

# **Dissertation Proposal**

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**DML 801 Orientation**

**Learning Experience 4: Formal Dissertation Proposal**

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**November 15, 2021**

## **1. Introduction**

### **a. Title**

“How effective is the School of Leadership curriculum in cultivating the development of mid-level female leaders, including clergies and lay leaders, in a suburban church?”

### **b. Ministry Context**

The ministry context of this research is a multi-site church on Long Island, New York. As a non-denominational church with three campuses and one online campus, it has been thriving with over 2,500 members who are regularly attending Sunday services. This church has been growing steadily gathering people from all parts of Long Island. Since the online campus started during the Covid pandemic in 2020, there has been an increase in international attendees from countries such as France. Demographically, the majority of attendees ( $\frac{2}{3}$ ) are mid to upper class Caucasians whose religious backgrounds are either Baptists or converts from Catholicism. The minority of attendees ( $\frac{1}{3}$ ) consists of Black, Hispanic, and Asian ethnically. In addition, it is presumed that about 50 percent of the attendees are women.

### **c. Problem and Purpose**

This church has endorsed female leadership and has ordained one female pastor since it was founded in 1943. The current ratio of female pastoral leaders to male pastoral leaders is 1 to 10. When considering the number of female members and attendees at all campuses, the church is understaffed to meet the needs of female attendees. This highlights not only a lack of female leadership voice, but also an alarming imbalance of the leadership opportunities to women within the church.

There has been a major change within the church to create a more inclusive environment by inviting the female leadership voice. For this purpose, the governing laws were adapted to allow females in the executive leadership team in October 2021. Currently, the executive board consists of six male elders and two male pastors. In an effort to include females, the board is now looking to install female deaconship in the church and is in the process of selecting candidates. This process will take about eighteen months before three female deacons are added to the board. This process will include a number of interviews. Having three female deacons on the board is the first step into the non-chartered territory of female leadership in this church. However, as significant as it may be as the first step, it is still a fact that these deaconesses will enter into their leadership roles without proper education and training. The empowerment and release of the female leadership necessitates a systematic, educational program to train and equip female leaders in the church.

The problem for this research is two-fold. First, there is a lack of women who are promoted into the pastoral leadership positions and may have a long-term effect on female congregants in the church. Even though female attendees make up at least a half of the congregation, male pastors dominate the top pastoral leadership positions. Second, there is a lack of leadership development initiatives to train and equip female leaders who can be part of the pastoral staff and/or serving in different capacities in addition to deaconesses sitting in the executive board according to the amendment in the church bylaws.

For this research, the following questions can be raised when navigating through the process of finding possible resolutions to the problem: 1) what are the reasons for such a gender imbalance in the leadership in this church? 2) What is needed to help create a better representation of female leadership in the church?

There is a number of evidence that presents a lack of developmental leadership training for female leaders. First, there is no pastoral staff who is currently assigned to train and equip women in the church. The one and only female pastor's main responsibility is to oversee children's ministry. Although she has taken a dual role overseeing children's and women's ministries for six months in the past, it was found to be an overwhelming responsibility for one person. Therefore, It has been for more than two years that no pastoral staff has supervised the women's ministry, not alone missing training and equipping them to grow as leaders. Second, the responsibility of leading and overseeing the women's ministry fell on a male pastor in the past. This created difficulty to help women with gender specific topics. Third, it has been a common practice for many years that a lay female leader would step into leading other women without proper training. This has created quick burn outs and fall outs. Currently, these female leaders are a few volunteers who serve as small group facilitators. They facilitate a Christian book study with a DVD teaching component. The criteria that are used to select these small group facilitators are based on their previous participation in a similar book study and their verbal and personality competency. This approach has not been successful in promoting self-discovery, intimacy with God, relationship with other women and their significant others, and emotional, spiritual, and relational breakthroughs these women seek. Finally, the annual leader's training is done through a one-time two-hour seminar. At these seminars, a variety of topics are included, such as leading a small group, how to lead a table at the Alpha program, and how to serve in children's ministry or youth ministry as examples. These seminars are open to all attendees of the church. However, it is unrealistic to expect this one-time seminar will adequately develop well-trained and equipped leaders. Conclusively, these reasons describe the lack of training and equipping of female leaders and assert that a systematic, developmental curriculum is desperately necessary to equip female leaders, when the church is serious about launching an all-inclusive effective Kingdom ministry.

This church is in the forefront of the non-traditional application of the biblical principles concerning females in the church. The bylaws now welcoming female voices in the board is a significant step towards a more gender-balanced leadership style in the church. However, many people in the congregation still hold the traditional, conservative perspectives on female leadership in the church. They believe women need to be silent in the church and should not teach men in the church. It is brought to the church leadership that a number of people who visit the church would not return when the female pastor preaches on Sundays. The researcher suggests the lead pastor and the preaching team take on the responsibility of educating the whole congregation through Sunday teaching on the updated biblical perspectives on the male-and-female leadership in the church.

This research will only address the second half of the problem which is the lack of leadership development initiatives for female leaders in the church as laid out in the following:

The objectives of this research are 1) to design a School of Leadership curriculum for female leaders, 2) to implement the curriculum for a total of 16 weeks, 3) to measure its effectiveness in developing female leaders, and 4) to evaluate its short-term effect on female leaders in the church. The greater goal is for all future female leaders to participate in the School of Leadership before they take leadership roles. This strategic curriculum of leadership development is applicable to all leaders in the church, including both male and female; however, the subject of this study will be female leaders. The School of Leadership curriculum will encompass three phases: 1) Discovery Phase (8 weeks), 2) Partnership Phase (4 weeks), and 3) Leadership Phase (4 weeks).

