable. Providing this range of 'services to humanity' in the context of corporate acts of worship requires them not only to be effective spiritual performers, but also to have regard for the material resources of their churches, if the surroundings are to become *a setting for fantasies to be transformed into resources which maintain the states of welfare and development* (Reed, 1978, p 60). Thus they are required not only to be spiritual intermediaries and befriending ministers, but also managers in the conventional sense of the term.

2.12 Clergy as Priests, Ministers and Managers

Is there a value in the idea of the clergy as the 'resident stranger' who is in but not wholly from the community, a representative of them but also to them (Ecclestone, (ed.), 1988, p 21)?

The task of relating to those living in the parish is not the basic work of the priest, but of the laity (Reed, 1993, p 12).

Contemporary clergy fulfil a range of apparently irreconcilable demands (Carr, in Ecclestone (ed.), 1988, Harris, 1998, p 5). Not least is the problem of reconciling religious values with the practicalities of managing an organisation, when, as Harris (*ibid.*) suggests, pressures exist to conform to secular organisational structures and practices. Startup and Harris (1999, p 117) see clergy as crucial in mediating the relationship between central bodies, the authority of the bishops, the needs of the laity and the goal of mission. If the Keirse leadership model in the previous chapter describes strategic leadership, clergy appear to occupy a uniquely difficult position between this and congregational dynamics. Even if help to achieve this complex set of accountabilities is forthcoming from diocesan sources, it may make clergy feel incompetent (Ecclestone (ed.) 1988, p 122).

In consequence, relationships between clergy and their congregations may be unhappy (Harris, *ibid.* p 6), and congregations are demanding (Burdsal, *et al.*, in Francis and Jones (eds.), 1996, p 3 f), not least because of the liminal role the former undertake, both at fundamental life stages such as birth, marriage and death, and as the interface between the congregation and its environment (Carr, *op. cit.*, p 119). The tendency of members to project their expectations onto the church may uncover a 'credibility gap': several of Richter and Francis' interviewees complained about

perceived hypocrisy of clergy either globally, as in the context of sexual abuse, or locally in congregations where they failed to practise what they preached (1998, p 103).

There may be doubts by both clergy and lay leaders regarding the extent of the authority of each, and attempts to 'empower' lay people may meet with resistance, causing the priest to conclude they are passive (Harris, 1998, p 98). Clergy are increasingly required to be both 'spiritual' and effective managers, often with inadequate training for both (Stanford, 1999, Handy, 2002). Hay, (1982, cited in Ecclestone, (ed.) 1988, p 118) prophetically notes that as religion becomes more isolated from the mainstream and ignored it may return in *bizarre and fanatical* forms, requiring clergy to manage increasingly challenging organisational behaviour. Even when relatively 'healthy', religion is a borderline state and may give rise to irrational behaviour: *it sometimes seems that when in the church, otherwise sane people lose their wits...the more irrationality in society is ignored, the more likely it will emerge in church (ibid.)*.

There is also a heavy burden on clergy to fulfil social welfare expectations (Harris, 1998, p 8, Reed, 1978, p 182-3). In recent times, clergy have had increasingly to combine the pastoral role with mission, yet also make worship *more attractive* (Startup and Harris, 1999, p 117). For Blizzard (1956, p 509, cited in Harris, 1998, p 17) *preacher, priest and teacher* are the traditional clergy roles, while *pastor* is *neotraditional* because in Patristic times Deacons were the equivalent of the modern social worker (Holloway and Avery, 1994, p 43), and *administrator and organiser* is a contemporary role. The search for authenticity in the clergy role does not seem to have a counterpart in the literature surrounding commercial management; views of what it is may differ significantly between clergy and their congregations, thus increasing the risk of

conflict (Holloway and Avery, 1994, p 17ff, Harris, 1998, p 35). Stark and Finke (2000, p 147) point out that, as people take their cues from examples given by *typical others*, lack of confidence in their role displayed by clergy will reinforce the same in church members.

2.13 Clergy Managers

Although the use of business language and job descriptions in the context of the ministry may be deplored (Jackson, 1974), there is recent evidence of 'two way traffic' between spirituality and the work environment, as mentioned at 2.11. There is a danger, however, that business may appropriate 'spirituality' for its own capitalist ends (Carrette and King, 2005). If commercial managers are apparently keen to discern spiritual themes in their work, conversely, clergy may have to spend time on 'management' tasks for which they may lack training or enthusiasm (Harris, 1998, p 35, Stanford, 1999). Stanford proposes that the church's besetting problems concerning finance, accounting and business ethics are partly the result of lack of management training, and unwillingness to recognise the importance of good management. This is compounded by the fact that grass roots clergy tend to be overworked, but *that was good for the people currently in charge, and therefore will not be changed (ibid.)*. However, Branigan (2001) reported that the then *overworked* Archbishop of Canterbury had been advised to employ a *top business executive* to help him with his workload, following the example of Liverpool diocese which had appointed a Chief Executive Officer (Benjamin, 2001).

Hutton and Reed (1997, p 12) reported that during the 1980s clergy went through a period of splitting off their spiritual role as less

important than the managerial, having absorbed the language and practices of business. Nevertheless, they report the story of a hospital chaplain whose aspirations to business planning were rejected by other board members, who preferred him to *hold the mystery of human life* rather than offer value for money, thus rejecting the trend perceived by Carrette and King (2005, p 17f) to subsume spirituality under corporate capitalism.

There is, however, still a view that management training has a role to play for clergy; there has been at least one clergy specific MBA programme at Bishop Grosseteste College, where the bishop of Lincoln explained why it was important: *Those who have oversight of God's church carry a heavy responsibility. The church of today has much to benefit from the **adaptive** [researcher's emphasis] use of management theory* (+Handy, 2001). The Scottish Episcopal Church's own document on the pastoral and practical care of clergy (SEC, 2000, p 117) proposes a strategy for continuing ministerial development underpinned by a competency framework:

*The jargon of competencies has evolved from specialist work on how we can define and articulate the particular sets of knowledge, skills...and abilities...relating to each area of responsibility. In many cases it comes with **strong and sometimes off-putting overtones of the world of business management** (researcher's emphasis) because business management has found this approach such a valuable and powerful tool in helping them to adapt to changing circumstances... there is nothing intrinsic to the approach itself which is antithetical to the needs of the clergy.*

In a supporting survey, the Scottish Episcopal Church's Clergy Personnel Commission sent a questionnaire to senior lay representatives (not clergy) asking them to state what the skills of clergy ought to be: of 165 named, 32 related to *faith, theological issues and styles of service*, while only 7 related to *management*

and administration; the highest number (44) related to *team leadership, motivation and delegation*. If the last are also regarded as management skills this might suggest a preference in that direction, but the details of the sample and the number of responses are unknown.

In an empirical study (Burdsal *et al.* in Francis and Jones (eds.), 1996, p 6 - 11) the researchers held focus groups to develop an item pool of characteristics which they felt important for a parish priest, which were used as the basis of a questionnaire to a sample of parishes in the USA. Factor analysis extracted eight key areas of the clergy role: *pastoral sensitivity, administrative skills, scholarship, personal integrity, innovation, personal spirituality, meaningfulness of service, and laity involvement*. Although the study is set within American religious cultural norms, and therefore not necessarily transferable, the finding was that desirable traits for a priest were a *combination of personality and learned skills*.

The multiplicity of responsibilities for clergy might incur role stress of various types (Francis and Jones (eds.), 1996, 121 f). Harris' (1998) clergy interviewees felt they had insufficient time to carry out all the tasks required of them (p 93) and consequently experienced feelings of failure (*ibid.*). Her congregational respondents, though, were clear that there were some essential requirements for the clergy role, and, like Burdsal *et al.*'s respondents, felt some were mixed up with the *personality* of the priest, specifically whether *you could talk to him* (*ibid.* p 94). Clergy point out that congregations too often regard them as omniscient, expecting them to perform tasks the congregations could easily do themselves (*ibid.* p 96, Reed, 1992, p 6, Holloway and Avery, 1994, p 18f).

The need to be a pastoral carer is often a heavy burden, not least because it may also require management skills to achieve success. Startup and Harris (1999, p 119) surveyed 549 clergy in the Church of Wales, the majority of whom reported visiting their parishioners as most important, but felt hampered by too much administration, as well as the need to engage in 'evangelism'. Harris' interviewees were committed to a range of social justice initiatives, as well as looking after their own vulnerable parishioners, and were concerned to do more (1998, p 165) but often overwhelmed by welfare issues. Holloway (Holloway and Avery, 1994, p 84-5) describes turning his own vicarage into a *community for inadequate people*, before realising that he was *not all that sociable* and needed private space and time. He recognises, though, (*ibid.*, p 18) that the *avuncular, pastoral types* [of clergy] are generally popular with congregations, more so than the *angry, the prophetic, and the laid back* who regard the church as a soft option. The *hyperactive workaholic* types who are probably closest to the management model are not valued by their congregations, although they *often get ahead* (Holloway and Avery, *op. cit.*).

2.14 Clergy and Congregational Stakeholders

My reason for being a minister is to convince other people that they are the Church (Johnstone, 2006).

Although Harris (1998, p 10ff) found little evidence of overt power struggles between clergy and congregations, there is no doubt that they can occur. Holloway and Avery (1994, p 81, 148) describe both clergy and lay leaders who become 'chronic givers' because they have a *gap in their inner world*, which makes them susceptible to abusing and being abused. Clergy may become (p 94) *dogmatists*,

manipulators or saboteurs in an attempt to maintain their power base. Those who do get on by such means may be envied by their colleagues, an unacceptable emotion in Christian terms which is therefore suppressed. Reed (1999, p 12) contrasts clergy power with authority, the latter being transformed by role; but where role confusion or conflict exists, this is difficult to reconcile. There is also the problem pointed out by Startup and Harris (1999, p 123) that clergy's 'real job' was seen to be the parish, not 'extra parochial' activities.

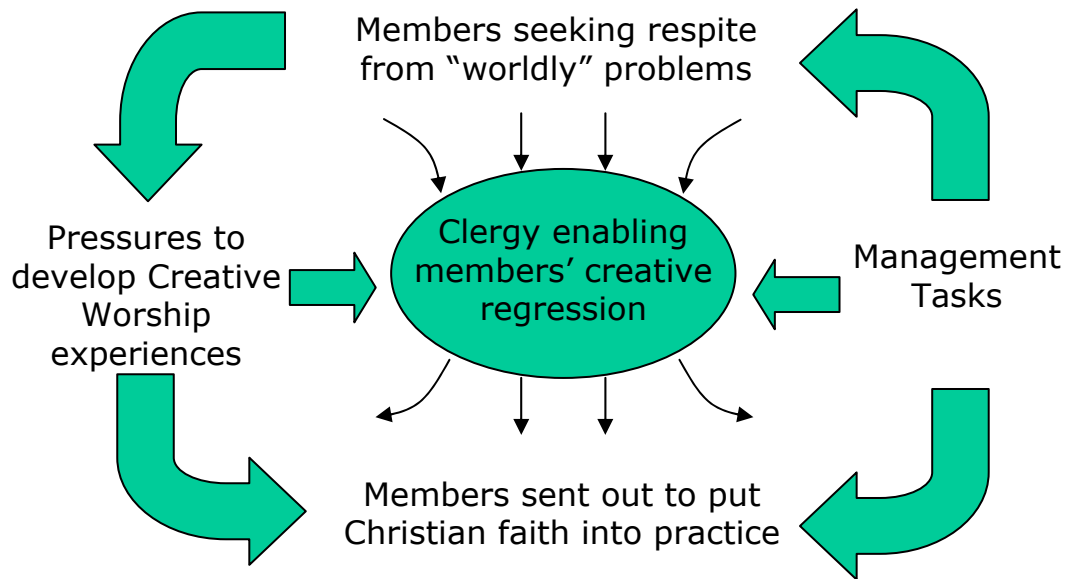
Where leadership operates in churches it is often of the type noted by Bate (1994, p 242) as a function of groups rather than individuals, potentially shared between clergy and key stakeholders, given the latter are volunteers rather than employees. For this reason churches may be well-placed in understanding a model of leadership which is not solely predicated on individuals. But there may also be a tendency for clergy to fail to appreciate the abilities of their lay colleagues. Reed (1993, p 6) describes an Anglican vicar who regarded his Parish Council members as *dead from the neck up*, when in fact they had a sophisticated grasp of theology. The vicar admitted that, had he realised this, *I would not be preaching the kind of sermons I do!*

For Reed (*ibid.*, p 5), the relationship between clergy and laity is encapsulated in the idea that the church is essentially a voluntary organisation of laity, served by clergy who sometimes underestimate them. Clergy 'serve' laity by empowering and educating them through effective management of the 'oscillation process', so developing their self esteem as Christians: but, more often *because clergy [are] unable to empower the laity to run the institutions of the world, they unconsciously compensate by inviting the laity to assist in running the church instead.* In essence (1993, p

13) the church is a *worship centre and training headquarters for service in the parish community*. In such a model, the clergy role is less to be a manager of people and things than an educator and manager of the religious experience. Reed (1978, p 174) is quite blunt: *priests are not therapists but teachers*. However, Startup and Harris' (1999, p 123) clergy respondents pointed out that delegating tasks like visiting required effective training of lay people. Not least (*ibid.* p 127) laity might regard clergy as there for them, and fail to appreciate the latter's role as mediating between the local and wider church.

A positive view of the clergy role might regard it as supremely challenging and fulfilling, especially in comparison with less meaningful jobs in the commercial sector, whence some have given up lucrative positions to engage with it (Bates, 2001c). On the other hand, it may also seem all consuming and fraught with contradictions (Harris, 1998, p 153 f, Rayburn *et al.*, in Francis and Jones (eds.), 1996, Startup and Harris, 1999, p 119). The figure below illustrates this.

Figure 2.1 Pressures on the Clergy Role (Source: Researcher)



2.15 Chapter Summary

The metaphor of organisations as mechanistic bureaucracies is limited, and ignores the reality of sub-cultures and sub-conscious drivers. However, it has spawned a *managerial* ideology which claims to achieve greater efficiency and effectiveness through a variety of organisational initiatives such as change programmes, and which generally position the managerial group as leaders and catalysts. It is argued that these mechanistic ways of understanding organisations may miss out the powerful psychodynamic drives influencing individuals' responses to their environment. In churches the managerial approach may be seen as irreconcilable with spiritual values (Laughlin, 1990, p 106, cited by Harris, 1998, p 38).

The organisation as 'brain' metaphor (Morgan, 1997, p 67) recognises that organisation exists as a concept in the minds of members. But the Grubb Institute researchers (Ecclestone, (ed). 1988, Reed, 1999) pursue the notion further, emphasising the role of clergy as managers of functional religious experience, and

managing the psychoanalytic anxieties of church members. The current study builds on such approaches to argue that a psychological perspective which recognises the impact of individual differences sheds unique light on organisational change.

Chapter 3: Secularisation and Culture Change in Churches in Scotland

Church decline makes amateur sociologists of us all (Richter and Francis, 1998, p xiii).

Writing in about 1710, [Woolston] expressed his confidence that Christianity would be gone by 1900 (Stark and Finke, 2000, p 57).

3.1 Introduction

This chapter discusses the role of religion and spirituality in contemporary society and examines the challenges this presents to the churches. Strategies they have adopted to meet these challenges are examined, culminating with an analysis of the *Mission 21* initiative developed by the Scottish Episcopal Church.

3.2 Postmodernity or Late Modernity?

...the biggest issue the churches have had to face up to is, ironically, a simple one: choice...Duty is dead: the customer is king. It is no surprise, therefore, to discover churches adopting a consumerist mentality (Percy, Gresham College lecture, 2005).

If there are features of contemporary society which make it particularly unresponsive to organised religion: fragmentation of social life, decline of community activity and development of rationalism (Bruce, 1996, p 39), as Dulles (1978, p 152, cited in Harris, 1998, p 6) reminds, ministry has always changed to *operate more effectively in the social environment in which it finds itself*. Also, writers are by no means certain about how to delineate the current age. It appears easier to define *modernism* as an early

twentieth century aesthetic movement emphasising subjectivity and fragmentation. *Postmodernism* is different in that it seems to celebrate rather than mourn such fragmentation (Weick, 2001). *Modernity* appears as a concept in history and sociology contrasted with antiquity; Armstrong (2001, p xiii) traces its origins to technological advances beginning in the sixteenth and seventeenth centuries, and follows Giddens (1991) Berger (ed.) (1999), and Lynch (2002), in suggesting we are in the *late modern age*.

This is an age where *personal meaninglessness is a fundamental psychic problem* and anxiety is pervasive (Giddens, 1991, p 9), yet many lack the *moral resources* they need to live a full life (*ibid.*). Social relationships are bound up in commercial transactions, and people find it hard to commit their energies to anything other than paid employment (Richter and Francis, 1998, p 3/71, Lynch, 2002, p 286). In the West late modernity embraces consumerism and the pursuit of material goods (C of E, 2004, p 10). There are global differences: much of the developing world is only just approaching the phase of modernity and there are also differences in late modern attitudes to religion between Western Europe and the rest of the world, as will be seen.

Writers such as Bruce (1996, p 49-50) have proposed that the predictability of the contemporary world leaves *little space for the eruption of the divine*, and is convinced that the decline of the churches is well-nigh irretrievable:

Like the house of a once-rich person who has fallen upon hard times and has been forced to sell off the family possessions, the culture of a once-Christian society still possesses a few remnants, a few reminders of its past (Bruce, 1996, p 58).

Late modernity is characterised by the *reflexive project of the self* and search for self-actualisation (Giddens, 1991, p 33). As mentioned in chapter 1, Heelas and Woodhead (2005, p 4f) discovered such an approach to spirituality (*subjective-life*) in the *holistic milieu* rather than in the churches, the *theology of the market place* (Johnstone, 2006). According to Carrette and King (2005, p 19f) such spirituality may be subsumed into the prevailing consumerist culture. Giddens, however, is convinced that religious practices are not just *residues from the past* (p 207) but surviving and thriving in today's *disquieting scenarios of risk* (Beck, 1994, p 12, cited in Lynch, 2002, p 29).

3.3 Secularisation or Re-sacralisation of Contemporary Society

Durkheim (1915, cited in Bruce, 1996, p 45) argued that religion was intimately connected with social functions to the extent that *God was society: People share beliefs and practices relative to sacred things which combine to unite them into a common community (ibid.)*. If pessimists believe that contemporary life is about outward appearance masking societal disintegration (Fukuyama, 1999), Giddens (1991, p 174) argues that individuals are neither naïve nor passive enough to accept this unresistingly: *modern social life impoverishes individual action, yet furthers the appropriation of new possibilities; it is alienating, yet... human beings react against social circumstances they find oppressive*.

In other words, people are often more informed than academics believe, and exercise choice, for example, in the context of their refusal to give up religious beliefs. Berger (ed.) (1999, p 2) admits to having contributed to the 'secularisation literature' that

modernisation leads to a decline of religion. But by the time of his writing, the world (with some exceptions) was *as furiously religious as it ever was, and in some places more so than ever*. A speculative account might acknowledge that there never was a 'golden age' of religious belief (Stark and Finke, 2000, p 63). Campbell (1971, p 62) claimed that the Victorian era was *a period of irreligious enlightenment where everywhere the old religions were tried and found wanting* and Williams (2002) suggests that secularisation was *masked for a while by Victorian revivalism* but that religion *slumped in the trenches of the First World War and the agnostic-existentialist questioning of Divine intent*. Even Richter and Francis (1998, p 10) acknowledge that supposed commitment to church in previous generations may have been exaggerated. Greeley (1995, cited by Stark and Finke, 2000, p 68) is blunt: *Christian Europe never existed*.

Marx, Durkheim and Weber all believed religion would disappear with the expansion of modern institutions (Giddens, 1991, p 207). Yet in the contemporary world interest in religion and spirituality is still widespread (*ibid.*). The extent of secularism in the USA is disputed (discussed below at 3.6), yet the majority there describe themselves as Christian (Bruce, 1996, p 164): in other places Christianity is growing. Inglehart and Baker (2000) noted that in 1997 at least 89% of adult Nigerians attended church once a week; in Slovenia the figure was 47%, with 44% in the USA. Even in Western Europe:

a growing share of the population is spending time thinking about the meaning and purpose of life...with the rise of post-industrial society, allegiance to the established religious institutions continues to decline, but spiritual concerns do not (ibid.).

For Giddens (1991, p 203-4) this represents *a return of the repressed* [moral and existential components of human life]:

Rites de passage place those concerned in touch with wider cosmic forces relating individual life to more encompassing existential ones. Traditional ritual, as well as religious belief, connected individual action to moral frameworks and to elemental questions about human existence.

This is the process described in chapter 2 as *creative regression* (Reed, 1978, 1993); the comment there by Weldon (2003) described church as *moving the mind outwards to the meaning and purpose of life.*

3.4 Religion and Self-actualisation

Weldon (2003) comments that *Church offers the same thing as therapy, and for free, yet Reed (1978, p 174) claims that priests are not therapists but teachers.* In a late modern world focused upon a reflexive project of self-identity (Giddens, 1991, p 33f) churches may be tempted to join the therapy culture (Lasch-Quinn, 2002). Reed argues that a legacy of modernism has been a failure to engage with the psychoanalytic anxieties for which religion traditionally provided an outlet, but is church a suitable alternative to therapy? Grant (1999) highlighted the fact that *there is a large number of people outside of any spiritual institution feeling that they have some kind of spiritual sense of things, and a large number of people attending church who do not.* It has been noted that Heelas and Woodhead's *subjective-life* self-actualising approach to spirituality is infrequent in churches.

Indeed, motives for church attendance may be more about *mutual support and friendship* than spirituality (Harris, 1998, p 8). Conversely, Davie (1990, cited in Stark and Finke, 2000, p 72) notes the trend towards *believing without belonging*. Beckford (cited by Drane, 2000, p 54) describes a *secular church in a spiritual society*, while Reed (1978, p 110) talks of Jesus becoming a friend and spirituality a guarantee of a successful life – *but there is little awe and mystery in contemplating and worshipping God*. Persaud (1997, p 352) proposes religion as a psychotherapeutic ‘cure for souls’: *the conclusion that religion is no longer necessary was perhaps premature...religiosity [brings] meaning and direction to life*. He attributes the *dearth of serious psychiatric research on the protective aspects of religious belief* to the wariness of psychologists (including himself) towards religion, although Stark and Finke (2000, p 31-2) cite examples of relevant studies. If modern psychotherapy is more about self-actualisation than healing, it is unsurprising that it has not replaced the authority of religion in dealing with issues of moral meaning (Giddens, 1991, p 179, 207).

3.5 Secularisation: definitions and challenges

As noted earlier (1.8), the *plausibility of secularisation theory* owes a significant debt to a ‘subculture of Western secular academics’ (Berger (ed.) 1999, p 11), reminiscent of Drane’s (2000, p 76f) *Secularists*. But it may be feasible to redefine the concept of secularisation; Davie (in Berger, (ed.), 1999, p 77) distils Casanova’s analysis of secularisation to three different propositions:

1. the differentiation of secular from religious institutions and norms;
2. Decline of religious beliefs and practices;

3. Marginalisation of religion to a privatised sphere.

(Casanova, 1994, cited by Davie in Berger (ed.) 1999, p 178)

Although the last two may be debated, the first represents the core of the secularisation thesis, and Davie considers whether the difficulty of established churches in Europe in splitting from the state may have contributed to their *lack of religious vitality*; although she is also somewhat sceptical of the idea that the 'deregulation' of religion in America is the principal reason for its comparative vitality there (*ibid.*, p 79). *Rational-choice theory* proposes that the greater the choice of religious organisation, the greater the religious response, especially in the absence of a dominant state church. Stark and Finke (2000) argue that demand for religion is constant, and differences in religious cultures may be explained by the 'nature of supply' of religious 'products'. Given that people who cannot obtain desired rewards seek 'compensators', religious compensators may appear superior to secular because of the formers' transcendence. Believers might find distasteful the theory of religion as a competitive market which reduces churches to sellers and believers to customers, although it has a long history (Stark and Finke, 2000, p 62).

However, Davie (*op. cit.*) questions the relevance of the theory to other national contexts, and Bruce (2001) suggests that opportunity for choice in the USA is illusory, a result of its duplicate ethnic and religious variations of the same tradition. A society in which people switched regularly between religions to maximise their utility would be one in which *religion does not much matter* (*ibid.*). However, Stark and Finke (2000, p 120) note that *spiritual capital* consists of *the degree of mastery of and attachment to a particular religion*, which builds over a lifetime: the greater people's religious capital,

the less likely they will convert to a new religion. Religious uniqueness retains existing members rather than attracting new ones. Possibly more contentious is their attack on the 'ultra liberals' (for example, p 271 ff, on Shelby Spong), when a similar critique of the excesses of the 'ultra strict' is absent, presumably because of the latter's perceived success in attracting and retaining members.

The concept, though, of religious types, especially the *spiritual searcher* group, as consumers is pervasive. Iannacone (1992, cited by Richter and Francis, 1998, p 91) notes the costs and benefits of religious affiliation. Roof (1999, cited by Lynch, 2002, p 11) proposes that in the USA *spiritual marketplace* people are beginning to 'church hop' to a greater extent, especially where, as suggested above, they are seeking therapy rather than religious authority. Scotland (2000) also notes this tendency in the UK context. However, it must be said that the churches may be providing faith-based self-actualisation in an open market where many prefer non-church alternatives. How far are churches world-wide responding to this competition?

3.6 Religion and Global Trends

For some writers (Gibbs, 2002) regardless of vicissitudes the Church will always be *emerging*, theologically an anticipatory sign of *God's kingdom*. Berger (ed., 1999, p 2), admits *the assumption that we live in a secularised world is false*, asserting that the relationship between modernity and religion is complex, but in a world understood to be secularised, rejection of, or adaptation to, secularisation may be employed by religious communities, the former either by attempting revolution or developing religious sub-cultures. Many of these, he points out (as does Armstrong, 2001)

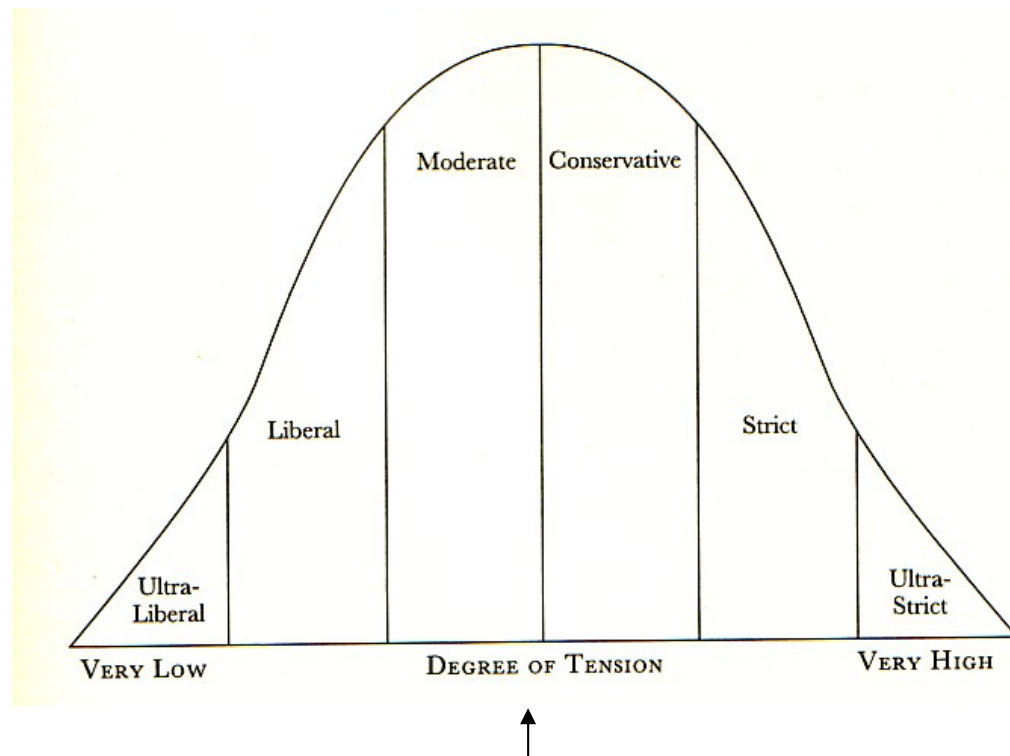
are linked with fundamentalism and as Giddens (1991, p 207) notes: *religion generates the conviction which adherence to the tenets of modernity must... suspend.*

In an age of risk and uncertainty it is understandable that stricter sects and cults might seek members by proffering definite 'answers' to Giddens's *return of the repressed*. It is beyond the scope of this study to examine in detail the literature concerning the rise of fundamentalism other than to note (Armstrong, 2001, p 178) that in their desire to return to the *fundamentals* of faith, fundamentalists may be described as *ardent modernists* following the line of other early twentieth century movements, even though their stated aim is to challenge the modernist notion that religion has no place in the life of individuals or nations. Hay (ed. Ecclestone, 1988, p 118) correctly prophesied that the more religion is ignored, the more it will return in bizarre forms.

As noted earlier, the growing bases for Christianity are Africa and the ex-Communist countries, whereas Western Europe appears to be an exception to the desecularisation theory. Davie (ed. Berger, 1999, p 66f) notes a *considerable persistence of some aspects of religious life* (p 68), particularly those concerned with the numinous. *Modern societies* (p 80) *may well corrode their traditional religious base, but at the same time they open up spaces or sectors that only religion can fill.* Churches function as a *vicarious memory* – people delegating to the state churches things they do not do themselves, appreciating this at times of personal or national crisis. Unfortunately, the more passive churchgoers are the less they will be engaged (Stark and Finke, 2000, p 146f). The authors cite Iannacone's (1992) proposal that religious *free-riding* may be prevented by making potential members participate fully or not at all.

Stark and Finke's analysis of the dynamic religious scene in the USA in terms of 'market niches' is also relevant to the current study.

Figure 3.1: Theoretical Model of Religious Economies
(adapted from Stark and Finke, 2000, p 197)



hypothetical distribution of tension between religious 'niche' and the external world

According to this model, **Ultra Liberals** are described as those who barely want religion at all, tending to be relatively passive as they journey towards *irreligion*;

Liberals are believers of a kind (Stark and Finke place most American Episcopalians in this category) but for them the supernatural is conceived in *diffuse and agreeable ways* and few demands are made on members;

Moderates define the supernatural in personal terms and are prepared to take on church responsibilities, although they balk at too many;

Conservatives take religion seriously to the extent of observing specific behavioural prohibitions. This group and the next are apparently growing in America;

Strict church members are fully guided by their religious convictions and prepared to make sacrifices for them. Typical examples are Jehovah's Witnesses or Mormons;

Ultra Strict groups regard this world as of limited interest and pursue a life completely based around their beliefs: examples include groups like the Amish, or Benedictine monks.

Stark and Finke's typology, like Drane's (2000, p 32) also illustrates the ubiquity of applying a process of 'typing' individual differences to understanding approaches to faith. As table 3.1 below suggests, there are areas of common understanding, although Stark and Finke's *ultra-liberals* may consider religion irrelevant (as SPs, with their dislike of corporate structures, might: Michael and Norrissey (1984) link Franciscan culture with this group) or have reached a similar position by reductionist critique, as NTs might: Michael and Norrissey exemplify this approach as that of Aquinas the questioner). What appears likely is that SJ and NF approaches are most clearly located in mainstream religious cultures, the former emphasising order, focus and tradition (*Ignatian*, as Michael and Norrissey (1984) term it), and the latter relationship with the Divine and creativity). In order to strengthen the validity of such essentially nomothetic typologies an idiographic approach such as that provided by Personal Construct Theory is argued to be helpful (described in chapter 4).

Table 3.1: Comparison of 'Spiritual Typologies' Source: Researcher

Keirse & Bates (1984) Temperaments	Michael and Norrisey (1984) Prayer Types	Drane (2000) Missiological Analysis	Stark and Finke (2000) Religious Niches
SJ <i>Guardian</i> Facts with planning	<i>Ignatian</i>	Hedonist	Ultra-Liberal
SP <i>Artisan</i> Facts with spontaneity	<i>Franciscan</i>	Traditionalist	Conservative OR Strict OR Ultra-Strict
NF <i>Idealist</i> Ideas about humanity	<i>Augustinian</i>	Spiritual Searcher	Moderate OR Liberal
NT <i>Rational</i> Ideas about systems	<i>Thomistic</i>	Corporate Achiever AND/OR Secularist	Liberal OR Ultra-Liberal

American Episcopalians are said to 'straddle' the liberal and ultra-liberal niches: yet Stark and Finke point out the impossibility of successfully covering several niches in one Church. Even the so-called *mega-churches* such as Willow Creek in America, offering a range of services under the umbrella of religion, tend to encourage conformity to a relatively conservative viewpoint. The authors note (p 257) that the decline of liberal churches in America might be tackled by getting members to 'missionize' in the same way that strict churches do, allowing that *liberal demand is very underactivated* for *spiritual searchers* who have no connection with church.

If liberal churches in the USA are losing ground because they are not marketing themselves with the confidence Stark and Finke ascribe to the conservatives, does this situation also apply in Britain? Startup and Harris' (1999, p 129 f) study of the Anglican Church in Wales noted problems of member confidence, but also distinguished between a church's tendency to be *strict* and

demanding. The former implies exclusion and negativity, the latter tends towards the positive. More might be *demanded* of liberals in terms of their understanding of their own faith, and in the context of mission, articulating it to others and thus increasing church members' confidence in challenging society's injustices (*ibid.* p 121).

3.7 UK Churches responding to Late Modernity: the Church of England

This and subsequent sections offer a brief overview of the current position of churches in mainland Britain in response to the challenges of late modernity, comparing their approaches with that of the Scottish Episcopal Church. The other initiatives described were either co-terminous with, or developed shortly after, the latter's Mission 21 Programme, but all reflect responses to similar challenges of churches' perceived decline in membership and relevance to contemporary life.

The Anglican Communion of Churches (ACC) has included members of both Catholic and Protestant viewpoints, *retaining them in the one body through the adoption of an open and tolerant position* (Startup and Harris, 2000, p 209). The lack of a distinctive body of belief may be a weakness or a strength, as consensus of values is low.

In England, nostalgic memories of a past 'golden age' of church attendance are borne out by statistics of decline. The National Centre for Social Research (<http://news.bbc.co.uk>, 28/11/00) indicated that although 48% of the UK population claimed to belong to a religion, less than 5% was attending church services. Brierley

(2000) projected that *Christian life will be all but dead in 40 years*: contemporary statistics cited by Bruce (1999) and Lynch (2002, p 3-4) suggest an 'end date' of 2030.

However, the state of affairs in England may support Davie's assertion (1994, cited by Lynch, 2002, p 7) that *common religion* informs people's lives even if it does not motivate them to attend church. Bates (2000) scoffed at the attempts by the then Archbishop of Canterbury to set up focus groups to *explain where [Christianity] is going wrong* when *33% of the world is Christian*. Previous clergy, Bates claimed, *would have had a short way with focus groups*, supporting Stark and Finke's (2000, p 257) assertion about low levels of confidence among liberal clergy. Ironically, Carey's then public statements suggested an individual who **had** lost confidence in his 'product': *Our Church is one generation away from extinction* (Combe, 1999); *we are in a society with something of an allergy to religion* (*ibid.*); *a tacit atheism prevails* (Combe, 2000). The situation was so serious, he suggested in 2000, that it demanded *the mobilisation of the whole Church of God for service*. Such comments from church leadership could hardly have inspired members' confidence and the 'decade of evangelism' begun by Carey may have ended in *the march from the pew*, notwithstanding the fact that *opinion polls still show the large numbers who subscribe to some sort of benevolent deism* (Williams, 2002).

Although Carey apparently failed to produce numerical results, the work done by Gumbel (for example, 2003) from Holy Trinity Brompton in the 1990s to examine ways in which churches might become more attractive to non-members appeared to owe something to Stark and Finke's theories in its emphasis on ways in which a religious group can 'sell' itself to an assumed marketplace (Hunt, 2004). Percy (2005) observes that in spite of its labour

intensive nature, *Alpha* has been a form of religion which, rather than challenging consumerism, enthusiastically adopted its tenets. Although Hunt (2004, p 252 f) is far from negative about the initiative, his researches do not appear to have discovered any increase in church membership from it (p 186). The number of 'customers' for the course does not necessarily translate into a *new army of dedicated converts* (Percy, 2005). The Church in Wales (1999, p 19) noted those who joined churches as a result of Alpha already had church connections. This might mean the British are more critical of attempts to market faith in a consumerist fashion, or simply that the 'sales pitch' has been less than successful. However, if it is the case that church members in contemporary society are taking an increasingly consumerist approach to what goods churches might offer them, the current research intends to shed light on what some of these goods are, and how clergy are responding.

If Alpha is not an 'official' programme, though, how has the Church of England attempted to respond formally to the wider issues of modernity? The *Mission-shaped Church* report (2004) suggested that, although the parish system continues to be relevant, communities have changed so significantly that *no one strategy will be adequate to fulfil the Anglican incarnational principle in Britain today* (2004, p xi). *Mission-shaped Church* also proposes consumerism as a major challenge for the Christian faith, in which critics such as Hull (2006) suggest it does not go far enough: 'making friends' with the poor implies that Church members do not on the whole regard themselves as belonging to this group. Counter to prevailing consumerism the Christian message is clear that wealth is an obstacle to faith (Matthew 19, 24-26).

The Church of England's major difference from its sister Anglican Church in Scotland, at the time of the *Mission-shaped Church* report beginning to move on from its Mission 21 Programme, is that the former *exists to be a church for the nation*, although for most people across England the Church... is peripheral, obscure, confusing or irrelevant (C of E, 2004, p 40). The report suggests that *an Episcopal Church is well placed to discern, when, in order to be rooted in the community, the focus on parochial activity needs supplementing with a realistic awareness of network and neighbourhood (ibid. p 125)*. This follows thinking of Ecclestone *et al* (1988) in proposing the parish as the community for which the local church is responsible. But it is not the only form of relating to the community, given the term's contemporary complexities, and other *fresh expressions* of church such as cell churches, café churches, networks and the like may be also relevant. In the period since the report's publication a number of examples have developed. In partnership with the Methodist Church, a 'Fresh Expressions Team' now exists to promote these *emergent* forms of church, stressing that they are *primarily for the benefit of people who are not yet members of any church (Fresh Expressions Prospectus, 2005, p 3)*. In other words, the *unchurched* appear to be the target audience, although the *dechurched* might also be sought: the *Church of the Exiles* as Holloway (2000) termed them.

The President of the Methodist Conference (Carter, 2006) also made clear the remit of the initiative was not to challenge 'political' secularisation:

I don't mean finding new resources to re-build what we once had in terms of influence...but recognising what we are in earthly terms as a small and insignificant part of contemporary society.

If Stark and Finke (2000) might question the diffidence here, Carter recognises that there may be an opportunity to *use the few who are really committed to radical new ways* – and not necessarily churchgoers: *there are many people seeking to follow Christ who cannot cope with the organised Church* (Jamieson, 2002).

The Fresh Expressions initiative proposes that to make Church relevant for those who may never have been churchgoers, traditional structures must co-exist with different, emerging 'ways of being Church'. This may suggest that Church members who value what Heelas and Woodhead (2005, p 4 f) term *life-as* (duty and responsibility – perhaps SJ types in MBTI terms) may not be comfortable with the *subjective-life*, self-actualisation approach to spirituality of their NF brethren, who, conversely, will be interested in church if it offers something akin to New Age spiritual exploration. Certainly a 'fresh expression' of church may be a way of balancing the needs of the two groups; but (C of E, 2004, p 123, 139), there may be difficulties in managing new initiatives, especially if existing churches are not supportive. A question on the *Fresh Expressions* website specifically asks: *How will we hold together the old and the new in one Church?* Roberts (2003) one of a number of self-styled *thinking Anglicans*, points out the *growing cultural gulf* between emerging churches and 'legitimate' ones.

There are also unanswered questions about the role of clergy in the report. It contains little detail about the impact of the new initiatives on the traditional clergy role, other than to suggest (p 135) that the role of stipendiary priests is changing towards providing team leadership and equipping team members – again, leadership is regarded as a group and not an individual function. Reed (1993, p 13) may approve this change but might also regret possible dilution of the clergy role. Training for the *pioneer ministry* of Fresh

Expressions is proposed both for lay and ordained delegates, particularly as the latter have not traditionally been trained for this activity. But the report is relatively silent on how far the traditional clergy in 'mature' churches might respond to the perceived changes.

The second issue is theological, although for Stark and Finke it may also involve finding a Church's 'market niche': how to avoid the issue of syncretism in a world where, as a *Beliefnet* respondent commented (Anon, 2004): *I simply no longer fit the old charismatic and evangelical mould: I've learned too much to take an exclusivist viewpoint on religion.* One believer's post-critical naïveté may be another's 'pick and mix' theology. There may be questions of where the line is to be drawn, specifically regarding creedal issues in groups moving away from traditional forms of church, especially when some, such as the 'Christaquarians', appear to be synthesising Christian and New Age approaches to spirituality (www.Christaquarian.net). In Stark and Finke's terms, where is the appropriate *market niche*, and is such people's theology moving from *ultraliberalism* on a journey towards irreligion?

3.8 UK Churches responding to Late Modernity: the Church in Wales

The Church ought not to be in the business of managing decline, but in seeking to extend God's Kingdom (Church in Wales Representative Body Steering Group Report, 2004).

There are similarities between the Church in Wales and the Scottish Episcopal Church as members of the Anglican Communion, both offering a 'middle way' between Roman Catholicism and extreme

Protestantism, representing a cultural 'Celtic Fringe', and both disestablished churches. Both have faced decline in membership. The Church in Wales, however, was disestablished in 1920; its Scottish neighbour has had over three hundred years to develop a non-established role. The growth of Welsh nonconformism in the late eighteenth and early nineteenth century was in part due to the (then) established church's weakness. The peak of Welsh revivalism occurred in the early twentieth century, when, as Chambers and Thompson (2005, p 33) point out, it became linked with political radicalism. The declining Anglican Church in Wales was almost inevitably legally disestablished in 1920. But from its successes in the early twentieth century, Nonconformism has also declined in influence to the extent that today only one in ten contemporary Welsh people currently attends a place of worship (*ibid.*).

Startup and Harris' (1999) study of the Church in Wales recognised the potential difficulty of gaining members in a non-strict church (Stark and Finke, 2000, p 197f), but also saw signs of potential for those currently 'inactive' (1999, p 127). However, the 1999 document *Good News in Wales*, predating the *Mission-shaped Church* report of the Church of England, noted that *the Church is not faring well* (p 4). Startup and Harris' respondents did their best to be administrators, carers and priests, even when laity considered clergy duty to be to their own parish rather than the wider Church. The *Good News in Wales* researchers found that (p 16) churches regarded themselves as more risk-taking than the evidence suggested, although the report drew attention to examples of a *mixed economy* in church life with new emerging church forms. Francis (2006, p 17) suggests that the preference for sensing over intuition he and colleagues found in Welsh clergy, and which was reversed for an English sample, may be reflected in the *more conservative character* of the Welsh church. Although the report

balanced the good news with areas for concern, the later report from the Church's Representative Body Steering Group (2004) concentrated on finance and administration, attempting to streamline both in a straitened period.

Archbishop Morgan stressed (2005, p 5) that *disestablishment has come to be seen as one of the best things that could have happened to us (ibid.)*: independence from the state has forced the Church to put its own affairs in order. The need for *sacrifice, asceticism and self discipline* is contrasted with *self-gratification, self fulfilment and personal happiness*. As with Heelas and Woodhead's study, *life-as* is seen to be the domain of the churches while *subjective-life* is not, again seeming to posit a spiritual dichotomy.

3.9 UK Churches responding to Late Modernity: the Church of Scotland

Whisper that was once the strongest voice (Bell, *The Scotsman*, 20/05/00).

Kirk in Crisis (Reid, *Scotland on Sunday*, 26/05/02)?

Between these two dramatic headlines, the Church of Scotland, similarly concerned by falling membership, commissioned its own report, *A Church without Walls* (2001). Like the later *Mission-shaped Church* (2004), which it influenced, this analysis of the role of the Church of Scotland emphasised the importance of emergent approaches to 'being Church'. Commenting on the report, Bruce (2001) noted: *The only area of life where the church can compete with any secular institution or social practice and win is in the glorification of God.*

Vital although this role might be, the national church for Scotland had, like other state churches, previously played a greater part in the life of the nation. As Bell (2000) pointed out, though the belief of its members may not have always been as fervent as claimed, for many years the Kirk *stood as a kind of substitute for Scotland's national identity. Presbyterianism and nationalism, however muted, were intertwined.* Storrar (in Spinks and Torrance (eds.), 1999, p 69f), writing in the context of the revised liturgy *Common Order*, recognises that contemporary membership is in decline and the Kirk's historic influence is in doubt. For Storrar, the *postmodern period* is marked by consumerism, *disorganised capitalism* in an unstable world. But the Kirk *made [an] accommodation with the modern world* or, as he picturesquely puts it, *married modernity*, in process retaining the loyalties of the middle and working classes. The collapse of 'high modernity' with its subsequent emphasis on what Giddens (1991, p 33) terms the *reflexive project of the self*, and Heelas and Woodhead (2005, p 4f) *subjective-life* has left the Kirk a *mourning widow* (Storrar, *op. cit.* p 79) *grief stricken in the widowhood of post-modernity...caught in the unhealthy reaction of dependence and repressed anger.* Interestingly, one of the researcher's respondents drew exactly the same comparison for the Episcopal Church, except that the latter was seen to be wedded to its romantic earlier history (7.3.1).

For Bell (2000), the issue is clear: *a new parliament [is] replacing [the Kirk] as a forum for national debate; new religions [are] supplanting it as a spiritual guide.* In the same article, (Reverend) Anderson condemns the *managerialism* apparently besetting the Kirk: *Christianity is wonderful. Bureaucracies are terrible.* Shortly before the publication of *A Church without Walls*, Goring (2001) editor of the Kirk's magazine *Life & Work*, asked: *How many other institutions central to Scottish life have made so few changes?* She

welcomed the issue of the report which would *turn the Church outside in and upside down*. The report, as the Mission-shaped Church example, stressed the need to move from *running congregations to building communities* (Church of Scotland, 2001). Again there is recognition that contemporary communities are increasingly complex, but that, although the longstanding parish structure could have negative as well as positive aspects, congregations could *stand as a sign of God's commitment to that place* (p 10). This is another indication of a *communal* church model, also reflected in statements such as: *the normal condition [of Church] is that of a creative minority dedicated to the service of the vast majority (ibid.)*.

Solutions to the perceived lack of relevance of the church centre on a *variety of menus* to be accessible to different groups: *the church culture of formality, regulations, expectations and conformity sends out a corporate 'vibe' that makes today's generation instinctively uncomfortable* (Church of Scotland, 2001, p 23). Although identity and expectation, together with contemporary dislocation, are in one respect social phenomena, they are also key psychological concepts of direct relevance to the current research, especially in the context of potential clergy response. The report speaks of ministerial isolation and overload (p 24), yet questions the *pastor/teacher role as primary model of leadership*, suggesting that other relevant leadership roles (like Bate's perhaps better filled by groups rather than individuals) were *apostle, prophet, and evangelist*. In spite of, or because of, this broadening of the ministerial role, the report (p 29) talks of a need to move from *omnicompetent ordained ministry*. Yet, as with the Mission-shaped Church report, little is discussed of the views of ordained ministers in this regard, which is perhaps surprising given the report's gentle push towards significant structural reorganisation focused on decentralisation (p 76ff).

Even after the publication of *Church without Walls*, Reid (2002) could suggest that reform was needed to *save Scotland as a Christian country* in a world where Christianity is *on the march globally* as the world's fastest growing religion. For Reid the problem was *ineptitude at getting the credibility of the message across*. If the established Church in Scotland appeared to be mourning the demise of the certainties of modernity, how had the Episcopal Church in Scotland responded? The Scottish Church census (Brierley, 2003, accessed on line at <http://www.christian-research.org.uk>) reported that although membership decline was still in evidence in the Kirk and the Catholic Church (by 20% and 19% respectively) the Scottish Episcopal Church's membership loss appeared less steep (7%). In some areas, *being Episcopal* was one of the *factors associated with growth* in 2002. Statistics are always interpretable in different ways, but what did these figures show about the Scottish Episcopal Church's strategy for addressing perceived decline?

3.10 UK Churches responding to Late Modernity: the Scottish Episcopal Church

Many Scots perceive the Episcopalians as the 'English Church' although writers increasingly challenge the historical authenticity of this view (Nimmo, 1996, Stranraer-Mull, 2000). After Presbyterianism became Scotland's state religious system, the Episcopal Church did not help its cause by retaining loyalty to the (Scottish) Stuart monarchy. Episcopal clergy who refused allegiance to the Hanoverians were subject to 'penal laws' limiting their numbers and restricting their power to hold group meetings, which meant that in practice many congregations ran themselves with

minimal clergy involvement for half a century (Luscombe, 1996, p 3, Stranraer-Mull, 2000).

As Primus, Skinner achieved the repeal of the Penal Laws in 1792, when there were four bishops and forty clergy for a church membership of 5% of the Scottish population (Stranraer-Mull, 2000, p 36). Eventually Skinner brought back the 'qualified congregations' which had recognised the Hanoverians and recruited their clergy mainly from England, hence the 'English Church' description (Luscombe, *op.cit.*, p 3). This gave a wide range of doctrinal preferences from 'High Church' Anglo-Catholic to quite 'low', Protestant congregations, later to be joined by the Evangelicals (*ibid.*, p 98).

By the end of the nineteenth century, the Scottish Episcopal Church had 122,000 'persons attached' and 46,000 regular communicants, looked after by 350 paid clergy (Stranraer-Mull, 2000). It was possible, freed from legal restrictions, for the church to celebrate its perceived differences from the Presbyterians. Many Episcopal congregations retained something of the Catholic emphasis on Eucharistic worship, celebrated much more frequently than in the Presbyterian churches. Services were colourful in music, liturgy and church environment, influenced significantly by the Anglo-Catholic 'Oxford' movement in England.

However, by the mid-twentieth century, the Scottish Episcopal Church was facing the same challenges of multiculturalism and political and social change as the Kirk. Appendix 2 details some of the struggles which this era of change brought to the Church: specifically the realisation throughout the twentieth century that laity ought to play a fuller role in determining policy and strategy. Between 1960-1980 the Scottish Episcopal Church suffered a

significant decline in its membership, losing over a third of its members, especially in the cities (Knock and Lennox, in *MYCMI*, 1995, Fostekew and Wylie, 2000, Field, 2001). In 1995 the concept of a major review of the church's approach to its culture and to the outside world was initiated. Writing shortly after the inception of the Mission 21 initiative, as an introduction to Luscombe (1996), Holloway explained how the strategy was intended to work:

*It is startling to come to this history and discover just how much time we have spent this [twentieth] century in organising and reorganising ourselves.[Details of these initiatives are discussed at Appendix 2.] I know that institutional self-absorption is often a sign of, as well as a response to decline... I believe that the changes we have made have, on the whole, been good. I also believe that **it is time we turned our energies outwards. We have launched a Provincial strategy for congregational growth and parish revitalisation called Mission 21** [researcher's emphasis].*

How far would Holloway's strategy of *turning energies outwards* be achieved? Strategically, the Church appeared to have as bureaucratic a structure as the Kirk, even after the changes made in the mid-twentieth century (fuller details of its strategic and administrative systems are given in Appendix 2). The relationship between Mission 21 and these official decision making structures is indicated there, but there were also aspects of its development which might have appeared to cut across official frameworks, as will be explored below.

3.11 The Development of *Mission 21*

The Mission 21 initiative recalls aspects of Lewin's Action Research model (1946), where an organisational development project comprises three working groups: senior management, those in the

area of change and a change agent/consultant to link insights and extract relevant themes. There are also echoes of the Three-step model (1958) and its emphasis on *unfreezing, moving* and *re-freezing*, where organisational representatives consider which behaviours they seek to change, reinforcing new ones by appropriate example.

The invited consultant, Mann, was an ordained Episcopal minister in the USA and a consultant with the Alban Institute, which works with churches on issues of management, change and development. This appointment might have been an example of an outsider shedding new light on a complex situation, although importing external consultants might also, in psychoanalytic terms, *reduce the temperature* of organisational emotion, where group anxiety coping mechanisms have failed (Reed, 1993, p 14). The 1995 Provincial Conference marking the inception of the Mission 21 programme was a high profile occasion with Archbishop Desmond Tutu as keynote speaker. Later in the year the programme, and Mann as its key consultant, was introduced to the first church members. The headline in the Summer 1995 *Scottish Episcopalian* read: *Mann to save Church*. Appendix 2 discusses a similar point made (probably in each cases ironically) about the establishment of the then Policy Committee. The point was made in chapter 2 that a perception of leaders transforming ailing organisations by their unique efforts (Drennan, 1992) may start to look like Bion's (1961) basic assumption theory.

Did Holloway, Mann and their colleagues judge correctly the perception of church stakeholders about the need for change? As suggested above, planned approaches to change management have been criticised for being too slow and for ignoring the concept of power and subcultures in organisations (Dunphy and Stace, 1983),

but in the Scottish Episcopal Church, which its own members described as old fashioned and slow moving, an evolutionary approach may have seemed less threatening. This would be important given that members might recall the decision of the newly-established Policy Committee to 'downsize' clergy numbers in the mid-1970s. More worrying is the knowledge that most change programmes fail because of lack of insight into cultural complexity, the role of sub-cultures in resisting change, and a failure to understand how key stakeholders need to model behaviours which support the required new cultural norms and values (Bate, 1994, p 239).

The Alban Institute researched significantly into the 'incorporation' of new members (Mann, 1983, 1998, Oswald, 1992), and Holloway's idea was to use a similar model for the Scottish Episcopal Church (Mann, 1998, p viii). Mann does not propose easy options for survival: in *Can our Church Live* (1999, p 27) she makes a point which Newbigin (in Ecclestone (ed.) 1988) would support: *Whom do we serve? When the answer is 'our members,' vitality is probably on the wane.* Options for struggling congregations include potential closing (Mann, *op. cit.*, p 164-5).

The Mission 21 initiative involved training a group of clergy and lay 'facilitators' or external change agents to work with a selected team (including the clergyperson) in a congregation which wanted to engage with the programme, using the reflective questions and team building activities of the Alban Institute derived workbook, *Making Your Church More Inviting* (abbreviated to MYCMI). The team then set specific goals for the development of that congregation's internal relationships and for promoting itself to potential new members.

The plan in 1995 was that there would be a part-time Mission 21 Coordinator in each diocese to deal with strategic development of the initiative; eventually four out of the seven dioceses appointed a member of clergy to this role, while the others appointed a lay person. In one sense these roles could be regarded as the 'middle management' reporting to the strategic team of Holloway, Cameron, Mann and McBryde, although in the earlier stages this management focus was not emphasised.

Aiming for a sustained emphasis which will revitalise the SEC by increasing the spiritual vitality of individual congregations within their local context (SEC: Fostekew and Wylie, 2000, p 1), the initiative intended congregations to discover, through a series of tools and techniques, some answers to the following questions: *Is your church inviting? How welcoming are you? Who is really welcome in your church* (*ibid.*, p 3)? The initial phase, Making Your Church More Inviting (MYCMI) was in later texts re-focused to suggest that it could be conducted as a stand-alone project, or part of a process.

Essentially: Mission 21 is... about changing attitudes, developing and using courses and programmes that change the ways in which we behave (Fostekew and Wylie, 2000, p 2). This is a description of a *cultural change strategy* (Bate, 1994).

As well as the internal benefits claimed for Mission 21: *greater spiritual vitality...maturity in faith...stronger relationships between...members of individual congregations* (SEC: Fostekew and Wylie, 2000, p 3), the programme also aimed to look *outwards* in *celebration of the positive things about church which can become marketing points* (*ibid.*). Mission 21 was therefore also a *public relations and marketing strategy* (Scotland, 2000). There is also a

sense in which the initiative implies a *managerial* or *leadership* role for clergy in the Alban Institute's *Family*, *Pastoral*, *Programme* and *Corporate* models of church, which are delineated by size as well as norms and behaviours:

A *Family* Church is described as having below 50 regular attendees and functioning like a family unit, under the aegis of matriarchs and patriarchs; a *Pastoral* Church between 50-150 regular attendees and a leadership circle of the clergy and a set of lay leaders, like a large extended family; a *Programme* Church between 150-350 members with clergy assisted by non-stipendiary priests and lay leadership teams, and a *Corporate* Church 350+ members with multiple clergy and lay teams.

The programme emphasises inclusiveness: *it is heartbreaking to see a child of God shunned by virtue of their class, colour, creed, age, status or sexuality* (Fostekew and Wylie, op. cit., p 10). There is, however, no mention of the questioner, the iconoclast, or simply the post-modern spiritual searcher (Drane, 2000, p 71ff).

The initiative has also been described as enabling the Scottish Episcopal Church:

to believe in its ability to make new choices and confidently welcome people into its membership. The hope was that the vitality of congregations would be renewed by reversing the demoralisation caused by declining membership, the frustration emanating from theological differences and the inertia resulting from unimaginative thinking and action at all levels of the church (Stranraer-Mull, 2000).

Numerical growth is proposed less important than giving the church confidence to tackle its reasons. This conforms with the comparable initiatives from UK churches discussed earlier. The MYCMI manual

was clear that recruiting new members to pay the bills and fill the church was an inappropriate strategy. Citing a study by Gibbs (1993) in which respondents described worship services which were *boring and irrelevant...there are few people of my age and background* [in church], homogeneity of congregations was seen as a weakness, and people should be *affirmed wherever they are* [in faith] (Mann, MYCMI, 2000, p 92). This is somewhat contradicted by Oswald's (MYCMI, 2000, p 108) stages of faith development: *searching, testing, returning, affiliating, joining, going deeper and being sent*, which suggest a membership hierarchy of sorts. MYCMI already contains a tension between *communal* and *associational* models of church: members are to commit themselves more deeply but seek to value those who cannot.

What is perhaps less considered, as with the initiatives from other UK churches discussed earlier, is the situation of clergy in working with such an initiative, and the impact on their congregational role. One of Harris' respondents (1998, p 94) considered that the popularity of certain churches was connected with the personality of the priest...*whether you could talk to him*, and Holloway and Avery (1994, p 18) refer to the avuncular, pastoral types as popular with congregations. Yet Reed (1978, p 174) is clear that the role of clergy is to be teachers rather than therapists. The primary research will consider how far Mission 21 succeeded in promoting either. How feasible was it for Holloway to encourage the Scottish Episcopal Church to develop its underutilised preferences, in the language of type theory (Bridges, 2000), and how far might individual differences, in congregations as well as the wider church, underlie preferences about the role of church and clergy which might unconsciously drive away less frequently encountered personalities? If one of the aims of Mission 21 was to make the church attractive to *thinking people* (Deveney, 1999) who are likely

to question and challenge, as NT people tend to (Keirseey and Bates, 1984, p 54) or to seek meaning from a variety of spiritual sources, as NFs (*ibid.*, p 64), one might question whether clergy could balance their needs against those who seek to maintain continuity and tradition, as SJs, or those who come alive through action, as SPs.

The Alban Institute material was reworked and adapted for Scottish use (Knock, 1995), a task which removed most of the *Americanisms* (+Cameron, 2000), although left enough to irritate some users. If national cultures are likely to impact on a change programme, there is also a need to understand fully the culture one is attempting to change. It has been suggested that the managerial approach to change management assumes it is possible to control and manipulate culture (Thornhill *et al.*, 2000, p 31, Morgan, 1997, p 150), an approach particularly inappropriate to a faith-based organisation where there is concern about the infiltration of business practice *per se* (SEC, 2000, p 17). Equally, conflict may be driven underground on the basis of maintaining a unitarist model (Morgan, 1997, p 130), or may be a symptom of unconscious anxieties in a psychoanalytic sense (Gabriel, 1999, p 165, 281ff).

By 2000, approximately 30% of the 300 or so Scottish Episcopal Church congregations had completed the initial phase of the programme and new versions of MYCMI began to appear: *Small Healthy Congregations*, which appeared in 1999, reiterated that it was not essential to success to grow numerically (Oswald *et al.*, 1995). Way, (in Oswald *et al.*, p 44(i)), also points out the pitfalls of growth for its own sake: the *bigness trap*. Two major conferences in 1999 and 2000, facilitated by Mann, reviewed progress, using tools such as strengths, weaknesses, opportunities and threats analysis (SWOT) and long term objective setting. Asked about the current

culture of the Church, delegates described an organisation which was *being dragged to change kicking and screaming, fragmented, fearful of depth* (source: Scottish Episcopal Church Provincial Conference Papers 1999). They were aware that the *middle class, English, respectable church* which recently excluded divorced people from communion was attempting to become *bold, active and committed*, although *slowly and tentatively*. In this context it is important to stress that traditionalism is both a social and a psychological concept, with implications for what churchgoers need and what churches believe they should do to meet these needs.

Holloway's vision of the *post-modern church* was attractive to some who saw the church's role as *a force for change, prophetic (ibid.)* but those who wished to reach *agreement about our shop window (ibid.)* were concerned that it might be difficult to retain in *creative tension* those who were strongly radical and those who were concerned to retain the church's 'traditional' values: *It's like a mountaineer trying to lead a group of climbers to the mountaintop. Richard wants to take everyone with him, but the time will come when he has to leave the stragglers behind* (delegate, SEC Provincial Conference, 1999). Stark and Finke (2000, p 213), however, might regard this as an example of attempting, and failing to *straddle* several *niches*, from ultra-liberal to conservative.

Church Annual Reports show a figure of 55,929 recorded members in 1993, which had fallen to 48,385 in 2000 (source: SEC official statistics: see the table at 4.3). This represents a loss of approximately 1000 members every year during this period, although not unusual in statistics from other churches (Bruce, 1995, Brierley, 1999, 2000). The most recent figures (2005/6) show a somewhat slower rate of decline: 43193 members in 2004 and 42571 in 2005, a decrease of 1.4% A count from the SEC 2003

Directory produced a figure of 488 recognised clergy, of whom approximately 325 are active, on average one per congregation. Of this 325, 175 or so are full time paid stipendiary clergy. In spite, or because of the downsizing exercise in the mid-1970s, this is not much different from the end of the nineteenth century, when there were 350 active clergy for 46,000 communicant members (Luscombe, 1996, p 7). So how successfully had the Church's leadership attempted to stem decline?

3.12 Christianity for *Thinking People*?

[Holloway] is taking us in entirely the wrong direction as a leader of the Christian congregation. Most of the congregation is dismayed. We are looking for Christian leadership and we are not getting it. The only honourable position for him is to move on (Parker: The Scotsman, 1999).

The Church of Scotland doesn't believe in church leaders... one of the biggest Scottish sins is to be above yourself... you're only allowed to be moderator for a year because you might get a taste for it (Elliot, Moderator of the Church of Scotland, 2004).

Although there is a burgeoning interest in the concept of *spiritual leadership*, especially in America (Bass and Steidlemeir, 1999, Kourac-Kakabadse *et al.*, 2002, Fry, 2003) research tends to focus on incorporating *spiritual values* into leadership at work rather than affirming the leadership role of heads of faith-based organisations. It is unusual today to find the head of a church as an example of an influential leader, although Williams (2002) suggests the *dancing attendance at court* required by English bishops to be a *sad reproach* [which] *stops the church exercising a prophetic function... the dead hand of the state always deadens an established church.* Stark and Finke (2000) would concur.

Holloway has been described as a *prophet rather than a process man* (Clergy Respondent, 2001), but can a religious leader be both a prophet of cultural change and a processor maintaining equilibrium in the organisation, especially where the 'prophecy' is of an ultra-liberal sort? Asked about the leadership of Archbishop Carey, Holloway is said to have asked *what leadership?* (Wilson, 2000), arguing that church figures could and should be regarded as leaders of opinion in both their church and the wider world (Holloway, 2000c). Other commentators have disagreed: Robert Runcie's obituary in *The Times* (July, 2000) proposed that *the [Anglican] church's problems were beyond mere human ingenuity to solve*, interested that a talented individual might wish to attempt a *rescue of the Church of England*, let alone bring together the *fissiparous* Anglican Communion.

Although supposed an austere Anglo-Catholic, Holloway had wrestled with doubts for many years, increasingly as Primus giving voice to these concerns in the public arena, in books such as *Godless Morality* (1999) questioning the view of morality as God-given set of instructions. Ironically, having by this time dismissed many of its tenets, Holloway claimed that *Christianity should be for thinking people* (Deveney, 1999) and described the Episcopal Church as a *post-modern church struggling to be born* (Holloway, 2000) *where there can be listening, debate, sharing and dissent*.

Bate (1994, p 239) pointed out that cultural development requires both leadership in changing ideas but also leadership in the 'process' dimension, to translate vision into action. Holloway may be identified with Bate's romantic aesthetic leader (p 253) tempting organisation members to believe the impossible is attainable; Dyer (1985) proposes that substantial culture change is only possible when a crisis and a change in leadership occur fairly simultaneously.

Was Holloway the main influence on his organisation in leadership terms, despite its espoused culture of collegiality? The primary research will comment on members' perceptions of leadership in the Church, but it appears that for a brief period (1999-2000) Holloway's notoriety marked him out for good or ill as a type of charismatic leader not just within the Church but on the wider national stage. Holloway's decision to bring in Mann as external consultant, rather than develop an internal change strategy, was also unusual in comparison with the later initiatives of other UK churches, which seem to have commissioned internal strategy reports. It was not, however, unusual for the Scottish Episcopal Church, which had brought in external consultants to advise on the form of the General Synod (Appendix 2).

In introducing Mission 21 was Holloway acting as *the first rational-legal authority figure in the role of Primus*? One clergyperson suggested: *Holloway used the structure to change the structure; that's rational-legal at its best* (Clergy Respondent, 2000). Other critics (O'Mahoney, 2001) described a *visionary* who could not translate vision into action. His persuasion of Synod to agree to engage with Mission 21 required 'hearts and minds' skills rather than management strategy. Holloway himself suggested that the *process people* are responsible for stifling creativity and innovation and should stick to their expertise in managing the processes of vision (Foster, 2001).

This study has noted the fine line, in psychoanalytic terms, between charismatic leadership and unconscious narcissism (Hirschhorn, in Gabriel, 1999, p 145), and there are echoes of this in Holloway's *willingness to think the unthinkable and speak the unspeakable*, combining impulsiveness with self-possession. Although the construction of the Mission 21 initiative is more reminiscent of

Lewin's planned approach to change than a celebration of charismatic leadership, Holloway's increasing notoriety began to raise questions about his role. In summer 1999, *The Scotsman* (23/8/99) carried the headline: *Clergy in call for Holloway to resign* not only because of the supposed atheism of *Godless Morality*, but also over his remarks to the Press about homosexuality and legalisation of drugs. The paper carried comments from clergy who variously suggested that the gap between Holloway's views and traditional Christianity was *cutting the ground from under the feet* of orthodox Christians, that he stifled reasonable debate and dismissed critics as extremists: *Christian life is parodied [in Godless Morality] as one of mindless adherence to arbitrary rules under the threat of eternal punishment.*

Editorial comment claimed surprise at the furore, when such views had been *held by clerics since the sixties*, but questioned whether it was appropriate to raise the issues *from the pulpit*. The view was shared by critics within the Church: *a bishop is called to be chief pastor to guard the faith - if not, he should find another role* (Scott, 1999). As Ecclestone ((ed.) 1988, p 14-15) points out, the Bishop's role may attract both positive and negative projections, from the media and the church membership, which makes him *vulnerable to accusations from the media if he acts ambiguously, while yet entrusted with the longings of those who look to him to be the voice proclaiming deliverance from their fears and confusions. To hold this tension, without withdrawal or defensiveness, requires a passionate belief in the office*, a belief which by now Holloway seemed to have lost. For his part, Holloway claimed he could not resolve the problem between what *Jesus wants us to do and what the evangelical right believe*: again, the problem of the appropriate *religious niche* (Stark and Finke, 2000, p 209 ff). His own position was clear: doubt and ambiguity were to be embraced (Holloway,

1999 b). Holloway retired in 2000: *I no longer believe that it's possible for humans to have access to absolute truth... I must always be ready and available to move on* (BBC2 Scotland, 2000). 'Moving on' seemed to have taken him from ultra-liberalism to atheism (Stark and Finke, 2000, p 256).

The 'SEC 21' conference in 2000, Holloway's last significant formal event before retirement, purposed to bring together one hundred key individuals, invited by their diocese or the conference organisers, and described as a 'ginger group' within the church, in order:

- 1 *To generate a shared understanding of the characteristics of our Scottish Church and assess their appropriateness for its mission over the next 10 years, identifying:*
 - a) *what we need to let go of,*
 - b) *what we need to add,*
 - c) *what diversity needs to be **held in tension** [researcher's emphasis].*
- 2 *To outline a range of Mission Strategies with which matches to our characteristics can be identified;*
- 3 *To build a national network of people who can communicate these ideas in their Diocese;*
- 4 *To experience and encourage a collaborative culture with fluid boundaries;*
- 5 *To follow up the ideas on which there was common ground at the Provincial Conference in 1999.*

Source: SEC, 2000

None of this would be controversial to the 'change agents' of the *emerging church* concept. Not only does the conference suggest a

means of giving members experiences of what the new church culture might be, as proposed, for example, by Silverveig and Allen's *peak experiences* (1976, cited in Burnes, 1996, p 190), but in terms of change and leadership strategy, the idea of bringing together a leadership 'group' is one advocated by Bate (1994, p 239). If the Mission 21 Co-ordinators formed the 'middle management' of the initiative, the participants at the SEC 21 conference were selected for their apparent commitment to the proposed new cultural norms, and their ability to translate that commitment into action (SEC, 2000). As such, there was recognition that leaders are needed at all levels of the organisation, not just the top (Bate, 1994, p 239), and clerical and lay participants were selected. Holloway and his advisors ensured that the overall spectacle of the event in terms of liturgy and music would be as important as the management of the process (Bate, 1994, p 30).

SEC 21 was seen and publicised as a watershed event for the Mission 21 initiative: Holloway and McBryde were both retiring, and Mann was beginning to wind down her activity in Scotland. The conference could be seen as Holloway's final effort at reinforcing his new cultural norms. Commenting on SEC 21's aims, Franz (SEC, 2000) wished to see *a sanctuary of meaning for those who for...intellectual, political or ecclesial [reasons] are unable to confess the source of that meaning*. The vision is of the *communal* church representing the geographical area of Scotland, rather than a homogenous group of *associational* members. Fuller (SEC, 2000, p 77) stressed the need to validate other public spaces for worship, possibly building on the idea of *fresh expressions*, and other roles for ministry. His proposal was for more imaginative use of 'Local Collaborative Ministry' (LCM), with ministers locally ordained in a similar role to Non-Stipendiary priests and 'Priest Bishops'

responsible for several charges. Such proposals, Fuller noted (p 80), might be *controversial* to many church members.

Conference SWOT analyses were undertaken which produced idealised *strengths: flexibility, generosity and openness, life-affirming, sense of humour and humility, accepting and affirming people in need... a rich core of spirituality and a willingness to be creative... diversity and inclusiveness, held together in unity by the bishops* (SEC 21 materials: 2000). This was a wish-list for what the Scottish Episcopal Church ought to be like, although one dissenter to the group view asked perceptively: *where are the boundaries of what is to be included or excluded (ibid.)?*

Opportunities centred upon *hunger for spirituality; a spiritual vacuum* which the church could fill if it could be *capitalised on: Subjective-life* might be offered in churches (discussed at 6.2). Holloway's *prophetic role as a communicator* was appreciated, with a caveat about future leadership. *Weaknesses* centred upon the *congregationalist perspective of most members*, a point made several times, and for all the talk of diversity, some delegates questioned whether the church was really socially diverse when popularly regarded as part of the establishment. Equally, *communicating our unique identity* was difficult in view of *significant theological differences* (partly encouraged by Holloway's recent publications?). *Threats* included *indifference by the general public, a pick and mix* attitude to spirituality and the *rise of individualism* (Giddens, 1991) which meant people were less likely to commit to organisations, a point also noted by the Church of Scotland (2001). *How do we find our religious niche?* asked one delegate; *how do we distance ourselves from conservative fundamentalism* (compare Starke and Finke 2000, p 213) ?

The conference papers suggest two parallel views of the Scottish Episcopal Church: as it would like wholly to be: individual, caring, respectful of individual differences, inclusive, open to question and challenge, seeking to serve the wider community: essentially *communal*; and the reality: although occasionally all of the foregoing, also traditional, middle class, passive and not socially diverse: essentially a 'congregationalist', that is, *associational* church. The official view after SEC 21 was that significant progress had been made to promote Mission 21, especially as after the conference each diocese, together with the College of Bishops, made *covenants* to take forward the work. But the subsequent Provincial Conference (2004) formally involved few of the main Mission 21 key figures. It also proposed the idea of apparently *insignificant* gifts within the church being affirmed in a way which would enable the church to maximise its *internal strengths* rather than *seeking external assistance* (+Cameron, 2004). This is a clear contrast with Holloway's proposal that *it is time we turned our energies outwards* (in Luscombe, 1996); the former hints at introversion and the latter extraversion. The conference was not intentionally predicated on the business language of *measurable outcomes* but was designed as a *family affair* (Pascoe, SEC, 2004).

Mission 21 was still publicly visible, and reference was made to its proposed second phase of *Continuing Congregational Development* where a *trained companion* could act as a *critical friend in review* (Fostekew, 2004), however, it did not appear as the keynote initiative which it had been at the 1999 event.

3.13 A Study in Narcissism or a Lost Leader?

As for Mission 21's original sponsor, Holloway had moved from the view that *I think the Christian church is a good thing, but like all human things it is flawed, as I am myself* (BBC radio, 24/10/00) to *the cruelty of Christianity is astonishing...there are theologies of anxiety which see God as judge and executioner and the church as the criminal investigation department* (31/08/01). He is a *recovering Christian* (Holloway, 2003a) and, (Holloway, 2004b), *I am beginning to think that religion is intrinsically paranoid...* Hirschhorn (in Gabriel, 1999, p 156) refers to the tendency of narcissists only to accept an outstanding leadership object, which they reject when it, naturally, proves fallible. He proposes that Christianity should be about celebration of life, and sharing its benefits with others, particularly poor people (Holloway, 2001, *passim*). So far, this might be difficult for a moderate Christian to object to, but controversially Holloway was interviewed in early 2001 by *Lesbian and Gay Christians Journal* and asked about the future of the churches:

It's all going down the tubes anyway... the game's over; the whistle's been blown on that. It's like Weber's thing about the routinisation of charisma, that whenever a great thing is born it needs a body, it needs a system to exist, but there's a certain type of person who is good at running process but they can end up being in charge of the total thing - including the vision. And the vision then is to maintain the institution itself. They foreclose any new dynamic development of the vision. That's happened to most of the churches (Foster, 2001).

Holloway's *reflexive self-project* might also hint at a *heroic individualist* role:

In life I have been playing roles and trying them out: the slum priest, the orthodox Anglo-Catholic Rector, the radical centrist

Bishop, and to some extent there's probably been a core of my personal truth in all of that... I have always, because I was brought up on the cowboy pictures, wanted to be the lonely hero who defended the weak.

The issue of women's ordination had meant a *paradigm shift*:

For me Christianity has become radical ethics. It's not for me any longer about believing things about Jesus, but hopelessly trying to follow the way of Jesus which was one of radical challenge to oppressive power... if people could really understand that the nature of religion is this wonderful, symbolic, poetic system that's about deep truth, many, many people would be exploring it, because people are heavily into this stuff because it's your own life.

This is reminiscent of the comments of interviewees of Richter and Francis (1998) describing a deep spirituality not flowering in the church, perhaps suggesting Heelas and Woodhead's (2005) *subjective-life* approach. But is Holloway a spiritual searcher? He is frequently described in the literature as enigmatic or contradictory; he describes himself as a frustrated professional actor (BBC Radio, 2000).

In type terms, although Holloway appears able to engage with the external world, often in a combative way (he refers to having a *wee tendency not to help my own case* (Grove, 2001)), he is clear that he is a private person who needs his own space (Holloway and Avery, *op.cit.*), and who was drawn to the monastic life. He was concerned, in discussion with the researcher, that he was wrongly assumed to be extravert because he was comfortable with public speaking. In Myers Briggs terms he might be Extravert or Introvert. He is able to make theoretical links between different topics (Deveney, 1999), although he is an *earthy amalgam of jagged wit and vulnerability* (O'Mahoney, 2001). This suggests he is comfortable with both Sensing (*I'm no longer interested in*

mysteries – I've become more earthy. This world is sufficiently magical for me – he remarked in 2002) and iNtution. There are strongly held personal values; Holloway frequently uses emotion-based words like *love* and *hate*, but he also appears passionate for social justice. In type terms he appears comfortable with Feeling and Thinking worlds. As someone who can say: *My life has been strange because things have just happened to me* (O'Mahoney, 2001) Holloway might fit Perception more than Judging.

In fact when he completed an MBTI questionnaire (June 2006), Holloway reported as ENTJ, giving him an NT temperament in Keirsey terms. The feedback procedure encourages subjects to reject categorisation they feel is incorrect. In discussion, Holloway claimed: *I would put myself as an 'I' who can do extraversion, and even quite enjoy it, although I rarely choose it.* Temperament theory (Keirsey and Bates, 1984) regards the E/I preference as less pertinent. Interestingly the strength of preference between iNtuition and Sensing, regarded as key by Keirsey and Bates, indicates an individual who is strongly iNtuitive, with no scores at all in Sensing, and who, although reporting as a Thinker, has a significant pull towards Feeling. A feedback session with someone reporting these results normally examines them in more depth before final choices are made; and although he would not commit himself completely, it is relevant for this study that Holloway's preferences would probably place him either as an NF or NT temperament.

The NF temperament, as has been suggested (*ibid.*, p 65) describes those who are concerned to create meaning, and are able to empathise with others, a quality of Holloway's (1999, 2000a, c). Again, the type aligns with Drane's *Spiritual Searchers*, and suggests Holloway's restless search for spiritual development. NF types might also be frustrated by the demands of protocol and

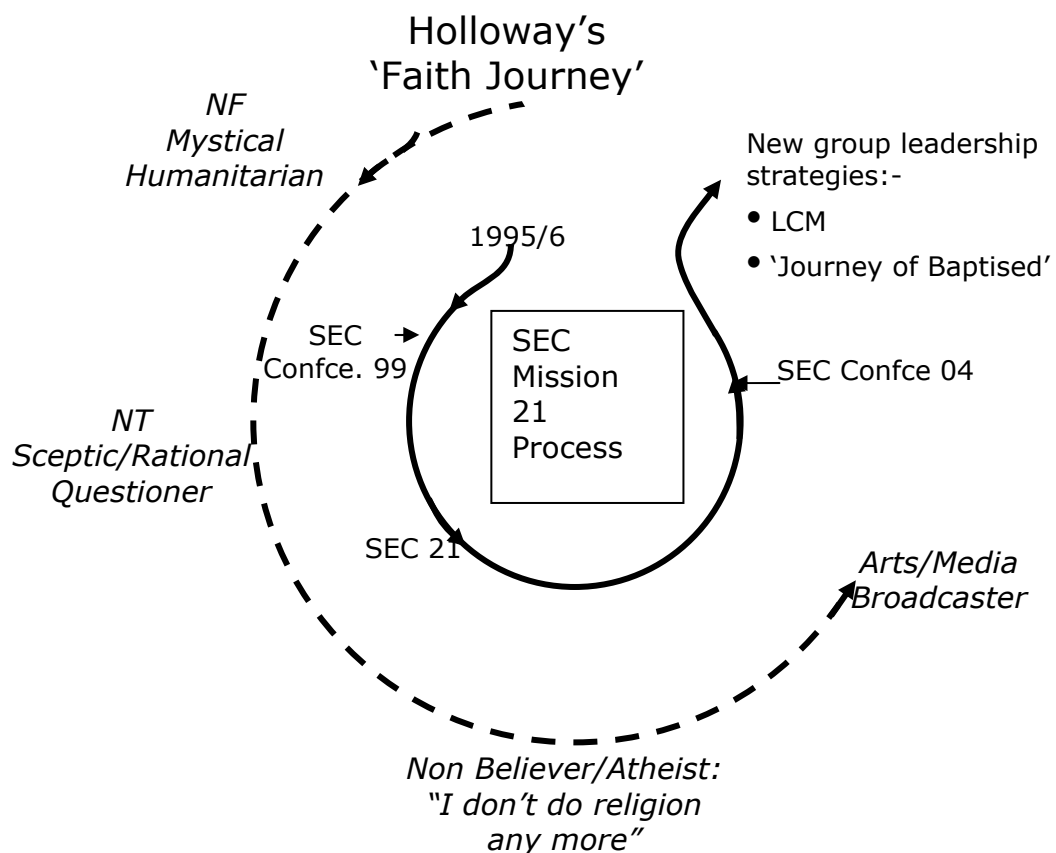
procedure required by a more traditional and slow moving organisation; they are, after all, the *catalyst* managers (Keirsey and Bates, 1984, p 148). Michael and Norrissey (*op. cit.*) refer to NF spirituality as *Augustinian*, focused on the future and the relationship with the divine. But Holloway mocks the *fluffy affirmations of New Age spirituality* and does not believe in a personal God. Recent (2003, 2004) writing suggests more of a *Thomistic* (Aquinas) type, who reveres Aristotle (Holloway, 1999) and seeks for truth in a logical and intellectual manner. He sympathetically reviews Dawkin's (2003) latest sideswipe at religion: *We have to define Dawkins...as a moral crusader, a prophet of science as a better way of understanding ourselves than the delusions of religion, whether orthodox or new age* (Holloway, 2003).

Is this, as orthodox Myers Briggs theory (Carr, 1997) would have it, an individual at last discovering their true type, and that Holloway is an NT *Rational* (Keirsey, *op. cit.*), or might it be possible, as Jung seems to imply, to undertake a psychic journey which involves moving from one temperament type to another, here NF to NT? In following his personal faith journey, Holloway as Primus of the Scottish Episcopal Church appears to have believed he might open the church to others like him: *Christianity should be for thinking people* (Deveney, 1999). As figure 3.1 (below) illustrates, although during the Mission 21 process at times the Church's own explorations of faith appeared to be developing in parallel with those of its Primus, ultimately Holloway's 'orbit' followed a different trajectory, and his spiritual development has moved towards the Arts and Journalism – he was recently (2005) appointed Head of the Scottish Arts Council. He has certainly displayed a capacity for self-reinvention typical of the NF temperament, and one which Giddens (1991, p 33) might describe as typical of contemporary society: the

reflexive project of the self. In Stark and Finke's terms (2000, p 197ff), he moved so far from ultra-liberal to irreligious niches that his position as leader of a church became untenable. He had been a spokesperson for the radical wing of the Church, and in the process tended to emphasise the psychoanalytic conflict between potentially opposed groups.

If Holloway's personal faith journey led him from NF mysticism to a form of NT questioning which for him was developing into fully-fledged secularism, where was the Scottish Episcopal Church itself moving in terms of psychological type? By accepting Holloway's desire to leave when he did, it appeared to have determined that its fragile balance between liberalism and tradition should not move further towards ultra-liberalism. There is a sense in which it flirted with charismatic leadership, then drew back and reaffirmed that change should after all be evolutionary – and also bottom-up: the development of a group of theological facilitators as a result of the 2004 conference has reinforced this. So far (2006) the Church has avoided a major spiritual division between *life-as* and *subjective-life* approaches, and no major change in these terms of cultural basic assumptions appears to have developed. Recent approaches to change in the UK churches have promoted associational models to attract new members, but the Scottish Episcopal Church's initiative developed somewhat earlier than the *Church without Walls/Mission-shaped Church* strategies and had fewer local examples of emerging church models to consider. Alternatively its experiences of revolutionary change could be said to have reinforced its preference for the organic model – if the Church manages to continue to span at least two major religious niches in Stark and Finke's terms: SJ traditionalist (*life-as*) and NF idealist (*subjective-life*).

Figure 3.2: Interaction of Holloway's Faith Journey and the Mission 21 Process (Source: Researcher)



3.14 Chapter Summary

The role of religion and spirituality in contemporary society is complex, with writers increasingly challenging the view that decline and secularisation are inevitable. Research has indicated, however, that the late modern emphasis on self-actualisation is rarely found in churches, which still stress values of duty and responsibility which may be off-putting to contemporary spiritual searchers. The response to this situation by mainland UK churches was discussed: in general, while other churches have embarked on *fresh expressions* of church to welcome non-churchgoers, the Scottish Episcopal Church brought in an external consultant to review and

develop its culture. As the initiative's sponsor, Holloway himself was moving from an iNtuitive Feeling to iNtuitive Thinking approach, and seems to have sought to reflect this in his aspirations for change. Although a high-profile figure as Primus, Holloway's admission that he no longer believed most of the major tenets of Christianity made his position untenable. However, a change initiative can continue to develop without its chief designers, and the primary research will consider how far the middle management team and clergy in congregations responded to the aims of the initiative, and to the wider question of churches' relevance to contemporary life. It will also suggest that an approach which recognises the way in which individual differences inform churchgoers' deep needs from church and clergy sheds unique light on change initiatives such as Mission 21.

Chapter 4: Research Methodology

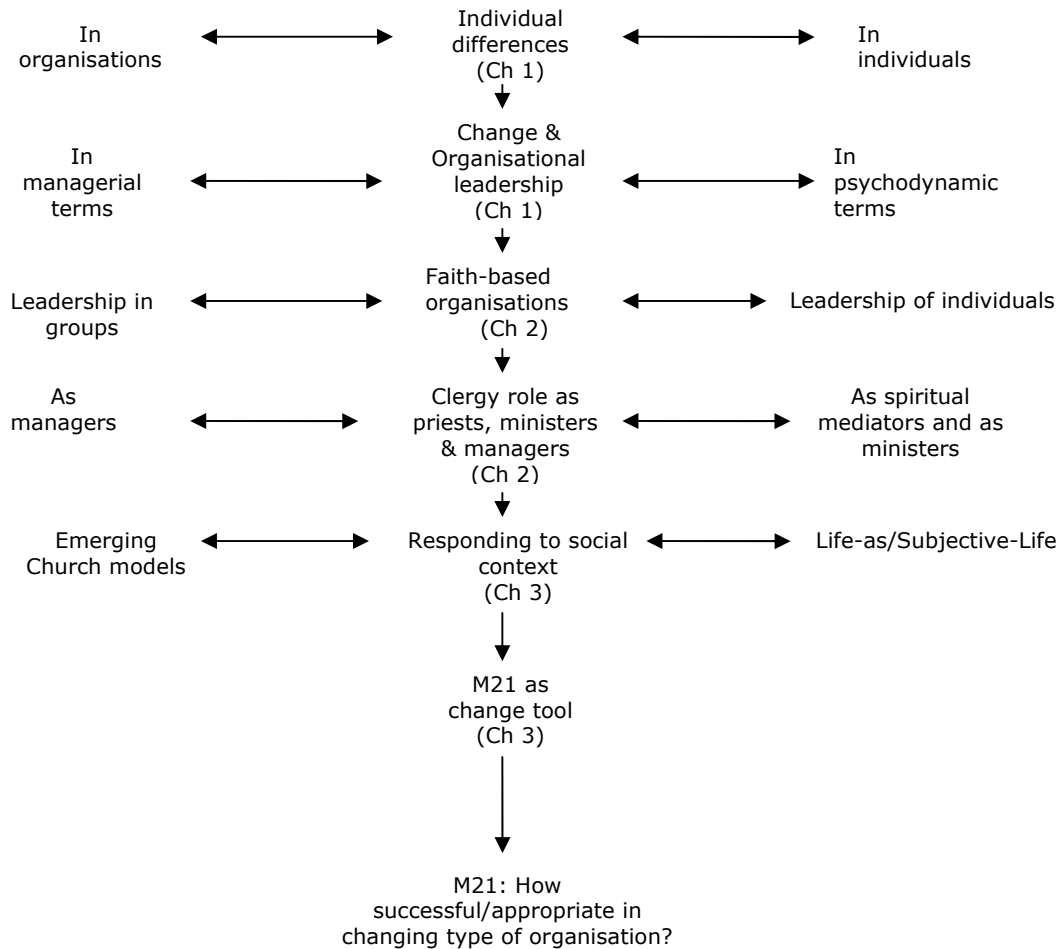
4.1 Introduction

The Review of Literature encompassed topics relevant in forming a picture of the nature of individual differences applied to individuals and organisations, the relevance of models of organisation for churches, and the challenges for contemporary churches. The process of the review itself is illustrated by figure 4.1 below.

Identifying gaps in the extant literature, key themes emerged, in the investigation of which the current study may add new knowledge to the body of theory in the area of cultural change and individual differences in faith-based organisations.

This chapter details the relatively under-researched areas of the literature review which are to be addressed in the primary research: the application of type theory to the culture of a church, and the role of clergy, as middle managers in a faith-based organisation, in responding to strategic change. It provides a rationale for the research strategies adopted and notes their strengths and weaknesses. Essentially, a mixed methods technique was developed within a case study approach.

Figure 4.1: Structure of Literature Review (Source: Researcher)



4.2 Themes from Literature

The overarching argument proposed from the review of literature in the previous chapters is that a psychological approach to individual differences is a valid and reliable way of understanding organisational culture change, particularly in faith-based organisations such as the Scottish Episcopal Church faced with

challenges of falling membership and desire to 'missionize' in what might be regarded as an increasingly secular world.

In **Chapter 1**, an investigation of individual differences in terms of personality psychology indicated that psychological and psychoanalytic methods have a wide currency in understanding the internal drives of individuals (p 23-24), and that the MBTI and related Keirsey Type Sorter have a significant role in describing individual behavioural preferences (p 24-41). There is also evidence that these instruments may be used to describe organisational cultures, although this application has not always been made explicit, and there is less evidence of their use as a tool for understanding organisational change, indicating a gap in the literature (p 42-55).

Conversely, much of the literature on change embraces management and leadership approaches, suggesting that organisational change may be managed and resistances overcome through appropriate leadership strategy (p 55-60). However, the psychoanalytic approach indicates that these are not always rationally expressed, and that individual preferences may strongly influence reactions to change (p 59).

Chapter 2 examined managerial approaches in more detail, proposing that they may omit important psychological and ethnographic factors in attempting to make sense of organisational behaviour (p 62-69). Particularly in faith-based organisations, the psychological health of members is a paramount concern, requiring a different set of skills in clergy, especially where it is sought to develop leadership as a group function (p 70-91).

Chapter 3 examined the sociological context where the belief that churches are beleaguered in a secular culture seems to have been internalised by especially 'moderate' and liberal churches, which appear to be in decline in the West while more literalist versions are increasing; although critics allow that the liberal demand is underactivated (p 94-104). In the period of late modernity characterised by the 'reflexive project of the self', some writers have proposed that the type of spirituality apparently preferred by the NF self-actualisers tends to be found in New Age spiritualities rather than the churches, yet the Scottish Episcopal Church appears to have sustained an NF sub-culture within a predominantly SJ traditionalist organisation (p 135-138). Its attempts to further widen its membership in terms of individual differences are analysed in the primary research.

4.3 Rationale for Research Paradigm

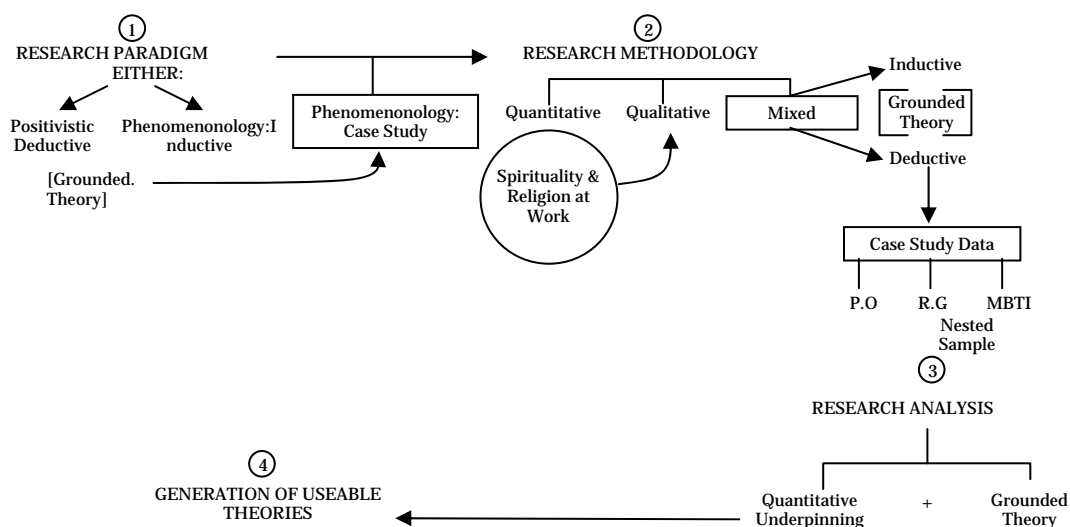
I will never know the experience of others, but I can know my own and I can approximate theirs by entering their world. This approximation marks the tragic, perpetually inadequate aspect of social research (Reinharz, 1984, p 365).

While the traditional model of the research process is an idealised model, when confronted with reality the process is characterised by complexity and intractability... [students] decipher rules of thumb from throwaway lines...in methodology textbooks and embarrassed footnotes in journal articles (McGrath, cited in Gummesson, 1991, p 99).

Easterby-Smith *et al.* (1991, p 142) propose that studies at PhD level demonstrate critical evaluation of relevant secondary sources together with significant degree of original contribution to thought in the research field. The researcher identified a lack of empirical research not only in the area of cultural and organisational change

in faith-based organisations, but also with regard to the responses by individual clergy and their congregations, in the context of individual differences, to cultural change. The study seeks new insights into the way that Scottish Episcopal Church clergy and congregations attempt to develop a more inclusive culture and hence thus attract potential new members.

Figure 4.2: The Process of Determining a Research Strategy and Approach to Data Analysis



Primary research was carried out between September 1999 and September 2004, a period which largely marked the currency of the Mission 21 initiative. In September 1999 the first Provincial Conference following the inception of Mission 21 took place and 2004 marked the next one (Provincial Conferences are planned at four or five yearly intervals), which saw the Scottish Episcopal Church apparently retrenching and refocusing on its mission strategy. This represents a significant period of data gathering (Yin, 1994, p 11).

The period of the study, between 2001-2004 (as indicated in the introduction at (vi)), was a unique and highly appropriate time for such research. The Church was at a cultural and managerial crossroads, like other churches of its type (C of S, 2001, C of E, 2004) and there were unique opportunities of access for the researcher. There were also specific opportunities to examine the results of decision-making and cultural change as these took place. The writer was able to enhance her researcher role because of her contacts within the Church, although was careful not to confuse the two. Essentially the study was time and place specific.

4.3.1 Research Objectives and Methods

Although the researcher approached the topic with emergent theories, as is appropriate to a case study approach based on grounded theory principles, no quantitative testable hypotheses were formally derived from literature. However, as suggested in the introduction (i), the researcher aimed to focus on the culture change proposed by the Mission 21 initiative through the lens of type theory. In this context, research propositions were derived at congregational and organisational level to build the key objectives, described in the introductory chapter.

The methodology encompasses an examination of individual differences among clergy and laity, using the MBTI/KTS instrument. It looks at the clergy role (actual and perceived) with individual differences and personality type in view, setting the study in the context of a Church which at congregational level was aware of the perceived effects of secularisation and falling membership on confidence in decision-making. The study then turns to Mission 21 as an intentional top-down initiative but which also developed from

bottom-up in the shape of clergy and lay key players in congregations, since outcomes are dependent on the perceptions of these individuals.

The researcher then stands back to see how and if a study of individual differences might authentically shed light on organisational culture change at congregational level (the micro-context), then factoring in cultural change initiatives and decision making by 'official' leaders like Holloway and colleagues as the study moves outwards to discussing policy (the macro-context).

4.4 Development of Research Design

Research is about creating new knowledge (Gillham, 2000, p 2, Saunders *et al.*, 2003, p 2) yet there is considerable debate about what constitutes knowledge and knowing. 'Pure' postmodernism will take the view that truth is always relative to circumstances (Weiss, 2000, p 79, Flick, 2002, p 10-12), although it would seem pointless to theorise about a world which is wholly illusory (*ibid.*). Relativist approaches tend to attack established views rather than develop alternative research paradigms, but are helpful in reminding the researcher that even the scientific method is not value free (Weber, 1946).

Gabriel (1999, p 252/3) contrasts post-modernist research in organisations with the psychoanalytic approach. The former is detached and ironic; the latter serious. Psychoanalytic researchers also deal with a particular form of phenomenology, in that they wish to explore the unconscious drives of organisations, specifically resistances: *those stemming from attachments to particular ideas, or even more alarmingly, those stemming from a personal stake in*

a particular tradition (ibid.). The context of a faith-based organisation wrestling with cultural changes which could alarm a significant proportion of its membership was felt by the researcher particularly to benefit from such an approach.

There has been debate between researchers about the nature of social scientific research, especially vis à vis 'pure' science (Kuhn, 1970, Bryman, 1989, Flick, 2002) which appears to have centred upon the two distinct research paradigms. In defending their approach, the early social scientists sought to justify their research methods as different from those of the 'hard' physical sciences (Buchanan and Huczynski, 2004, p 14 ff). The positivist approach could be as extreme as asserting that only observable phenomena could be verifiable objects for scientific study (Gillham, 2000, p 2, Easterby-Smith *et al.*, 1991). The question of what is 'verifiable' in a positivistic sense is of course debatable, if one assumes that truth is relative (Buchanan and Huczynski, 2004, p 59-61). Enthusiasts for positivism argue that the world can be objectively assessed, and that concepts are measurable if sufficiently large data samples can be collected. To that end it recalls the message of the Enlightenment, *viz.* to approach events rationally and to suspect evidence purporting to justify a metaphysical world view. However, Belenky *et al.* (1997, p 55) point out that in Western thought of the nineteenth and twentieth centuries, positivism came to replace the classical intuitivism of, for example, Spinoza, an approach more appreciated in Eastern than Western cultures. The psychoanalytic approach would be comfortable within this latter tradition, and in the context of examining attitudes to religion and spirituality it would seem particularly appropriate.

4.4.1 Inductive and Deductive Approaches

It is a capital mistake to theorise before one has data. Insensibly one begins to twist facts to suit theories instead of theories to suit facts (Conan Doyle's *Sherlock Holmes*, cited by Gummesson, 2000, p 65).

Qualitative analysis, developed not from specific hypotheses but by questions, issues and search for patterns, would appear most appropriately to support the concept of inductive reasoning (Lund Dean *et al.*, 2003, p 391). The main focus of deductive research is to verify theories generated from secondary sources, whereas the inductive approach proposes no mandatory hypotheses, instead requiring the researcher to engage with the development of theories from the data (Saunders *et al.*, 2003, p 388, Lund Dean *et al.*, 2003, p 391).

This approach may be applied to phenomena which are not yet the subject of theory, as in the current study. The researcher was aware that the Mission 21 initiative had been received within the Church with varying degrees of enthusiasm, or even antagonism, yet did not wish to posit specific hypotheses to explain these phenomena. Even where the researcher wishes to develop new theory from the data set, there may reasonably be implied hypotheses which influence her thinking. Inductive approaches may begin from a theoretical perspective which links into existing research (Saunders *et al.*, 2003, p 388). Table 4.1 below, derived from Saunders *et al.*, 2003, p 89), indicates the significant differences between inductive and deductive approaches:

Table 4.1: Deductive and Inductive Approaches (Source: Saunders *et al.*, 2003, p 89)

Deductive	Inductive
<ul style="list-style-type: none">• Uses (hard) scientific principles• Moves from theory to data• Involves collection of quantitative data• Explains causal relationships between variables• Researcher is independent of research project• Requires large enough samples for generalisation• Requires controls to ensure validity• Operationalisation of data ensures clear definitions	<ul style="list-style-type: none">• Gains an understanding of the meaning people attach to events• Close understanding of research context• Involves collection of qualitative data• Flexible structure to allow change of emphasis as research progresses• Researcher is part of research project• Less concerned with the need for generalisation

The *inductive approach* seeks to describe and explain the phenomenon of change and individual difference in a faith-based organisation, not served by significant empirical research. In the current study the researcher wished to examine the phenomenon of responses to perceived secularisation and decline, where (as indicated in the Literature Review) there are no clear 'answers' to this problem. Inductive research strategies are often linked with Grounded Theory, described below as the preferred method of data analysis for the study. However, as Hussey and Hussey (1997, cited in Saunders *et al.*, 2003, p 93) point out, it is perhaps more accurate to think of grounded theory as a means of building theory through a combination of inductive and deductive approaches, theory being grounded in continual reference to the data collected.

4.4.2 Quantitative and Qualitative Data Collection

Exaggerated reliance on quantitative techniques is due not only to tradition but also to ignorance (Gummesson, 1991, p1).

If we measure 'universality' numerically, Walmart tells us more about human nature than the complete works of Shakespeare (Taylor, 2005).

Quantitative research designs allow manipulation by statistical techniques (Saunders *et al.* 2003, p 327). As a consequence, sample sizes tend to be relatively large, again enhancing internal validity (Glaser and Strauss, 1967, Saunders *et al.*, 2003, p 327 ff). However, the caveats regarding the positivistic paradigm apply. Even when apparently rigorous, quantitative data is subject to interpretation by the researcher and because of its standardisation may degenerate into superficiality (Robson, 1992, p 393, cited in Saunders *et al.*, 2003, p 328). Van Maanen (in Gummesson, 2000, p ix) points out that qualitative analysis was the primary means of social science research up to the 1960s, and that statistical analysis is a *scholarly latecomer*, even, as Van Maanen describes it, a damp squib in view of the resurgence of qualitative techniques: *many of the promises associated with quantitative research have come up empty. Counting and classifying can take one only so far. Meaning and interpretation are required to attach significance to counts and classifications and these are fundamentally qualitative matters (ibid., p x).*

Wilson (1998, p 3, cited in Lund Dean *et al.*, 2003, p 381) is clear that although *qualitative research methods* have different data assumptions, they still require the researcher to apply the same standards of scholarship required by quantitative methods. Significantly qualitative methods recognise that the subjectivity of

the researcher and of those being researched are both part of the process, so that researchers' own reflections on their actions and observations may become part of the data (Flick, 2002, p 6). Such data usually take the form of texts, so that qualitative research may be represented as a path from theory to text and a further path back from text to theory (*ibid.*, p 11).

The current study largely fits these criteria, investigating the introduction of a cultural change programme to a faith-based organisation, a complex and little researched process, especially with regard to individual differences relating both to organisations and their key stakeholders. Consequently, although use is made of some quantitative techniques, such as Chi-square, the researcher's focus mainly involves emergent explanations of complex phenomena. However, as suggested above, the developing area of spirituality and organisations lends itself appropriately to innovative techniques of data collection, and as Flick (2002, p 7) points out, qualitative research is not based on a unified theoretical and methodological concept. The researcher also attempted to investigate below the surface phenomena and understand some of the unconscious drives of the Scottish Episcopal Church and its members.

The studies of spirituality and religion in organisations in the USA (Benefiel, 2003, Lund Dean, Fornaciari and McGee, 2003, Lips-Wiersma, 2003, Lund Dean, 2004, Neal and Biberman, 2004) have described the challenges and difficulties of *mapping the terrain* of spirituality (Benefiel, 2003, p 367). The question of appropriate methodologies with which to study these phenomena has been closely considered (*ibid.*).

The development of non-traditional research methodologies with which to study spirituality in organisations is supported by Lund Dean *et al.* (2003), but these researchers also contend that it may not be appropriate to reject traditional methods of enquiry. Mitroff, a major influence in the study of organisations and spirituality since *Stakeholders of the Organisational Mind* (1983) stresses concern about researchers in the field *putting positivist methodological rigour before intellectual rigour* (Lund Dean, 2004, p 12). Scientific disciplines are not as precise as they may seem, and even statistical analysis may be subjectively interpreted, as Yin also noted (1994, p 10). *The most gilded of gold standard medical data sets*, the huge quantitative Framingham heart study, has been challenged recently for its limitations as a predictive instrument (Parry, 2004). Mitroff's preference has always been to gather both qualitative and quantitative data (Lund Dean *op. cit.*, p 13): *A lot of this respectable, legitimate methodological stuff...wants to distance itself from the world in nice clean little cubby holes (ibid.)*. This is not to say that quantitative data is irrelevant but that concentration on it at the expense of intellectual challenge may be mistaken (Gummesson, 1991, p 54).

For a research topic which emphasises the researcher's analysis of the inner life of an organisation and its members in a way which makes use of the latter's impressions, concerns and joint understanding, a qualitative approach would seem particularly appropriate. However, as pointed out in chapter 1, to understand the inner life and unconscious drives of an organisation, it is not sufficient to observe phenomena encountered, but to interpret them in a psychoanalytic framework of meaning. This is particularly appropriate in a faith-based organisation where, as Reed (1978) has pointed out, unconscious drives are less constrained by commercial exigencies.

4.4.3 Psychoanalytic Approaches and Type

Gabriel (1999, p 256) suggests that researchers attempting to explore phenomena from a psychoanalytic viewpoint *must make eclectic and critical use of non-psychoanalytic theory, using some of its concepts and themes, modifying others, disregarding some and challenging some...by the same token*, [non-psychoanalytic researchers] *can make use of psychoanalytic ideas, concepts and theories, frequently adding valuable insights to them.*

He has also noted that the *unmanaged organisation* can be *rich, multidimensional and the natural habitat of subjectivity* (p 477), citing (p 497) de Certeau on the *spaces* or *unmanaged terrain* of such experience, contrasting this with the rational control of formal organisation structures. As pointed out in chapter 1, psychoanalytic tools for examining organisational behaviour are particularly helpful in faith-based organisations which by their nature may be described as defences against anxiety by providing an *illusion of realness* (Becker, 1973), or belief in transcendence. In making use also of psychoanalytic insights, the current study does not always accept the *sanctity of experience* (Gabriel, 1999, p 256) of respondents and attempts to investigate some of the unconscious drives which influence behaviour in organisations. It also considers the extent to which an organisation's unconscious drives may be influenced by the individual differences, as measured by the personality of its members and its historical experiences.

Jung not only posited the concept of a collective unconscious peopled by archetypes (some of the *stakeholders of the organisational mind* according to Mitroff, 1983), but also developed the theory that individual differences in the form of preferred ways of perceiving and judging reality might inform both the inner and

outer worlds of individuals. In the current study, the researcher's aim is not only to explain the impact of unconscious phenomena on the reception and development of the Mission 21 programme, but to consider these phenomena in the context of the individual preferences of organisation members giving rise to a discrete organisational type (Francis, 2006, p 14). The Myers Briggs Type Indicator and the derived Keirsey Temperament Sorter are therefore indicated as suitable research tools from which to elicit explanations of phenomena. The supplementary use of the Repertory Grid instrument (Kelly, 1955) focuses on the idiopathic understanding of respondents within particular preference functions. Thus, the current study draws on earlier approaches to understanding responses to religion and spirituality through individual differences (Francis, *passim*, Drane, 2000, p 59) although it also takes account not only of MBTI typologies (Chapter 1) but also managerial insights (Chapter 2) and the secularisation context (Chapter 3). A Participant Observation study helped to ground theory in empirical data and to provide boundaries for the study.

4.4.4 Research Methods and Individual Differences

I don't believe that anyone undertakes any kind of cultural study that one is not personally invested in (Ross, 1992, cited in Sutcliffe, 2003, p 5).

Belenky *et al.* (1986, 1997) developed a taxonomy of learning in female students, describing progression from unquestioning 'received knowledge' to 'constructed knowledge' where the learner is aware that *all knowledge is a construction and the knower is an intimate part of the known* (p 137). There is also a sense in which constructed knowledge (Belenky *et al.*, 1997, p 100 f) represents a

point of equilibrium between what those researchers term *separate knowing*, described as *critical reasoning, logical, adversarial* and concerned with analysing and evaluating arguments, with *connected knowing* or ability to empathise with others to the extent of the fact that *I receive the other into myself, and I see and feel with the other* (Noddings, 1984, p 30, cited in Belenky *et al.* p 122). Pertinently for this study of individual differences in the context of temperament types, the descriptions of separate and connected knowing are essentially descriptions of *Thinking* and *Feeling* types respectively. Those who embrace separate knowing, according to Belenky *et al.* (p 102) tend to *espouse a morality based on impersonal procedures for establishing justice*, while the 'connectors' *tend to espouse a morality based on care*. The MBTI describes this, in the context of Thinking and Feeling preferences (Myers, 1998, p 5) as follows:

People who prefer to use Thinking in decision making tend to look at the logical consequence of a choice or action... Their goal is an objective standard of truth and the application of principles... Feeling [types] ...mentally place themselves in a situation and identify with the people involved so they can make decisions based on person-centred values. Their goal is harmony...

If iNtuitive Thinkers (NTs) and iNtuitive Feelers (NFs) are the groups most excited by ideas and the search for meaning (Keirse and Bates, 1984, p 17f), NTs will seek meaning by challenging current explanations, whereas NFs may question but with the aim of seeking harmony. The two approaches might approximate to positivistic and phenomenological paradigms of research. For Belenky *et al.*, however, the goal for learning is the equilibrium between the two approaches to produce a holistic form of 'constructed knowledge' where thinking and feeling are linked (p 131 f).

The researcher has attempted to have regard both for the equilibrium sought by Belenky *et al.* and for originality of theorising, in itself a requirement of doctoral research (Easterby Smith *et al.*, 1991, p 142). The adoption of an appropriate research strategy is a process which needs to be anchored firmly in the research issue or problem (Saunders *et al.*, 2003, p 6). It may, however, be *problem driven* (Gabriel, 1999, p 260), where there is an assumption of organisational pathology, or *theory driven* (*ibid.*, p 261), where there is no expectation of the researcher's discovery of solutions, but instead focus on exploration and theory generation, appropriate in an area which has been little researched or understood.

4.4.5 The Researcher's Role as Organisation Member and Observer of Phenomena

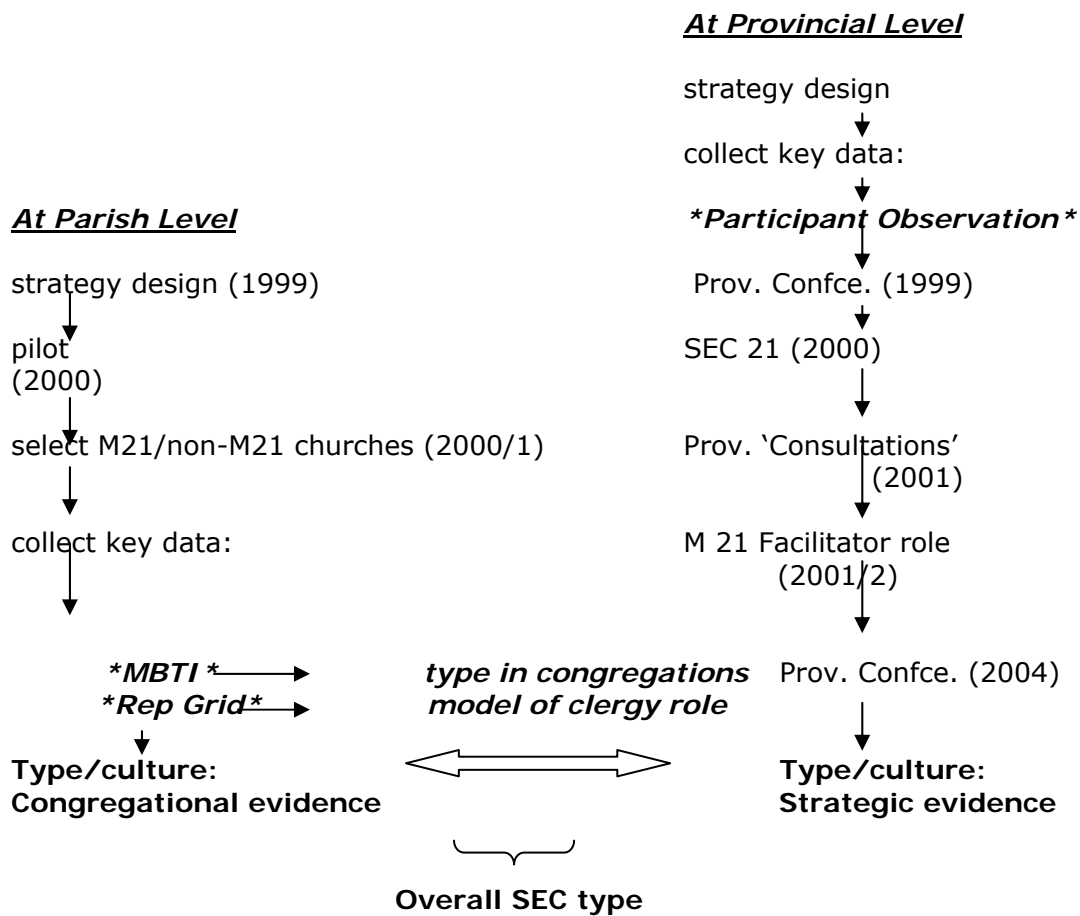
Delbridge and Kirkpatrick (1994, cited by Saunders *et al.*, 2003, p 227) point out that some personality types are uncomfortable with participant observation as it requires the researcher to be *all things to all* people. As an iNtuitive Feeling (NF) temperament type and relatively experienced within the area of personality psychology, the researcher has been comfortable about empathising with the views of a range of people. However, in order to obtain co-operation from respondents, there was a need to approve and affirm what the individual was saying. The researcher had to be aware that both liberal and traditional positions might regard this as hypocritical. This is a particular difficulty for NF types who are naturally empathetic almost to the point of losing their own identity through absorption in others' (Keirse and Bates, 1984, p 63). Secondly, respondents might regard the researcher as a personal or career counsellor. This was less of a problem in the participant observation situation but in the context of Myers Briggs feedback could be

sensitive, and as noted earlier, several clergy respondents indeed used the contact with the researcher as an opportunity to reflect on their roles and how they wished to develop.

4.5 Developing a Combined Methodology

Whilst the MBTI and Repertory Grid instruments undertaken with the nested sample could be described as the microscopic lens for the investigation, other supporting methods were involved in the derivation of theories, as Figure 4.3 below illustrates. With the increasing acceptance of both quantitative and qualitative methods in social scientific research (Flick, *op. cit.*, Creswell, 2003, p 208), they are more frequently combined in research design, whereas previously the concept would have been largely unknown. Yin (1994, p 14) points out that case studies may make use of qualitative and quantitative data, and stresses (*ibid.*, p 15) the strong common ground between the two. However, Creswell (*op. cit.*, p 211) suggests that the strategy will need to assign priority to either qualitative or quantitative data. There is also a need for clarity regarding where the integration of methods will occur, whether at collection, analysis, or discussion stages. **Concurrent procedures** involve the researcher in converging qualitative and quantitative data to provide a comprehensive analysis of the research issue. As with the current study, the researcher may *nest* one form of data within another larger data set to analyse different questions within an organisation (Creswell, 2003, p 15 – 16).

Figure 4.3: Central and Supporting Research Strategies
(Source: Researcher)



- Research strategies marked *;
- Central strategies shown in bold italic text.

The concept of a mixed methods approach was attractive for a study involving the development of theories in a relatively under-researched area within the field of spirituality and individual differences, especially in view of the comparison of the development of a cultural change strategy with its impact at operational level. Mintzberg (1979, p 587) suggests that there is a synergy between qualitative and quantitative data: *We uncover all kinds of relationships in our hard data, but it is only through the use of...soft data that we are able to explain them.* In this context of combined

methodologies it is appropriate at this juncture to introduce the concept of case study research.

4.5.1 Case Study Strategy

Case Studies have become more popular as a research tool over recent years (Miles and Huberman, 1994, Yin, 1981, 1982, 1994). Miles and Huberman (1994, p 25) describe the case study as *a phenomenon of some sort occurring within a bounded context [where] studies may take the form of one case or several. There is a focus or 'heart' to the study and a somewhat indeterminate boundary defining the edge of the case.*

Tellis (1997, p 2) traces the development of case study to the early 1900s when the University of Chicago Department of Sociology pioneered its use in studying issues of social deprivation, but after criticism by the positivists its use declined. However, by the 1960s researchers were more aware of the limits of quantitative research (*ibid.*, p 3). Hamel *et al.*, (1993), and Yin (1994) addressed criticisms that reliance on a single case made case study incapable of generalisation: the goal of the case study should establish its parameters, whether a single case or multiple cases. Case study research, therefore, for Yin (1994), is able to address the requirement for qualitative studies to *describe, understand and explain*. With multiple case studies generalisation of results is made to theory rather than populations (Tellis, 1997, p 3).

Case studies may be *exploratory, descriptive or explanatory* (Yin, 1994, p 5). The current study is in the main exploratory and descriptive, with some emergent explanation building (Gabriel, 1999, p 261). As Tellis (1997, p 5) points out, the unit of analysis in

a case study is typically *a system of action rather than an individual or group of individuals... focusing on one or two issues that are fundamental to understanding the system being examined*. Feagan, Orum and Sjoberg (1990, cited in Tellis, 1997, p 5) point out that the most important characteristic of all research is its striving *towards a holistic understanding of cultural systems of action*, so the researcher considers not just the actors' voices but of groups of actors and their interactions (Tellis, 1997, p 6).

4.6 Population and Selection of the 'Nested Sample'

In random sampling, selection is made out of a population, for inclusion in the study. Conversely, each individual case study is a whole, where facts are drawn from various sources. In other words, cases are selected for theoretical rather than statistical reasons (Glaser and Strauss, 1967, p 204, Flick, 2002, p 64). Cases may be chosen to fill theoretical categories or extend emergent theory in a purposive fashion. Cases which deny relationships between data may refine or extend theory, thus helping to establish internal validity (Flick, 2002, p 225, Saunders, 2003, p 207). The most important consideration is therefore the research aim (*ibid.*, p 171). With this in mind, the study now describes the researcher's rationale for selection of cases within the overall research strategy.

A case study strategy is the investigation of a system of action rather than of an individual or group (Tellis, 1997, p 3). In the current study, data was obtained both from strategic and operational (congregational) levels, further investigating the emerging theories derived from the participant observation strategy. Thus, the case study approach provided a framework for the MBTI/KTS and Repertory Grid instruments. The operational data

was *nested* within the larger sample frame (Cresswell, 2003, p 16). The sampling strategy which appeared most appropriate to answer the research questions in a cost effective way was purposeful, in that certain key criteria were identified:

Churches should be from a relatively wide geographical area to maintain anonymity;

Churches which had undertaken the Mission 21 initial stage (*Making Your Church More Inviting*) should be compared with cases which had not, to discover whether they provided different insights into the role of clergy;

Churches should be from a range of locations from urban to rural;

Churches should as far as possible come from a variety of doctrinal positions, *viz.* Anglo-Catholic 'High' church to Evangelical/ 'Low', to give a wide range of opinions around the question of the clergy role;

Data gathering should involve the clergyperson together with five or six 'key players' or decision makers in that congregation, and the Repertory Grid questionnaire and MBTI undertaken by both clergy and laity in person with the researcher, to enable any queries to be answered (Mitroff, in Lund Dean, 2004).

Following initial suggestions from the then diocesan Mission 21 Coordinators, the researcher approached such a range of churches; the data collected provided sufficient useable information to enable both qualitative and quantitative analysis to be undertaken, further described below. The problem of gaining agreement from some perhaps reflected the 'congregationalist' culture of the Scottish

Episcopal Church, which did not always perhaps recognise the usefulness of strategic initiatives. In psychoanalytic terms there are also suggestions of resistance to the idea of responding to questions about difficult issues such as the Church's long-term prospects.

For each church, two instruments were planned, both involving the clergyperson and up to six key stakeholders in the congregation who were considered active in church initiatives, on the basis that they would be most likely to influence for or against change. Respondents were asked to complete the Myers Briggs Type Indicator, and a Repertory Grid exercise regarding the role of clergy. These activities are described at 4.8-4.9 below. Informal discussion and relevant comments by respondents were also noted as part of the ethnographic data and later transcribed for qualitative analysis. In some cases, clergy or congregational key stakeholders saw the initial discussion as an opportunity to explain to the researcher their concerns about the future of the Church in general, or their own congregation. Some clergy were happy to meet the researcher individually for what essentially was a personal 'sermon', which shed light on their concerns about Mission 21 and change. Others were keen to try out MBTI for themselves; and the results of their agreeing to complete this part of the data gathering exercise were included. In neither situation, however, did clergy necessarily grant access to the congregation. Frequently, though, conversations with reluctant members elicited useable data in the form of insights into the culture and unconscious drives of the Church, even if they did not provide suitable quantitative data. Lowe (1998) points out the importance of *transformation* in a research strategy; that is, working skilfully with obstacles so they can be used to the researcher's advantage.

4.6.1 The 'Nested Sample': Descriptions

The table below shows figures for the whole Church and for the sample churches from the start of Mission 21 to the period of data gathering. The requirement for anonymity means that some details have been suppressed which might identify an individual church. However, churches were mainly selected from the dioceses which had first appointed a Mission 21 Co-ordinator, on the basis that they were likely to have had more exposure to the initiative, even if they had not necessarily embraced it.

Church 1 is situated in a dormitory town where new housing had in the past increased membership. It was one of two churches in this area forming a 'linked charge' for the clergyman, and had several non-stipendiary clergy in attendance. It was hovering in membership terms between *pastoral* and *programme* models and had made a number of decisions following MYCMI a couple of years earlier to develop its growth, including employment of paid staff, although so far without apparent success.

Church 2 is an inner city church of some architectural interest, originally built for a large congregation but now with few regular attendees, most of whom lived some distance away, and most of whom were elderly. The church had done MYCMI a year earlier to enable the congregation to rethink the future, especially as major structural repair was needed. In the past, merger with another church or churches had been proposed but met with little enthusiasm.

Church 3 (Non-Mission 21) is a small city church in a fairly deprived area near a council housing scheme. It had not undertaken MYCMI but had undergone a process of review and reflection on its

future eighteen months earlier, and was attempting to act upon some of the identified goals.

Church 4 is a relatively modern suburban church whose congregational history went back much earlier. The building was well maintained with up to date facilities especially for families. It had been one of the earlier churches to do MYCMI and the clergyperson was generally involved in both diocesan and wider church strategy.

Church 5 is a late Victorian suburban church in a mixed area of both relative affluence and some deprivation. The church had done MYCMI fairly soon after its inception with a clergyperson who was hoping to halt the steep decline in membership which had taken place over recent years among a relatively elderly congregation.

Church 6 (Non-Mission 21) is a small inner city church in a fairly deprived area although the congregation come from further afield. Although it had not done MYCMI, it had undergone a process of review under the guidance of a business consultant, producing some strategy documents from which they had intended to take action. There was discontent from some congregation members who believed that the process had stalled.

Church 7 is a late Victorian church in a semi-rural area. It had a relatively stable membership although had still experienced some decline over the last five years. The church had done MYCMI with some success although the congregational team building had subsequently been mitigated by several marriage breakdowns which had tended to engage the clergyperson's energies at the expense of more proactive issues.

Church 8 is a late Victorian church in a small town in an overall rural area. It had experienced a slight rise in membership in recent years, after MYCMI had apparently enabled some members to begin to work together more effectively.

Church 9 (Non-Mission 21) is another late Victorian church in a dormitory town in a generally affluent rural area. It had seen a slight increase in membership which had now returned to 1994 levels. Membership was largely middle and upper class and middle aged or elderly, although the clergyperson was keen to attract more young families and had plans to use MYCMI to engage the congregation with this process.

Church 10 is a well maintained church in a relatively deprived area of a small town. It enjoys a positive relationship with the Church of Scotland and appears to have a fairly diverse membership in terms of age and circumstances, although this had still been subject to decline. The clergyperson appeared skilled in managing team relationships, partly because this had been an area of expertise in previous employment.

Church 11 is a large church in a small rural town. Like church 2, it required structural rehabilitation but lacked resources to achieve this. Membership included some relatively young and enthusiastic people, although in the main members were middle aged to elderly.

Table 4.2: Diocesan Statistics 1994 - 2001, together with figures for the churches in the 'nested sample' (Source: Researcher)

Recorded Members	1994	1995	1996	1997	1998	1999	2000	2001
SEC	54495	54832	53553	52641	51353	49995	48385	46237
% change		+0.6	-2.3	-1.7	-2.4	-2.6	-3.2	-4.4
Church 1	538	518	507	578	436	449	450	439
Church 2	170	134	143	138	120	140	104	101
Church 3 (Non M21)	65	60	55	48	44	40	30	28
Church 4	246	184	228	201	202	221	216	215
Church 5	700	700	700	700	700	650	370	316
Church 6 (Non M21)	191	154	167	101	122	120	74	69
Church 7	290	293	293	290	225	236	234	237
Church 8	130	130	130	135	100	128	132	130
Church 9 (Non M21)	167	158	154	155	150	143	159	169
Church 10	268	290	290	313	277	259	233	235
Church 11	52	55	30	61	56	45	51	51

None of these churches had experienced any spectacular growth and many had experienced decline over recent years (it may be seen that from 1994 – 2001, the SEC overall lost 8,258 members or 15% of its membership). They were in the main *family* or *pastoral* churches in the Alban Institute model, in terms of size the most common types for Scottish Episcopal Church congregations.

4.6.2 Pilot Studies

Research studies generally support the idea that piloting research instruments is important (Miles and Huberman, 1994, Saunders *et al.*, 2003, p 284), allowing the researcher to focus on unclear areas

or develop rapport with participants. In the current study, the researcher's role as organisation member allowed the collection of significant amounts of Participant Observation (ethnographic) data. The researcher was diligent in informing others of her dual role in this regard (Lightbody, 2000, Lips-Wiersma, 2003). It required more effort to gain access to individual churches where the quantitative data collection was to take place.

To test the MBTI and Repertory Grid instruments a pilot study was arranged in a church willing to participate. It was planned (Mitroff, in Lund Dean, 2004) to combine completion of the instruments with discussion to allow optimum qualitative information, which would be tape recorded. Some individuals were unhappy about this process, and the decision was taken to omit taping in subsequent cases. Lowe (1998) confirms that it is usually more effective not to use a tape recorder when gathering data, as the process of writing up notes aids reflection. It was clear that for some respondents the Repertory Grid analysis was quite complex, so the form for this process was simplified. One respondent was unhappy about the idea of comparing clergy in the triads required by the Repertory Grid exercise, as it seemed disrespectful; so the instructions on the form were rewritten to clarify that this was not an appraisal of clergy performance. The requirement for respondents to state how closely clergy met the particular constructs was left optional, although the researcher was aware that this could determine the subsequent method of analysis. Detailed quantitative information could have enabled, for example, Factor Analysis of the Repertory Grid information, whereas mainly qualitative information would need to be analysed by a text based method such as Content Analysis or Grounded Theory (Ryan and Bernard in Denzin and Lincoln, eds., 2000).

4.7 Key Research Tools (I): Using the Myers Briggs Type Indicator to determine Individual Differences

The researcher considered ethics required that an offer of feedback should be made to all clergy and lay volunteers who agreed to complete an MBTI questionnaire; this would normally be done as a telephone discussion after the data gathering session. The process of analysing the whole range of the data sets from the strategic to the 'nested sample' necessarily involved several stages, which is described below.

The researcher was keen to offer respondents personal feedback on the personality instrument, partly for ethical reasons, because they had put in the effort to complete the questionnaire, but also for pragmatism: especially in the early stages of the data gathering, if respondents found the experience helpful they would be more likely to speak to others about it, allowing the researcher entry to more churches. This did not happen, although several respondents claimed that the process gave them helpful insights, one respondent suggesting that it had been more useful than an appointment with a professional career consultant. One clergyperson commented: *I feel really affirmed as an ESTJ.*

For others, though, especially clergy, the discussion could give rise to issues of personal or career dilemmas, on which the MBTI insights caused them to reflect. The researcher had then to make a conscious decision to move from the researcher to counsellor role on a few occasions, and these discussions were not reported.

There were also some negative perceptions about the questionnaire. Some who had experienced it claimed that the type proposed for them had been 'wrong' or 'inaccurate'. Their reactions suggested

that the individuals concerned may not have had adequate feedback, and stressed the necessity for offering this to future respondents.

4.8 Key Research Tools (II): Repertory Grid Technique to examine actual and perceived Notions of the Clergy Role

The researcher first encountered Repertory Grids in a commercial context, to inform decisions about employee potential (Stewart and Stewart, 1976, Stewart, 1981). The Repertory Grid instrument was developed by Kelly (1955) as a psychotherapeutic tool to counteract the *filtering* he had observed in psychiatric patients who would appear to present with Freudian problems when consulting a Freudian analyst and Jungian ones when consulting a Jungian specialist, because of the observer's bias (Stewart and Stewart, 1976, p 83). The Repertory Grid instrument provides a way of describing the attitudes of individuals with minimal interaction from the researcher. Personal Construct Theory (PCT) was not well developed until the 1970s when a number of researchers rediscovered it (Stewart and Stewart, *op. cit.*, Fransella and Bannister, 1977, Easterby Smith, 1980).

To predict management potential, the Stewarts (1976) asked existing managers to compare and contrast others they knew in *triads*, sets of three, using a card system. Other procedures may be used, such as focused interview or discussions, or paper-based forms used in the present study. The aim is to have a record of interviewees' *constructs*, to indicate how their understanding of management behaviours is construed. As the Stewarts point out (1976, p 87, 91), there are difficulties with the use of grids. Some respondents complain that they would have come up with the same

answers if asked directly. Repertory Grid technique may also be challenged on the basis that it represents people's perceptions of what people do rather than the actual behaviour of these individuals. Nevertheless, it is relatively free from investigator bias (Stewart and Stewart, 1976, p 83), especially if the information is obtained through form completion rather than interview alone.

The grid used in this study was designed in two parts, asking volunteers to consider four members of clergy (the *elements*) and their behaviours (the *constructs*). Four individuals were suggested, to ensure triad comparisons without requiring respondents to have difficulty with sufficient nominations. They were asked on the second half of the form to rate the individuals on how they matched the behavioural construct, that is, *fully matches the specification* through to *does not match* it. Ultimately, several respondents failed to complete it, so for this and other reasons discussed below, the decision was made to analyse the data qualitatively, a process which has its own merits (Stewart and Stewart, 1981) in that it enables the researcher to obtain more intimate knowledge of the data set. Fransella and Bannister (1977, p 109) have pointed out that computer analyses may become an end in themselves. Computer programmes have been developed recently which can derive qualitative analyses from text, but these require advanced training (Stewart and Stewart, 1981) and for the researcher to plan in advance to use them, so they were not considered for the current study. Moreover, given the dense and complex nature of the data sets, it is arguable that statistical analysis alone would not have been a sufficiently robust tool with which to elicit insights.

Of the volunteers in the sample (N=46) four refused to complete grids at all, in some cases because, despite assurances, they claimed the process to be disrespectful to clergy. Others appeared

to see the process as an academic test of their own ability to complete the form. From the eleven churches consulted, 610 behavioural *constructs* were elicited, of which 589 were usable, with some repetitions. Rejected examples referred to irrelevant issues such as 'keeps goats', or 'has a large family': generally personal information without a bearing on the clergy role. However, Goffin (2002) warns that constructs should only be rejected if there is supporting evidence that they are outside the scope of the research. For instance, 'wears pink shirts' is not about the individual's dress sense but the fact that as a bishop he believes in maintaining the visual manifestation of the church's Episcopal hierarchy.

After the initial analysis identified fifteen *activity areas*, a second survey form was designed, containing brief descriptions of each of the activity areas, in alphabetical order to eliminate any perceived ranking by the researcher. The original respondents were asked to rate the activities as more or less important to the role of the clergy, using a form of Likert scaling. Although by this stage the researcher had had personal contact with all the respondents and given them, in many cases, feedback on their Myers Briggs questionnaire, it still proved difficult to secure the forms' return. One (lay) respondent remarked: *I always knew clergy were busy people but I did not appreciate what a variety of things they did until I reflected on this questionnaire.* Conversely, others complained that they could not understand why the research was being done: *I wish I could see the point of all this,* wrote one respondent, *but I suppose you do and that's what matters!* The statement suggests the SJ respondent was prepared to assist as Christian principles required it, but did not appreciate the researcher's need to ask these questions.

4.8.1 A Three Stage Approach to determining the Key Activity Areas of the Clergy Role

The Stewarts (1981) confirm that qualitative analysis of grids may be time consuming, but its advantage over computer analysis is that the researcher achieves in-depth and intimate understanding of the data set (Belenky *et al.*, 1997).

In the current study the handwritten grids were transcribed on to spreadsheets for ease of reference. When the point of data saturation had been reached (Flick, 2002, p 64-65) and constructs were beginning to be repeated, constructs were written on adhesive labels. The process of analysis (described by Stewart and Stewart, 1981) involved a form of concept cataloguing (Easterby-Smith *et al.*, 2002, p 123f), which the researcher had encountered when indexing a text book using the *précis* concept (Austin, 1984). The researcher iteratively located the labels at appropriate points on a theoretical continuum ranging from 'managerial' to 'spiritual'. Eventually fifteen discrete sets of constructs were derived, which are presented in full at Appendix 5. These are as follows:-

- 1. Academic/Theologian**
- 2. Change Agent/Catalyst**
- 3. Counsellor and Carer for Vulnerable People**
- 4. Ecumenical Role**
- 5. Educator/Developer of Young People**
- 6. Leader/Decision Maker**
- 7. Liturgist/Worship Leader**
- 8. Local Community Role**
- 9. Motivator/Enthusiast**
- 10. Musical**
- 11. Official SEC Role**

12. **Organiser/Manager of People and Things**
13. **Pastor/Befriender**
14. **Preacher/Communicator**
15. **Spiritual/Prayerful**

Activity areas in some cases involved subsets of constructs: Academic/Theologian, for example, synthesises Intellectual/Academic, Theologian/Historian, Teacher/Trainer, and Media Performer. Pastor/Befriender contained the largest number of constructs (92), but synthesised only two subsets: Kind Communicator and Sociable/Extravert, the former referring to individuals' kindness and love for others whereas the latter encompassed their *bonhomie* in social contexts. Constructs were repeated: *good listener* appeared four times, *approachable* was mentioned three times, and *sincere* twice, joined by *appears to be sincere*, the qualification of the term itself noteworthy.

'Negative polarities' (for example, *refuses to move forward*, under *Change Agent/Catalyst*) were differentiated in bold text. The researcher aimed to avoid 'miscellaneous' categories. It was not always easy to select an area for certain constructs. For example, *lets people down* might fit either into Activity 9, *Motivator/Enthusiast*, or 6, *Leader/Decision Maker*, but the latter was selected as its emphasis was on getting things done, which appeared to be for several laity an area where clergy were deficient. Advice was taken from researchers and practitioners who had experience of repertory grid sorts to ensure the researcher had analysed the constructs fairly.

Subsequently, as introduced above, descriptions were written for each activity area, based on the concepts it contained, and these were set into the questionnaire referred to earlier to establish the

areas of the role rated more important by the various temperament types.

4.8.2 Analysing Clergy and Congregations' Responses to Clergy Activities: underpinning statistical framework

Information from respondents regarding Repertory Grid concepts, the MBTI results and the information regarding rating of activity areas was loaded into SPSS (the Statistical Package for the Social Sciences). As numbers were relatively small (N= 46), and sub-groups might be as small as 2 (in the case of SPs) it was not appropriate to consider statistical procedures such as Factor Analysis involving correlation and regression analyses. However, as will be described below, there were a number of noteworthy insights to be gained from descriptive statistics, cross-tabulations and chi-square analysis. From the addition of such insights, theories could be developed to explain the impact of Mission 21 at parish level and to contrast it with the strategic aims of the project.

4.9 Key Research Tools (III): Participant Observation (Ethnographic) Approaches

'Pure' ethnography allows the researcher to become immersed in the organisation or group which is the subject of study, to the extent that she may obtain a deep understanding of the significance of group norms and behaviours to enable new insights into organisational culture or character. Given the researcher's status as a Church member this approach had many attractions. Ethnography or Participant Observation (Yin, 1982, 1994, p 87-88, Saunders *et al.*, 2003, p 221ff) allows the observer to participate in the events

studied. It can be singularly helpful to a researcher who can enter the 'belly of the whale' in this way, allowing close access to real-life situations.

Its disadvantages include the fact that not only is it time-consuming and emotionally demanding, but requires the researcher to maintain the boundaries between her different roles as researcher and organisational member, whether membership is temporary or 'permanent', as in the case of the current study. Ethically, the researcher needs to be clear about the fact that she is playing two roles, so that the other actors in events are not misled (Saunders *et al.*, 2003, p 137). This issue is further described below in the context of the researcher's own experiences. The researcher therefore decided to adopt this approach as part of an overall case study strategy, attempting over the period of study to be vigilant against personal bias or blurring of role boundaries (Lips-Wiersma, 2003).

4.9.1 The Participant Observation Strategy in Action

Gummesson (2000, p 49) points out that organisation members may rightly ask: *what do these [researchers] understand about us?* As a member of the Church the researcher had good initial access to strategic meetings, authorised by the then Primus, Richard Holloway, in 1999, and was able to have discussions with him, Reverend Mann and the Deputy General Secretary, Pat McBryde, then main sponsors of the Mission 21 programme. However, although in the short term Holloway's 'patronage' was helpful, the fact that the researcher was identified as one of the 100 'Ginger Group' members at SEC 21 caused some difficulty after Holloway's precipitous retirement. The new 'senior management group' were

concerned about the researcher disturbing the 'period of settling down' believed necessary after Holloway's controversial departure by asking what were regarded as potentially impertinent questions about the role of clergy.

The situation stressed the difficulties of pursuing a questioning role in an organisation which might regard such activity as threatening, and this issue will be further discussed in the context of ethics below. In psychoanalytic terms there are suggestions of unconscious resistance to the idea of reflecting on issues perceived as painful, such as Holloway's abandoning of the church after plunging it into controversy. The difficulties also pointed to the need for both empathy and objectivity: the former to understand why individuals might behave in apparently obstructive ways when they were concerned to act, as they saw it, in defence of a church they loved; the latter in order for the researcher to distance herself emotionally from situations which might appear to support a belief that the Church was simply change averse.

The researcher supplemented data obtained at the Provincial Conference in 1999 and SEC 21 in 2000 with information from other major events such as Mann's consultancy training in 2000, Provincial 'Consultation' with Mann in 2000, training as a MYCMI facilitator and subsequent experiences during 2001/2, and training/experience as a *Base Group Facilitator* for the Provincial Conference of 2004. The process by which this significant volume of data (over five years) was transcribed and analysed is described below.

4.10 Methods of Analysing the Participant Observation Data

To do Social Science means mainly to produce texts (Nolff, 1987, cited in Flick, 2002, p 238).

Analysing case study evidence is the least developed and most difficult area of case study methodology (Tellis, 1997, p 8). Although some positivist researchers have suggested that quantitative analysis would make the case study research process more 'acceptable', and, as in the current study, quantitative analysis may assist the process of triangulation, there are other analytic tools available to the researcher. *Pattern matching* (Tellis, 1997, p 8, Harris, 1998, p 205) involves comparing an empirical pattern with a predicted one, defined prior to the data collection phase. In the context of the current study, however, where the researcher wished to approach the study with few pre-determined hypotheses, Grounded Theory was considered more appropriate.

4.10.1 Introducing the Concept of Grounded Theory

Grounded Theory may be both a research strategy and a tool of analysis (Glaser and Strauss, 1967, Strauss and Corbin, 1990). As suggested above, although regarded an inductive approach, it is perhaps more accurate to think of it as a means of theory building through a combination of inductive and deductive approaches where theory is grounded in continual reference to the data (Hussey and Hussey, 1997). The process requires generalisation of theory to develop subsequent theory: new properties of data continually emerge. Criticisms of the approach have suggested lack of rigour, although Glaser and Strauss (1967) would claim this is overcome by systematic collection and analysis (Easterby-Smith *et al.*, 1991).

4.10.2 Using Grounded Theory as a Tool for Explanation Building

As the researcher read extensively about the issues before beginning the primary research, and was a member of the organisation to be studied, the research could not be said to be 'value free' or without any preconceived ideas of what might be discovered (Glaser and Strauss, 1967, Strauss and Corbin, 1990). Kent (2001) regards the literature review in a grounded theory study as further data to be fed into the analysis. Lowe (1998) suggests positioning the literature review at the end of a piece of grounded theory research, but agrees that such a review may expose the researcher to different theoretical concepts by reading about issues beyond the researcher's current understanding. In the context of the current study this was relevant, as, although there was extant literature on specific aspects of the study, such as personality psychology, change and spirituality, there were few studies which had successfully linked these fields. Given the lack of empirical and theoretical data, the decision was taken to make use of grounded theory techniques in generating theory from the case studies and subsequently analysing data from several sources.

Grounded theory is defined as a qualitative research method that uses a systematic set of procedures to develop and inductively derive grounded theory about a phenomenon (Strauss and Corbin, 1990, p 24), or an interpretive process of continuous iteration between data collection and data analysis; this process may include reference to the literature as a source of secondary data (Miles and Huberman, 1994). Grounded theory has facilitated the effective analysis of the rich complex data derived from the case study and the development of a well-structured empirically dense framework of understanding (Strauss and Corbin, 1990, 1994, Flick, 2002, p

41ff). This suggests an approach in line with Belenky *et al.* (1997), a balance between intuition and intellect (Lowe, 1998) which deliberately exploits ambiguity (*ibid.*). Themes are developed from careful reading of the text (Ryan and Bernard, in Denzin and Lincoln (eds.) 2000, p 780). Analysis of texts has been termed 'coding' and involves the processes of identifying themes, building 'codebooks' and constructing theoretical models (*ibid.*). Miles and Huberman (1994, p 56) point out that *coding is analysis*.

The grounded theorist seeks to identify categories and concepts which emerge from text and link them into substantive theories, in an iterative process by which the analyst becomes more grounded in the data sets. As coding categories emerge, the researcher may then link them in theoretical models (Ryan and Bernard, *op. cit.*, p 783). In the current study, data from the Participant Observation exercise was transcribed, and together with notes from archival analysis was collated into over 500 separate pages. These were read and reread many times to develop concepts and themes as the researcher became more intimately aware of the data. Initial themes were highlighted on cards in the same way that an indexer might search for key topics in a text. After this, categories were linked to form families of concepts. Belenky *et al.* (1997 p xiii) describe such a process in the context of group research.

Constant review and reduction (Ryan and Bernard, *op.cit.*) was followed by the process of synthesising the concept families into emergent theories. At this stage it was possible to begin to develop emergent study propositions which could be compared with the results of the nested sample to build explanations around the issue of cultural change as perceived through the lens of individual differences, with the ultimate aim of demonstrating that such a study may reliably assist in understanding cultural change in a

faith-based organisation. There is a sense in which the grounded theory approach informs the psychological evidence by emphasising the continual grounding of theory in the evidence collected, and thus avoiding conflation of evidence. For example, the SJ approach is sometimes thought to be averse to change, but evidence suggests it is rather that SJ individuals require structure to change, and are comfortable with change which takes with it key elements of the past. This is explored in chapters 5-7.

4.11 Summary of the Research Methodology

Researchers in the area of Spirituality and Religion at Work (Benefiel, 2003, Lund Dean *et al.*, 2003, Lund Dean, 2004) point out that the concept of spirituality and religion in organisational contexts is new and developing, and there are new instruments and techniques to be considered which would not have been available when this study began. In particular, the idea of *noetic¹ science* described by Benefiel (2003, p 370 f) is noteworthy for its attempt to bridge the gap between science and spirituality. The current study was undertaken before the researcher could investigate such potential methods, so in essence is an attempt to address a phenomenon in ways which intuitively appeared to suggest rich sources of theory. The idea of developing the study of individual differences in the area of religion and spirituality along the lines of Mitroff's (1983) studies was particularly intriguing.

Accordingly, the research approach and strategy selected by the researcher may be summed up as follows:

¹ After the Greek term for intuitive knowing.

A theory-driven exploratory and descriptive study, with some elements of explanation, which is largely inductive in that no mandatory a priori hypotheses were proposed, but which follows Grounded Theory philosophy in that it uses both inductive and deductive methods to generate useable theory from the data. In this context, a mixed methods approach was adopted, involving the researcher in nesting one form of data at operational level within a larger data set, to analyse the impact of strategic decisions on the operational level. The use of multiple sources of data which were both qualitative and quantitative to understand a bounded phenomenon based the research strategy within the case study form.

Given the overall objective to discover how far the Mission 21 programme was in fact an attempt to challenge and potentially transform the entity type of the Scottish Episcopal Church, the initial research strategy could be said to be inductive, in that although the researcher had emergent beliefs about the issues, there were minimal defined *a priori* hypotheses, together with the fact that there was very little empirical research around the phenomenon of cultural change in a faith-based organisation. The theories generated from the participant observation data could be subsequently investigated within the operational field using both deductive and inductive methods. This approach to generating and refining theory is one of the key features of grounded theory (Flick, 2002, p 41, Saunders *et al.*, 2003, p 398).

Gabriel (1999, p 253) points out some of the difficulties of doing research which makes use of psychoanalytic approaches, in that the researcher is attempting to understand and interpret unconscious drives, and consequently invites *ad hominem* criticisms. However, serious researchers in the area will be conscious of the fact that

theories themselves may become defences against anxiety. Bate (1994, p 4ff) has commented on the difficulties of working with complexity, where researchers may be criticised for not 'keeping it simple': *one exposes oneself to accusations of overcomplicating issues, using mystifying jargon, being overtheoretical... my response would be: if the concepts... are sometimes difficult, so undoubtedly is the task.*

Consequently, at this point in the study, the researcher has described a research strategy which:

employs a mixed methods approach in the collection of both qualitative and quantitative data;

adopts Grounded Theory principles; that is, it uses both inductive and deductive methods to build theories from case studies;

tests and expands on emergent theory, derived from the researcher's participant observation at strategic level conferences and consultations, at operational level, in order to build further useable theories;

is based on a case study approach to the question of cultural change in the Scottish Episcopal Church in the context of individual difference, 'nesting' a quantitative analysis within a larger qualitative enquiry which is essentially ethnographic;

has due regard for questions of validity and reliability, attempts to minimise researcher bias, and treats respondents with courtesy and respect.

Thus, while MBTI and Repertory Grid methods were used within a case study framework, the addition of ancillary methods (Participant Observation and Grounded Theory) ensured a deeper insight into the research problem.

4.11.1 Reliability and Validity

With a true view all data harmonise, but with a false one facts soon clash (Aristotle, 1975, 1094, b11).

Although I am far from certain about the validity of my conclusions, [the paper] is defensible (Dingle, c. 1951, cited by Gourlay, 2001).

Lund Dean *et al.* (2003, p 382) expand on Wilson (1998, p 8-9) in proposing a list of questions by which qualitative or mixed methodologies may be judged: a good piece of qualitative research should be able to affirm not only that the study's findings relate to the *real world*, but are transferable to other settings, and that participants may benefit by the research. Lips-Wiersma (2001, p 382) expresses this last as: *did the study honour the research participants in method and interpretation?* The researcher would claim that in the context of understanding how individual differences apply both in individual and organisational settings the study's findings are indeed transferable. Whilst every attempt has been made to treat participants with dignity and respect, and the researcher's hope is that organisation members would benefit from its explanations, realistically it is not clear that organisation decision makers will wish to make use of it as a specific strategy document.

Case study research is naturally triangulated (Tellis, 1997, p 5). The need for triangulation arises from an ethical requirement to confirm validity of the process, and in case study research this can be done

by using multiple sources of data. Reliability is achieved by developing an appropriate case study protocol, including the development of a database which may be computerised or paper based (Yin, 1994, p 95). Reliability for Yin is enhanced when it is possible to follow a chain of evidence (*ibid.*, p 98).

As Flick (2002, p 220) points out, reliability is relevant against the background of a theory and the issue being studied. He stresses the importance of accurate recording and documentation of data. In the present study, data from all the Participant Observation, including code books, was transcribed, collated and stored in a paper based format, backed up with computer files. The analyses of the Repertory Grids were retained both as paper and computer files, so that any subsequent researcher could follow the original researcher's audit trail.

Flick (2002, p 220/1) cites Kirk and Miller (1986, p 21) on validity: [it is] *a question of whether the researcher sees what (s)he thinks (s)he sees*. The issue, as Flick sees it, is how far the researcher's constructions are grounded in those of his/her subjects of study. In the context of overall validity of the researcher's conclusions, the researcher's role as a member of the Scottish Episcopal Church enabled her to discuss her emergent findings not only with clergy who were and are directly involved with the Mission 21 process, but also with initiators of the programme. These discussions enabled the researcher to go back frequently to check insights. Flick (2002, p 223) calls this *communicative validation*. In the situation where the researcher is a member of the organisation there is always a possibility of bias (Yin, 1994, p 10). Lightbody (2000, p 159) addressed the issue of studies potentially threatened by the impact of the researcher as observer. Adopting many roles in the organisation of study, a church in Australia, she was overtly a

participant observer and did not emerge as a sudden presence in the organisation, thus enhancing her trustworthiness, as well as allowing a greater range and depth of data to be accessed.

Harris (1998) and Lips-Wiersma (2001) both worked on research in areas of spirituality in organisations with which they were personally involved; Lips-Wiersma believes in the need for the researcher to be overt in articulating values and beliefs. In the current study, it would be difficult to claim that the researcher's own experiences and beliefs did not play some part in her interpretation of phenomena. However, the researcher had no specific theological position to promote; this and her knowledge of her own internal drives, derived in part from study of psychoanalytic theory and instruments, assisted her in retaining objectivity.

Also in the context of objectivity, the respondents were volunteers, even if some were unenthusiastic. Their responses therefore reflect individuals who were prepared to take part; the responses of the 'silent majority' may have been different. This is a problem for any researcher, but the following points are particularly relevant:

~those who were prepared to engage were more likely to be 'movers and shakers' in the Church, and their views drive initiatives;

~of those who took part or commented on aspects of the Mission 21 programme, a range of contrasting views was obtained;

~as Holloway had retired by the time that visits were made to respondent churches, there was no perceived need to 'say the right thing' about Mission 21; his precipitous departure had damaged the liberal element, and the more traditional were also concerned that

his actions had both lost existing members and put off potential ones (notably, the steepest loss of members in recent years seems to have been coterminous: 2000 and 2001).

The process of studying the impact of Mission 21 in the context of individual differences probably had the effect at the time of distancing the researcher from the organisation to be studied, rather than increasing bias in favour of or against the initiative and its sponsors (Delbridge and Kirkpatrick, 1994, p 43). This is directly opposite to Yin's (1994, p 88) view, following Becker and Geer (1960) that Participant Observation may increase the participant observer's support for the group or organisation under observation.

4.11.2 Ethical Considerations

Shinew (1999, cited in Lund Dean *et al.*, 2003, p 381), although encouraging 'alternative' forms of data collection and methodologies, nonetheless emphasises that ethical standards should be maintained:

~Consent to be questioned should be informed, particularly important in a study such as this, which requests information about aspects of respondents' attitudes towards spirituality and religion, areas which may well be sensitive to many;

~Confidentiality – providing that respondents wish it – some of Shinew's interviewees wished their identities to be stated, but the researcher's understanding of the Scottish Episcopal Church's culture suggested this would not be appropriate;

~*Accurate data transcription* and opportunities to check this was so – in the current study the reluctance to be tape recorded has been noted, and it required the researcher to record her memories of discussions as soon as possible after they had happened;

~*Ethical observation of the researcher* – respondents may seek to 'please' the researcher, so it is important to affirm any answers they give – the difficulties of so doing in the context of polarised theologies was noted earlier.

In research making use of psychoanalytic evidence, Gabriel (1999, p 269) echoes many of these standards: not gaining access to an organisation under false pretences, recording respondents without permission, or pressurising them to participate. In the current study the researcher was careful to be open about her status both as organisation member and researcher. The need for any organisational researcher to ask probing questions was difficult to balance with the organisation's norms of respect for authority and tradition.

Although the researcher aimed to be vigilant in informing others of her dual role as researcher and church member, the ethical issues involved in participant observation study are more complex than this. It is important in the ethics context and also with regard to reliability and validity that comments from individuals are treated with courtesy and respect, even where these may be far from the researcher's own values.

4.11.3 The Requirement for Anonymity of Sources

Although in terms of reliability and validity of the study, and to provide a legitimate 'audit trail', the original participant observation notes and the handwritten Repertory Grids and Myers Briggs questionnaires are available for inspection, any examples of either included in the thesis have been carefully anonymised. Both clergy and congregational key stakeholders could make controversial statements about each other, and whilst these might give insights into the motivation of the speaker they were not accepted at face value.

4.12 Chapter Summary

This chapter has discussed the researcher's rationale for addressing the research questions. The strategy involved a case study approach which made use of three key tools: an MBTI instrument, a Repertory Grid exercise (in a *nested sample*) and a Participant Observation exercise which ensured grounding of this evidence in empirical data. The researcher's efforts to ensure reliability and validity of data and analysis were described, together with attempts to ensure that the research strategy was respectful of respondents whilst aspiring to be honest and objective.

Chapter 5: Results and Discussion: the *Nested Sample*

5.1 Introduction

This chapter discusses data obtained from the *nested sample* of 11 churches described at 4.6.1 in the form of MBTI questionnaires and Repertory Grids, to shed light on the rationale and intention of Mission 21 at congregational level. Evidence was found of the full range of Keirsey temperaments, although SJs were the majority, followed by NFs. In spite of some differences in the aspects of the clergy role these groups considered most important, all agreed that *Ministry* was key – clergy were expected to affirm people and create ways for them to feel valued. As Startup and Harris (1999) found, the emphasis was on the congregation rather than the local community. Although the leadership role was important, clergy were not expected to be change agents, suggesting that respondents preferred a leader who would hold fast to existing members values, rather than developing ‘Fresh Expressions’ of Church to attract underrepresented groups. Narrative statements are intended to demonstrate the understanding and working of the temperament types.

5.2 Who are Our Members? Individual Differences in Clergy and Congregations

One of the stated aims of Mission 21 was to engage with the *church of the exiles*, who have sympathy with religion and spirituality but for a range of reasons find themselves unable to accept traditional church culture, values or norms. The material is not always precise about who these people are, although there are suggestions that

they may be the less 'respectable', and the more doctrinally challenging. Perhaps significantly these are the types Jesus seemed to be targeting when he suggested *I came into the world not to call the righteous, but sinners to repentance* (St Luke, 5:32). There is no clear evidence that Mission 21 was intended to target those from underrepresented groups in the context of individual differences, even though the MYCMI material indicates knowledge of the Myers Briggs Type Indicator, for example, MYCMI Manual (p 28), which suggests that the corporate church model is best served by diverse MBTI types. However, there is also the issue of the models of *associational* and *communal* church: is it possible, as Martin (in Ecclestone (ed.), 1998, p 46) queried, to 'invite' very different individual world views into a *gathered* church where, for some, membership is a key factor?

5.2.1 Temperament and Type in Churches: results from the purposive sample of clergy and lay key stakeholders

The relationship between temperament type and the respondents in the nested sample of clergy and congregational key stakeholders is shown at Tables 5.1 (a) - (f). Clergy are annotated **C** and lay key stakeholders **L**. The tables contain the types of seven further clergy (**CN**) who were willing to complete MBTI but were unable to commit to the rest of the data gathering. As pointed out above, all individuals were offered the opportunity of feedback either by telephone or in person, and most accepted. The researcher was particularly concerned to speak to those with less frequent profiles to ensure that they felt they had selected correctly. In the event, no-one disagreed with the interpretation and most found it useful.

Table 5.1 (a) Temperament Types within the Sample

	C	CN	L	Total
SJ	4	2	22	28
NF	5	3	7	15
NT	3	2	3	8
SP	0	0	2	2
TOTAL	12	7	34	53

Overall, the results from the nested sample here indicate that SJs, NFs and NTs are most frequent in the sample of church members, although SPs are rare. These are Church members who *agreed* to participate in the research, and a different picture may have emerged from an overall congregational analysis, should this be possible – but on the basis that they were identified by the clergyperson as individuals who played a significant part in church life, it may be assumed that they are representative of that congregation’s *culture in practice*. As indicated below, however, there are differences between this sample and UK norms for MBTI.

Table 5.1 (b) UK norms for MBTI Source: adapted from Myers *et al.* 1998, p 379)

SJ %	NF %	NT %	SP %
ISTJ 3.7	INFJ 1.7	INTJ 1.4	ISTP 6.4
ESTJ 10.4	ENFJ 2.8	ENTJ 2.9	ESTP 5.8
ISFJ 12.7	INFP 3.2	INTP 2.4	ISFP 6.1
ESFJ 12.6	ENFP 6.3	ENTP 2.8	ESFP 8.7
SJ total: 49%	NF total: 14%	NT total: 10%	SP total: 27%

Table 5.1 (c) Results from the 'nested sample':

Temperament	Sample %	UK norms %
SJ	57	49
NF	26	14
NT	13	10
SP	4	27

A chi-square test on these frequencies (below) was significant ($p < .0001$): the sample clearly does not reflect the UK norms for temperament types.

Table 5.1 (d): Frequencies for Sample and UK Norms

Sample			
	Observed N	Expected N	Residual
2	2	14.3	-12.3
8	8	5.3	2.7
15	15	7.4	7.6
28	28	26.0	2.0
Total	53		

Test Statistics

	Sample
Chi-Square ^a	19.867
df	3
Asymp. Sig.	.000

a. 0 cells (.0%) have expected frequencies less than 5. The minimum expected cell frequency is 5.3.

Table 5.1 (e) Clergy and Laity MBTI Types

Clergy = C; Other clergy additional to nested sample = CN;
 Congregational lay key stakeholders = L

SJs	NFs	NTs	SPs
ESFJ	INFP	ENTP	ISTP
C L L L L L L L L	C C C L L	C C CN	L
ESTJ	ENFP	ENTJ	ESFP
C C CN CN L L L L L	C C L	C L L	L
ISFJ	ENFJ	INTP	ISFP
L L L L L	CN CN L L L	CN L	
ISTJ	INFJ	INTJ	ESTP
C L L L	CN L		
N=28 (53%)	N=15 (28%)	N=8 (15%)	N=2 (4%)

Table 5.1 (f) Distribution of MBTI Types in the Sample

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	ISTJ	4	8.7	8.7	8.7
	ISFJ	5	10.9	10.9	19.6
	INFJ	1	2.2	2.2	21.7
	ISTP	1	2.2	2.2	23.9
	INFP	5	10.9	10.9	34.8
	INTP	1	2.2	2.2	37.0
	ESFP	1	2.2	2.2	39.1
	ENFP	3	6.5	6.5	45.7
	ENTP	2	4.3	4.3	50.0
	ESTJ	7	15.2	15.2	65.2
	ESFJ	10	21.7	21.7	87.0
	ENFJ	3	6.5	6.5	93.5
	ENTJ	3	6.5	6.5	100.0
	Total	46	100.0	100.0	

(Source for Tables 5.1 (a-f): Researcher)

5.2.2 The Sensors:

a) SJs

From the skew to the left of table 5.1(e) the predominant temperament type overall is SJ. This group comprises 53% of the overall respondents. However, the skew affects the laity rather than the clergy; when compared with UK norms (Myers *et al.*, 1998, p 379, adapted in table 5.1. (b)), SJs as laity in the nested sample are overrepresented, whereas SJs as clergy are underrepresented. SJ clergy will tend to be committed to religious traditions and heritage, and appreciate well ordered processes. They will seek to respond to the needs of the community, *preserving that which has lasting value* (Oswald and Kroeger, 1988, cited by Francis, 2001). Dangers for this temperament type, when there is inadequate self knowledge, are said to include literalism and inflexibility in doctrine, and a tendency to pessimism and burnout (*ibid.*).

That SJ types are the majority group is not unexpected, both at Provincial and congregational levels, as their appreciation of convention, respect and traditional ritual would tend to motivate them towards churches as an expression of their extrinsic religiosity. Whether the preponderance of this type appears to influence significantly the role of clergy will be considered below. However, the fact that in the nested sample such types tended to be skewed towards lay key stakeholders confirms the SJ tendency to value traditional social norms and to respect traditional institutions. The danger for such types could be, as described by a clergy respondent at 6.8, to become dogmatic and *muscle in* on church activities when they have failed to find a preferred role in the commercial world. This would be particularly difficult if the clergyperson was another type and both sides lacked insight into their preferences.

The largest Myers Briggs type was ESFJ, although the majority of this group (nine) were laity: one clergyperson is recorded as ESFJ. ESFJs report high levels of spiritual coping resources, valuing spirituality and community service (Myers *et al.*, 1998, p 99). There is a significant tendency for churchgoers to report ESFJ (Francis, 2002). ESFJs are *the great nurturers of established institutions such as the home, school, the church or civic groups* (Keirse and Bates, 1984, p 192). Table 5.1 (f) indicates the importance of this group and the ESTJs below.

Conversely, ESTJs, seven in the nested sample, five laity and two clergy, together with two clergy 'extras', are *responsible* (*ibid.*, p 188)...*They like to see things done correctly... frequently rise to positions of responsibility...in their religious affiliations. They approach human relations through tradition and rituals.* Francis (2002) suggests ESTJ clergy may be out of tune with congregational

members more focused on mystical experience, such as NFs, although they may be well suited to management roles (*ibid.* p 90).

There were five ISFJs. Francis (2001) found that the predominant type among Welsh churchgoers was ISFJ, and they are also significant here. This type is described (Keirse and Bates, 1984, p 194) as *having a primary desire to minister to others, [and] enjoy assisting the downtrodden*: like ESFJs they gravitate towards extrinsic religiosity. They are loyal to family and institutions and are particularly concerned that people should behave 'respectably'; they find 'putting on airs' offensive and believe people should behave according to their position in life (*ibid.* p 195). Francis (2001) found that the predominant types in Welsh Anglicanism were ISFJ (20%) and ESFJ (13%), and this trend is replicated here.

One clergyperson presented as ISTJ, together with three laity. ISTJs are described (Keirse and Bates, 1984, p 189) as *dependable: the word of ISTJs is their bond and they experience great uneasiness by thoughts of a bankrupt nation, state, institution or family*. Dedicated, patient, loyal and truthful, they may also (Francis, 2002) be patriarchal. Francis (*ibid.*) found the main type in Evangelical seminaries to be ISTJ (19%).

The predominance of the SJ temperament supports the findings of Francis and others that individuals with these preferences are drawn towards the *life-as* approach to religion and spirituality, found by Heelas and Woodhead (2005, p 4f) in churches rather than the *holistic milieu*. A crosstabulation of temperament and clergy/laity indicated no significance in terms of being NF, NT or SP and likelihood of being a clergyperson in the sample (see Appendix 9), but the relationship between SJs and laity, as indicated below in table 5.2 ((a) and (b)), was marginally significant ($p < .05$),

confirming Francis' suggestion that the conscientious SJs tend to be the most frequent committed churchgoers.

Table 5.2(a): Crosstabulation of Clergy/Laity and SJ Temperament

			Clergy/Laity		Total
			1	2	1
SJ	0	Count	8	12	20
		% within SJ	40.0%	60.0%	100.0%
	1	Count	4	22	26
		% within SJ	15.4%	84.6%	100.0%
Total		Count	12	34	46
		% within SJ	26.1%	73.9%	100.0%

Table 5.2(b) Chi-Square Output: SJs and Clergy/Laity Distribution (Source for 5.2 (a-b): Researcher)

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	3.552(b)	1	.059		
Continuity Correction(a)	2.390	1	.122		
Likelihood Ratio	3.559	1	.059		
Fisher's Exact Test				.091	.061
Linear-by-Linear Association	3.475	1	.062		
N of Valid Cases	46				

a Computed only for a 2x2 table

b 0 cells (.0%) have expected count less than 5. The minimum expected count is 5.22.

b) SPs

The researcher had not expected necessarily to discover any SPs, given their preferences to gravitate towards action, and rapidly to

leave when this is not offered. *Exciting... cheerful, light hearted and full of fun* (Keirsey and Bates, 1984, p 33): the description suggests something which might disconcert the respectful and traditional SJs. However, two examples presented: one had young children and valued the opportunities in a church which, unusually, had a number of young families, which provided support to each other. As an ISTP this individual was particularly rare in church (Francis, 2002, p 90) as these individuals tend not to appreciate mystical approaches, and as quiet slightly detached individuals are likely to leave without fuss if disengaged from mainstream activities. The other was considering Ministry, and expressed spirituality through work in nature: *I always felt the need for a different ministry. I've always felt different. The Church should have more activities. [Myers Briggs] has affirmed my life choices.*

5.2.3 The iNtuitives:

a) NFs

While the SJ group forms the majority, the next most populous is the NF group with 15 overall (28% of respondents). NFs form the largest number of clergy in the sample, and in the nested sample of clergy, 42% were NFs. It is pointed out at 5.3 below that where activity areas are compared with type descriptions, NFs appear most frequently, suggesting that there are many aspects of the role which appeal to the NF temperament. If the NF type is equated with Drane's (2000) *Spiritual Searchers* the nested sample results indicate a higher level of such individuals than anticipated. If *Spiritual Searchers* are *hard to find* (*ibid.*, p 80), in churches, they were represented here, as are the NTs, possibly because Ns are

more likely to be intrigued by change (Francis and Jones, 1997, Francis, 2001).

NF clergy would tend to focus on people's needs, speak up on behalf of others, and tend to value mysticism and the mystical experience (Francis, 2000). Highly empathic, NFs are more likely to experience burnout and may attempt to please everyone at the expense of avoiding conflict. This tendency may also create dependency, something which, as will be seen, some NF clergy recognised and addressed. Those with an SJ or NT preference in the congregation might find the NF clergyperson annoyingly whimsical *with a vague overlay of spirituality*. An NF clergyperson who was described as *doing magic* with the Eucharist by an SJ colleague was true to type both in this spiritual context and empathy with people with problems.

Three clergy were INFP, a type which according to Keirsey and Bates (1984, p 177) is *frequently drawn towards ministry and mission and away from business*. INFPs are described as having a call to help others in an idealistic way: *Sir Galahad* and *Joan of Arc* as the authors describe them. *Taking liberties with logic (ibid.)* they are *willing to make sacrifices for something they believe in*, although they dislike conflict. Francis (2000) found they score highly on mystical orientation. There were also two INFP lay respondents in the nested sample, one of whom was a Lay Reader, affirming this type's interest in spiritual matters.

There were two clergy and three lay ENFJs. These people are described by Keirsey and Bates (1984, p 168) as outstanding leaders who idealise relationships, are empathic and make talented actors and mimics. Again, ministry is a popular vocational choice for such individuals, where they are likely to be personable and hence

popular. They could be well described as *avuncular* (Holloway and Avery, 1994, p 18). They score highest (Myers *et al.*, p 101) in a sample in a belief in a higher spiritual power, and like INFPs desire harmony.

Of the three ENFPs, two were clergy with one lay respondent. ENFPs, like INFPs, are concerned with meaning and mysticism, but are more gregarious about it. They appear to be more agnostic (Myers *et al.*, 1998, p 82) and probably comfortable with spiritual ambiguity. Francis and Jones (1999) note the tendency of Ns to be agnostic.

INFJs are quite rare (1.7% of the population according to UK norms: Myers *et al.*, 1998, p 379), although there were two in the nested sample. They are, like ISFJs, drawn to help others, but whereas ISFJs will focus on physical needs, INFJs are more intuitive, focusing on communicating in a personal way. *They intuit good and evil in others* (Keirseey and Bates, 1984, p 170). Like the ENFPs, they are more drawn to spirituality expressed in metaphor than extrinsic religion, and are said to be drawn to *visions, premonitions and intuition*.

The significant number of NF respondents suggests that there may be a NF strain of liberal idealism in the Scottish Episcopal Church at congregational level as well as strategically: although SJ-ness is predominant, the NF approach is also clearly visible, which tends to support the view of a potential difference between *searchers and traditionalists*. Difference becoming fundamental disagreement was not necessarily apparent.

b) NTs

The NT group includes five clergy and three laity, eight in total or 15% of the respondents. If Keirsey and Bates' (1984, p 48, 88) assertion is accepted that these are the *intellectuals* of type) Holloway's view of *Christianity... for thinking people* was not an impossible aspiration. As clergy, NTs are likely to be effective strategic designers, probably with an interest in theology in a conceptual sense. Strategic vision is a term to be associated with them, although, as Keirsey and Bates suggest (1984, p 145), they may not be as conscientious in appreciating people's contributions to making visions reality as an NF individual might be. This interest is reinforced by their interest in the research. NTs do not respect rules which do not work, and withdraw, physically or mentally, from organisations if their contributions are not recognised. They have been described as architects of change who understand principles and have enormous drive to pursue their understanding (Keirsey and Bates, 1984, p 48).

Three clergy in the sample were ENTP, a type which (Keirsey and Bates, 1984, p 183) tends to be highly original and reluctant to do things as they have always been done. They enjoy debate (a clergyperson who described *sizing up opponents* is a typical ENTP), and can improvise with solutions. They may experience difficulty with *humdrum routine* (Keirsey and Bates, p 184-5).

The ENTJ clergyperson recognised their own tendency to act out Keirsey's nickname for this type: the *Field Marshall: I am an organiser, so people [in my church] do less than they would in a more messy parish*; together with two lay respondents, both of whom were noteworthy for assertion and ability to conceptualise. Keirsey and Bates (1984, p 91) describe their tendency to be *direct*

and challenging. Natural organisation builders, they like to be in charge.

The INTP type was represented by one clergyperson and one lay individual. This type Keirsey and Bates call the *Architect of Ideas*, exhibiting *curiosity to discover the keys of the Universe... the world exists to be understood*. Discovering this, the lay respondent remarked: *That's me exactly! That's why I've always felt so different from other [churchgoers]. I've always felt sceptical... this is fascinating*. Like many other NTs, this individual was musical and particularly appreciated music as a window into the Divine.

The respondents who deplored the Church's tendency to *sideline intellectuals* were NTs, and there were no INTJs in the nested sample, the rarest type in UK norms (1.4%), which Keirsey and Bates (1984, p 180) describe as the *Builder, or Scientist*, and which tends most towards intellectual challenge and questioning: *INTJs are the most theoretical of all the types, with a keen eye for the consequences of the application of new ideas or positions... they build...systems wherever they work and are outstanding as executives who generate a plethora of implementations of ideas*.

It is noteworthy that NTs appeared at congregational level when, as will be seen in chapter 6, the wider picture appeared to lack an NT focus: *None of the [other] bishops are strategic thinkers; there is a lack of strategic thinking; Richard had a vision but not the strategy to turn it into action*.

5.3 Type and Response to Faith, Spirituality and Change

In churches where there is an NF or NT clergyperson, the tendency could be away from certainty and tradition, and towards questioning of certainties. In a predominantly NF church, this might happen in a less challenging way, given NF's wish for harmony and good will. A congregation where NTs predominate could be characterised by intellectual debate and challenge: NTs are more concerned to develop explanations than seek harmony like their NF colleagues. They are also keener to develop long term strategic initiatives. Anecdotally within Anglicanism some groups of NTs have developed their own *fresh expressions* of church.

In the sample of lay key stakeholders, SJs were the largest group, followed by NFs. NTs and SPs are underrepresented. This might indicate that whilst there are individuals at congregational level who could be expected to support new ways of *being church* these people may find themselves still a minority at congregational level, especially if the *Key stakeholders* are change averse. *There is no suggestion that all SJs dislike change* – there were, for example, SJ clergy who said that it was not easy to take congregations with them in making changes – but failing to develop less preferred functions might cause some SJs to reject changes without considering their benefits.

Although for Keirse's typology, the Extravert/Introvert pair is considered less important (1984, p 17f), in terms of where respondents focused energy, the majority, 63%, reported as extravert – slightly unusual in terms of Francis' and Rodger's (1994) findings, and perhaps suggesting a pull to extrinsic religious activities – hence active rather than reflective. However, when considered in terms of a clergy/lay split, 67% of clergy were

extravert, and 33% introvert, slightly higher than the lay figure of 62% extraversion (see table 5.3). There does not seem here to be quite the picture frequently identified by Francis (*ibid.*) of a 'spiritual', quiet clergyperson leading a congregation which wants more active expression of faith, possibly because volunteers for this type of research activity are more likely to be extravert. Introverts did also respond, though, and in some cases very enthusiastically, perhaps confirming Keirsey and Bates' view that the opposite preference may be developed by practice (1984, p 14). Also, given their perhaps greater need for personal territory, the fact that they were met on their own ground encouraged response (Francis, 2006, p 16).

Table 5.3 Clergy and Lay Extraversion/Introversion (Source: Researcher)

Orientation	Extravert %	Introvert %
Clergy	68	33
Laity	62	38
All	63	37

In a predominantly SJ congregation of an older age group which has not developed less preferred functions, SJs may have significant influence on the way things are done – usually in the way they think they *ought to be done*. An NF appearing, on the basis of encountering the Mission 21 material, in a predominantly SJ congregation, especially where introversion is predominant, would be unlikely to feel welcome *unless* the clergyperson is of a different type and/or has developed less preferred functions. Conversely, an NT clergyperson commented on their predominantly SJ congregation with bemusement: *I always see links between things*

– for example, I’m fascinated by how [rail] influenced social history and norms. I [also] see links between different parts of our lives, like the sacred and secular. But my congregation don’t want that: or even understand it. They like to see things in compartments without links between – they are focused on keeping things separate, and Church is about extrinsic motivation for them (Clergy delegate at 2004 Provincial Conference). Francis (2001) notes the reluctance of SJs to mix sacred and secular.

How might such views influence the way in which the clergy role is performed? Would the clergyperson in this example be more likely to subordinate their own vision to the congregation’s desires, or plough a lonely furrow as an example of *quirky clergy*, tolerated by the congregation but never wholly affirmed?

5.4 The Role of Clergy: Priests, Ministers and Managers

As explained in chapter 4, initial analysis of the repertory grids gave rise to fifteen activity areas, shown at Appendix 5. In brief:

A *construct* is the term applied to each statement made by respondents, such as *intellect, has multiple academic qualifications, spiritual, et cetera*;

The shaded constructs are those from churches which had not undertaken Mission 21.

Where appropriate, constructs within an Activity Area are shown in subsets – thus, for example, *Academic/Theologian* contains subsets of *Intellectual/Academic, Theologian/Historian, Teacher/Trainer, and Media Performer*.

Drawing on grounded theory for concept coding which arguably arises naturally from Repertory Grid process, a process of selective coding (Glaser and Strauss, 1967, Strauss and Corbin, 1990) developed three discrete themes, which comprise:

Spiritual

Activity Area	1	Academic/Theologian
Activity Area	7	Liturgist/Worship Leader
Activity Area	10	Musical
Activity Area	14	Preacher/Communicator
Activity Area	15	Spiritual/Prayerful

The theme here is *worship*; accessing the spiritual dimension through reflection and corporate religious ceremony. The focus is away from the 'here and now' and towards the *enactment of an Event* (Morris, 1975) together with an ability to 'do theology' and act out its themes in liturgical services. *Musical* is closely linked with *Liturgist/Worship Leader*, but the former appears sufficiently discrete to be a category in its own right. *Preacher/Communicator* appears in the liturgist context but is particularly about sermonising and communicating in other ways, such as producing a church magazine or weekly service sheet, often, but not always a clergy responsibility. *Spiritual/Prayerful* is difficult to extract, given the subjective nature of people's descriptions of the spiritual (Rose, 2001); essentially it appears to cover the liminal role of clergy as link between the real and the transcendent.

Management

Activity Area	2	Change Agent
Activity Area	4	Ecumenical Role

- Activity Area 6** Leader/Decision Maker
- Activity Area 11** Official SEC Role
- Activity Area 12** Organiser/Manager of People and Things

The theme is *managing*: making things happen at strategic and operational levels. *Change Agent* (which, as discussed below, attracted relatively few constructs) embraces both organisational and liturgical change. *Ecumenical Role* involves working on strategic issues with other denominations and in some cases other religious groups. It differs from *Official SEC Role* in that the latter involves internal SEC strategies across the Province rather than work with other churches and religious groups. *Leader/Decision Maker* encompasses classic 'leadership' constructs such as making decisions on behalf of others. *Organiser/Manager of People and Things* involves *transactional* management tasks which are operationally necessary.

Ministry

- Activity Area 3** Counsellor/Carer
- Activity Area 5** Educator/Developer of Young People
- Activity Area 8** Local Community Role
- Activity Area 9** Motivator/Enthusiast
- Activity Area 13** Pastor/Befriender

This theme involves *care*; affirming people and creating ways for people to feel part of the church 'family'. *Counsellor* and *Pastor/Befriender* emphasise the helping role; *Educator/Developer of Young People* differs from *Theologian* in the Spiritual theme in that the latter is less about teaching facts than setting an example to younger people and understanding their particular interests and needs. *Local Community Role* reflects the view that many clergy will

be involved in activities which support civic responsibility and care for local residents. *Motivator/Enthusiast* is in this category rather than in *Management* because it has resonances of Belbin's (1993) team worker, who works to promote harmony and goodwill in groups as a means of affirming others, and in the process is enthusiastic and dedicated; caring rather than getting people to do things. *Pastor/Befriender* is essentially the carer role and encompasses both caring for the vulnerable and social host.

Table 5.4: The Clergy Role: three dimensional model (Source: Researcher)

Spiritual (S)	Management (Ma)	Ministry (Mi)
1. Academic/theologian	2. Change Agent/catalyst	3. Counsellor/carer
7. Liturgist/worship leader	4. Ecumenical role	5. Educator/developer
10. Musical	6. Leader/decision maker	8. Local community role
14. Preacher/communicator	11. Official SEC role	9. Motivator/enthusiast
15. Spiritual/Prayerful	12. Organiser of people and things	13. Pastor/Befriender
Worship: access spiritual dimension through corporate religious ceremony	Manage: make things happen at strategic and operational level	Care: affirm people and create ways for people to feel valued

The model presents three facets of the clergy role to manage and mediate meaning, thus enabling meaningful congregational experience. In contrast to Blake and Mouton's (1964, 1978, 1985 cited in Mullins, 2005, p 241) two dimensional management model, this one has three dimensions. The spiritual one may be superficially compared with organisational 'values' (McEwen, 2001), but is here more about the role's relationship with the transcendent. The eight variations the model might elicit are shown below. For example, the person with a high emphasis on *Spiritual* and *Ministerial* could be expected to focus on a type of caring which would emphasise the transcendent. Conversely, a clergyperson with a low emphasis on *Spiritual* and *Managerial*, and a high emphasis on *Ministerial* might be a carer, perhaps regarding the job as akin to

a therapist or social worker role, and a high scorer on *Ministerial* and *Managerial* with a low *Spiritual* score would probably be more of a strategic carer or social reformer.

Variations of the three dimensions (Source: Researcher)

- | | |
|-----------------------------|--------------------------------|
| 1. High S, low Ma, low Mi | Ascetic, spiritual person |
| 2. High S, high Ma, low Mi | Career clergyperson |
| 3. High S, low Ma, high Mi | Priestly befriender |
| 4. High S, high Ma, high Mi | Balanced clergyperson |
| 5. Low S, high Ma, low Mi | Worldly person |
| 6. Low S, high Ma, high Mi | Social Reformer |
| 7. Low S, low Ma, high Mi | Carer/Counsellor |
| 8. Low S, low Ma, low Mi. | Abdicator (Burned out person?) |

The researcher was interested to discover if there was any apparent fit between particular MBTI types and activity areas. The descriptions are too general to enable such mapping, and in most cases several type descriptions fit a specific activity area. This is probably appropriate, as it supports Myers *et al's* (1998) contention that the sixteen types are not of themselves specific indicators of success in a particular vocational field, even if certain types might appear to gravitate to particular roles, such as NFs to ministry, and NTs to strategic systems.

It is noteworthy, though, that if Activity Area descriptions are compared with type descriptions, as mentioned above, NFs appear most frequently (26 times) followed by SJs and NTs, following the configuration of the clergy types in the nested sample. This would support the suggestion by Myers *et al* that there are many aspects of the clergy role to which NFs are particularly attracted, even if different types might focus on specific aspects of the role. In the

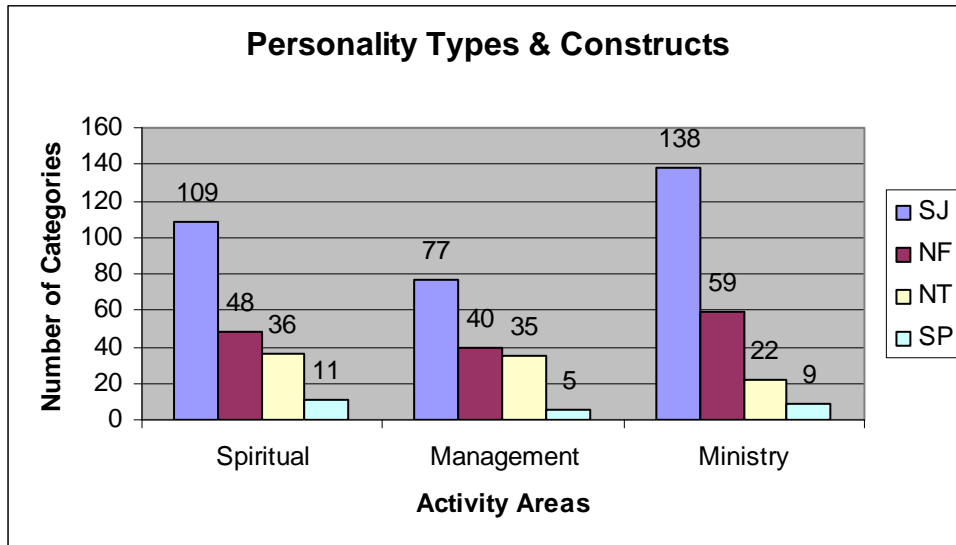
variations of the dimensions above, for example, 2, 5 and 6 might be expected to appeal more to S people, whereas 1, 3 and 7 might be N preferences. Table 5.5 summarises the constructs from the whole sample, discussed at 5.4.1 ff.

Table 5.5 Summary of Constructs elicited from Clergy and Laity (source: Researcher)

Activity Area:-	1 S	2 Ma	3 Mi	4 Ma	5 Mi	6 Ma	7 S	8 Mi	9 Mi	10 S	11 Ma	12 Ma	13 Mi	14 S	15 S	Total
Constructs by:																
SJ clergy (4)	4	2	5	3	1	2	6	4	3	3	1	7	4	2	1	48
NF clergy (5)	9	2	2	2	3	9	8	1	7	2	0	6	14	2	4	71
NT clergy (3)	9	1	2	7	1	4	2	3	0	4	1	6	4	1	9	54
SP clergy (0)	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
SJ laity (19)	15	3	17	8	10	9	25	21	25	15	13	29	48	19	19	276
NF laity (5)	3	1	7	3	3	6	7	5	5	5	2	9	12	1	7	76
NT laity (2)	2	3	2	1	1	3	2	4	0	2	4	5	5	2	3	39
SP laity (2)	2	0	1	0	0	0	2	1	2	1	4	1	5	3	3	25
Totals clergy	22	5	9	12	5	15	16	8	10	9	2	19	22	5	14	173
Totals laity	22	7	27	12	14	18	36	31	32	23	23	44	70	25	32	416
Totals SJs	19	5	22	11	11	11	31	25	28	18	14	36	52	21	20	324
Totals NFs	12	3	9	5	6	15	15	6	12	7	2	15	26	3	11	147
Totals NTs	11	4	4	8	2	7	4	7	0	6	5	11	9	3	12	93
Totals SPs	2	0	1	0	0	0	2	1	2	1	4	1	5	3	3	25
Totals all	44	12	36	24	19	33	52	39	42	32	25	63	92	30	46	589

5.4.1 Temperament Type and Focus on Clergy Activity Areas

Table 5.6 (a) Type and Constructs



The study now examines potential relationships between type and the activity areas identified both as done by clergy, and as being important by respondents. Table 5.6 (a) above indicates the overall picture of temperament and the constructs associated with each, while 5.6 (b) below considers the four temperaments and some typical associated value statements, demonstrating the percentage of constructs identified by respondents within the three derived themes of *Spiritual*, *Management* and *Ministry* activity areas.

Table 5.6 (b) Type, Values and Constructs

Type	Typical values	<i>Spiritual</i> constructs as % of all elicited	<i>Management</i> constructs as % of all elicited	<i>Ministry</i> constructs as % of all elicited
SJ	We must maintain the Church as a haven for our members and their families	34	24	42
SP (2 individuals)	We must act upon our spiritual beliefs, not just talk about them	44	20	36
NF	We must help people to find harmony and spiritual meaning in their lives	33	27	40
NT	We must pursue spiritual truth regardless of where it leads us	39	37	24

Table 5.6 (c) Frequencies for Sample based on Figures above
(Source for tables 5.1.6 (a-c): Researcher)

TEMP * ACTIVITY Crosstabulation

			ACTIVITY			Total
			Spiritual	Management	Ministry	
TEMP	SJ	Count	109	77	138	324
		% within ACTIVITY	53.4%	49.0%	60.5%	55.0%
	NF	Count	48	40	59	147
		% within ACTIVITY	23.5%	25.5%	25.9%	25.0%
	NT	Count	36	35	22	93
		% within ACTIVITY	17.6%	22.3%	9.6%	15.8%
	SP	Count	11	5	9	25
		% within ACTIVITY	5.4%	3.2%	3.9%	4.2%
Total		Count	204	157	228	589
		% within ACTIVITY	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	13.822 ^a	6	.032
Likelihood Ratio	14.203	6	.027
Linear-by-Linear Association	4.643	1	.031
N of Valid Cases	589		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 6.66.

For SJs, 34% of constructs elicited relate to the *Spiritual* theme, 24% to *Management*, and the majority, 42%, to *Ministry*. **SPs** were a very small group (N=2), and consequently produced a relatively small number of constructs, but of these, 44% of their constructs related to *Spiritual*, with only 20% relating to *Management* and 36% to *Ministry*. **For NFs**, 33% of constructs relate to *Spiritual*, 27% to *Management*, and 40% to *Ministry*. The constructs mentioned by these two temperaments therefore produce a similar statistical profile. **NTs** however, had 39% of constructs in the *Spiritual* theme, 37% in *Management*, and 24% in *Ministry*, a clear skew away from *Ministry*, and almost equally towards the other two themes. As indicated at 5.6. (c) a chi-square test was significant ($p < .05$), indicating the relationship between type and the numbers of categorical statements made.

5.4.1.1 Temperament and *Spiritual Activity Areas*:

Table 5.7 Spiritual Activity Areas Rated (Source: Researcher)

	Not important	Fairly important	Very important	Essential
SJs (N=23)				
1	0	6	6	11
7	0	7	10	6
10	10	8	4	1
14	0	4	12	7
15	2	2	7	12
All Spiritual	12	27	39	37
NFs (N=9)				
1	0	0	7	2
7	0	1	4	4
10	4	2	3	0
14	0	1	4	4
15	0	1	2	6
All Spiritual	4	5	20	16
NTs (N=6)				
1	1	2	0	3
7	1	1	2	2
10	5	1	0	0
14	0	2	2	2
15	1	3	0	2
All Spiritual	8	9	4	9
SPs (N=2)				
1	0	0	0	2
7	0	1	0	1
10	2	0	0	0
14	0	0	0	2
15	0	0	0	2
All Spiritual	2	1	0	7

For SJs, the constructs shown in *Academic/Theologian* may reflect their appreciation of academic attainment, hence: *multiple academic qualifications, thinker, deep academic knowledge of theology, and orthodox/sound theology*, which might be expected to appeal to the traditionalist SJs. There is also an appreciation of the teaching role: *produces high quality study material, runs Bible study groups*. Likewise the NFs and NTs appear to have an appreciation of ideas and intellectual concepts which reflect their interests, and as communicators of ideas, NFs admire *articulate teaching*. NTs typically note *intellectual approach to theological issues/reflects*

theologically on broad social concerns. A typical statement reflecting the NT preference is: *prefers questions to answers.* Francis and Payne (2000, p 139) suggest that NTs might be more willing to disrupt parish harmony to achieve their vision.

Liturgist/Worship Leader contains a range of constructs from SJs which refer to love of liturgy and worship, and although there are references occasionally to *open to different ways of worship; spontaneous, flexible worship*, there are a larger number of constructs which emphasise tradition in this regard: *follows church traditions faithfully; maintains decorum in services, knows and is comfortable with Episcopal worship.* This means maintaining traditions even when they are not universally popular: *holds evensong services even when not well attended.* For NFs there is emphasis on *improvising; revelling in imaginative liturgy. Acts and adds drama to worship* could reflect the NF tendency to appreciate performance, something which, as will be seen below, was a definite attraction to the clergy role. Only two NF comments referred to *traditional liturgy*, adding weight to the idea that NFs are attracted by new ways of worship. NTs, creative themselves, value creativity in others: *is creative for God.* Whilst NTs can be iconoclasts, respondents recognised that not all were equally so, noted in such constructs as: *likes worship done properly; respect for traditions of the Church.*

Musical, linked with the previous area, contains several constructs from all types which acknowledge clergy musical skill – or lack of it: some respondents are relatively discriminating.

Preacher/Communicator contains a reference by an SJ clergyperson to *speaking without preparation* which might reflect the fact that in general, SJs do not like to do this: the NFs are usually more

comfortable with extemporising. Conversely, some NF constructs refer to *stimulating speakers* who *improvise*. *Preaches exegetical sermons* is more of an SJ style, reflecting sermonising as providing explanation of Biblical texts. One NT noted with enthusiasm: *brilliant sermons*; more ironically, another refers to a colleague's tendency to *put on a 'churchy' voice*: NTs tend to be impatient with such assumed pomposity.

Spiritual/Prayerful is seen by some SJs to involve the ability to *communicate about own inner life*, again, something one might associate with the meaning-driven NF clergy person, as with *prays extemporare*. NFs also indicate their interest in the fringe areas of spiritual search in references to *Cursillo* and healing groups. Several NF constructs refer to the private face of spirituality, where clergy *guard their privacy very carefully*. The SJ traditionalist might appreciate the sense of duty involved in *says the office every day – devoutly*. Several of the NT constructs reflect the difficulties of maintaining the clergy role when one is questioning oneself: *tries to work out tasks without belief in God; genuinely believes in God/the church's claims about Jesus*. These two latter originated from a clergy person who as a questioner in faith matters was struggling to meet the spiritual needs of a mainly traditional congregation: *post critical naïveté* meeting the pre-critical stage. The NT appreciation of irony is also shown by: *present themselves as very spiritual people; both try hard to be 'holy' or seen as holy*.

Asked to rate the *spiritual* activity areas, 66% of SJ responses were in the more important categories, together with 80% of NF responses – NFs are typically concerned with the search for spiritual meaning – and 70% of SP responses. It is noteworthy that only 43% of NT responses were in the more important categories, given that this area attracted the largest percentage of NT constructs.

This may be because, as suggested above, the source of several of the more thoughtful constructs was particularly drawn to this issue as it was a matter of concern in their ministry. Generally NTs may be impatient with what they regard as a *vague overlay of spirituality* and might be more attracted by Aquinas' spirituality of the intellect.

5.4.1.2 Temperament and *Management Activity Areas*:

Table 5.8 Management Activity Areas Rated (Source: Researcher)

	Not important	Fairly important	Very important	Essential
SJs (N=23)				
2	1	10	10	2
4	2	5	16	0
6	0	0	9	14
11	13	6	4	0
12	2	9	10	2
All Management	18	30	49	18
NFs (N=9)				
2	1	5	2	1
4	2	3	4	0
6	0	0	3	6
11	4	5	0	0
12	2	9	10	2
All Management	9	17	12	7
NTs (N=6)				
2	0	3	3	0
4	1	3	1	1
6	0	2	1	3
11	5	1	0	0
12	0	3	2	1
All Management	6	12	7	5
SPs (N=2)				
2	0	0	1	1
4	0	1	1	0
6	0	0	0	2
11	1	1	0	0
12	1	1	0	0
All Management	2	3	2	3

The paucity of constructs in *Change Agent/Catalyst* has been pointed out above, although *makes changes in church, willing to promote change* and the presumed negative *refuses to move forward* from SJs demonstrate that these individuals are aware of the pressures to change, although it is not clear whether they welcome it. NFs, however, seem more positive: *keen to see change; up to date with modern trends;* and an NT response hints at the strategic thinking associated with this type: *wants church and its facilities to be used all week.*

Ecumenical Role is also relatively limited, although there is an awareness both from SJs and NFs that clergy may be *involved with other local churches or interested in the Third World*, but there is also a suggestion that ecumenism may be an opportunity to proselytise: *committed to Christ and leading others to Him.* An NT comment hints more at strategic management language often typical of NTs: *keen on developing ecumenical relations and 'joint ventures'*: Startup and Harris' (1999, p 123) respondents in Wales were concerned that their laity preferred them to focus on parochial activities.

Rating *Leader/Decision Maker*, all SJ respondents placed this activity area in the more important categories. The picture of a leader from the SJ constructs is of someone who is *strong; exudes confidence and strength; commands respect.* Again, SJs are able to identify where clergy are less effective in this area: *lets people down, leans heavily on Vestry,* or its opposite: *makes changes without discussion.* NF constructs relate more to *charisma.* This comment is offered perhaps with some exasperation: *can be relied on to do what they say.* NFs would attempt to do this, not so much from a sense of duty, as would the SJs, but because they empathise with those seeking their help. NTs, tending to be forthright

themselves, notice such behaviour in clergy: *faces major criticism from within Church (Holloway?); refuses to compromise theological beliefs; forthright about views.*

Official SEC Role surprisingly contains only one reference to *involvement with Mission 21*, from an SJ. Much of the rest refers to traditional official activities such as *ordains people; assists bishop as part of job*; and its outward trappings: *wears bright coloured shirts; wears 'dog collar' at all times*. An NT refers to representing the *wider church*; more evidence of their tendency to look beyond the parochial, when others in the congregation might prefer a narrower view.

For *Organiser/Manager*, SJs can see what is not done so well: *fails to follow up Vestry points; fails to communicate well with parishioners on organisational matters; centralises control/doesn't delegate*; all the type of transactional management tasks which traditionally clergy have not had to undertake. Other 'traditional' management tasks involve *leading meetings effectively, running meetings with humour, dressing formally in church meetings* which might be regarded either as honouring the clergy role or being too formal, although the SJ traditionalist is likely to approve the former. *Wangles work and money from people* suggests an NF at work; SJs might not feel comfortable 'wangling' people's assistance and could prefer doing things themselves. Being practical types, SJs note these skills in clergy: *prepares; uses modern technology; and even assists with catering*. Even idealistic NFs appreciate that clergy have to *plan in advance* and be *disciplined*. A typically ironic NT notes that a clergy colleague is *cynical and laughs at the church with its lack of systems and structures*, something the rational NTs are most likely to appreciate.

73% of SJ responses for this theme were in the more important categories, in contrast with only 53% of NFs. The NFs might regard such activities as things which needed to be done, but not necessarily by themselves, as they are not usually good organisers, especially the NFPs. Only 43% of NT responses in this theme were in the more important categories while 60% of SP responses were. Perhaps this reflects the NT questioning about Church *lack of systems and structures*. It is noteworthy that no NTs believed that *Change Agent/Catalyst* was an essential activity, although that was not the case for *Leader/Decision Maker*. Neither was the *Official SEC Role* seen as vital by NTs: 5 rated this as 'not important', surprising from a group who tend to take the wider view. The relatively low importance attached by them to this theme could, however, stem from their observation that as the Church is not operating strategically, it might be better to concentrate on the local area which they CAN strategically influence.

5.4.1.3 Temperament and *Ministry* Activity Areas:

Table 5.9 Ministry Activity Areas Rated (Source: Researcher)

	Not important	Fairly important	Very important	Essential
SJs (N=23)				
3	0	3	8	12
5	0	6	8	9
8	5	8	9	1
9	0	4	10	9
13	0	0	9	14
All Ministry	5	21	44	45
NFs (N=9)				
3	0	1	3	5
5	0	1	4	4
8	2	2	4	1
9	0	0	3	6
13	0	2	2	5
All Ministry	2	6	16	21
NTs (N=6)				
3	2	1	1	2
5	1	2	3	0
8	2	0	3	1
9	0	0	3	3
13	0	0	3	3
All Ministry	5	3		
SPs (N=2)				
3	0	0	1	1
5	1	0	1	0
8	0	1	1	0
9	0	0	0	2
13	0	0	0	2
All Ministry	1	1	3	5

Counsellor/Carer contains two SJ clergy constructs referring colleagues' perceived failure to *visit homes or hospitalised*. SJs tend to be more conscientious. Many more statements refer to visiting the sick or elderly *diligently* and to showing *compassion* for the elderly infirm. NFs use similar language of *compassion* and *caring* as do NTs: *caring, supportive and non-judgemental of people with problems* may reflect this type's preference to be pragmatic about others' perceived misdeeds.

Educator/Developer of Young People assumes that young people are available to respond to such activities, but the need to *understand*

and be *good with children* is recognised by all types; an empathic NF notes that a clergyperson *keeps [children's] interest without talking down to them.*

For the conscientious and civic minded SJs, as well as for the idealistic NFs, *local community role* encompasses many of the traditional church areas of involvement, such as *armed services chaplain, prison chaplain*, together with more secular roles which are valuable to the local community: *member of school board* for example. It is noteworthy that the NT constructs refer to *vision of God/God's involvement in secular work; actively campaigns for social reform.* As types with a Thinking preference, NTs tend to be moved by achieving fairness and justice rather than by empathy with victims. Francis and Payne (2002) note their greater tendency to challenge.

Motivator/Developer contains a number of 'negative' SJ constructs, such as *leaves too much to others, doesn't consult, complains about calls on time*, possibly because these failures would be considered disappointing to the SJs who themselves seek to be *hard working, committed, dedicated.* This is Heelas and Woodhead's (2005, p 4f) *life-as* approach. An NF construct refers to clergy *remembering to thank people*, something the sensitive NF would appreciate. It is noteworthy that no NT constructs fit into this category; perhaps as self starters and driven people they are not so aware of the need to encourage others. An SP notes: *good at discernment of gifts*; for the active SP type, encouragement of making the most of one's skills might be particularly appreciated.

Again for *Pastor/Befriender*, SJs note the deficiencies of some clergy: *moans about others, no pastoral ministry.* Many of the positive constructs stress approachability, kindness, sincerity: all

indicators that they are valued which would appeal to the group-minded SJs. Some appear to be slightly suspicious of clergy motives: *appears to be interested in/like people*: is this recognition of some NF clergy overdoing the actions of sincerity? The comment, presumably about a curate: *acts as a mediator between [Rector] and the world* is very astute, but the SJs are also aware of the evangelical benefits of being 'nice to people': *good at approaching people and getting them to come to church*. They are also appreciative of the need for social ceremonies and traditions: *enjoys/values church social events; holds social events at Rectory; welcomes congregation to home at all times*. It is this avuncular role that the introverts such as Holloway (Holloway and Avery, 1994) find difficult to sustain. An SJ describes *tolerance of others' foibles*, something which undeveloped SJs might not do naturally: perhaps the observation refers to an NF clergy person, given that such tolerance is more associated with NFs. NFs also note the ability of clergy to *name* individuals; being empathic they will tend to personalise communication. NTs also note sensitivity and warmth, although one offers: *is compliant*; there is ambiguity about whether this means agreeable, or weak. If the latter, the NT would be unlikely to respect them. An SP notes that one clergy person at least is *gentle until really roused*.

77% of SJ respondents rated *ministry* activity areas in the more important categories, while the idealistic NFs produced 82% of responses in the more important categories. 73% of NT responses and 70% of SP are in the more important categories, noteworthy for the fact that NTs produced their lowest percentage of constructs here. Perhaps this is not an area they would necessarily notice themselves, but realise that other people value it.

5.4.1.4 For SJs overall, the *Ministry* theme contained the most constructs and contained the highest percentage of ratings (77%) in the more important categories. Only *Local Community Role* had a higher percentage of responses in the *less important* categories, again reflecting Startup and Harris' (1999, p 123) findings in the church in Wales. The *Spiritual* theme had the next highest number of constructs, but only 66% of responses in the more important categories, and although the *Managerial* theme contained the smallest number of constructs, 73% of responses placed its activities in the more important categories. The overall picture of SJ type clergy activity suggests caring, kind, compassionate behaviours, with ability both to inspire by strength and commitment and to manage the organisational aspects of the role. Spirituality is present but perhaps better understood in its extrinsic expression.

Table 5.10 SJs' rating of Activity Areas (Source: Researcher)

	Not important	Fairly important	Very important	Essential
Spiritual Areas				
1 Academic/Theol	0	6	6	11
7 Lit/Worship	0	7	10	6
10 Music	0	8	4	1
14 Preach/Comm	0	4	12	7
15 Spir/Prayerful	2	2	7	12
All Spiritual	12	27	39	37
Management Areas				
2 Change Agt.	1	10	10	2
4 Ecumenical	2	5	16	0
6 Leader/Decis.	0	0	9	14
11 Official SEC	13	6	4	0
12 Org/Mgr	2	9	10	2
All Management	18	30	49	18
Ministry Areas				
3 Carer	0	3	8	12
5 Educator	0	6	8	9
8 Local Comm.	5	8	9	1
9 Motivator	0	4	10	9
13 Pastor/Befrnd.	0	0	9	14
All Ministry	5	21	44	45

5.4.1.5 The two SP respondents produced 44% of their constructs in *Spiritual*, with 70% of responses in the more important categories, 36% in *Ministry*, also with 70% of responses in the more important categories, and 20% in *Management*, with 60% of responses in the more important categories. Given the relatively small number of constructs here it is more difficult to see trends, but it appears that their model of clergy activity suggests someone who is both jolly and friendly and comfortable with discussing spiritual issues.

Table 5.11 SPs' rating of Activity Areas (Source: Researcher)

	Not important	Fairly important	Very important	Essential
Spiritual Areas				
1 Academic/Theol	0	0	0	2
7 Lit/Worship	0	1	0	1
10 Music	2	0	0	0
14 Preach/Comm	0	0	0	2
15 Spir/Prayerful	0	0	0	2
All Spiritual	2	1	0	7
Management Areas				
2 Change Agt.	0	0	1	1
4 Ecumenical	0	1	1	0
6 Leader/Decis.	0	0	0	2
11 Official SEC	1	1	0	0
12 Org/Mgr	1	1	0	0
All Management	2	3	2	3
Ministry Areas				
3 Carer	0	0	1	1
5 Educator	1	0	1	0
8 Local Comm.	0	1	1	0
9 Motivator	0	0	0	2
13 Pastor/Befrnd.	0	0	0	2
All Ministry	1	1	3	5

5.4.1.6 For NFs overall, the *Ministry* theme again produced most constructs and the NFs had the largest percentage (82%) of responses in the more important categories, reflecting this type's idealism in relation to others. *Spiritual* for NFs produced 33% of constructs and 80% of ratings in the more important categories – NFs see caring as meaningful in a spiritual sense – and *Management* produced only 27% of constructs, with 53% of responses in the more important categories. The NF picture of clergy activities actually uses quite similar language to that of the SJs, although

perhaps more emphasis on intrinsic spirituality, especially of the slightly 'fringe' kind like *Cursillo* or healing services.

Table 5.12 NFs' rating of Activity Areas (Source: Researcher)

	Not important	Fairly important	Very important	Essential
Spiritual Areas				
1 Academic/Theol	0	0	7	2
7 Lit/Worship	0	1	4	4
10 Music	4	2	3	0
14 Preach/Comm	0	1	4	4
15 Spir/Prayerful	0	1	2	6
All Spiritual	4	5	20	16
Management Areas				
2 Change Agt.	1	5	2	1
4 Ecumenical	2	3	4	0
6 Leader/Decis.	0	0	3	6
11 Official SEC	4	5	0	0
12 Org/Mgr	2	3	3	0
All Management	9	17	12	7
Ministry Areas				
3 Carer	0	1	3	5
5 Educator	0	1	4	4
8 Local Comm.	2	2	4	1
9 Motivator	0	0	3	6
13 Pastor/Befrnd.	0	2	2	5
All Ministry	2	6	16	21

5.4.1.7 NTs overall have the largest percentage of their constructs in *Spiritual* (39%) with just 24% in *Ministry*, and 37% in *Management*. Only 43% of their responses to the *Spiritual* theme are in the more important categories. The discrepancy may be explained by the fact that they are interested in spirituality, but do not consider it always essential for a clergyperson to 'act spiritually'. As often self-sufficient types, NTs might be expected not to be so interested in *Ministry* yet still 73% of their responses are in the

more important categories, possibly, as suggested above, because they recognise that this is what others expect of clergy. Certainly the NTs produced more unusual results, possibly suggesting their tendency to question, challenge and probe. As mentioned above, some NT clergy could feel frustration at their lay members' inability or unwillingness to understand the NT's strategic and theory driven world view. An NT view of clergy activity seems to suggest an individual who wrestles with doubts to be true to a vocation, whilst also appreciating thinking about spirituality in a wider context.

Table 5.13 NTs' rating of Activity Areas (Source: Researcher)

	Not important	Fairly important	Very important	Essential
Spiritual Areas				
1 Academic/Theol	1	2	0	3
7 Lit/Worship	1	1	2	2
10 Music	5	1	0	0
14 Preach/Comm	0	2	2	2
15 Spir/Prayerful	1	3	0	2
All Spiritual	8	9	4	9
Management Areas				
2 Change Agt.	0	3	3	0
4 Ecumenical	1	3	1	1
6 Leader/Decis.	0	2	1	3
11 Official SEC	5	1	0	0
12 Org/Mgr	0	3	2	1
All Management	6	12	7	5
Ministry Areas				
3 Carer	2	1	1	2
5 Educator	1	2	3	0
8 Local Comm.	2	0	3	1
9 Motivator	0	0	3	3
13 Pastor/Befrnd.	0	0	3	3
All Ministry	5	3	13	9

So far there appear to be similarities between SJs and NFs as the two most significantly represented temperament types, in terms both of the activities associated with the clergy role and of the importance attached to them. It was, given their preferences, perhaps surprising to discover any SP types, but noteworthy that a group who are motivated by action appear less likely to refer to *management* activities, especially of the administrative type. NTs were noteworthy for the relatively smaller number of *Ministry* constructs they described, even though they seem to recognise the importance of this area for others.

A significant difference appears to be in the importance attached by NFs to both *Spiritual* and *Ministry* areas, and the fact that for them spirituality may involve less mainstream activities. But as potential *spiritual searchers*, NFs in the Church at congregational level do not seem to be proposing anything radically different from the majority SJs. If we can link the self-actualising NF with Heelas and Woodhead's *subjective-life* approach, and the conscientious SJs with *life-as*, in the Scottish Episcopal Church both types value personal affirmation, and neither group necessarily regard the clergy role as an agent of change. Several statements confirm this: *I feel really affirmed as an ESTJ, doing MBTI has affirmed my life choices*. If a clergyperson can recognise these type differences and build on their strengths (Francis, Duncan, Craig and Luffman, 2004, p 76), there is a chance that underrepresented individuals may feel valued for their differences rather than expected to 'fit in'.

Having considered potential relationships between type and preferred clergy activities, the study now examines relationships between clergy and laity temperament and constructs.

5.5 Clergy and Laity Temperaments and Activity Areas compared

For clergy and laity respondents the 'shape' of the constructs elicited differed, as indicated below.

Table 5.14 (a) Clergy and Laity Constructs compared

	<i>Spiritual</i> constructs as % of all elicited	<i>Management</i> constructs as % of all elicited	<i>Ministry</i> constructs as % of all elicited
Clergy	38	31	31
Laity	33	25	42

Table 5.14 (b) Crosstabulation of Clergy/Laity Constructs
(Source for 5.14 (a-b): Researcher)

CORL * ACTIVITY Crosstabulation

		ACTIVITY			Total	
		S	Ma	Mi		
CORL	Clergy	Count	66	53	54	173
		Expected Count	59.9	46.1	67.0	173.0
		% within CORL	38.2%	30.6%	31.2%	100.0%
	Laity	Count	138	104	174	416
		Expected Count	144.1	110.9	161.0	416.0
		% within CORL	33.2%	25.0%	41.8%	100.0%
Total	Clergy	% within ACTIVITY	32.4%	33.8%	23.7%	29.4%
		% of Total	11.2%	9.0%	9.2%	29.4%
		Count	204	157	228	589
	Laity	Expected Count	204.0	157.0	228.0	589.0
		% within CORL	34.6%	26.7%	38.7%	100.0%
		% within ACTIVITY	100.0%	100.0%	100.0%	100.0%
% of Total	34.6%	26.7%	38.7%	100.0%		

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	5.885 ^a	2	.053
Likelihood Ratio	5.983	2	.050
Linear-by-Linear Association	4.051	1	.044
N of Valid Cases	589		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 46.11.

For clergy considering what happens in the role, *spiritual* type constructs are more frequently considered than those relating to *management* or *ministry*, which are more or less equal. For laity on the other hand, *ministry* constructs are significantly more common, whereas traditional *management* activities only made up 25% of those proposed by laity. As at 5.4.1, a chi-square test (table 5.14 (b)) was performed, indicating a relationship between the statements made and the clergy/laity status ($p < .05$).

In the context of the *Spiritual* activity areas, there was a fair degree of similarity between the types of constructs developed by both clergy and lay respondents. NT clergy provided insight into the issue of clergy theological competence: *theologically less able*; *theologically liberal and radical* might well reflect the preferences of NT clergy, while *prefers questions to answers* has been commented on above.

91% of clergy respondents placed *Academic/Theologian* in the more important categories, perhaps reflecting their concerns that they might not be as *theologically able* as their colleagues. Anecdotally there was a perceived status difference between those who had theology degrees and those who had not. NT clergy are also more intrigued by what might define a *spiritual/prayerful* individual: *present themselves as very spiritual people*; *both try hard to be holy or seen as holy*; and significantly: *tries to work out tasks without belief in God*, a problem with which Holloway admitted wrestling with for many years. Clergy considered the *Spiritual* theme slightly more important than did the lay respondents: 69% of the former responses were in the more important categories as against 65% for the latter.

For *Management* activity areas, 58% of both clergy and lay responses were in the more important categories, although within the theme, *Leader/Decision Maker* attracted 100% of clergy and 93% of lay responses to the more important. But what sort of leader? The NT clergy notice someone who *challenges the accepted beliefs of the church*, and clergy generally refer more to *controversy* and *charisma* than their lay members. The lack of constructs in the *Change Agent/Catalyst* area has been noted, but for both clergy and lay respondents it is unclear **where** a leader is supposed to be leading their followers, especially when so few constructs refer to 'joined up thinking' or *joint ventures* as NT clergy understand the process. Given the number of *people with problems* presenting themselves for help, it is not surprising that the bigger picture might appear neglected: Reed (1978, p 174) might well argue that *priests are not therapists but teachers* (an 'educator' of course being a leader who also develops), but the key stakeholders seem to be demanding far more therapy than education.

For the *Ministry* theme again, there are no major differences between clergy and lay constructs, although it is noteworthy that for the *Motivator/Developer* area, several clergy refer to celibacy, or being *single – church is whole life*. For clergy with families it might appear superficially an easier option to be celibate, especially when the need to be a befriender to all types was accorded such importance by all (For *Pastor /Befriender* 91% of clergy responses and 97% of lay were in the more important categories). Families are another *call on one's time*. There are, however, indicators both from the constructs and from anecdotal evidence that being single has its own problems: *drinks too much*, for example, might be a problem connected with loneliness. There was also the pressure to remember names and faces which for an introvert might be onerous, especially when church members were seeking support

and affirmation. For one clergy respondent at least, being identified as Thinking rather than Feeling in MBTI terms was a relief, explaining why this individual had found it so hard to act an empathic role when this was not their natural preference. It may be surmised that many clergy did not feel they could live up to an idealised *Pastor/Befriender* picture.

Although the nested sample provided a majority of SJ participants, there were also representatives of the other three temperament types, although in comparison with proposed UK statistics SPs were significantly underrepresented. Whilst SJ and NF constructs relating to the clergy role emphasised ministry areas, for NTs spiritual and management constructs were more common. When rating the importance of the themes, however, all types regarded ministry activities as important, SJs and NFs particularly so. Although NTs had proposed more spiritual constructs than management or ministry, this was not reflected in their rating of the importance of such areas, possibly because they recognised the importance of ministry for other congregational members.

When comparing clergy and laity, laity particularly emphasised *ministry* in the constructs they developed. For clergy there was more emphasis on the *spiritual* theme, possibly reflecting some anxiety about this area. This will be further discussed in the next chapter, which seeks to illustrate the detail of congregational cultures through exposition of the participant observation data.

5.6 Summary of the Nested Sample Analysis

A closer analysis of a number of 'ordinary' churches in the Scottish Episcopal Church, none of which were spectacular success or failure

stories in terms of membership figures, revealed a group of individuals predominately in temperament terms SJ *Conservator/Guardians*, followed by NF *Idealists* and questioning NT *Rationals*. The fact that SPs were present at all (2 people) is perhaps surprising, given the preference of this group for action and experience, but the overall spread of temperament indicates a platform from which it might be possible to attract more individuals of 'underrepresented' type. However, such a development would require the SJ majority to offer an environment welcoming to such people, and the requirement for the clergyperson to *minister* to the existing key stakeholders as well as seeking to expand the congregation base, might be anomalous (Francis, Duncan, Craig and Luffman, 2004).

For many, the idea of a faith-based organisation as respectful, traditional and conventional would not be surprising, especially given that the older age profile of the Scottish Episcopal Church (Fyffe, 2000) is skewed towards an *SJ generation* brought up to respect such behavioural norms. However, the foregoing analysis in chapter 3 also indicated that the Scottish Episcopal Church has other faces. The pro-Jacobite history of the Church and its consequent persecution under the eighteenth century Penal Laws point to another aspect of *romantic failure* indicative of an NF strand which is imaginative and emotionally expressive. The love of aesthetic liturgy and worship evident both in the *espoused culture* and *culture-in-practice* of the Church could be seen to appeal both to SJ traditionalists and NF idealists; the former will appreciate its links with tradition and continuity, and the latter its enthusiasm for personal expression and reflection of the Divine; the latter group, however, are probably more likely to appreciate non-traditional forms of ritual and worship (Francis, 1997, 2000, 2002).

There is less evidence of NT activity, which tends to be questioning and intellectually demanding, and which tends to focus on strategic issues in an assertive fashion. There are suggestions that the Church may not always be comfortable with what it regards as intellectualism. Similarly, if SP culture may be described as action and activity based, the opportunities for such activity tend to be limited to events more likely to appeal to older SJ types: decorating the church, or fund raising through domestic events like coffee mornings or jumble sales. In the taxonomy developed by Drane (2000, p 60 f) this would indicate a relative absence of the *Corporate Achievers/Secularists* and of *Hedonists* described at 3.8. It also suggests a preponderance of *Traditionalists* with their strong sense of family and community. For Drane, however, the *Spiritual Searchers* are the group whose absence is particularly noticed in churches (*op. cit.*, p 73), yet there are indications that the emphasis on aesthetic liturgy and worship might mean that such people feel less isolated in the Scottish Episcopal Church. In a self-actualising age fewer people may relate to concepts of sin and redemption than understand the possibility of developing spiritual 'potential' through metaphor and symbol (*subjective-life* in Heelas and Woodhead's (2005, p 4) terms).

The clergy role in managing such complexity has been shown to be fulfilling and challenging, its complexity and ambiguity only hinted at in the MYCMI literature. Moreover, the importance attached by all temperament types to the *pastor/befriender* role is of itself a significant strain, especially when congregational key stakeholders appear to value leadership from their clergy. Can clergy be both friends and leaders, especially when, for many key church members, leadership is more about standing firm than going anywhere new?

So far the study has considered the results of small groups at Parish level in the context of Mission 21 and the roles of clergy and congregational key stakeholders in implementing it, or, in its absence, pursuing other strategies to make their presence known in the local community. The next chapter brings in evidence from the participant observation exercise to build up a picture of the Church's culture-in-practice, before, in chapter seven, examining the impact of Mission 21 as a strategy for change.

Chapter 6: Results and Discussion: Ethnography

6.1 Introduction

This chapter presents the ethnographic analysis, building on the nested sample with the participant observation data to generate explanatory theory. Grounded theory analysis considered both texts produced from discussions and events at the various Provincial and Diocesan conferences and training interventions associated with Mission 21, and relevant comments made by nested sample participants. Initial open coding of data (Glaser and Strauss, 1967) produced a set of categories (shown at Appendix 6) which were initially applied to texts in an iterative fashion. These were further refined to produce a set of significant themes, shown as Appendix 7: *Culture and Norms, Parish and Associational Church Models, Psychoanalysis, Secularisation, Spirituality and Post-modernism, Individual Difference, Clergy Role, Organisational Change, Churches as Businesses, Leadership and Management, and Mission 21*. These themes were developed and explored to produce theory:

~at individual congregational level, in the context of the relationships between clergy and lay decision makers (Chapter 6);

~at general congregational level, in the context of the culture in practice of the Scottish Episcopal Church at the 'grass roots' (Chapter 7).

As a result of adding the ethnographic evidence to the analysis of the MBTI and Repertory Grid exercise, and, building on the work of researchers such as Francis and Drane into psychological type and faith, the researcher aims to demonstrate that a psychological

based approach sheds unique light on organisational change in faith-based organisations.

If Holloway and his supporters aimed to move the church, in organisational type terms, from a traditional SJ *Guardian* culture leavened by romanticised myth, to one attractive to *thinking people*, how far could the strategy be taken at congregational level? The discussion focuses on the clergy role as it interacts with laity at congregational level, building on the analysis in the previous chapter. The quotations in italic text are all comments made by individual respondents, where they are not specifically attributed.

6.2 Clergy and Spiritual Experience

When I was at the Cathedral it was wonderful – good music, magnificent – and humour was appreciated. You get a thrill from a full church. The Catholic [services] are much less formal. If celibacy ends Catholic membership will rocket (Clergy Respondent, 2002).

It's not just young people who don't like this boring [worship]. Some of the hymns are just awful echoes of empire (Middle-aged Lay Respondent, 2002).

Spirituality and religion have developed in different directions and some clergy do not recognise this (Rose, 2001, Heelas and Woodhead, 2005). 'New Age' groups at least recognise the importance of the spiritual experience – for the more 'spiritually aware' clergy this was frustrating: *we had all that stuff – candles and incense – and the New Age people believe they invented it. We've got all that – we always have had it – but we are not selling it.* In Heelas and Woodhead's (2005, p 4f) terms, this means the *subjective-life* approach to religion was increasingly met in the *holistic milieu*. In MBTI terms, does this mean that the NF approach

was absent at congregational level in the Church? SJs and NFs tend to have different responses to the spiritual experience, as noted by Francis' researches: in this study, although the NFs used similar phrases to the SJs in the repertory grids they were more inclined to mention fringe activities such as *Cursillo*: outside churches, NFs as spiritual searchers are more inclined to seek non-traditional expressions of spirituality. An NT clergyperson described a colleague somewhat disparagingly as having a *vague spiritual overlay* whereas the NT preferred to use less *flowery* language. But there is a performance aspect to the clergy role which can go some way to resolving the tensions between different approaches to the spiritual, because managing religious worship services effectively maximises the accessibility of religious ritual both to 'official' members and casual attendees. Many repertory grid statements referred to the role of clergy as liturgists and worship leaders, and this was a role which was valued.

Liturgy of the aesthetically pleasing kind was seen as one of the church's *unique selling points* and music and other aspects of worship were frequently referred to in the repertory grids. However, it could be a point of conflict, for example if some members deplored the *horrible Evangelical handclapping* which others enjoyed. How can clergy successfully manage such differences?

Clergy spoke of the excitement they had felt when producing worship in larger churches, with *lights, music and the like* and their depression at the half-hearted efforts of their current congregation. This can be a self-fulfilling prophesy; if the *personality of the clergyperson affects the church mood* (Lay Respondent) a depressed one will not attract new interest. But exploring new ways of worship is not always easy. One NT clergyperson described

their ability to make intellectual links between concepts: *I can apply this to the secular/sacred division, which to me is not a fixed one, but my congregation can't: they want to compartmentalise the two. It's frustrating as I want to explore new liturgies and they don't.* Francis (2001, p 40) notes the tendency of Sensing churchgoers to compartmentalise spiritual and secular. There was also concern by more liberal clergy that if they discussed in their sermons the issues which really interested them, their congregations might object: *I can't say that from the pulpit!* When combined with the previously noted lack of confidence about theology this could mean bland sermons which did not engage people. Yet liturgy and impactful performance of worship were considered important by most key stakeholders in the nested sample of churches. After SEC 21 some dioceses had begun to explore the issue of creative liturgy, but the emphasis on local initiatives prevented more effective dissemination of organisation-wide learning in this respect.

The clergyperson who recognised that the church's role as provider of spiritual enlightenment had been challenged by New Age spiritualities was not unusual – except for the suggestion that the concept could be commercially explored: *we are not selling it; i.e. we are not engaging with the subjective-life approach.* At both strategic and operational levels in the Scottish Episcopal Church members were aware of the current trend towards the *re-enchantment of reality* (Flanagan, 1998, Drane, 2000, Turnbull, 2001, Heelas and Woodhead, 2005). The SEC 21 conference delegates frequently identified opportunities for the church in meeting the spiritual needs of an 'unchurched' generation:

There is a deepening spirituality in society; we have a rich core of spirituality to offer; we can meet the cravings of a secular society;

there is a growing realisation that there is a need for something other than the material life; there are many people looking for a spiritual home were among the comments of lay delegates: the words *yearning, craving, hunger* were frequently used. One clergyperson used a poetic metaphor in proposing that *the Scots are haunted by God. They left God behind but He still haunts them.* In this individual's view, *spirituality was dumped in the 60s and 70s; all the best [clergy] left then,* although the question of where these individuals went was not answered – whether to other denominations or out of the role altogether.

The difficulty at grass roots level was to be truly *spiritually diverse*, given the fact that churches could not always agree on *our common ground* with regard to spirituality. An NF High Church clergyperson might contest the *High Church idea that if you say a word wrong the Mass is invalid, like a magic spell,* yet for an SJ, even this was too much. The latter explained: *I love X [fellow clergy] as a person – they will do anything for anyone, and do good by stealth – but I hate their ministry... I ask 'have you been doing your magic stuff again, with the Eucharist?' They get upset if I call it magic.*

A leading clergyperson at SEC 21 suggested a view perhaps more attractive to the NT temperament by proposing that *faith needs to be intellectually credible*, and that the Episcopal Church could develop an atmosphere in which *people are encouraged to ask questions*, although it might be challenged as to how far this was feasible in a respectful and traditional culture. As indicated at 6.3 and 7.4, a spirituality based on conceptual debate may well challenge the knowledge of clergy as well as laity. But spirituality may also be expressed in other ways than the contemplative. An SJ Vestry member was true to type when suggesting that *getting involved in the church has a spiritual feel about it*, although the

same individual also described the *spiritual comfort* to be experienced in worship services. It seems *life-as and subjective-life* concepts could co-exist in the same individual.

Establishing common spiritual ground could be a problem for clergy and congregational key stakeholders. A clergyperson who had experience of alternative spiritualities suggested: *the Holy Spirit can be more...neutral than many people seem to think... other people than Christians can access the Divine* was keen to develop the spiritual aspects of worship in a congregation who in the main were antipathetic, possibly as predominantly Sensers, distrusting what they considered mystical (Francis and Ross, 1997, Francis and Loudon, 2000).

However, individuals from both polarities of spiritual experience, High Church or Low/Evangelical, agreed that the spirituality expressed in worship services and liturgy should be of a high standard. A High Church clergyperson complained about the *sloppy, slovenly liturgies which are usual – if you encounter the Kingdom, you have something to tell people about – but you don't if you just go [to church] for a social occasion*. The aim is rather the enactment of an Event (Morris, 1975, p 242). An Evangelical colleague equally deplored the *lack of spirituality* in the church, but felt that the formality of High Church liturgies indicated a *lack of commitment – if we clergy are bored [by formality], how can we expect congregations not to be bored?* This (SJ) individual admitted that *I get depressed just doing conventional church services – I want to do different things but I can't take the congregation that far with me*. The fact that both individuals could be so concerned to express spiritual meaning in their worship, yet could be so antipathetic to the other's style is noteworthy – neither is 'correct', but a clergyperson moving to a church with the opposite preference

could find efforts to change strongly resisted. It is also noteworthy that here an SJ clergyperson is keen to promote change, supporting the view that to be SJ does not necessarily mean to be change averse. Stranraer-Mull (2000) refers to the *inertia resulting from unimaginative thinking and action at all levels of the church* which Mission 21 attempted to address. It may be that the inertia in some cases arose not because of lack of imagination, but the unmoveable tension between different ways of expressing it. The strategy of developing *Fresh Expressions* of Church (C of E, 2004) might provide a solution, but this could mean admitting the impossibility of keeping different people together in church.

Certainly the nature of the church's liturgy was a recurrent theme among delegates at the SEC 21 conference. SEC 21 delegates identified many strengths in the church's worship performance: *distinctive liturgy and worship; participative and aesthetically beautiful worship; musical tradition; creativity and celebration*. The visual appeal of Episcopal churches in contrast with the supposed puritanical appearance of their Church of Scotland counterparts was a matter of pride to many church members, with sometimes amused suggestions that the latter regarded stained glass and suchlike as *idolatrous*. But: *We did all the things you are supposed to with Mission 21 – I'm well known in X, and they seem to like me. The locals always say they really like our services; they find them much more colourful than the Presbyterian Church especially when it's a special occasion but they always go back to what they know; in this case, gravitating back to the local church where they might have been baptised or married, presumably because it fulfilled both communal and associational roles. Some SEC 21 delegates could make a strong link between worship and performance in such cases: Creativity is on offer and people's creative strengths as artists, musicians and the like. Although the Musical activity area*

was not particularly valued by the nested sample, it is noteworthy that a fair number of constructs mentioned it – perhaps, like one of Hertzberg’s hygiene factors, it is taken for granted.

A significant number of respondents possessed creative gifts, musical, artistic or literary. The individual quoted above who felt a thrill from a full church was not alone – and for the enthusiastic performer, a less than enthusiastic ‘audience’ could be dispiriting. A musical clergyperson described peeping through the curtains in the aisle and spying *the same small group of old ladies* who came along every Sunday for the eight a.m. Eucharist, where many traditionalists had retreated, and not a group whose *joie de vivre* was apparent. *I have to ‘psych’ myself up to face them – then I go out and do my act. Not just at the service but with people afterwards.* (The strains of having to be ‘Mr Nice Guy’ are explored at 6.4.1). *There is a lot of acting in the job – you get a real feeling of the curtain going up at those big set pieces like a Cathedral service.* Another remembered ministry training: *there was always an emphasis on ‘the show must go on.’* At one such event, the researcher was present ‘behind the scenes’ where the officiating clergyperson was suffering from a streaming cold yet there was still the necessity of *getting the show on the road*. Dressed in the appropriate vestments, this individual underwent a change of posture to become confident and authoritative – let alone able to sing the responses in tune. For some congregations, though, the whole issue of liturgy had to be taken very seriously without humour being displayed – again, something which could isolate clergy from their charges.

The SEC 21 conference attempted to illustrate the possibilities of innovative worship and liturgies, as though reclaiming them from the *holistic milieu* (Heelas and Woodhead, 2005, p 4f). Aware that

there could be a strong *sense of awe and worship that ancient buildings can conjure up* Fuller (2000) speaking at SEC 21, nevertheless reminded the conference that such buildings were also a significant drain on resources and that *other spaces* might be used instead, hinting at a possible expansion of the links between theatre and church. The evidence so far suggests a possibility of at least balancing SJ traditionalist with NF mystical approaches. But this approach would also seem to highlight the need for greater management skill.

6.3 Clergy as Leaders and Managers

In a *communal* church, which responds chiefly to the needs of its environment rather than its members, it may be possible to keep more people, and a wider range of people, in creative tension – *if* the clergy are effective at mediating meaning for a range of individual differences. In an *associational* church model where there is no real enthusiasm for corporate initiatives, the need for ‘agreement over our shop window’ becomes more acute. This agreement may become exclusive: those not in the ‘initiates group’ may feel unwelcome, especially if they are from an under-represented temperament type.

Holloway (2000) described the Scottish Episcopal Church as a *post-modern church struggling to be born*, but post-modern concepts might be anathema to those who believe in ultimate, accessible truths. It will be difficult for clergy to ‘mediate meaning’ for such people as well as for the moderates or liberals (Stark and Finke, 2000, p 197f).

Although some clergy were clear that: *we are leaders not admin managers*, the repertory grids produced relatively few constructs about clergy as catalysts for change, and leadership seems to be about reinforcing status quo. Although *it's possible to operate the programme model of church regardless of size*, it was also recognised that *we don't have the leadership skills to engage with the programme model*. By engaging with Mission 21, both clergy and congregations were able to *learn more about ourselves*, but as *a strategy for increasing membership it didn't work*. *Is our goal just to fill pews?* The suggestion that by following the Mission 21 programme churches could attract more members was progressively underplayed in the Provincial literature, but clergy did not forget about it: *we followed Mission 21 advice and it hasn't worked*. The programme could be *too managerial/too prescriptive*, but goal setting was an onerous process for some churches, and in general was felt to be *mundane and pragmatic – we focused on what we knew we could achieve; we did the easy stuff*. In a conflict-averse culture it is easy to go through the motions; when in fact *people don't see the point of it; there is a sense of drifting* (Lay Respondent).

In some cases there was evidence of lack of clergy confidence: *I always thought I was mediocre, and going into the church enabled me to be a big fish in a small pond*, suggested one clergy respondent. Another was more sombre: *churches are often run for damaged people by people who are often damaged themselves. That can be ok – the 'wounded healer' idea – but when the damage involves unresolved personal issues you have a problem*. There was also a suggestion that the problem of clergy inadequacy as leaders was more recent. *You have to remember that we [ordinands in the seventies] were fervent socialists. We thought we could change the world... today's curates are Thatcher's children – they are just*

looking for security (NT Clergy Respondent – as Francis (2002) notes, NTs have a greater tendency to challenge the status quo).

But there was also a sense of clergy isolation if they tried to push through more radical change. If Mann used language suggestive of the clergy as line managers, there was little sense of the clergy role as part of a management structure: *who's our boss? God, or the bishop?* one clergyperson remarked after the 2004 Provincial Conference: *change [in the Church] is still brought about by individuals; not corporately.* It has been noted within the nested sample that *Leader/Decision-maker* was almost universally regarded as important, but not in the context of strategic change. The question of clergy and leadership had been raised at SEC 21: *we are ALL leaders,* noted one clergy delegate, *so we need development of leadership models.* One of the Mission 21 coordinators (Fostekew, 2001) proposed: *the Programme church needs good leadership, management and planning – but as clergy we tend not to be trained in leadership and management skills – it is something many of us lack and would benefit from.*

Respondents often stressed that they were not just talking about administrative management: *the priest's role is to pray for those in the charge, to preach the gospel, to absolve and bless and preside at the Eucharist – NOT to run the office (ibid.).* The emphasis is on creative performance of ritual and effective communication: mediation of meaning. How far had clergy internalised a leadership role? Some clearly had: *I'm an organiser. I know that, and because of it people might not do as much as in a more 'messy' parish* (NT clergy). Another NT type revealed a strategy for overcoming resistance to new ideas: *I work out who will be the people who attack my plans and either persuade them or 'knock them out'.* As mentioned in chapter 2, the Church had investigated the concept of

management competences in the context of the clergy role, although, as a clergy enthusiast pointed out, *competences are regarded [in the Church] as [innate] traits, not as something measurable.*

6.3.1 Clergy and Laity Working Together

Can clergy manage 'creative tension' between radicals and traditionalists? Can *life-as* and *subjective-life* approaches co-exist? Reed (1978) was emphatic that clergy are not therapists but educators. The implication is that they could manage the tensions in their congregations by educating them about tolerance of ambiguity and acceptance of individual differences. This requires clergy to be good at change and conflict management (yet *clergy can't deal with conflict/are conflict averse*), as well as teaching theology. There is evidence from the repertory grids that some people valued the clergy assistance with theological questions. But not all clergy feel confident: *clergy often lack theological training; clergy knowledge of the Bible is inadequate; whereas clergy who know about Biblical scholarship don't pass on their knowledge.* This might be because *clergy lack self esteem and confidence* (as suggested of liberal clergy by Stark and Finke, 2000, p 256). *There are parishioners who are more advanced in their prayer lives than me. I'm aware of my limitations... we have second and third rate clergy. I may be second rate but at least I know it* admitted one respondent. Conversely, *some clergy are martyrs and have a false self image* suggested another.

We have an idea of omnicompetent priests is confirmed by *laity have a problem with dependency on clergy*, although this is not universal, some reporting being let down by a clergyperson *stressed*

out and too busy. Clergy complain that they try to satisfy everyone, but sometimes this is preferable to not being valued: *clergy can be show-offs; we need clergy to be larger than life.* More worryingly, some felt that *clergy are sometimes set up to fail in 'difficult' parishes,* especially where laity had too many expectations, or were *frustrated/angry/sulky/difficult.* For some clergy the idea of Local Collaborative Ministry was liberating freeing them to focus on their preferred areas of interest, but for others it meant *giving up the clergy power base.* Where there was uncertainty about what clergy should be doing, some could feel threatened: *if increasingly laity were running the church are we just Mass Priests, then?*

6.4 Clergy as Ministers

The evidence from the nested sample indicated heavy investment into congregational psychological health and well-being. As such it would reflect many aspects of the clergy role as manager of healthy regression (Reed, 1978, p 13) – although Reed stresses that this involves education, not just therapy. However, the requirement not only to care for the damaged and afflicted, but also to maintain and develop good interpersonal relationships in the congregation (important in churches which are in the main *associational* (ed. Ecclestone, 1988)) may detract from the need to produce religious worship ceremonies relevant to the wider community (the *communal* role).

6.4.1 Ministry and Type

They want you to be Mr Nice Guy but they don't realise that a lot of it is about performance (Clergy Respondent discussing pastoral care, 2003).

For some clergy the *Mr Nice Guy* role is difficult – even though, as the nested sample indicated, it is seen to be vital by both clergy and congregations, and by all temperaments. Discovering their preference was for Thinking, one clergyperson ironically remarked: *good – I can stop pretending to be nice to people*. Supporting vulnerable people is a significant drain on clergy time and resources: *There are too many vulnerable people* (Lay Respondent). Looking after them often leaves little energy to approach the spiritual searchers or the questioners, as Startup and Harris (1999, p 117) found in Wales. And, although *a catastrophe can bring people to church* (Lay Respondent) will they stay when life has moved on?

Providing congregational members with friendship and support works up to a point by retaining existing members, because friendship is what all types seek. But it does not bring in new members unless such people are in particular need of support and are introduced to the church (e.g. upon bereavement). Even then, there may be a problem if the support does not provide meaning for the sufferer. In the context of bereavement, for example, some priests may be uncertain what to offer theologically, and both the repertory grid constructs and general respondents report that there is an issue regarding understanding of theology by clergy and congregations. The clergyperson whose Anglo-Catholic emphasis on ritual and mystery was described disparagingly as ‘magic stuff’ by a fellow SJ minister was popular with bereaved people because the former strongly believed in an afterlife and a general resurrection (as, for example, does +Wright, 1999). This ability to ‘mediate meaning’ convinced the bereaved people that their relatives were in a better place. It is likely that NFs (mystical/personal) and SJs (family oriented) would tend to respond most positively to this personal approach; NTs might prefer to rage, challenge and

question the notion of an afterlife, although a clergyperson with high tolerance of ambiguity might assist them to work through this.

Reed (1978, p 174) suggests that the clergy should train lay people to perform the friendship and support role in the wider context, assuming that clergy will provide spiritual guidance/education for laity but not necessarily counselling support. However, it is hard to escape from vulnerable people's needs, especially if they have been used to relying on the fantasy of *omnipotent* clergy: [we must] *be there for them; we have to focus on needy people; how can we satisfy everyone?* The need to care for vulnerable people can take time away both from the requirement to produce meaningful corporate religious ceremonies and the ability to attract 'unchurched' Spiritual Searchers. Also, as Reed suggests, laity are more involved with liturgy activities, so there may be even less for clergy to do in this area (*are we just mass priests then?*) forcing clergy down the counsellor route; especially if they are effective at counselling: *they [laity] expect clergy to be counsellors.*

There is also concern about upsetting these vulnerable people by forcing through changes which will alarm them: *clergy are conflict averse/too nice* (Lay Respondent). Francis Butler and Craig (2002, p 4) note the particular reluctance of F types to be tough when necessary. There might also be a temptation to capitalise on the carer role, especially when the clergyperson has a talent for it: an NF clergyperson described their need to move on from one church because of a burgeoning *cult of personality*.

Both SJs and NFs in the sample believed the clergy role of affirmer and befriender to be significant, whereas the roles of manager and change agent were considered less important. The NTs, however, made more frequent statements concerned with both spirituality

and management. NTs appear generally less concerned about the care issue: one NT clergyperson suggested *Mr Nice Guy can be counter-productive: sometimes tough love is needed*; and more aware of a need for conventional management skills in clergy: Francis (2002) notes NTs' greater confidence in challenging status quo. But they tend, as the nested sample showed, to 'fall in' with the majority in considering the befriender role important for clergy to perform, because it is what people seek from clergy. The need to support and affirm vulnerable members may prevent clergy, particularly if they are effective befrienders, and possibly Fs, practising 'tough love' and making unpopular decisions, especially if these decisions are not supported by the key people in the congregation.

6.4.2 Emotional Need and the Search for Acceptance

It was recognised that *catastrophe may motivate people to come to church* (Lay Respondent), and churches will usually take their responsibilities seriously even though this could be resource intensive: *there are too many people with problems in this church* (Lay Respondent). But it is not just the emotionally desperate who need affirmation: *people are looking for meaning and acceptance as individuals*: all types valued this acceptance from clergy. *There is a lot of friendship in congregations*, especially for those who *may not be the sort you would want to talk to at a party* (Clergy Respondent). But if the needy individual does not obviously fit into the *quiet, peaceful, honest, and reticent* culture prevailing in the congregation she may find herself a temperamental isolate. The *in-group* may exhibit *kindness and good manners* but not necessarily accept a troubled individual as they are. Essentially, clergy and congregations may be supportive of people with problems, but

those looking for acceptance as individuals who do not fit into a predominantly traditional, SJ culture may feel isolated (Francis, Butler and Craig, 2004, p 9).

6. 5 Clergy and Congregations in 'Creative Tension'

...the major source of conflict between the two organisations was the difference in the personalities of their members...Failing even to acknowledge their different predominant personality types – much less appreciate the need for them – each body had come to assume that the other's hostility was malicious in intent (Peck, 1997, p 237).

With a diverse congregation, it is important that we balance the needs of one another (Clergy respondent, 2002).

All churches have Neanderthal members (Clergy respondent, 2004).

It would be unsurprising that a faith-based organisation might find the idea of conflict difficult to deal with, even to the extent of shamefully relegating it to the unconscious, whence it might emerge in mutated forms. If Borg (1999) at the Provincial Conference could bluntly attest that *accommodating the [religious] right will alienate others*, such clarity of expression about sources of conflict was rare. In public, SEC 21 delegates tended to use euphemisms: Franz (2000) could speak of the Episcopal Church as *a place of spiritual hospitality, a sanctuary of meaning for those who for any number of reasons, intellectual, political or ecclesial are unable to confess the source of that meaning* which seems to imply that the agnostic or free thinker (more likely to be N than S, according to Francis and Jones (1999)) could receive ready acceptance there, something which did not always occur in practice. There is once again an image of the Church as a civilised, reflective organisation which is

contrasted with the *bickering and unchristian debate* noted by some members.

Much of the overt comment from SEC 21 delegates referred to *creative tension; living with tension*; or as one lay delegate rather loftily put it: [the Scottish Episcopal Church is] *diversity held together in unity by the bishops*, although the individual did not explain how this happens in practice. Less euphemistically, other delegates suggested: *the bickering has to stop: let's have constructive conflict and learn to disagree more effectively*. But the harder it was to be frank about the causes of conflict, the harder it was to address them. Although at the time of SEC 21 Holloway had already announced his retirement, the *spiritual/theological differences* from which the church was seen to suffer were not just about that issue.

There was a real sense in which the Church was regarded as two bodies, like those described by Peck above, one of which embraced liberalism and the other convention, with both hinting that *we have difficulty in distancing ourselves from fundamentalism and dogma* in the context of its opponent. If *our inability to explore our spiritual and theological differences* was seen to prevent *agreement about our shop window*, there was also a concern about *the unchristian nature of our debates, the lack of charity, openness and generosity*. A troubled clergyperson described the problem: *we need to be diplomatic and think of church numbers. We can't alienate those already here – in spite of the fact that in the past they have been taught 'bad' theology – with its emphasis on 'thou shalt not', and that they think the church should never change*. In other words, it is not easy to accommodate a self-actualising view in a congregation where the emphasis is on *life-as duty and tradition*. As an SEC 21 delegate put it: *What IS our common ground? What DO we have in*

common? 'What is our religious niche?' Stark and Finke (2000) might ask.

Failure to agree the Church's 'shop window' could also result in resistance to perceived changes. Anecdotally, it was reported by clergy that some colleagues who had brought in changes to worship services had lost their 'old' congregations, even if they could be replaced by new people. *People digging their heels in* were condemned by some SEC 21 delegates for trying to resist the inclusion message of Mission 21. However, at a MYCMI launch conference, delegates explained this viewpoint: in a culture where people are encouraged to ask questions, *might it all get out of control?* In other words, where would be the Church's unique doctrine, and what would stop it breaking down into a post modern soup of spiritual belief? A clergyperson described those fearful of change as like the *settlers in westerns forming their wagons into a circle to repel the Indians*.

At congregational level, such concerns could be personalised by the individuals who made up 'in' and 'out' groups. Although congregationalism could provide support and friendship for individuals, in its negative sense it could mean the existence of opposing cliques, and in some cases the Mission 21 team could be regarded as another group vying for the clergyperson's attention. The idealistic faction in congregations would assert confidently and genuinely to the researcher in her role as facilitator that *there are no cliques here*. On further discussion with other congregation members it might emerge that *Vestry decision making is opaque; no-one is confident enough to challenge the Vestry*: informally and covertly, groups queried decisions made on their behalf. One clergyperson suggested that congregational key stakeholders were often people who had not managed to find the status they craved in

the secular context: *so there's often a great deal of frustration and anger that we as clergy have to deal with.* Or, from another clergyperson: *they are on ego trips – people who haven't 'made it' in other areas of their lives often try to 'muscle in' on church activities.* This recalls Drane's (2000, p 59) *Corporate Achievers*.

The point was made several times to the researcher that the Scottish Episcopal Church had its share of *thrown* individuals and congregations, and that this characteristic might be manifested in resistance to change. In the current study, reluctance to participate in the research could be related to a fear of failure to understand its ramifications; however, as a fellow facilitator suggested, there was also the '*male clergy syndrome*' identified by some congregation members which involved the (usually, but not invariably male) clergyperson avoiding doing something they did not regard as important or relevant by a sort of learned helplessness, failing to follow up actions or return telephone calls or emails. On one church visit a clergyperson surprised the researcher by quickly moving behind a wall when a woman walked past, whispering *I can't let her see me; I promised I'd do something for her and I haven't!* A lay individual who had observed this phenomenon in churches suggested that part of the problem lay with ministry training which emphasised clergy autonomy rather than team collaboration. The idea of being an 'enabler' of congregations was foreign to many, who were not confident facilitators. Conversely, congregations could project their responsibility onto clergy who they expected to be *omniscient* even when clergy were attempting to be empowering, as noted by Reed, (1993).

Outright anger in the context of the study was rare and refusals to participate tended rather to stress the more pressing problems of the congregation: *I'm looking after a number of frail elderly people;*

my church has major structural problems; I'm heavily involved with ecumenical issues. Clergy rarely admitted that they might lack assertion skills themselves, but often had colleagues who were so afflicted: *X cannot deal with conflict and antagonism; Y is too humane to bring in change harshly,* as two of the clergy in the nested sample claimed. It is noteworthy, however, that the *humane* clergyperson Y, whom the researcher later met, admitted that they found the need *always to be nice to people* a strain, and when confronted by particularly recalcitrant Vestry members would attempt to manage their anger by inventing horrible fantasy deaths for these people: *sometimes I imagine terrorists bursting in and shooting them; it sounds awful but it helps me to keep my temper.* At one level this is the sort of cynical humour described by Gabriel (1999, p 235), but is an indicator of the role strain that some clergy suffer. As one put it, *congregations cannot cope with the truth about clergy. They put you on a pedestal and enjoy knocking you off.* Some of the evidence from the Repertory Grids, however, suggests that laity might have some legitimate complaints: *drinks too much; lets people down; leaves too much to others; can seem remote to young people.* [Before joining the Vestry] *I used to put [clergy] on a pedestal,* said a Vestry member, *but I certainly don't now!*

In some cases, the clergyperson's own desire for approval from the congregation led them to manage disputing factions by appearing to agree with both sides, although this strategy failed when the groups did speak to each other and realised what the clergyperson had done, as was the case for one who was candid enough to admit their flawed tactics. But it should be remembered that tactics which would be inappropriate for a people manager in a commercial context to adopt might appear more justified to a clergyperson attempting to manage conflict amongst volunteers.

6.6 Clergy and Laity at Congregational Level

The picture emerges of a complex and dynamic role, requiring the performance of a wide range of skills, and where clergy themselves suggest that there is not always enough training and development support to enable them to perform it effectively. The evidence from the nested sample suggests an ambiguous relationship between 'Mr Nice Guy' (*Pastor/Befriender*) and *Leader/Decision maker*, as well as an issue about how far clergy are leaders only within their congregations and not in the wider community, as neither *Ecumenical* or *Official SEC Role* are particularly valued. Startup and Harris' respondents from Wales reported that laity preferred them to concentrate efforts parochially (1999, p 119). The models of the clergy role in the MYCMI workbook appear not to attempt to develop it further than as a quasi-managerial position. There is also the sense that the *communal church* approach, with its emphasis on response to the whole community and the expectation that clergy are educators (Reed, 1978) who *develop laity to run the institutions of the world (ibid.)* is more likely to encourage such skills than the *associational* approach. The latter requires clergy to *minister* to a small group of individuals who, although they may want their clergyperson to be a leader in terms of maintaining standards or setting examples, may not see leadership as leading them anywhere else, apart from back to a nostalgic past. But how did the Mission 21 initiative, if at all, seek to change this?

One of the things which both the Provincial conferences and the MYCMI process did well was to assist Church members to build up a picture of what the Church had been like in the past and present, with the aim of deciding what needed to be left behind: *what were we that we are not now; what are we now that we are not yet* (Mann, 2000)? The next chapter develops this theme.

6.7 Chapter Summary

This chapter has considered the interplay of clergy and congregations at parish level, building a picture of the Church's culture in Keirse Type terms as predominantly SJ but not completely homogeneous: NF mysticism and tolerance of ambiguity is also a significant influence. The NT strand is more challenging to *hold in creative tension* although a number of NT respondents, whilst decrying the perceived *sidelining of intellectuals*, nevertheless are able to find a niche. SPs are rare, despite statistically being probably the second largest group in the UK population after SJs (Myers *et al.*, 1998, p 379). The next chapter builds on the analysis of chapter 5 and the participant observation data to explain the Church's culture in terms of individual differences.

Chapter 7: Individual Differences and Culture in the Scottish Episcopal Church

7.1 Introduction

This chapter brings together the data from the previous two chapters to produce a cultural description of the Church based on individual differences. The predominant culture is described as SJ 'life-as' but not exclusively so: there is also evidence of NF 'subjective-life' approach and individuals from all temperament types are in the main tolerated. Mission 21, however, appeared as a strategy to owe less to understanding of individual differences than to Holloway's own ultra-liberal concepts of religion, a step too far for both liberals and conservatives. Not least it failed to reappraise radically approaches to 'being church' which move beyond conventional structures.

The researcher will argue that by bringing together the analyses and evidence of the previous two chapters a unique insight has been gained into organisational change management processes. In that context, it was also possible to examine the managerial initiative Mission 21 for that time window, and through an examination of the dynamics between central leadership and clergy, and clergy and congregations, to provide a robust and reliable methodology for research of this type which contributes to the current state of knowledge.

7.2 Psychological Types and the Mediation of Meaning

What's the Church for? We are not brave enough to ask the question of what it is for (Clergy Respondent, 2001).

What IS inclusivity? Surely we cannot include EVERYONE (Clergy Respondent, 2001)?

The multifaceted clergy role demands a significant investment in caring and affirming church members, although there is also an appreciation of the importance of meaningful worship services, not just for church members but the wider community, thus implying a potential *communal* as well as *associational* church. The two demands, however, might well conflict, and the lesser value placed by respondents on management activities could indicate difficulty by clergy in prioritising accountabilities. Both SJ and NF respondents valued the caring clergy role, and NTs, although they might not immediately consider it in relation to clergy activities, nevertheless agreed its relative importance. Their own focus for the clergy role involved slightly more emphasis on management and spiritual activities. They also indicated more awareness of the *communal* context in terms of activities in the local area, although in practice they were aware that more progress could often be made by *acting associational* and focusing on their own members' needs.

The need to mediate meaning and to act it out liturgically for a diverse group of church members could reveal underlying tensions. The language of *creative tension* might mask genuine conflict which was suppressed because of Church norms of polite, respectful and respectable behaviour. When it emerged, as for example in the flurry of responses for and against Holloway's pronouncements, it could become angry and unreasoned. Among respondents, sometimes emotionally driven language was used. The 'omnicompetent priest' issue, although often described negatively, could have a tacit pay-off for both clergy and laity. The former would be able to retain a status they perceived at risk from a change programme which might provide discontented laity with a

means of *knocking them off their pedestal*; the latter could project all their responsibility for spiritual leadership onto clergy. In this context, the Church's historic heritage could be both a boon and a blockage to healthy regression in Reed's (1978, p 62) terms.

The Scottish Episcopal Church's *culture-in-practice*, which members identified as belonging to the past but still active in many areas in the present, suggests frequently a traditional, conserving, respectful entity: *life-as religion* in Heelas and Woodhead's (2005, p 4) model: a clergyperson *maintains decorum in services; follows church traditions faithfully*. This could be positive: one knew one's place, there was less controversy, a sense of security and members were conscientious and responsible for others' welfare; but it could also involve a cruel respectability, where, for example, divorcees still internalised a feeling of shame and failure, and where the middle classes were predominant. In the context of understanding the organisation's entity type in temperament terms, much of this suggests the SJ *conservator*, of whom Keirse and Bates (1984, p 42-3) propose: *Tradition becomes more and more important as the SJ gets older... He far more than others, creates and fosters the continuity of social units... He feels obligated, responsible, and burdened, and wants to feel that way.*

Conversely, although there are suggestions from some members that spirituality has been *dumped* by the churches, or that the Scottish Episcopal Church is not spiritual enough, there is significant evidence that spirituality as expressed in liturgy and music is seen to be one of the Church's strengths in determining its uniqueness: beautiful liturgies, visual and musical impact, enabling lay participation. An NF entity in Keirse's terms *experiences life as a drama, each encounter pregnant with significance* (1984, p 60): In the Church's case, the mystic spirituality more usually found by

Heelas and Woodhead in the *holistic milieu* was still apparent and appreciated.

The NF Spiritual Searcher types might gravitate towards the mystical, in line with their New Age colleagues, but the NF desire for empathy, together with their tendency to *see the good in everyone and often devote their lives to the cultivation of this potential* (Keirse and Bates, *op. cit.*, p 62) could retain them in the traditional churches. The issue for NFs is to be able to discover significance, often in a dramatic context: *At once audience and actor, the NF is caught in a split of awareness; he is always on stage, and, at the same time, is watching himself being on stage* (*ibid.*, p 64). The idea of seeking spiritual meaning in the performance of liturgy is therefore particularly important. In this context, therefore, if there is a significant SJ emphasis on tradition and establishment in the entity which is the Scottish Episcopal Church, equally there is a strain of NF idealism, which is likely to value intrinsic religiosity displayed in innovative approaches to worship. In a congregation which could build on strengths of different types (Francis, 2004, p 75-76), these two approaches might happily co-exist. The nested sample respondents, who were sufficiently enthusiastic to take part in the research, included NFs who valued *revelling in imaginative liturgy* and a clergyperson who *acts and adds drama to worship*.

If the Church is in the main traditional and conventional, but also contains a strain of romantic mysticism, are there also elements of NT rationalism to be found? Delegates to strategic events like the 1999 Provincial Conference and SEC 21 were able to report an increased interest in debating ideas and asking questions, but conversely there were suggestions that the tone of debate, rather than being intellectually challenging, was *unchristian* and lacking in

charity, openness and generosity. There were concerns that the Church might be *anti-intellectual* and that in some cases it was *difficult to get people to think*. Clergy might be reluctant to share their understanding of Biblical scholarship, and for some clergy Biblical and theological understanding might be a problem: *prefers questions to answers; intellectual approach to theological issues* were noted by NTs. NT rationalism may also be detected in the ability to think strategically, and the evidence for a coherent strategy in Mission 21 will be considered below.

What evidence is there of an SP entity? Bearing in mind that SP style involves spontaneity and urge to action (Keirsey and Bates, 1984, p 35), it might be assumed that the performance aspect of liturgy would appeal to SPs. Given that SPs are *process-oriented* rather than motivated by objective setting (*ibid*) an SP entity type would be characterised by spontaneous activity in worship services as in social gatherings: *the SP is the most likely of all the types to think in terms of 'share and share alike'* (*ibid.*, p 38). In the 'activity-centred church' of the past it may be assumed that the range of social activities available would have brought such individuals together with other types, in spite of the suggestion from some church members that intimacy was rare. However, the Church activities of the past tend not to have changed to reflect the preoccupations of the fast moving present: they are still frequently about 'doing the flowers', serving drinks, organising coffee mornings and sales of work. *The purpose of life may NOT be acting as an usher* (Mann, 2000). If Holloway (2000) could suggest that it was *fun* to debate theology and the nature of God, would this be a 'fun' activity for SPs? There seems little here to attract contemporary people, especially young people, who are already a minority group in the Church. In this context it is also noteworthy that the SP type is, according to Keirsey and Bates (1984, p 37), most likely to

answer the call to wander, and... can sever social ties more easily than can others, even though [this type] may be aware of the distress this behaviour causes those close to him. The SP can abruptly abandon either an activity or pattern of living... Will there be a sufficient number of spontaneous activities in the contemporary Scottish Episcopal Church to attract and retain such individuals, and thus to sustain a significant SP entity within it? Even with *Fresh Expressions* of church, the likelihood is that many of these people would be *put off by the corporate vibe* (Church of Scotland, 2001, p 23), or the need to accept the sometimes literalist theology of the more interactive evangelical churches.

The picture at congregational level indicated by the nested sample is not dissimilar to the entity drawn at Provincial level: the majority SJ, a significant NF presence, a smaller questioning NT segment and a rare appearance of SPs. Much of the Mission 21 material proposes a church for those *on the margins*, the *Church of the Exiles where excluded people are included* (Holloway, 2000) without necessarily always identifying why these people are not mainstream Christians. Is it because, *born on the cusp of postmodernism*, as Drane (2000, p 57) puts it, they are unable to accept Christian doctrinal specifics? Or might 'marginal' apply to personality types rather than belief systems? If the latter, is there evidence that Mission 21 recognised this, and if so, how far was it able to assist the Scottish Episcopal Church to develop its less preferred functions? The Alban Institute authors are aware of type issues (Mead, 1991, 1996) and the MYCMI workbook discusses the welcome churches might provide to those who are not conventional churchgoers (Oswald, 1995, p 61), but equally, it proposes that individual churches might *restructure for growth* by moving incrementally from the patriarchal and pastoral models to programme and corporate churches which are predicated upon clergy who are able to accept a form of managerial

and leadership role at local level. Yet change mattered and matters to the Church not only for management but for mission.

7.3 Type and Culture at Congregational Level

I think a great deal of the emotional [and] negative response to the promulgation of fresh insights in Christianity arises from honest folk for whom the received... faith and its practices double as a 'security blanket'; they themselves feel threatened and they can easily slip into feeling Christ's Church itself is being threatened (Lay Respondent, 2000).

My congregation are like the hobbits – they are comfortable with everything as it is – no surprises (NT Clergy, 2004).

The comments above appear to highlight a significant reason for resistance to change in the Church: the first respondent claimed to have observed *narrow and forbidding attitudes held to be the marks of Christ rather than His loving and forgiving concern that we may all have life in all its fullness by (trying to!) follow him* (Lay Respondent). The culture-in-practice of the Scottish Episcopal Church embraces both the humane and the unkind as members struggle to find a balance between the radical and the traditional approach to 'being church'. At the SEC 21 conference, delegates remarked on the impact of global capitalism on Scotland itself and the Scottish Episcopal Church, one commenting that for many non-Christians the decline of Christendom could be positively regarded as increasing *harmonised diversity*.

The idea that the Church was on a downward spiral in terms of membership was accepted by many respondents, even by those who deeply regretted it: *it causes me real anguish*, one clergyperson remarked, although others were less regretful: *Sometimes I really hate the Church; [it's] so hypocritical. You can*

go to meetings where [senior] people behave as though what they are doing is really important. Yet the church is dying and no-one outside it cares what they are doing. This (NT) clergyperson's strategy was not unusual: I try to concentrate on the people in my church – I like them and I would like to do something for them even if I can't change the whole church – I can do things congregationally. This may partly explain why the NTs do not value external roles any more than other types – they do not 'pay off'. The more cynical clergy would sometimes amuse themselves by imagining what types of scandal would hasten the church's demise (Gabriel, 1999, p 235 discusses humour as a *mature adaptive mechanism*). But even positive clergy were concerned that *churches which are dying are not killed off decently.*

The majority of respondents, even when SJ traditionalists, were well aware of the paradoxes of late modernity and the manner in which Borg's (1999) *older way* of Christian literalism, moralistic postures and doctrine based on *sin/guilt/forgiveness* could be contrasted with religious and spiritual pluralism. Most were aware of *pick and mix* spirituality and several delegates at a MYCMI launch conference (2000) referred to their awareness that Christians were no longer living in *Christendom but a pluralist society – in a country on the move* (Lay Respondent). However, rather than heralding a more spiritually aware society, the *pick and mix* concept appeared to indicate a dilution of Christian fidelity and the problem of *syncretism*: *I hate postmodernism*, one clergyperson remarked. If Holloway (2000) at SEC 21 could posit his organisation as called to model the dynamic of *the first truly post-modern church, where human imperfection is the reality and there are no prescriptive solutions*, not all conference delegates could go so far as this: *we are traditional and conventional; people are 'old style' although they try to act out Christ's message.*

However, there was no desire to retreat into a *faith ghetto*. As a lay respondent remarked: *do we want to grow just to fund our 'private club'? What do we have that we want to **give to others**?* Another remarked: *There's a sense of despair about numbers; people would be happier about it if they thought it was healthy [to be small]. What IS our goal? Is it just to fill pews? Then we should go to every parish in the diocese and ask is there a LIVE church here... but [what] if the area is dead?* There was recognition that demographics and changing societal norms ought to make the search for answers to this question more urgent. The pace of life in contemporary society meant that non-profit organisations in general, not just the faith-based ones, had tended to experience loss of commitment, not least because British culture had also become more individualistic (Giddens, 1991, p 53, Richter and Francis, 1998, p 256). Whilst there was awareness that past rigid moral codes had been cruel to those who could not live up to them, there was also some nostalgia for less ambiguous 'morality'. *Only two other couples on my street these days are legally married*, noted one lay respondent, before ruefully admitting that she had divorced her first violent first husband, and that in earlier days the Episcopal community had regarded even such innocent victims as herself as *not quite respectable*. With such rapid changes both to demography and morality, *is it really our fault that there is numerical decline?* as one *cri de coeur* expressed it.

But how far was the Scottish Episcopal Church regarded as an essential part of the community? It was noted that all types in the nested sample tended to undervalue the clergy activities in the community. Given that the *English Church* epithet is still current after over two hundred years, and that liberal mainstream churches are in decline, how far can the Episcopal Church in Scotland operate as a *Parish/Communal* church, responsible for the 'cure of souls' of

a geographical area, rather than an *Associational* Church focused on its own members' needs? Even the locations of many Episcopal Churches tend to be away from the main streets, since the renaissance after the repeal of the Penal Laws meant rebuilding where sites could be obtained. Whilst many of the church buildings in the nested sample were well maintained, some were located in less prestigious areas. One inner city church stood next to a vacant lot populated by local tramps, and while the wind blew the daffodils in the churchyard, it also blew litter against the church railings. Would a *Parish* church regard it as a duty to maintain its immediate environment? Or was this an example of a beleaguered minority ignoring what was happening outside and focusing inward? One of the lay members of this particular church emphatically suggested that *the parish [here] is dead*.

However, the term *Parish* was used both by Mission 21 strategists such as Mann (1999, 2000), and much of the Mission 21 material refers to *parishes within dioceses*. The term was also used by a number of clergy in the nested sample, one of whom was clear about its implications: *the public spirited people who would have traditionally attended a parish church [in England] come here and go to the Church of Scotland – there's not a sense [in the SEC] of a local church as there is for them. But the 'quirky types' come to us...* How far, given the Scottish Episcopal Church's historic disestablishment, and period of individual congregation survival during the penal period, is it possible to articulate an overall culture, especially when the 'congregationalist' reality would tend to lend itself to an *associational* group set of norms and values? *How do you translate Mission 21 into locally acceptable initiatives?* asked one clergyperson at the 1999 Provincial Conference.

In 1993 a Diocesan strategy document had *affirmed the congregation as the main centre of Mission*, yet at SEC 21 a delegate could claim that congregationalism at its worst was *the privatisation of religion: I go to church because it helps me with my life*. Although congregations could be sources of friendship and support, at its worst, congregationalism could frustrate newcomers: *I volunteered to help with the flowers once...with another lady. I instantly found that her way of doing the flowers was 'the way WE do them'. So I said I didn't think it was my kind of thing and never went back – held a terrific grudge of course*. The respondent had hung on in the church because ultimately when tragedy struck it offered meaning – something which was a key motivator for many to attend church, at least in the short term.

Although congregationalism may suggest local cultures, many of these elicit similar descriptions. The historical features of the Scottish Episcopal Church: *lairds' church, middle class, English, respectable, introvert, quiet and uncontroversial* suggested by SEC 21 delegates were still discernible: as one clergy respondent suggested, *the 'upper class twits' are alive and well in the SEC*, and although some might claim *we are too introspective*, there was some nostalgia for the *quiet, peaceful, introspective* supposed past, the lost 'golden age' described by Reed (1978), even though some respondents recognised the limitations of this: *[our congregation] was a company of loners. But I didn't see why that stopped us being warm and slightly...alive to each other. Not to enter into 'big' relationships but just to feel you were recognised as a human being with blood going round the system* (Lay Respondent).

If introversion and quiet have both strengths and weaknesses, equally knowing one's place could be either negative, in that one was restricted to it or positive – at least one had a place to know. A

strong cultural norm for the Scottish Episcopal Church past and present was that of 'life-as' *respect* – for traditions, for seniority, for morality. *Distrust of authority/rubbishing authority* was seen as a threat. The researcher asked delegates what would happen if a diocese elected a woman bishop before the legal mechanisms were in place. *That would be against Canon Law* was the response from a lay individual, *and we would NEVER do such a thing*. A MYCMI group was adamant that they did not wish to undertake the exercise which involved 'interviewing' individuals who had recently joined the church, because it might be regarded as *intrusive*. They were reluctant to question decisions made by the Vestry Committee as it was essential to agree with the *important people*. However, there were dissenting voices, who suggested that *respectable and Godly* might also be regarded as *only for the initiates*, and that the church was *too respectable*. *We need more acceptance and less respectability* as a lay respondent put it.

Respectability appeared to align with extrinsic religiosity (Argyle, 2000, p 31) of an SJ sort, in that church members frequently set store by church activities such as *joining the Women's Guild* or *knitting or baking cakes or fussing around doing flowers* (Lay Respondent). But congregations enjoyed fund raising activities like coffee mornings or sales of work, not because they made money but because they offered an opportunity to socialise. Such activities had often taken place over many years and members enjoyed the idea of continuity they suggested; respect for authority and structure was also closely allied to respect for tradition: *life-as* in Heelas and Woodhead's (2005) terms.

7.3.1 Balancing Change and Tradition

Change is elsewhere – it's not here (SEC 21 Delegate).

Unchanging might mean rigid and inflexible, or, as SJs might regard it, reliable, solid and not swayed by ephemeral changes. Some church members could literally find themselves overshadowed by the past *stakeholders of the organisational mind* (Mitroff, 1983), in the context of large, musty, poorly maintained late Victorian buildings which for a small congregation were a significant drain on limited resources. Some informed individuals expressed quite sanguine views about the church's overall finances, although these were often described as 'tied up', as Lightbody (2000) discovered in an Australian church.

Delegates at SEC 21 considered a new logo for the Church, and although a number of interesting designs were produced, four years later the old logo remained. For some, activities like this were *active inertia* which made people look busy without actually changing anything. *We are good at conserving* (a popular SJ word) *but we need to step back and look at connecting with today's context*, said an SEC 21 lay delegate. Similar comments included: *we need to let go of our preoccupation with the past, how we always did it, and our old myths*. At both the 1999 Provincial Conference and SEC 21, Mann had attempted to focus on what should be changed: *what we are called to be that we are not yet*. But she was also concerned for the continuity of the Church's story, its *rootedness* as she termed it, perhaps as an attempt to reconcile traditionalist and liberal viewpoints. The part of the MYCMI programme most enjoyed by delegates was the putting together of the church's history. *The church must keep going for our descendants*, said one lay respondent, aware of churches' *position and potential* as places of

worship. Asked to describe their church's culture, a MYCMI group member declared: *We are traditional and conventional...although it might not be fashionable... let us not run into what we are not understanding.*

Always there appeared the caveat that things should not be rushed: *the SEC moves slowly and tentatively* was a phrase often heard in the context of the Church retaining what it had. At SEC 21 delegates used phrases like: *we will be prepared to consider [change]; we will agree to be more willing to change.* There was awareness that the 'old' Scottish Episcopal Church had been regarded as a group of romantic failures: the *faithful remnant*. *It's OK if we die but we don't want to keep 'hanging on'*, remarked a senior clergyperson, but the sense of 'hanging on' appeared to be a longstanding cultural norm. In this context, a clergyperson offered a psychoanalytic explanation for the widespread nostalgia which recalls Reed's (1978) concept of unhealthy regression, and a similar analogy from Storrar (in Spinks and Torrance, 1999, p 69): *the Scottish Episcopal Church is like a mourning widow who has gone on mourning for too long. It's wallowing in grief, and it needs to come out of it.*

A positive effect of the interest in church history among recent writers (Luscombe, 1996, Nimmo, 1996, Stranraer-Mull, 2000) has been a rediscovery for Episcopalians of the essential *Scottishness* of the church. At the point of Holloway's retirement, all the existing bishops were Scots or had strong Scottish connections. One of the Mission 21 strategists later admitted there had been doubts about bringing in an American to advise on cultural change: *we had to rewrite a whole lot of the MYCMI stuff and perhaps not enough to avoid Americanisms.* As one lay respondent put it: *the [Scottish] culture is just not like that [in the MYCMI workbook] – it's far more*

*reticent. We needed a Scottish version of Alice [Mann]. In the context of Scots culture, several church members described their churches, or individuals within them, as *thrawn*, a Scottish word which, although indicative of obstinacy and awkwardness, here carried with it a sense of admiration for refusal to toe the party line. This ability to 'hang on' when other denominations might have faded away could be regarded as admirable, but in a Scotland where 59% of the electorate described themselves as not very, or not at all religious (Fyffe, 2000), how relevant might this be?*

7.4 Religion and the Search for Meaning

The problem today with newcomers is trying to find something for them that will... I don't know – MEANS something, where they can HAVE a spiritual experience and feel accepted and valued, and then eventually be able to put the hand out to other newcomers themselves (MYCMI participant, 2001).

Frequently what had retained members in the church, or determined their return, was the knowledge that however marginal their Christianity, they would not be rejected: *The church is such a strong part of my early life, that it was good and strong and safe and [even if] I was bad, I could still be taken in, in or under the big comfort blanket... the feeling of thankfulness that I had come back to the church and there it was with its dirty old hassocks and collects... when the heart is breaking it's nice to find the church is still there (Lay Respondent).*

Some respondents believed that the main reason for people's failure to join churches was *people have easy and comfortable lives; they regard God as a help in times of trouble [so] unless there is something catastrophic which brings people together they don't feel*

the need to turn to the church. As personal tragedy could be a motivator for church attendance, some SEC 21 delegates believed it was feasible to *exploit...single parents* [needing support]; *more community work – young and old*; and [there are] *opportunities of mission through the contracting out of Social Services*. It is doubtful that Reed (1978, 1993) would agree that the role of clergy equates to that of social workers, and respondents were not really clear about how such support would practically happen. Certainly it has been demonstrated that in practice the clergy role involved *accepting and affirming people in need* (SEC 21 delegate). *Counselling/pastoral* [care] *dealing with people in crisis and long term problems* were seen by all types to be key responsibilities. But with so many vulnerable people presenting themselves – marriage breakdown, for example, tended to be much more openly discussed than a generation ago – there was little doubt that the clergyperson was frequently required to provide emotional rather than theological support – the *Counsellor/Carer* role.

If meaning was about being *accepted and valued*, the question remains about how far individuals were accepted, apart from their 'victimhood': one lay respondent (an NF in a predominantly SJ congregation) found that the church welcoming when tragedy struck, but did not feel accepted as an individual: *any problem has probably mainly been due to my unorthodoxy in a general way... it puts people off and makes them embarrassed. Then my accent makes them think that I am English, which I'm not.*

Although churches claimed that they welcomed new individuals they were expected to observe congregational norms. Delegates to the 1999 Provincial Conference were aware that *we need to be specific about who we welcome – there is a gap between the ideal and the reality. We need agreement about our 'shop window'*. At SEC 21

there was awareness that still the church was *trying to satisfy everybody – our diversity can lead to a lack of clarity about what we stand for – and we are **not** 'socially diverse'*. If the church considered itself to be open and inclusive, *where are the boundaries of what is included or excluded?* as one delegate put it. Mann pointed out at the 1999 Provincial Conference that there was a need for specificity about who was welcome, acknowledging the gap between the ideal and the reality. More astringently, Clarke (1999) asked: *How representative of the Scottish Episcopal Church are the delegates here?*

In a church which values respect and tradition, and where the *upper class twits* are still in evidence, how do the 'quirky' individuals fare? Although one clergyperson described the *matriarchs and patriarchs* who ran their church as *very sweet*, there was also recognition that some could be *difficult people*, especially where they were members of the Vestry Committee yet were not even believers: *X [Vestry member] is very good at good works but hates spirituality...* Francis (2002) notes the tendency of *Thinking* types to be suspicious of mystical experiences). *Y has financial skills but is always very pessimistic about money... you may have thought [our vestry] were very prickly as a group but they are much better than they were!* This clergyperson had a strategy for involving the less assertive individuals and for keeping the 'quirky' in order: *I specifically ask [the quiet ones] to intervene if they think there is too much argument, and hold up proceedings until it stops – a typical strategy for a harmony-seeking NF.* There appeared to be affection for the slightly eccentric, to the extent that one church felt its *tolerance for quirky clergy* was a particular strength, but tolerance is not the same as welcome.

There are other 'marginal groups' which might give cause for concern. Many respondents deplored the lack of young people in churches – because without them it was assumed the church would not survive. The relative lack of constructs in the Repertory Grids regarding young people's activities has been noted in the previous chapter. Some clergy, however, were quite sanguine about their absence: *young people just don't 'do' church, said one, even my own children never come!* But what was on offer for them? As a lay delegate at the MYCMI training course put it: *We need to attract younger people without scaring the older ones – but how?* The tendency of young people to ask questions and generally to be iconoclastic was a cause for concern in a mainly respectful and accepting culture. Young people tend particularly to be close to emotion but also want to challenge and debate difficult issues. *What can we offer young people?* This was countered by older congregation members' suggestion that *young people don't know what they want.* This infers that churches do not need to change to attract them, and that perhaps *Fresh Expressions* of church is the only solution to their absence.

Asking difficult questions is, of course, not just the province of the young. If Holloway wanted a church for *thinking people*, as described in chapter 3, for this was where his own spiritual development and/or how his type development was moving, how far was intellectual questioning encouraged? Mann referred to people seeking the meaning of life from church and *being asked to become an usher*: Heelas and Woodhead (2005, p 4f) see such people gravitating to the *holistic milieu*. At least one senior individual at SEC 21 recognised that *people don't want pat answers*, but these needs did not appear always to be met in churches: [In my church] *I try to inject a bit of alternative thinking*, said one clergyperson, *mostly... people are old style, but very friendly and*

many do act out Christ's message – but how to encourage them to think? Even clergy who do think progressively don't tell their congregations what they know... but let people drift away with infantile beliefs which they reject later.

The issue of clergy and theology has been mentioned above, but in the context of encouraging open debate about potentially controversial theological issues, clergy were in a difficult position. If *infantile beliefs* may be equated with Borg's (1999) *pre-critical naïveté*, criticism of them might be deeply hurtful, and clergy were wary of being seen to embrace Holloway's ultra-liberalism. While some were concerned about what they perceived as the Church's *anti-intellectual* stance, others described colleagues who *often have inferiority complexes and are afraid of other clergy who they think may have greater theological knowledge*. This was noted in the relative importance accorded by clergy in the nested sample to the *Academic/Theologian area*. Another clergyperson described the *fear in ministry generally*. *Some have not had a traditional education, of course, this individual continued, but some clergy are not capable of learning.*

The reluctance of some individuals to take part in the current study could in part be because of concern that they might somehow be found wanting in their role. As one respondent put it: *people take criticism of ministry personally... many people are personally unconfident and there's a lot of defensiveness*. Stark and Finke (2000, p 154) note this problem with American liberal clergy. The confidence aspect of the clergy role has been noted in the context of the Repertory Grid exercise, for example: *theologically less able; diffidence as a public performer*. Even for clergy who were confident in their own theological understanding, there was a concern for 'those new to faith', the belief being that recent churchgoers would

be seeking certainty rather than more questions. But it was an NT clergyperson who described a colleague's tendency to *prefer questions to answers* in the repertory grid exercise. A challenge for clergy, as Francis *et al.* (2002, p 9) have pointed out, is to value and affirm those individuals who are not 'mainstream' in terms of their individual differences. The analysis in type terms of the Scottish Episcopal Church has indicated that the majority SJ and NF groups both see the clergy role as predominantly affirming and spiritual. In Stark and Finke's (2000) terms of religious niches, this grouping might just about manage to span the liberal /moderate and moderate/conservative fields, whereas an encouragement of NT challenge and deconstruction might move much further towards ultra-liberalism. However, although there may be very sensible reasons why the Church would not move as far as this, a healthy sign of its integrity would be its welcoming of difference rather than toleration, appreciating, as Francis suggests, the different vision which minority groups might bring to the majority culture. How far did the Mission 21 initiative actually recognise this?

7.5 Mission 21 and its Organisational Impact

What was Mission 21 essentially trying to achieve? Was its meaning universally understood and accepted by those who worked with it? The discussion which follows suggests that a genuine appreciation of individual differences remained elusive. Moreover, how far did its format reflect managerial or business driven models of change management, given the belief by writers such as Harris (1998, p 5, 20) that faith-based organisations encounter unique problems and challenges, especially in terms of their role as enablers of creative psychodynamic regression (Reed, 1978, 1993)? The discussion will

suggest that many clergy were well aware of the differences between their very complex role and the more simplistic version offered by MYCMI. Next, the question arises of the size of the 'credibility gap' between the strategic message and the reality at operational level. Assuming that the message was worth disseminating, how was it internalised by congregations across the whole Province? If Mission 21 was essentially a top down process, it will be suggested that the Church was able to adapt quite rapidly to a more 'bottom-up' approach after the 2004 Provincial Conference. Given that Mission 21 in the context of the MYCMI workbook promotes new models of the clergy role in terms of responsibility for *programme* or *corporate* churches, it may be asked how far the strategy reflected the need for development of leadership and management behaviours, and to consider how accountabilities might be decided on and developed? What vision was there of the way in which middle management roles would develop – not just of Diocesan co-ordinators, but Mission 21 facilitators and indeed the clergy themselves?

It will be demonstrated that many clergy and lay stakeholders were aware of the need for such development. Given the tendency by respondents not to regard the clergy role as that of change agent, those Church members who did desire change might understandably be frustrated by their perceived lack of progress at congregational level when the strategies advocated by the Mission 21 material did not appear to work. It will also be suggested that the hundred delegates at SEC 21 were initially underused as a leadership group, perhaps because of bishops' reluctance to act corporately, from lack of experience of corporate action, or a general reluctance to engage with emergent models of church.

Considering this latter point in the context of type theory, it will be suggested that an appreciation of the relatively heterogeneous character of the organisation might have indicated the possibility of more radical approaches to 'being church'.

7.5.1 Mission 21 as a Strategy for Culture Change: mission journey or managerial tool?

Is Mission 21 about inclusivity? Not really: it's too much about work and jobs! Christianity should be about space – not making people DO things (Clergy Respondent, 2002).

It was often easier to establish what Mission 21 was not than what it was intended to be. One clergy respondent suggested: *Mission 21 promised more than it delivered – and not many people really understand it. It's about true inclusion. Pat [McBryde] understood that but what happens now she's retired? What's the focus now?* Some were more sceptical: *Mission 21 is just window dressing; Mission 21 is fiddling while Rome burns.* A more reasoned description of Mission 21, perhaps, from another clergyperson, was: *Mission 21 was about REAL inclusion and challenging our assumptions about who is welcome in church. We may be using shared language [about inclusion] but we don't mean the same things by it.* At SEC 21 Mann was able to suggest that *the Scottish Episcopal Church is beginning to believe in its capacity to make new choices*, yet a senior lay member could still ask: *where do we begin – is change top down or bottom up?* It was also noteworthy that at a Vestry Committee meeting a lay member could still ask: *What IS the 'wider church' exactly? I don't understand that.*

A number of congregations had found the MYCMI process useful, albeit in a qualified sense: *Mission 21 was useful in getting the Vestry to act as a task group – we learned the value of planning things; Mission 21 was too prescriptive in its current format, although we did learn from it; Mission 21 helped me [clergy person] to understand better what was going on in our church – I'm not sure how much it helped the congregation, though; we learned a lot about ourselves but we didn't achieve a size increase. We were sceptical but we stuck with Mission 21 – speculate to accumulate – but it didn't happen.* Some clergy within the nested sample were even more critical: *We have had no increase in membership; we've gained members but also lost [them], and the same people come but more regularly; it didn't get off the ground: there were lots of objectives but they were not worked through; in my church, we identified mundane goals [the goal setting process is introduced below] – why did we need Mission 21 to tell us that? The facilitator didn't challenge – if only we had looked further.*

There were anecdotal references to churches whose congregations had split, or badly fallen out, over aspects of the programme where there had been major disagreement. These were extreme cases, but as a facilitator the researcher witnessed some 'storming' behaviour (Tuckman, 1965) when team members disagreed very aggressively about an exercise which asked the group to consider the clergy person's priorities. In psychoanalytic terms the anger displayed by participants was perhaps significant, as it brought to the surface tensions about the amount the part-time clergy person was supposed to achieve. The clergy person in a church which had not done Mission 21 claimed to the researcher: *This congregation does not need MYCMI – they know how to welcome people, yet subsequently refused to assist with the research on the basis that MBTI had assigned them the wrong personality, generally behaving*

in a way which was far from welcoming: so issues of emotional frustration or anger were not confined to churches which had done Mission 21.

In the context of emotional tensions one clergyperson could claim: *the bishops are in favour [of Mission 21] and so are the congregations; the [clergy] layer in the middle is holding it all up.* The suggestion that clergy as middle managers held such 'dog in the manger' attitudes was not common among respondents, although the issue of Local Collaborative Ministry [LCM, described in more detail below] was pertinently raised by one clergyperson: *They assume [LCM] means giving up their power bases – it's the thing about white coats like doctors [Reed (1978, p 47) has a good example of this]. Even concepts like the Virgin birth are seen as power bases – it's seen by some clergy as a threat if their power bases are questioned... there's a body of doctrine which supports this power.* The individual had a good grasp of church history: *During the penal law period congregations didn't have resident priests and often did it all themselves. After Skinner they gave power back to the clergy. If they try to take it back now, some priests won't want to [give it back].* Of course, as suggested earlier in the context of change and conflict, the power base problem was not just the 'fault' of clergy; congregations could also project their own power onto clergy who were then expected to be omniscient.

It is possible that some of the managerial language of Mission 21 may have been seen as threatening, especially if some older members remembered the 'downsizing' activities of the Policy Committee in the 1970s. There was a significant message about goal setting, which some regarded as a positive step since currently within the Church *we generate ideas and don't follow them through*

(Lay Respondent). At SEC 21 some groups were enthusiastic about *learning from business; opportunity for dialogue with businesses; synergy of values and learning from each other*. However, the clergyperson who attempted to evaluate Mission 21 within a specific diocese found that *people don't appreciate the resources needed; they tend to lose impetus and enthusiasm*. Lack of support after the goal setting process was also perceived to be a problem: *we haven't had any help with the next stage* was a frequent complaint, and one congregation was greatly relieved to discover that goals and objectives did not HAVE to be met, like an albatross to be carried around the neck. In fact, as was pointed out earlier, Oswald *et al.* (1995, p 57) advise against *goals similar to...a business or corporate context... these goals **do not address the root issues that de-energise our people and make our religious community less attractive to both insiders and outsiders*** (researcher's emphasis).

This nervousness of what appeared to be business inspired *Corporate Achiever* processes (Drane, 2000, p 73) and the anxiety that they must be complied with might be typical of a conscientious SJ approach. Mann attempted to reassure delegates at a Provincial 'consultation' in 2002 that the event had a *homely focus – not high powered business*, perhaps to appeal to the family oriented SJs. However, this did not prevent several churches from making presentations on their progress very much along commercial lines, with language like *SWOT, goals, evaluation, planning and strategy*, to the extent that one clergyperson remarked to the researcher: *this may be good business stuff but no-body has mentioned God yet!* Hutton's (1997) example of the Hospital Chaplain who was preoccupied with his business plan, cited at chapter 3, is relevant here.

Although the language of business was not always appreciated, many of the criticisms of Mission 21 by respondents concerned its lack of perceived strategy, and some traced this problem back to Holloway himself. An SJ clergyperson remarked: *I adored Richard but he didn't do his groundwork with Mission 21. He didn't plan for the best way to implement it. It's OK to have vision but you need to be prepared.* Again, from an NF clergyperson: *Richard was not a detail man – he had a vision but not the strategy to turn it into action;* and, from a lay SJ: *There was a lack of strategy. Richard is not a driver. He's not a leading figure.* Regardless of whether his true type (explored earlier at 3.13) is NF or NT, the frequent use of terms like *vision*, *visionary* set against *strategy* reinforce the picture of Holloway acting as an NF *Catalyst* leader (Keirseay and Bates, 1984, p 148) whose focus is on 'hearts and minds' not processes, rather than an NT strategist, who might prefer to focus on complex conceptual design frameworks.

Holloway's leadership credentials will be further discussed below, but he was not seen to be the only offender in terms of lack of strategic thinking: *None of the [other] bishops are strategic thinkers,* declared an NT clergyperson who typically valued that skill, and, from another NT: *Things like Mission 21 are just hype. The Church likes having the meetings but not having to do anything about them – there's no real strategy.* From delegates at the 'consultation' with Mann in 2002: *There's a lack of strategic thinking – when [clergy] get back to their church they forget all about it; we play at being Diocesan in the Church – we don't act strategically.* An SJ clergyperson was true to type in asking the 'down to earth' questions and not getting any answers: *I asked two questions about Mission 21: 1. Do clergy get trained to make the most of it? 2. What's the next step? We passed rapidly along to the next item on*

the agenda. Unsurprisingly this clergyperson did not consider Mission 21 worthwhile.

Where there was strategic thinking, it was seen to be *doing things on the cheap* (in the context of part-time co-ordinators, for example). There had been, suggested several respondents, a process of fragmentation after SEC 21, when the 100 people who had been envisaged as a *critical mass* or Provincial network to assist the 'middle management' co-ordinators to spread the message had in effect been disbanded. As one suggested: *the bishops couldn't wait until Richard went so they could go back to acting independently* and thus not to be considered accountable to an unofficial group, in spite of the *covenants* they had made at SEC 21 to make changes. By 2001, a year after the SEC 21 conference, respondents were asking questions such as: *we don't know now who is making the decisions about Mission 21 and who is accountable – we're just talking about things and Mission 21 has gone off the boil; people don't see the point of Mission 21 any more: LCM is flavour of the month; who does what in the Province? We're just drifting.*

In fact, there were emergent strategies developing from Mission 21, which will be briefly discussed below, but they were not generally strategically communicated. If there was an absence of strategic thinking, as suggested by the comments above, might it be possible for *transformational* individuals to progress the initiative through inspiring others?

7.5.2 Leadership and Management at Strategic Level

Richard Holloway was a breath of fresh air – stirred people up and made them think. He was not 'Mr Safe' (Lay/Vestry member Respondent, 2001).

Richard Holloway was a big fish in a small pond. Someone should have taken him on – he needed someone to take issue with his theology. He may have been very kind and spiritual but his theology was rubbish (Clergy Respondent, 2001).

The two opposing views above come from the same congregation, indicating the polarity of views on Holloway. As was suggested in chapter 3, he tended to arouse such extremes and owned himself that *I have a wee tendency not to help my case*. It was noted that there are a number of similar views on Holloway's leadership qualities which refer to his perceived inadequacy as a strategist: *Holloway was not a driver: he's not a **leading** figure* suggests that the clergyperson who made the comment, an SJ type, connected leadership with getting things done – driving them through – whereas the positive comments about Holloway as a leader describe his inspirational qualities.

The second comment also hints at some form of projection by church members, many of whom appear to have set their hopes of a revived church on Holloway and Mann. Appendix 2 notes similar language about the then Policy Committee. This tendency to appear as an organisational messiah figure can be true of so called charismatic leaders (Burns, 1978) and is particularly a danger for NF types who, like Holloway appears to be, are personable communicators, sometimes leading individuals to believe that the NF leader is communicating with them personally (Keirseay and Bates, 1984, p 148). As suggested above, an NF clergyperson claimed that their main reason for leaving a previous church was to

avoid a burgeoning *cult of personality*. Hirschhorn (in Gabriel, 1999, p 155) points out that the *good enough leader* will dismantle their followers' fantasy that they are omniscient.

But if, as Bate (1994, p 242) points out, leadership is a property of groups rather than individuals, Holloway's strengths might have been developed within an effective leadership group, and weaknesses minimised: *leadership is a collective not an individual activity...individual leaders don't make it happen. It is groups or networks of leaders that do.*

However, member responses generally suggested a perceived lack of leadership throughout the Church. The respondent above, who had suggested that Holloway needed to have more people who were prepared to challenge him, added: *both the 'searchers' and the traditionalists have no time for leadership – not that there is any in the Church.* Other comments were more concerned and less cynical than this: *there is a crisis of leadership in the Church – managerial and spiritual leadership* (SJ clergy person); *there is a lack of leadership in the churches* (NT clergy person); *our managerial language needs to translate into leadership language* (ditto); *some bishops take forever to make a decision* (Lay Respondent).

All this contrasts with the official message that SEC 21 was not to be *led from the front* (SEC, 2000): many members seemed to be seeking exactly that sort of leadership. Stark and Finke (2000, p 257) suggest clergy diffidence to be a frequent problem in USA liberal churches. By 2002, delegates at Mann's consultation could complain: *We are now more fragmented and doing things in parallel. We should have kept the 100 people [from SEC 21] together. There's no leadership at Provincial level, so we need to network to counteract the loss of energy.*

Again, there is a suggestion that leadership as a function of individuals may be misplaced and that group leadership can be a better way of being strategic: *we missed the boat at SEC 21. We need to energise leadership through training and development and by managing change. That should be a function of the bishops – but how do we evaluate the episcopacy? We got the bishop we wanted – not the one we needed*, suggested one clergyperson. *Bishops appoint in their own image: nice and ineffectual*, said another. Or, from an NT clergyperson: *bishops are supposed to behave in a corporate way, but they do their own thing. SEC 21 didn't tie them into a corporate strategy. After Holloway's departure there was no real attempt to build on the Mission 21 strategy. If Mission 21 aimed to change culturally the character of the Scottish Episcopal Church, there was no successful strategy either to develop leadership skills in senior people, or, as was suggested earlier, to ensure that the clergy 'middle management' who would be instrumental in ensuring that the Mission 21 programme was internalised at parish level had these skills either. What, then, had been learned from the initiative?*

7.5.3 Beyond Mission 21: emergent strategies or a dead end?

This study of the Mission 21 change initiative within the context of individual difference is set within a bounded context and formal data gathering ceased with the 2004 Provincial Conference, where, as chapter 3 suggested, Mission 21 appeared to have lost its status as the Scottish Episcopal Church's main strategy for cultural change. However, in common with other change programmes, Mission 21 did not take place in isolation, and the researcher was able to pinpoint a number of the emergent strategies which began to branch out from it, often developing in parallel.

It has been pointed out that one of the aims of the SEC 21 conference was to bring together a sort of 'ginger group' of one hundred individuals who might communicate and disseminate its message. Although the clergy respondent above complained that this group had not been successfully exploited as a change network, there were plans to develop the role of the Mission 21 facilitators. In 2001 a number of facilitators were asked to attend training with Mann to develop them for a role as 'consultants' or 'companions', the latter term causing some confusion. It is noteworthy that Mann identified two forms of *presenting our religious experiences to others*: the first being invitational – *come and be a disciple* – the second through service – *works of justice and advocacy*. Delegates wondered if the focus on the latter meant the invitation message of MYCMI was no longer relevant.

At this session, there were also questions about what the relationship between clergy and consultant was supposed to be: was it to replicate some USA dioceses, where the consultant was seen as the theological equivalent of a GP? However, by 2002 some dioceses had begun to develop the consultant/companion role in the context of *Continuing Congregational Development (CCD)*. A leaflet produced by Edinburgh diocese (SEC 2002) acknowledged people's doubts:

Is this navel gazing, more ineffective talk, Diocesan interference? NO! We are aware of these dangers but believe they can be avoided. This is an offer of support and should be an effective tool for congregations to gain in all aspects of Christian discipleship.

The Provincial document of late 2002, *Mission 21: the next five years* (SEC, 2002) began to incorporate CCD with Mission 21. MYCMI is described as the foundation phase, with CCD following,

and consultancy training is recommended for co-ordinators. The document also makes reference to the concept of Local Collaborative Ministry (LCM): *founded on the belief that ministry...belongs to all the baptised... by espousing the LCM ethos – and for many this will be as a result of engaging in MYCMI or CCD – congregations are enabled to access resources for the discernment, education, training and development of their corporate and individual baptismal ministries in the world and church. **It is clear that the development of LCM and Mission 21 is deeply entwined and is itself an example of positive and active collaboration*** [researcher's emphasis]. Fostekew (2002) explained the idea more simply: *the role of the priest...is to facilitate you, the people of God, in the exercising of the various ministries you are called to... we are called to work collaboratively as a community... there is no longer the expectation that everything is done or ought to be done by the priest alone.*

By 2003 in the document *The Journey of the Baptised*, produced by the Home Mission Committee, the aims and objectives of Mission 21 and LCM were firmly linked. An SEC (2003) document, *Frequently Asked Questions about LCM*, seeks to explain the differences:

Q: *Is it the same as Mission 21?* **A:** *Just as Mission 21 enables a congregation to discern what its mission is in and the context in which it is set, so LCM enables members of that congregation to identify and equip the wide range of ministries needed to fulfil that mission both as the gathered and scattered people of God [an interesting hint of the concept of associational and communal church].*

After the 2004 Provincial Conference another group of 65 or so, many of whom had been Mission 21 facilitators, were trained to become 'theological facilitators' within their local diocese or the

Province. The researcher asked a fellow facilitator: *is this the vanishing point of Mission 21?* The response was *yes, it's coming together in a very lovely way.* This view was expressed more prosaically by one of the ex-SEC 21 '100': *Mission 21 has moved on to other things. The Provincial Conference this year is run by LCM enthusiasts.* Another observed: *nothing much changes – it's still down to individuals to introduce change.* More positively there was the suggestion: *the emphasis now is on developing our own gifts, as opposed to relying on an external influence like Alice Mann.* The researcher questioned delegates about whether things had really changed since SEC 21. The response from several clergy was emphatic:

But things HAVE changed! We wouldn't have been doing this training five years ago. I have more confidence with my church and can get people to do things.

SEC 21 DID energise people who went back and did new things with their congregations. Change has come even if it's slowly.

A dissenting voice, however, suggested: *this sort of thing makes you believe that change can happen – mixing with enthusiastic people who want to be here. Then you go back to the same traditional people in your congregation...*

7.5.4 Mission 21: overview

Holloway appears to have been a NF *catalyst* leader rather than an NT strategic *visionary*. Respondents particularly note this and the lack of forward planning. Given that the Repertory Grid exercise draws attention to the relative lack of appreciation of *management* activities, this is not surprising: although respondents value

leadership this appears to be in the context of holding the line rather than leading through change. Comments particularly from NT respondents draw attention to a lack of strategic thinking and intellectual debate in the church. If Mission 21 was essentially a managerial initiative it did not significantly challenge existing church structures or cultural norms. For some churches, the managerial aspects were a diversion; and where goals for change were set they were often less than challenging.

It may be surmised that the lack of understanding of Mission 21's *true nature* observed by some respondents reflected the need to be seen to do something about falling numbers: *active inertia* is a type of learned helplessness. But the tacit subtext: *we need more different people* (in terms of individual differences) remains tacit. Church members are still looking within in an introverted sense, and uncertain about what is the *wider church*. Mission 21 could be seen in terms of Bion's (1959) *group expectancy* phenomenon: *Alice Mann to save Church*. These hopes and projections onto the exercise were not generally fulfilled. Moreover, conflict arose in terms of perceived power bases: *after Skinner power was given back to the clergy [by laity] and some are unwilling to hand it back* especially if they themselves are internally unconfident as leaders or theological advisors.

The Scottish Episcopal Church both at grass roots and at the wider strategic level is presented as a mainly SJ culture although with a relatively significant NF strand. Perhaps it had a genuine opportunity at Mission 21's inception to reconcile *life-as* and *subjective-life* approaches to religious affiliation (Heelas and Woodhead, 2005, p 4). At both strategic and congregational levels, NTs present the intellectual challenge for the Church, frequently asking questions rather than seeking answers; again, they might

have been valued for their questioning role, but the controversy about Holloway's move from liberal to atheist probably linked the latter with this viewpoint. SPs, not noted by their appreciation of corporate structures (Francis, Butler, Jones and Craig, 2002) might have appreciated Church activities appropriate to their liking for action and creativity, but little thought was given to what this might be, even if, like the *Fresh Expressions* initiative, it could be developed outwith the mainstream Church.

If Stark and Finke's rational-choice theory of religious affiliation may be inappropriate in the UK (Davie (Berger (ed.)), 1999), their view of the impossibility of straddling too many *religious niches* sheds light on why Holloway's attempt to include individuals from conservative to ultra-liberal in the *Church of the exiles* could not be sustained. The analogy of Holloway as a mountaineer who could not take everyone up the mountain could be redrawn: in the case of the Scottish Episcopal Church, Holloway fell from the mountain, leaving a group of NT/NF liberals and SJ moderates/traditionalists toiling on. There is certainly a sense in which responses to Holloway and the initiative he developed seem to be classifiable in terms of people of different psychological types. Typical comments from NFs referred to Holloway's skills as a communicator, some likening him to a *prophet*. Yet an SJ could use this term almost in a pejorative sense: *we need not prophets but process men*. Also from an SJ, Holloway lacked the *drive* to make change stick. For NTs this could be taken further to apply to leadership at Episcopal level: *SEC 21 didn't tie [the bishops] into a corporate strategy*. Both SJs who see the importance of organisation, and NTs who value strategic thinking note the absence of these factors in leadership at a group and individual level.

Within five years of Holloway's departure, Mission 21 as an initiative had been largely subsumed within new mission strategies and whilst it had asked a number of relevant questions, could hardly be said to have provided an answer to the essential question: how do we attract more, different people into membership of our Church, and how do we respect their individual differences in terms of what they find meaningful?

7.6 Chapter Summary

Mission 21 may have encouraged congregations to welcome new people, but in terms of individual differences it was unclear that they would be genuinely valued. Not least, in the development of Mission 21 there was an absence of strategy to radically appraise what the Scottish Episcopal church might become: might it, for example, have anticipated the initiatives of the Church of England and the Kirk to develop emergent ways of 'being Church' and build on the signs of acceptance of individual differences which it already possessed?

Chapter 8: Conclusions and Implications

The Kingdom of God is like grass and the Church keeps wanting to plant trees (Lutheran theologian quoted by Johnstone, 2006).

8.1 Introduction

This chapter discusses the ways in which the original aim and objectives of the research were met. It considers the study's contribution to knowledge and original thought, and discusses its strengths and limitations. The overarching theme of the study has been that an understanding of the impact of individual differences on organisational cultures and members may provide a unique insight into the issue of organisational change in a faith-based organisation.

8.2 Revisiting the Original Research Objectives

At the beginning of the study a number of study propositions were operationalised into six key objectives. The conclusions of these are now discussed, together with issues arising from them.

8.2.1 Individual Differences and Organisational Culture Change

The study sought to demonstrate that MBTI and the Keirsey Temperament model are valuable as psychoanalytic tools for analysis not just of individuals, but of organisations, where type may be compared with Schein's (1985) basic assumptions. It is possible to elicit valid and reliable evidence that such instruments

may assist in developing understanding of cultural change. An organisation's temperament will be influenced not only by its current members, but the archetypes developed through history and context: in the Church's case, links with Anglo-Catholic mysticism, a turbulent history as well as a more recent past characterised by emphasis on tradition, convention and respect. In this study, data to examine the overall organisational type was taken from ethnographic observation and compared with results in a nested sample at congregational level.

If an organisation may be considered to embrace all four temperament types, the history and context of the organisation (the *Stakeholders of the Organisational Mind*) may predispose it to particular preferences, in this case SJ traditionalist and NF idealist. Clergy may be able to affirm these differing viewpoints, but may be frustrated when they wish to develop 'fresh expressions' of worship and congregations do not. Is the answer to develop such new ways of 'being church' rather than seek to straddle too many religious niches? Whichever strategy is adopted, knowledge and understanding of the applications of Type Theory may extend its use in faith-based organisations as a means of understanding and valuing individual differences. Typologies such as Drane's (2000, p 59f) missiological analysis may be seen to reflect the individual differences defined by temperament type and as psychological approaches to understanding individuals' response to mission add insights to the process which might be missed by managerial or sociological approaches.

*The study has therefore fulfilled **Objective 1** by theorising findings on personality psychology, with a view to increasing understanding in churches of ways in which suitable use of the MBTI instrument can assist clergy and lay groups to work more effectively together*

by applying the concept of individual differences to strategies for cultural transformation.

8.2.2 The Impact of Individual Differences

Investigations at organisational and congregation level revealed an organisation which, although in the main indicative of an SJ traditional and conservative culture, nevertheless included less frequently encountered groups such as NF *idealists* and NT *rationals*. An SP strain was less apparent, possibly because the SP emphasis on informal action and activity would not easily find an outlet in the more traditional activities favoured by many congregations. Although there were some differences of emphasis on aspects of the clergy role, particularly between NTs and the rest, in essence all type groups placed high value on the ministry and leadership roles, and less value on the roles which would take clergy out into the local community, suggesting an *associational* rather than *communal* model of church.

Given the fact that both at strategic and congregational level there appeared to be something of a range of at least three of the four temperaments, Holloway's aim, to attract to the Church 'marginal' individuals, implicitly recognises that marginal may apply to individual differences as well as gender, age, or ethnicity. The data from the nested sample indicated that a mainly SJ entity was 'diluted' by contributions from NF and NT types and their preferences, but these are existing church members, some of whom may have seen the Church as a refuge in times of tragedy. But what about less frequent personality types *outside* the Church? What might attract them? As Francis *et al.* (2004) note, some types may find themselves isolates in a congregation which shares an

overriding homogeneous character. The *communal* model is currently in decline in Western Europe, and may not always offer opportunities for personal affirmation, but it offers anonymity if required: there are, however, fewer places to 'hide' in a mainly *associational* church for someone whose views on faith are not traditional and respectful. To retain individuals of less frequently encountered types, clergy as middle managers need to be able to 'affirm' all types – and regard their differences as an asset, not a problem (*ibid.*).

SJs, the majority cultural group, usually respect and value tradition and family, on a personal and organisational basis. They may be uncomfortable with rapid change which might 'devalue' family. The emphasis for many involves *conserving the Church for our descendants*. Individual congregations of an SJ character might find it hard to envision themselves as part of a corporate whole, even an SJ whole. Because SJs are family rather than corporate oriented, this can lead to 'family' events: *this is the way we do the flowers here*. 'How we do things here' may degenerate into doing things in the *right, respectable way: respectable can mean 'only for the initiates'*. If the congregation also contains a majority of introverts: *our congregation is a company of loners*, it can appear unwelcoming to new people, especially extravert NFs and SPs.

SJ types are eager for responsibility, and Heelas and Woodhead's proposal that the life-as (duty and responsibility) approach to religion is found in churches describes an SJ preference (2005, p 4f). This can be constructive, especially when they develop to a high standard beautiful and meaningful worship services: *sloppy liturgy is off-putting*. But there is also a danger that if they have not achieved responsibility outside the church they may *muscle in on church activities*. In some cases this can give rise to cliques which

reemphasise social divisions. It can also be damaging to the spiritual development of the church if *the key players here aren't necessarily believers and disapprove* [of spirituality]; *in this church the vestry members hate spirituality*. As Francis (2002) notes, interest in mystical spirituality is more of an N preoccupation. However, this does not mean SJs will not be spiritual, rather that their experiences of the concept may be more down to earth. If the clergyperson has different ideas about 'spiritual policy', there could be deadlock: *I overdid change and older members of the congregation blocked it. I can't take the congregation with me*. Sometimes clergy can empathise with their congregations' concerns: *I feel anguish about changing what older members value*. Resistance is not always vocal but may be covert, as a polite and respectful culture can prefer to avoid open conflict.

If SJ cultures in organisations are positive in terms of people taking responsibility and getting good things done, they may impose the values of the 'in group' on the church, and these values may not include promoting mystical approaches to spirituality. However, there is a strong subculture of 'NF-ness' exhibited in the more romantic expositions of spirituality: *The Scots are haunted by God; people want mystery and are not finding it*; and NT-ness: *people don't want pat answers*; which was reflected in the sample. Both NFs and SJs appear to value the *personal* contact with clergy, possibly for different reasons: the SJs might see the link with continuity and tradition whereas the NFs see rather the link with holiness, or possibly the priest as educator/guru: but both groups desire personal contact with this priestly figure.

The problem with Holloway's aim to attract more *thinking people* could be that NT *rationalists*, who do not necessarily want personal friendship with the clergyperson, may be iconoclasts, and tend to

challenge existing norms and values. The tolerance of ambiguity and need to challenge received wisdom associated with such individuals may be seen as worrying to *those new to faith*. Holloway assumed people were able to live with ambiguity as he did, but, although *some people don't want pat answers*, undeveloped SJs can be particularly uncomfortable with ambiguity and prefer clear guidelines. At its best this can, for example, be about holding fast to values of social concerns when under attack from materialism (C of E, 2004, p xiii), but where negatively expressed: *there is a lack of intellectual enquiry in the SEC*, and the corollary: *[we] laity can be infantile; how can clergy get [us] to think?*

The *difficult people* in the Church are not necessarily all NT iconoclasts, but such types are more likely to ignore authority if it does not deliver results. The lack of enthusiasm for new people who might rock the boat may emanate either from clergy or laity or both: *We never question canon law/we are more reticent/don't interrupt*. Someone who did challenge and question, as NT types tend to, could be regarded with suspicion. SP types on the other hand might be suspicious of the corporate nature of the Church, given their tendency also to be iconoclastic, but in a way which might mean simply moving on when disengaged, rather than challenging the status quo. Both NTs and SPs may be more difficult to integrate into a predominantly SJ/NF culture, possibly indicating for them a move away from 'legitimate' church to *fresh expressions* – or *associational* church.

*The study has therefore fulfilled **Objective 2** by completing an investigation into the impact of individual differences on the way in which clergy are able to lead and develop their congregations.*

8.2.3 Exploring the Nature of Faith-based Organisations

Mission 21 adopted managerial language and its subtexts are managerial: the programme church model implies management competence in clergy, and there is an emphasis on goal setting. However, the study confirmed that in many Episcopal churches, especially the smaller ones, the role of clergy is focused on supporting and affirming existing members. Mission 21 did not stress that the 'pastoral' (or *associational*) model of church was attractive to many Church members at congregational level, in that it emphasises the clergy role as befriender and guardian of congregations' psychological well-being. Although the MYCMI literature points out that increased membership comes at a price of abandoning the priest as befriender model, the price of a failing managerial alternative could be a disappearing *faithful remnant*. Thus, corporate managerialism does not appear to be an appropriate tool to change pluralistic grass roots congregations, and may miss insights to be gained from the psychological approach. In the sample, where management was valued it was more in the context of management of meaning rather than of things. Leadership was valued but not leadership driving change. Yet why lead people if you are not leading them to change? 'Education' etymologically means to lead on to new knowledge.

Mission 21 was initially a top down concept largely developed by Holloway, McBryde and Mann. Arguably they saw themselves responding to concerns that *there is a crisis of spiritual and managerial leadership in the SEC; none of the bishops are strategic thinkers; the bishops are reactive not proactive*. If senior figures could not drive through change, there was later an attempt to make more of the role of Mission 21 Facilitator (at SEC 21, where the 100 people identified as a 'ginger group' were brought together to

promote Mission 21's aims) to strengthen the middle management role of the Mission 21 co-ordinators.

One member of the group referred to the *turf wars* which followed SEC 21 and which prevented the attendees *becoming a force for change by dispersing their impact*. However, the 2004 Provincial Conference trained a similar number of group facilitators to be a diocesan/provincial resource as *theological facilitators*, and it remains to be seen how this resource will be effectively deployed.

Mission 21 may have been a managerial initiative but it could be said it was not sufficiently about effective strategic management as it did not set out essentially to challenge the congregational or diocesan structures of the Church. During its progress there may have been strategic plans and decisions made regarding structures within the areas of Church governance, but Mission 21 was about 'winning hearts and minds', itself an NF approach, not developing new organisational systems and procedures, the NT approach. It urged churches and their key stakeholders to change, but did not emphasise support to do so from diocesan or provincial level. Although there were attempts to develop and disseminate 'best practice', there were few systems to develop organisational learning. SEC 21 in particular could have given rise to several provincial wide mission policies and procedures but the emphasis on congregational or diocesan developments prevented this happening successfully.

Holloway is described as *a visionary not a driver or strategist*, and the evidence of lack of strategy supports this view: *Holloway was a prophet but we don't need prophets; we need process men*. Bate (1994, p 245) would assert that both are needed. The prophetic approach is typical of the NF temperament type, which thinks in

terms of people and their reactions, rather than systems and structures. Holloway sees it as more important than 'process', although: *we generate ideas but we do not follow them through.*

*The study has therefore fulfilled **Objective 3** by exploring models for understanding organisations and their appropriateness to faith-based organisations, comparing and contrasting their challenges with those of commercial organisations in the context of the formers' role in managing the psychoanalytic anxieties of their members.*

8.2.4 The Impact of the Clergy Role

The clergy role is complex and multifaceted, offering both challenge and creativity. Many clergy, however, lack confidence for new and more collaborative ways of working, and may fall back on the pastor/befriender role, which congregation members value, at the expense of developing leadership and creative performance skills. In Reed's (1978, 1993) terms, they are acting more as therapists than educators.

8.2.4.1 Clergy and the Spiritual Experience

Although clergy recognised the importance of spirituality and the constructs from the nested sample contained many relating to the classic 'priestly' role, the *associational* model common to most churches often made it hard to cater for all spiritual 'tastes', especially where congregations encompassed both the traditional and the radical. Although the more traditional SJs and idealistic NFs often seemed content to share worship services, there could be

issues with balancing some individuals' dislike of *horrible evangelistic handclapping* and *hymns* [which are] *awful echoes of empire*.

8.2.4.2 Clergy as Befrienders, Leaders and Mediators of Meaning

Although there were pressures from Mission 21 on clergy to mediate the meaning of the Christian message to a wider range of people in terms of individual differences, at grass roots level there was evidence of tension between traditionalists and the more radical. Clergy did not always feel they had leadership skills adequate for the purpose of mediating between opposing groups, especially given their acknowledged aversion to conflict, and success in the *Mr Nice Guy* role. If some church members could suggest that the *era of the omnicompetent priest* had passed, evidence both from the nested sample and from the wider church suggested that many key stakeholders in congregations, of all temperaments, regarded the pastoral *ministry* role as most important. Given that leadership was also regarded as a key area, the conflicting pressure to be a strong decision maker and caring counsellor may increase clergy role strain. There was a sense of clergy isolation, emphasised by the congregational culture of the Church, which some clergy, comfortable with the historic autonomy of the role, might value as giving them freedom of action. Others might feel unsupported by the Province, especially as it was not clear how far the bishops had a line management role in clergy development, either to support or challenge clergy actions.

8.2.4.3 Clergy and Laity

Dependency on clergy (the 'omnicompetent priest' syndrome) could lead to disappointment and cynicism for laity when clergy failed to live up to this description. Conversely, attempts to 'empower' laity could be hampered by clergy lack of confidence in their role as leaders and educators, especially if they had inadequate theological training. Lack of confidence by clergy could also lead them to keep within areas of the 'comfort zone', especially if these were strengths, such as befriending others.

*The study has therefore fulfilled **Objective 4** by developing and explaining a model of the role of clergy as managers at congregational level which recognises the requirement for them to act both as effective managers of the religious experience for individuals with differing psychological preferences, and as leaders of a complex organisation.*

8.2.5 Investigating the 'Micro-context'

The secondary analysis considered the Church in the context of history, sociology and psychology. There was a suggestion that external factors such as perceived secularisation pervaded decision-making. Like other liberal mainstream churches, the Scottish Episcopal Church was concerned to reorder its approach to mission in contemporary society. As a disestablished church in Scotland there is evidence that it attracts people who regard it as a more unconventional alternative to other Christian churches, and its culture is not uniformly traditional. Its aim to extend welcome to 'marginal' Christians therefore made sense historically and psychologically.

In the *late modern* age characterised by writers such as Giddens (1991) as predicated on the reflexive project of the self (p 33) and where such a *subjective-life* self-actualising approach is rare in church congregations, as suggested by Heelas and Woodhead (2005, p 4), there was some evidence in the Scottish Episcopal Church of both approaches co-existing. As a long disestablished church, unlike its sister in Wales, the former has had longer to change and adapt to its 'niche', but still has to consider whether it should be more radical in developing *fresh expressions* of Church life.

In the Church's approach to managing perceived decline, there was a gap of some significance between organisational rhetoric and the reality at congregation level, although there was evidence that even enthusiasts for Mission 21 were aware of this. But as the recipients of unconscious projections both from congregation members and the programme's architects, clergy could find themselves trapped into inactivity or active inertia. However, the study indicated that it is possible to evaluate Mission 21 both in managerial terms and more deeply in terms of spiritual issues and of individual differences underpinning spiritual expressions.

Respondents stress that the Church culture emphasises behaviours of politeness and respect and they are certainly valued by SJ types. They may be exaggerated towards clergy to the extent that some *laity can't cope with the truth about clergy*, although laity were more observant than this implies: [some clergy] *drink too much; complain of calls on time; cope badly with stress*. Respondents were generally polite and responsive, although there were exceptions, where it could be surmised that repressed emotion influenced rational behaviour. Polite and respectful individuals will, and did, in public, respond positively to Mission 21, but subsequently privately

questioned its value. In a church where *the upper class twits are alive and well*, or, put more politely, *the SEC is still the Lairds' church*, there is in some areas a strong sense of what is considered appropriate, or not, to discuss. The cultural norm of respect and dislike of 'bickering' in congregations could suppress conflict, leading strategists to believe that Mission 21 was better understood and accepted at congregational level than it was in reality.

8.2.5.1 Type at Congregational Level

There are in effect two church types in the Scottish Episcopal Church: one which is regarded as kind, polite, respectful, perhaps somewhat reserved, but also open minded, tolerant, and concerned about issues of social justice. The other, which is the suppressed shadow, emerges as intolerant, judgemental, clannish and priggish – even angry at times. SJ people may suppress emotion so that it may spill out in inappropriate ways (Gabriel, 1999, p 211). *The bickering needs to stop; there is unchristian debate*: in a communal church, there is likely to be less bickering because relationships will necessarily be more distant: however the closeness of some congregational relationships can have appeal for some, especially vulnerable or friendless individuals.

The need to support and affirm vulnerable members may prevent clergy, particularly if they are effective befrienders, practising 'tough love' and making unpopular decisions, especially if these decisions are not supported by the key people in the congregation. Clergy and congregations may be supportive of people with problems, but those looking for acceptance as individuals who do not fit into a predominantly traditional culture may feel isolated if their difference is regarded as a 'problem'.

The Church at grass roots level can also be resentful of attempts to change it, or even draw its attention to the idea that it needs to change: *we are traditional and conventional*. Some churches recognised the tension between liberals and conservatives, but others did not openly challenge the idea of *two congregations* meeting at 8 a.m. and 11 a.m., which tended to encompass conservatives and liberals respectively. This avoided conflict – but also better understanding of differences.

*The study has therefore fulfilled **Objective 5** by comparing and contrasting the strategies of the Church's senior officials regarding the Mission 21 programme, and the clergy's implied role within it, with the interpretation of the programme's aims by clergy and congregations.*

8.2.6 Evaluating the Impact of Mission 21 as a Cultural Change Programme

The vision of Mission 21 as an initiative which would both deepen existing congregations' commitment and attract new members from underrepresented groups could not be said to have succeeded purely in numerical terms. On the other hand, it could be said to have raised awareness of the problems of achieving such an aim, which potentially may be further developed in initiatives like Local Collaborative Ministry.

Did Holloway change temperamentally from a mystical, otherworldly NF to a rational NT, and wish to share his true viewpoint within the Church; further, using it as a catalyst for the Church to challenge its organisational character? This may be detected in the Mission 21 literature which emphasised the need for the Church to move on

from some of its long held beliefs and cultural norms. It was at best confusing for the Church, and at worst a challenge to conflict, something the *gentle, respectful* Scottish Episcopal Church found hard to deal with. Holloway was regarded as sponsor and chief driver of Mission 21, and so it could be described as an individualistic strategy which reflected his own preoccupations.

In developing his 'NT-ness' Holloway was in some ways promoting his own spiritual journey to his church. *Theology should be fun; Christianity is for thinking people* could be expressed as *theology is for SPs; Christianity is for NTs (as well as for SJs and NFs)*. Diversity is not just about welcoming different people - it is about understanding differences (see Keirse and Bates *passim*.) Perhaps as someone who had a penchant for role playing and a self-confessed frustrated actor, Holloway was particularly adept at moving between the temperament types. Temperament theory also suggests that NFs are more drawn to this empathic behaviour than the others (Keirse and Bates, 1984, p 57).

At congregational level people could be led to believe from the Mission 21 material that they were joining a Church where all temperament types would feel accepted and affirmed as they were, yet if they were from a minority temperament this might not necessarily be the case. SJs who value continuity, tradition and convention would probably find a fair number of kindred spirits, idealistic NFs possibly less so, and NTs could well look in vain for the intellectual challenge and debate they were promised. For most SPs the chances even of their testing out their welcome are low.

It is more difficult, however, for an organisation like the Scottish Episcopal Church to develop its inferior temperament functions, given its congregationalist culture, where values and beliefs are

deeply held. There is no evidence that Mission 21 has changed the Church's overall character, even though that character has potential for the development at least of further NF idealism and NT rationality within the overall culture of SJ tradition. The *Stakeholders of the Organisational Mind* of the Scottish Episcopal Church include powerful traditional archetypes, not only organisationally, but within individual congregations. Deeper appreciation of the psychological approach to understanding change and resistance to change could have meant a more realistic strategy for mission development.

8.2.6.1 Individual Differences and Approaches to Change

Most change initiatives fail for a plethora of reasons. Nevertheless, Holloway could be said to have been 'prophetic' in that he surmised that the Scottish Episcopal Church indicated promise to capitalise on its heterogeneous culture and appeal to those on the margins of faith. However, it is argued that decision-making at policy level during times of change cannot ignore the impact of individual differences on the way that change strategies will be received. There is evidence derived both from the secondary research and the fieldwork of the study to suggest that, although the Scottish Episcopal Church evinced a majority traditional culture, for a number of sociological and psychological reasons it was probably more welcoming of change and individual difference than supposed from a Church with a keen sense of history.

However, awareness of *rational-choice* theory might have suggested to Holloway a change strategy which, recognising the individual differences of church members, was truly strategic in that it challenged conventional church structures, possibly by seriously

considering what new models of church might ultimately be more attractive to those on faith margins. A strategy like Mission 21 with its managerialist overtones was arguably never able to offer sufficient attraction either to the traditionalist SJ strand or the spiritually searching NFs and NTs.

Although *there is a sense of despair about falling membership*, to the extent that *there is inertia and demoralisation*, Church strategists recognised there was a 'market' for things which the church could provide. The Provincial-led conferences brought forward such comments as: *there is a yearning for spirituality in society; there is lack of meaning in contemporary society; there is a spiritual vacuum*; but also a realisation that *we have a pick and mix spirituality; we live in a pluralist society; there are as many spiritual people outside the church as there are inside it; we aren't changing and the world is; change is elsewhere than in the SEC*.

What strategy would have been successful in *selling our ritual*, given the recognition that there was a market for the type of religious experience the Scottish Episcopal Church might offer? Had Holloway and his collaborators been aware of the *rational choice* theory of religious affiliation, would they have embarked on a different strategy for change? The easiest option for growth might have been to target those to whom churches already relate well: the SJ *traditionalists*. Given that this type appears to inform the majority culture of the Church and that the *life-as* approach focusing on tradition and respect is still typical of most congregations (Heelas and Woodhead, 2005), why not just exploit this? There are also suggestions that the 'post-baby boom' generation might be returning to more formal worship structures, and Stark and Finke and others have highlighted the growth of

'strict' literalist churches. But there are difficulties with this approach:

~ Theologically, the Christian message is universally applicable, and it might be said that Jesus targeted 'sinners', that is, outcasts and unconventional people, not traditionalists;

~ Historically, the Scottish Episcopal Church has developed a flourishing 'subculture' of NF idealism and mysticism;

~ Holloway's own preferences were moving away from both SJ and NF approaches to a more challenging, NT type faith (eventually in his case to ultra-liberalism) and there is evidence within the Church of a strand of this approach;

~ There is no account taken of the SPs – a significant group in the UK population whose values have influence on wider society in their mistrust of corporate culture and preference for an action-oriented *sibling society* (Bly, 1997).

However, to hold all these temperaments together would in Stark and Finke's terms involve straddling too many religious niches, from ultra-liberal to traditional. It could be argued that heterogeneity has up to a point flourished in the Scottish Episcopal Church, and this study also suggested that all types are seeking similar 'goods' from its clergy representatives – they want to be affirmed as they are. So there are the elements of a communal church here, at least one which can tolerate *quirky people*. But these are people already in the Church, and often for whom it has been a refuge in troubled times. Probably a personal approach from clergy who might 'capitalise' on this need for affirmation would be enough to bring some of the 'dechurched' back. Also, as Startup and Harris (1999, p 121) suggest, more might be asked of these in terms of commitment, in return.

But what about the 'unchurched' with no history of religious affiliation? Are they likely to remain if they discover they are in an underrepresented type group in a traditionalist church, where the clergyperson has not appreciated Francis *et als'* (2002, p 9) injunction to play to the strengths of all types? Is the only answer to consider 'emerging churches', or, put crudely in this context, worship ghettos for the 'quirky'? It might be said such forms of church are developing anyway, and given the Scottish Episcopal Church's ability to improvise during its period of subjection to the penal restrictions, it might have taken a lead in the UK in giving Episcopal approval to 'unofficial' approaches to church.

The problem would have been that in Scotland the Kirk has also begun to develop this approach (*Church without Walls*, 2001) and so how would the Episcopalians have differentiated theirs – if indeed they had wanted to? In a society where corporate bodies are mistrusted, might not the most imaginative strategy be a return to 'Apostolic religion' focused on the message rather than the institution? If Mission 21 was too managerial, why not simply abandon the *corporate vibe*? Anecdotally, some groups of Christians are already discussing the 'death' of the institutional church and its role vis à vis *Christendom*. But it would require major change to dismantle corporate organisations in which many have invested their energy – and this change may be more likely to emerge as a bottom up rather than top down strategy as those at the top have more to lose from such a change. Had Holloway been completely radical in considering Church structures and communication he might have become a powerful prophet of change, but his loss of faith (whether temporary or permanent) made him ultimately not credible in a Christian context.

*With these insights, the study has fulfilled **Objective 6** by evaluating the extent to which the vision of Mission 21 as a corporate change initiative has been realised at congregational level.*

What has the Church learned from the experience of Mission 21? The evidence suggests that it may have intuitively realised that a process of revolutionary change: *we need new people!* is less likely to produce confidence in the 'product' by existing members than a process of evolutionary development which recognises the unique contributions of existing members, yet which also builds the confidence of these individuals such that they are genuinely able to welcome and value difference. Put another way, it has realised that change does not have to be a top down process to be successful, and in a Church which is already experiencing homogeneity in many areas, a bottom-up process may be more credible.

8.3 Contribution to Knowledge

A doctoral thesis by its nature should make a significant and original contribution to existing knowledge. Philips (1992) identifies at least nine ways of doing this, ranging from carrying out new empirical work to bringing new evidence to bear on an old issue. Philips and Pugh (1994, p 62) propose that it is sufficient for the student to contribute only an incremental step in understanding. In the context of the current study it may be argued that:

~the empirical investigation of a major change initiative in a faith-based organisation has not been previously undertaken;

~the analysis of the progress of this change in terms of the impact of individual differences at an individual and organisational level is original;

~MBTI and the Keirsey Temperament model are fairly well known in Christian circles, but mainly as a means of self analysis – in the current study their use as a tool of organisational diagnosis was explored, and affirmed as a valid and reliable means of understanding the culture of a faith-based organisation.

8.4 Contribution to Original Thought

Researchers like Francis (*passim.*) have built up a significant body of quantitative data on the Myers Briggs Type Indicator and religious beliefs, from which it is possible to begin to develop UK norms. However, it is argued that the contribution made to academic research by the present study lies within the qualitative domain. There is increasing interest from researchers in the question of Spirituality and Religion at Work (SRW) and the current study progresses this area in the context of a faith-based organisation attempting to bring about cultural change, not just in the context of changing cultural norms, but in the sense of changing *entity type* (Dinkelaker and Fudjack, 1998), about which there is little extant empirical research.

8.5 Strengths and Limitations of the Research

As with any major study, some aspects of the process were more or less successful.

8.5.1 Strengths of the Research

The fact that the researcher was a member of the organisation which was scrutinised although with no particular theological message to promote, added to its significance and originality. The aim was to respect the views of all respondents whilst acknowledging their subjective standpoints. Methodologically, an open approach was taken to theory and research, rather than developing explanations based on *a priori* hypotheses. In the context of human psychology where individuals' behaviours are not scientifically predictable, this is argued to be particularly relevant. By asking respondents to reflect both strategically and congregationally on their understanding of Mission 21 and the clergy role, understanding was not 'quantitatively lost'.

Although the research methodology is complex, it is argued that a phenomenological approach which embraces insights gained from the psychoanalytic field in order to theorise about the impact of organisational change is original. Further, the study is also innovative in that it seeks to understand the impact of individual differences, in the context of personality psychology, on the psychodynamic drivers of organisation members. It is argued that analysis of the frequently suppressed psychic concerns of individuals in an organisation whose *raison d'être* involves the successful management of such issues is a productive tool for understanding its organisational culture and sub-cultures.

8.5.2 Limitations of the Research

The researcher had access to senior decision makers who spoke off record, but after Holloway's departure there was no official

sponsorship of the research. There was tolerance of its aims but no strategic awareness of its potential. The individuals who took part were those who agreed to do so and as such their views will not necessarily accord with those who refused. It is argued, however, that the willingness to be involved in the study indicates that individuals who did so are the 'movers and shakers' of the Church. There is some restriction over populations to which the results may be generalised; although, despite the limited generalisability, the findings are both internally corroborated and corroborated by conclusions of researchers in the area such as Francis and Drane. The case study methodology used is complex, although it is argued that the research question of itself is a complex phenomenon: as Richter and Francis (1998) point out: *church decline makes amateur sociologists of us all*. The researcher has attempted to go beyond this approach and use both psychological and organisational techniques to attempt to answer the question of church decline in the context of the Scottish Episcopal Church.

The study does not attempt to evaluate the psychometric properties of the MBTI or develop large scale quantitative correlation: it is firmly within the qualitative tradition. Moreover, the researcher elected to analyse data by a process of manual coding rather than computer aided techniques. Qualitative data analysis tools, like N-VIVO and NUDist, for example, are becoming more widely known, but whether they or manual techniques are used, both require discrimination and discernment from the researcher. Computer programmes do not develop explanatory theory: people do.

8.6 Areas for Further Investigation

The researcher examined data collected at congregational and strategic level from clergy and lay key stakeholders, but did not approach individuals who had left the church or were considering joining it. Richter and Francis' book on church leaving and returning (1998) suggests a number of possibilities for similar research in Scotland. Given their significant numbers in the general population, and the current zeitgeist of anti-corporatism which favours their values, it would be valuable to examine the presence or otherwise of SP types in emerging, less hierarchical churches. There is also a potentially interesting area in an examination of behaviours and temperament type of clergy identified by colleagues and congregations as being overall 'successful' in attracting and retaining congregation members.

Thirdly, although this is an area which might be practically difficult to investigate, the culture in practice specifically of the Church's College of Bishops in the context of strategy development could be of great interest to social scientists. In the wider context the Anglican Communion of Churches is facing schism both from groups opposing the consecration of female bishops and the ordination of openly gay clergy. Conversely, it proposes to 'merge' again with Methodism, while the Scottish Anglicans flirt with a similar arrangement with the Church of Scotland. If churches in the West are experiencing decline in members this has not prevented their involvement in dynamic cultural developments which are of great interest to researchers. In particular, this study sought to demonstrate that an understanding of individual differences in church members and the cultures of the organisations they create adds insights which managerial and sociological approaches might not pick up. An understanding of the impact of such differences on

individuals and the organisations they develop may reliably and validly inform the strategies of those seeking new ways of transmitting the Christian message.

In essence, the study has provided an insight into the management of a faith-based organisation in a period of perceived decline, building on the researcher's unique access to Church stakeholders to develop a reliable and representative sample of respondents. Although the 'Holloway era' was in some ways idiosyncratic, it is argued that the research genuinely opens up recurrent managerial and spiritual challenges for the Church at any time. The research shed unique insight into the likely connection between psychological type and church cultures, thus achieving unique learning about what people want and need from their spiritual lives.

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Appendices

Appendix 1: Glossary of Terms

The following represents key terms which are used in the study and which may have a specific meaning within the Scottish Episcopal Church context. Other terms have been defined within the text of the study.

Anglican Communion/Church of England

The Anglican Communion represents 38 international Christian churches, including the Scottish Episcopal Church, which are 'in communion with' the Church of England, that is, they mutually recognise members and ordained ministers, and may hold common celebration of the Eucharist (q.v.) and other sacraments. Some of the churches are known as Anglican, and others Episcopalian, which simply means governed by bishops. The head of Anglican churches (often termed *Provinces* of the Communion) at national level is called Primus, or Primate, and these primates acknowledge the leadership of the Archbishop of Canterbury as *primus inter pares*, or first among equals. In practice the Communion has been described (Bates, 2002) as 'increasingly fissiparous' with differing church views on women priests (q.v.) and homosexuality straining official unity (www.anglicancommunion.org).

Canons, Canon Law

In the Scottish Episcopal Church, the code of canons is a set of official regulations governing all aspects of church management. The term canon is also applied to an individual who is a member of a cathedral 'chapter' or management committee.

Catholic, Anglo-Catholic

The term Catholic derives from the Greek word meaning universal or all embracing. In this general sense most Christian denominations assert belief in a 'holy catholic and apostolic church' where catholic with the lower case c simply reflects this universality. In the narrower sense of the word, the *Roman Catholic* Church is the largest Christian denomination and accepts the moral and spiritual authority of the Pope. Both Roman and Anglo Catholics or 'High Church Anglicans' (q.v.) tend to believe in the seven sacraments (v. Eucharist below), the belief that during the Eucharist the bread and wine undergoes a mysterious transformation into the body and blood of Jesus (transubstantiation), venerate Mary and the saints, and describe their clergy as priests who wear colourful robes, or *vestments*, during services. The Anglo Catholics, however, differ from their Roman colleagues on the extent of their recognition of the Pope's influence. The Scottish Episcopal Church includes

churches which are very definitely within the Anglo-Catholic culture, as well as those tending towards Low Church or Evangelical (q.v.).

Clergy/Clergy roles

The Scottish Episcopal Church's wide ranging culture is reflected in the various terms used to describe its clergy. Some of the following terms are used interchangeably, but others have an official or semi official designation related to the terms of reference of a particular church. This may mean, for example, that in some areas a clergyperson may be the *Rector* of one church and *Priest in charge* of another.

The term **Clergy** ultimately derives from the Greek *kleros* (heritage) and is a generic term for formal religious leadership. Within the concept are a number of related terms. A **Non-Stipendiary Minister (NSM)** is self supporting and although licensed as a clergyperson, does not receive a *stipend* (q.v.). A **Deacon** may be a role held by probationary clergyperson, with slightly different functions from a priest, but there is also a so-called 'Distinctive Diaconate' of permanent Deacons who have no intention of becoming ordained priests. **Lay Readers**, or **Lay Ministers**, are individuals licensed currently to conduct religious services other than the Eucharist. An **Incumbent**, or holder of an incumbency, receives an income or stipend from the finances of a specific church as its **Rector**, whereas a **Priest in Charge** is not wholly paid from church funds and may receive income from Diocesan or Provincial sources. Some Scottish Episcopal churches of the Anglo-Catholic persuasion call their clergy their Priest, and sometimes refer to them as **Father** so and so, although this title does not indicate celibacy as would be the case in Roman Catholicism. **Minister** is another generic term sometimes applied to clergy; it tends to be used more of Presbyterian clergy, although in the context of this study the term will be used to describe the role of clergy in meeting others' needs. In this context the Scottish Episcopal Church frequently refers to *pastoral care*, although the term *Pastor* as a shepherd of souls is rarely used in Episcopal circles to describe clergy; neither is *Vicar* in the Church of England sense of a stipendiary priest or Rector's assistant.

The **Dean** of a Diocese (q.v.) performs a variety of roles as the deputy of the Diocesan **Bishop**, who has overall responsibility for church affairs in a specific Diocese, of which there are seven in the Province. In the difficult years of the mid eighteenth century the office of Archbishop of the Scottish church lapsed and was replaced by that **Primus** (inter pares), first bishop among equals and spokesperson for the church as a whole. The current Primus is Right

Reverend Bruce Cameron, who replaced Richard Holloway in November 2000.

Cluster Ministry is a strategy of linking churches, usually within a specific territorial area, which may be rural or urban, with the aim of pooling resources. The increasing number of Non-Stipendiary Ministers and Lay Readers (v. **Clergy** above) in the church theoretically enables one clergyperson to run several churches in a more 'enabling' role, although critics have suggested this is a means of ensuring ministry on an inadequate budget. Local Collaborative Ministry (q.v.) has had been similarly criticised.

Cursillo was originally a Spanish Catholic initiative – the word means 'little courses' – which was taken up by the Episcopal Church in the early 1970s. It involves a series of spiritual retreats and a continuing support framework for participants.

Diocese, diocesan. A diocese is the territorial area administered by a Bishop and diocesan management team. The Scottish Episcopal Church has seven.

Enlightenment; 'Enlightenment Project'. This is the eighteenth century philosophical movement which stressed the importance of reason and scepticism and which has been proposed by some sociologists (for example Bruce, 1996) as the precursor of secularisation, that is, the replacement of religious driven institutions by purely secular alternatives in civic and social life.

'Established' church. An established church is one which is officially recognised as a national institution. In England, this is the Anglican Church of England; as its Anglican Communion sister in Scotland, however, the Episcopal Church has been deprived of this status, which is now held by the Presbyterian Church of Scotland.

Evangelical churches, of which there are a fair number within the aegis of the Scottish Episcopal Church, tend to focus on reading and preaching in services rather than the sacramental. Evangelical theology emphasises personal conviction and faith in 'atonement' or reconciliation of humanity to God through Christ's death. The term evangelical is sometimes used to describe Low Churches (q.v.) although the former tends to be associated with more flamboyant displays of emotion in services.

Eucharist, or Holy Communion is held by many High Church Anglo-Catholic congregations (q.v.) to be the most significant of the seven **Sacraments** of baptism, Confession, Eucharist, Confirmation, Holy Matrimony, Holy Orders, and Anointing of the

Sick. It celebrates Christ's death and his instruction to the disciples at the Last supper to share food and wine in his memory. Some High Church devotees believe that the bread and wine used in the ceremony become in a mysterious way the real essence of Christ's body and blood; others are content to regard the rite as metaphor.

High, Low Church. High Churches are also referred to as Anglo-Catholic (q.v.). Low churches stress their Protestant beliefs, derived from Reformation principles established by Luther and Calvin, viz., justification by faith, the supreme authority of the Bible, and 'consubstantiation', or the idea that the substance of Christ's body and blood coexists within that of the eucharistic bread and wine. Evangelical churches (q.v.) have developed the first two ideas, together with more of an emphasis on atonement for human sin and emotional commitment to Christ.

Laity, from Greek laos or people, divides clergy from those who are not ordained as priests. Lay Readers (q.v.) are licensed currently to take services other than the Eucharist, although there has been discussion about extending their role.

Liturgy is another Greek derived word, from laos, people, and ergon, work. It has come to mean public worship involving the laity, as opposed to private meditation.

Local Collaborative Ministry (LCM) is a term which has been rather vaguely defined within the Scottish Episcopal Church. The term appears to refer to the need to involve both clergy (paid and unpaid) and laity in developing a church's internal spirituality and pastoral care, and externally communicating the Christian message to potential new members. The focus is on 'empowering' congregations to become more proactive in their faith and less passive recipients of clergy ministrations, although it has also been perceived as a dilution of clergy power bases. As a strategy of 'being church' its aims are aligned with Mission 21 and it has been described as 'intertwined' with the latter, although critics have suggested it replaced Mission 21 as the 'latest fad'.

The 'Oxford Movement' or Tractarianism, the term deriving from a series of 'tracts' produced by members, was a significant feature of nineteenth century Anglican thought, which aimed to reassert the catholic principles underlying Anglicanism. Newman, one of its key authors, converted to Roman Catholicism in 1845, but others stayed within the Anglican tradition, and after decades of sometimes quite brutal treatment by mainstream church leaders, established a significant strand of Anglo-Catholicism (q.v.) which has had many enthusiasts within the Scottish Episcopal Church. Its

influence is reflected in the colourful costumes worn by many clergy, the church decoration, and the emphasis on the beauty of liturgies, which many Episcopalians contrast unfavourably, albeit at times unfairly, with the perceived plainness of Church of Scotland services.

Parish Ecclestone (1988 p 4ff) contrasts two models of church: the **parish** church, responsible for the care of all souls, regardless of their religious affiliations, in its territorial area, which has been the traditional feature of many Church of England churches, and the **associational** church, which emphasises relationships between people and groups within the congregation, so that pastoral care tends to focus on those with whom it is possible to develop a relationship. Because of its disestablished nature, it may be easier for the Scottish Episcopal Church to focus on the latter role, as the community focus has tended to be on the nationally recognised Church of Scotland. In some rural areas of Scotland, where the Episcopal Church may be the only local Christian focus, it may be easier to develop the parish model. However, as Ecclestone suggests (p18), it is possible for both models to co-exist within one church, although if this is not recognised positively, tensions and conflicts may occur (*ibid.*).

The Penal Laws passed during the eighteenth century reflected the support of many Episcopal clergy for the Stuart, hence Jacobite, cause. After the 1715 uprising it was made illegal for Episcopal clergy to hold services for more than eight people, and this number was reduced to four after 1745 (Luscombe, 1996, p 3). Other repressive legal constraints aimed to limit the bishops' influence. The death of Charles Edward Stuart in 1788 with no legitimate heir enabled Bishop Skinner successfully to persuade Episcopal congregations to pray officially for the Hanoverian monarchy, and eventually allowed him to negotiate repeal of the Penal Laws in 1792. The first recorded use of the term 'Anglican Communion' was noted in 1850, in Synod notes. By 1864 Scottish clergy could be appointed in the Church of England.

Province/Provincial In Anglican context, Scotland is a *Province* of the Anglican Communion (q.v.). Provincial initiatives such as Mission 21 are those planned for implementation across the whole country of Scotland.

The Reformation was a sixteenth century movement which set out to reform the Roman Catholic Church and developed into the establishment of the Protestant churches (see High and Low Churches above). It was the cause of years of conflict in Europe and in extreme instances war; in Scotland, Protestant Presbyterianism,

or church organisation based on elders (ministers and lay representatives) was adopted in 1592 and the Episcopal Church eventually disestablished.

The Scottish Episcopalian was the official newspaper of the Scottish Episcopal Church until 2005 – it has recently been revamped.

A Stipend is the fixed sum for living expenses paid to a clergyperson from individual church funds or Provincial sources, or a combination of the two.

A Synod may take place at Diocesan or Provincial level; it is a church conference attended by clergy and lay representatives to discuss and decide on specific church matters.

The Vestry Committee, usually abbreviated to Vestry, is the body of decision makers in a specific Episcopal church chosen to manage church administration and finance.

Women Priests/Women as Bishops/Homosexual Clergy. The Scottish Episcopal Church voted to ordain women to the priesthood in 1994, and ahead of the Church of England, voted to consecrate women as bishops in 2002, although none as yet (2005) have been selected. Although ecclesiastical schism was threatened by both decisions, it did not materialise; it remains to be seen whether any move to recognise openly homosexual priests, an issue which has caused great conflict in the Episcopal Church in America (ECUSA) after the consecration of an openly homosexual bishop, will be accepted without significant factional splitting. At the time of writing (2005) the ECUSA has been asked to withdraw voluntarily from the Anglican Communion for two years' 'breathing space'. The Scottish Episcopal Church has reiterated that homosexuality is not *per se* a bar to ordination, although this view is rejected by other Anglican churches, especially in Africa.

Appendix 2: Provincial Administrative Structures of the Scottish Episcopal Church as at 2000

Historically the Lambeth Conference of 1867 reinforced the diocese as the fundamental administrative unit in Anglicanism, but stressed its need to obtain agreement from a Provincial Synod, the recommended form of which should involve the bishop, clergy and laity with the bishop presiding. Interestingly, as Luscombe points out (1996, p 10), although the Scottish Episcopal Church took a lead in setting up such a structure, it was one of the last to admit laity to full membership. This might be considered surprising in view of the resourcefulness of congregations in running themselves with minimal clergy contact during the penal law period, but as one of the study respondents suggested 'after Skinner [laity] handed back power to the clergy', who perhaps became reluctant to change this state of affairs.

In the early twentieth century the Church was governed by three separate bodies. The *Episcopal Synod* consisted, as its name suggests, of all the bishops and met annually. The *Provincial Synod* (called the General Synod until 1890) was convened as necessary and involved the members of the Episcopal Synod, the Deans and clergy representatives, but no laity. The *Representative Church Council* (RCC) existed until 1982 and was the only Church body to involve laity. Its remit was originally finance, later extended to other corporate issues (Luscombe, 1996, p 12). The counterparts of these latter two structures at diocesan level were the Diocesan Synod and Diocesan Council respectively.

As concern grew about the lack of lay representation on the Provincial Synod, the *Consultative Council on Church Legislation* of 1905 involved laity in 'influencing' legislative matters, although it had no legislative power as such. Eventually in the late 1950s, lay members of the Consultative Council were invited to join the Provincial Synod. But society was changing at a more rapid rate and after some concerns about the appropriateness of Church structures, a *Policy Committee* was set up to *consider the Church's strategy in the face of a changing world* (SEC, cited by Luscombe, p 15). Interestingly, similar language of group basic assumption is used about this body as about Mission 21 and Alice Mann: *In 1974, the RCC in its anxiety* (researcher's emphasis) *thought it had found a 'Saviour'...in the Policy Committee (ibid.)*. Its first recommendation was a 'downsizing' of clergy numbers. The Committee members appeared to have a grasp of this projection of authority: *the Policy Committee eschews the role of an infallible*

oracle...we'd like to get away from the Goodies and Baddies theory of events.

In fact, anxieties about application of managerial methods and conflict between the Committee and other areas of the Church probably hastened the development of a General Synod to replace both the RCC and the Provincial Synod. After extensive consultation within, and the services of external consultants (again, indicating an approach adapted from the secular sector), the form adopted in 1982 eventually involved a House of Clergy and Laity each with seventy-six elected members, together with a House of Bishops and Convenors of the main boards and committees. A similar structure was adopted in dioceses. The attached organisation chart indicates the position at 2000. At the time of Holloway's retirement the Synod was served by three permanent officers: a General Secretary, Deputy General Secretary and a Treasurer.

The Church's Annual Report of 2001 (p 2) described the SEC 21 conference of the previous year as follows:

It was not an executive body but out of it came a series of covenants to which Diocese, Bishops and our Provincial administration require to respond...the real challenge is translating the 'heady' atmosphere three days in Dundee into practical outcomes...

This is a good description of the difference between *prophecy* and *process*. As would become a challenge for other UK churches seeking to develop *fresh expressions* of church, there is a perceived need to develop the aspirations of the more radical with practical initiatives applied to grass-roots congregations.

In the attached organisation chart, Mission 21 is not shown as a separate initiative reporting to the Mission Board, although this was the case from 1995-1997. The change was explained (SEC Annual Report 1997, p 5) as reflecting the fact that Mission 21 as a strategic initiative had become established as an essential part of Provincial Mission Policy, so that its development would be undertaken by the Mission Board. The 1998 Annual Report noted that the Home Mission Committee and the Mission 21 Development Group were combined under the convenorship of Bishop Cameron, previously convenor of the Mission 21 Management Group. Rather than at that time reflecting a lessening of interest in the initiative, this restructure in part was a result of the departure of the then Mission 21 Development Officer.

Appendix 3: MBTI Details

Preference order for each type (1 = Dominant, 2 = Auxiliary, 3 = Tertiary, 4 = Inferior or least preferred)

ISTJ 1. Sensing 2. Thinking 3. Feeling 4. Intuition	ISFJ 1. Sensing 2. Feeling 3. Thinking 4. Intuition	INFJ 1. Intuition 2. Feeling 3. Thinking 4. Sensing	INTJ 1. Intuition 2. Thinking 3. Feeling 4. Sensing
ISTP 1. Thinking 2. Sensing 3. Intuition 4. Feeling	ISFP 1. Feeling 2. Sensing 3. Intuition 4. Thinking	INFP 1. Feeling 2. Intuition 3. Sensing 4. Thinking	INTP 1. Thinking 2. Intuition 3. Sensing 4. Feeling
ESTP 1. Sensing 2. Thinking 3. Feeling 4. Intuition	ESFP 1. Sensing 2. Feeling 3. Thinking 4. Intuition	ENFP 1. Intuition 2. Feeling 3. Thinking 4. Sensing	ENTP 1. Intuition 2. Thinking 3. Feeling 4. Sensing
ESTJ 1. Thinking 2. Sensing 3. Intuition 4. Feeling	ESFJ 1. Feeling 2. Sensing 3. Intuition 4. Thinking	ENFJ 1. Feeling 2. Intuition 3. Sensing 4. Thinking	ENTJ 1. Thinking 2. Intuition 3. Sensing 4. Feeling

(Adapted from Hirsh and Kummerow, Type in Organisational Settings (1987, p 9)

Appendix 4: Repertory Grid Forms

Appendix 5: Activity Areas

Spiritual Activities

Management Activities

Ministry Activities

Appendix 6: Open Coding of Participant Observation Data

- **Ambiguity:** and those new to faith
- **Anomie:** lack of meaning, inertia and demoralisation, active inertia and SEC
- **Bible:** clergy inadequate knowledge, those clergy who know don't pass on knowledge
- **Business Language:** M21 goal setting is pragmatic/good/onerous/mundane, longer term strategy, dialogue with business, clergy as line managers (A Mann), who's our boss – God or the bishop? Alice: homely focus, 5+2 not strategy as such, goals set without consultation, selling our ritual, niche markets, marketing our message
- **Change:** we aren't and the world is, it's elsewhere not here, we are prepared/willing (but not keen), SEC 21 attendees as national network of catalysts, SEC clergy 'change averse', I overdid it and older members of congregation blocked it
- **Clergy:** quirky clergy and impact of personality on cong mood, martyrs/false self image, have to focus on care for needy people, 'being there for them', as friends – laity want personal relationship, counselling skills, role changing to become enabler, are we just admin managers then? Are we just 'mass priests'? what's left for us? NSMs see it as a hobby, high number in Glasgow left after M21, self esteem/confidence problems – lack of theological training (**see Bible**), second rate, mediocre, retirees from England looking for security, academics get sidelined/anti intellectual, dependency on 'omnicompetent priest', too many expectations of them, I don't put them on a pedestal any more, they don't like giving up their power base, performers/show offs, Mr Nice Guy is really performing an act
- **(Women) clergy:** we don't want women priests/bishops, menopausal women, we do affirm women
- **Conflict and Tension:** creative tension, bickering has to stop, blame culture in TISEC, cliques in and out groups, what's our common ground? unchristian debate, 2 congregations, difficult people, clergy can't deal with it/are conflict averse, reluctance to participate in (any) research
- **'Congregationalism':** how to transcend it, 'privatisation' of religion
- **Consultancy:** in SEC, different role in USA
- **Culture of SEC:** 'horrible' Evangelical (handclapping), the way we do the flowers, romanticised view, we don't like 'Americanisms', SEC is quirky, 'thrown', we had doubts about Alice, Scots more reticent, upper class twits are alive and well, quirky people, still upper middle class
- **Diocesan:** we play at it, lack of Diocesan thinking

- **Diversity:** lack of clarity, need to satisfy everyone – how? we are nice, X the well known gay basher – poisonous and ill-informed
- **Church:** I hate it – it's dying, it's not dying fast enough, we don't kill off churches decently
- **Ecumenism:** disillusion with
- **Evangelicals:** don't increase but move around, obsessed with sex
- **'Exiles':** those on the fringes, who do we include/exclude
- **Introversion:** we are quiet, peaceful, introspective, too introspective, our congregation is a company of loners
- **Laity:** frustrated, angry, difficult – can sulk, failed to find role in secular world, can't cope with truth about clergy, not always believers, quiet and honest, infantile- how do we get them to think? (said by laity), lack of intellectual enquiry
- **Leaders:** we are all leaders, we don't have the leadership skills for the Programme model, we generate ideas but don't follow through, we're leaders not admin managers (TISEC), crisis of spiritual and managerial leadership in SEC, none of the bishops are strategic thinkers, bishop X is Mr Safe
- **Liberal/Conservative:** tension, we can be radical, too sensitive situation to do M21
- **M21:** gone off boil, has come together with LCM, we are drifting, what comes next? LCM new flavour of the month, people don't see the point, fiddling while Rome burns, we are doing the easy stuff, no-one understands it, too managerial and prescriptive, we learned about ourselves but it didn't work (in increasing numbers), lack of strategy, didn't get off ground, fragmentation post M21
- **MBTI:** SJ approach, positive and negative reactions, used in counselling, NFs and cult of personality
- **Meaning:** v church fete, people are looking for meaning and acceptance as individuals, (some) people don't want pat answers, trivia(l) church
- **Management/managerial: (see Business Language)** church as business, NT priest as organiser, JS does not consult, there is money but it's tied up
- **New Age:** we had that stuff first and we aren't selling it
- **Numbers:** sense of despair at lack of numbers, is our goal to fill pews? 'not our fault' if numbers declining
- **Parish/Communal:** 'parishes' in diocese (NBerwick), church as part of community – cleaning up mess – or not!
- **Performance: (see clergy as performers)** music, theatre, diocesan 'celebrations' (eg Turriff), lack of imagination in liturgy, distinctive, beautiful liturgy in SEC, church as theatre, stained glass, sloppy liturgy, colourful, how can we expect

congregations not to be bored, need big set pieces, we clergy need to be larger than life

- **Post Modernism:** pluralist society, pick and mix spirituality, SEC as PM church, what's happening 'in society'?
- **Programme Church:** DF: 'all can operate like this'
- **Richard Holloway:** performer, old ham, we don't need prophets but process people, no-one to give him honest feedback, not driver or strategist, I don't miss it (church) – a distant memory, didn't want to stay and meddle, don't do religion much any more, I'm more earthy, theology should be fun, RH's theology is rubbish, visionary not a strategist, cf Thatcher – didn't do it all right but you knew where you were going even if you didn't like it, kind and spiritual
- **Spirituality:** yearning for, vacuum, comfort: ESTJ and INFP both refer, eucharist as 'magic stuff' – evangelical comment, it was dumped in the 60s and 70s, Scots haunted by God, vague spiritual overlay (NT of SP), Holy Spirit is 'neutral', vestry members hate it, people want mystery and not getting it
- **Story:** importance of story in defining cultural norms
- **Tradition:** preoccupation with past, save church for our descendents, politically and temperamentally conservative, extrinsic religiosity, we don't want to be 'hanging on', homely metaphors, kindness, good Stepford wives, good manners, reluctance to participate, rude to ask questions, respectable = only for initiates, don't interrupt, we'd never question canon law, don't question vestry, we move slowly, I can't say that from pulpit, I can't take cong. with me
- **USA:** Willow Creek phenomenon
- **Welcom/ing:** are we?
- **Vulnerable People:** death is a negative (!), friendship in congregations, needy people – catastrophe influences church attendance, people's lives are too busy, what can we offer young people? too many vulnerable people

Appendix 7: Axial and Supplementary Codes developed from Open Coding

1. (At the Grass Roots) Clergy and Congregations

Clergy as Befrienders: 5, 6, (9)

Emotional Need and Search for Acceptance: 1, 3, 4, 5, 6

Clergy as Leaders and Mediators of Meaning: 6, 8, 9

Clergy and Laity working together: 1, 5, 6, 9

Clergy as Managers of the Spiritual Experience: 1, 4, 5, 6, 9

2. (In the Middle) Defining the Culture of the Church

Cultures, Sub-cultures and Congregationalism: 1, 2, 5, 6

The Importance of Tradition: 1, 6, 7

Religion and the Search for Meaning at Congregational Level: 1, 3, 4, 5, 7

Spirituality and its Enactment: 1, 4, 5, 6

Change and Conflict: 1, 5, 6, 7, 9

3. (At Strategic Level) Mission 21 and its Sponsors

Mission 21 as a Cultural Change Strategy: 1, 5, 6, 7, 8, 9, 10

Strategic Leadership and Management: 8, 9

Beyond Mission 21: emergent strategies or dead end? 10

The Coding Process

1. Open Coding: This gave rise to 38 separate codes; not surprisingly, given the thrust of data gathering *clergy* category attracted most statements (30), followed by *tradition* (17), and *SEC culture* (11). *M21* and *Holloway* also well represented. Number of statements is not necessarily indicator of relative strength of the particular issue: for instance, *Church* attracts only 3 statements but they are all about death or dying.

2. Axial Coding: Revisiting initial codes to broaden out the initial analysis (Appendix 27) brought together statements describing: 1. *SEC Culture and Norms* (69 entries); 2. *Parish and Associational Church* – only 2 statements but this reflects the general understanding of the SEC as a *congregationalist* culture and there is little appreciation of the *communal* model except obliquely (e.g. clergyperson who describes putting on set piece ceremonies but this makes no difference to membership even when attendees value the aesthetic experience. equally, there is one reference to 3. psychoanalysis by a clergyperson who understood Reed's concept of creative regression – the comparison of the SEC with a widow who

has mourned for too long and is obsessed with the past is a powerful one. 4. *Secularisation* (11 statements) attempts to pick up the concern that if the SEC is a post-modern church, how is it possible to reconcile the need ('yearning') for spirituality with despair over falling numbers? 5. *Individual Difference* (33 statements) brings together both personality psychology examples and sociological difference: people may not feel 'respectable' about church attendance, or are just too busy to fit it in. 6. *Clergy Role* (37 statements) covers the whole range from fantasies of omniscience to clergy being 'set up to fail' in parishes. 7. *Organisational Change* has a predictably small number of statements (6) all of which are either negative or at least ambiguous. 8. *Churches as businesses/business language* with 14 statements reflects concern over 'selling' ritual and there are several statements which refer to 'marketing' the Church's message. 9. *Leadership and Management* (27 statements) suggests concern about the lack of leadership perceived in the SEC from bishops and others: even Holloway is believed 'a visionary – not a driver or strategist'. 10. Mission 21 (22 statements) appears to have been an example of this lack of strategy – although it has raised helpful issues for some.

Supplementary Codes

Here the main themes are organised into the three significant viewpoints from which to consider the impact of Mission 21. At grass roots level (1) appear the issues relevant to the relationship between clergy and key congregational stakeholders. At its fundamental level this encompasses emotional need (of both clergy and congregations) recognising the role clergy have as leaders ('educators') and managers of meaning. In this regard their working relationships with congregational key players are considered, ultimately to understand their role as 'managers of the spiritual experience as envisioned by Reed (1978).

Moving outward from the individual congregations are developed the themes which seek to define the overall culture of the SEC (level 2). What was the culture which Mission 21 was seeking to change? It appears to be one with a strong emphasis on tradition, but also involves a search for meaning which is enacted in spiritual worship performance. The process of reviewing and potentially challenging this culture is acknowledged to involve resistance and conflict (overt/covert).

At strategic level (level 3), where the Mission 21 programme was developed, are grouped themes which describe and explain Mission 21 as a cultural change strategy, together with the concepts around

leadership at strategic level and how these supported – or failed to support – the initiative’s aim. Lastly are grouped themes relating to emergent forward strategies – how do these take forward Mission 21’s objectives?

Appendix 8: Developing Theories from Coding Categories

1. At Congregational Level: clergy and congregations

- clergy as befrienders
- emotional need and search for acceptance
- clergy as leaders and mediators of meaning at congregational level
- clergy and laity working together
- clergy as managers of religious experience

2. At Congregational Level: culture in practice

- cultures and sub-cultures
- importance of tradition
- religion and search for meaning: affirming vulnerable and challenging members
- spirituality and its enactment
- change and conflict
- what is the culture in practice of the Church?

3. At Strategic Level: conscious and unconscious drivers of strategy

- Mission 21 as a strategy: mission or management tool?
- leadership and management at strategic level
- beyond Mission 21: emergent strategies or dead end?

Appendix 9: SPSS Output Files