#### **d. Basic Assumptions**

There are a number of assumptions underlying this research. First, the church leadership will be in full support of this development plan for female leaders. Second, there will be at least 24 women who will

take part in the full 16-week implementation of the development program. Third, this leadership development curriculum will include effectiveness assessment tools. Fourth, at the end of the one-year mark, the researcher can choose to include more data collected up to the eighteen-month mark in order to collect sufficient data and to better evaluate the effectiveness of the School of Leadership curriculum for female leaders after their completion of the curriculum. Fifth, the researcher makes an assumption that a control group of 24 women will also be selected for a comparison study.

#### **e. Definitions, Delimitations, and Limitations**

##### ***Definitions***

- School of Leadership - An educational program that provides teaching contents on leadership
- Curriculum - A set of learning objectives with scope and sequence on the specific topic(s) of interest
- Leadership - An attainable attribute and ability to make impact on other people
- Leaders - People who have acquired the ability and capability to influence other people
- Phase - A set stage in a process of learning and development
- Soul Care - A deep study of self to develop self-awareness
- Mentoring - An agreed-upon relationship between a mentor and a mentee during which a mentor helps a mentee to find and reach his/her potential and purpose
- Coaching - An agreed-upon relationship between a coach and a learner during which a coach helps a learner to acquire specifically targeted skills, objectives, and/or solutions to problems
- Scripture Prayer - Prayer that is based on Scripture
- Spiritual Disciplines - Activities and practices one engages in to develop spirituality
- Growth Opportunities - Momentums that are provided to people to jump start their personal development

##### ***Delimitations***

The researcher will limit the research to be conducted in one suburban church. The collection of data will be limited to a minimum of one year and a maximum of eighteen months. The researcher will select 24 participants who will participate in the entirety of the School of Leadership curriculum. In addition, 24 additional women will be selected as a control group. These 24 women in the control group will participate in surveys to assess their leadership potential and satisfaction without their participation in the School of Leadership.

The researcher will consult with the church leadership when it is time to select participants. A pool of selection will be made primarily for female leaders who have served in a variety of capacities, including but not limited to, pastoring, administration, Sunday School teaching, Vacation Bible School, leaders of small groups (e.g., Alpha), Women's study groups, prayer ministry, hospitality, mercy, and compassion ministry.

##### ***Limitations***

This research is limited to determining the effectiveness of the School of Leadership curriculum. The scope and sequence of this research is confined to 24 women who will volunteer to participate in the School of Leadership curriculum for sixteen weeks. Therefore, it will be difficult to assess the effectiveness of the leadership curriculum on a larger scale. Since approximately 2 % of the total female attendees will participate in the research, neither generalization can be made nor should its findings be considered as the norm for all female leaders within this church.

Another limitation with the research is data collection. This research will use mixed methods of both qualitative and quantitative data collection. However, since most data will be collected by the qualitative method, the results can be subjective to the participants' self-assessment on their growth measure, thus it can lack objectivity in data analysis. Therefore, the conclusion of the research will need to be drawn most thoughtfully and systematically using the social science research methodologies to present the most accurate and credible outcome of the research.

## 2. Conceptual Framework

### a. Theological Foundations

*"She opens her mouth with wisdom,  
And the teaching of kindness is on her tongue."* Proverbs 31:26

The theological foundations of this dissertation is found in the egalitarian perspectives of male and female. When God created, He created both male and female in his likeness and blessed them to take dominion over God's creation (Genesis 1:27 & Genesis 5:1-2, ESV).<sup>1</sup>

Richard Davidson writes in his book, *Flame of Yahweh: Sexuality in the Old Testament*, the following:

"The term "male and female" connotes sexual, biological differences, there is no hint of ontological superiority/inferiority or functional leadership/submission between male and female. ... In the wider context of this passage (1:26, 28), both the man and the woman are blessed. Both are to share alike in the responsibility of procreation, to "fill the earth." Both are to subdue the earth. Both are given the same co-managerial dominion over God's non-human creation. Both have been commanded equally and without distinction to take dominion, not one over the other, but both together over the rest of God's creation for the glory of the Creator."<sup>2</sup>

On this theological basis, the researcher will design, implement, and analyze the effectiveness of the School of Leadership curriculum. It typically takes three to four years to develop a potential leader to realize, actualize, and practice his/her leadership ability in an organization. The book of Daniel<sup>3</sup> explains the Babylonian leadership educational system to be completed in the course of three years. With the limitation of the length of this research, this researcher will only compose the year-one curriculum as part of the three-year plan that will be proposed to the church leadership in the future. As previously noted, this School of Leadership curriculum focuses primarily on mid-level female leaders; however, its application and impact may be much broader than what this researcher anticipates to discover.

### b. Theoretical Foundations

*"It takes a village to raise a child."* An African proverb

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<sup>1</sup> "So God created man in his own image, in the image of God he created him; male and female he created them." Genesis 1:27 ESV; "This is the book of the generations of Adam. When God created man, he made him in the likeness of God. Male and female he created them, and he blessed them and named them Man when they were created." Genesis 5:1-2 ESV.

<sup>2</sup> Davidson, Richard. *Flame of Yahweh: Sexuality in the Old Testament*. Baker Academic: Grand Rapids, MI., 2007. 22.

<sup>3</sup> "Then the king commanded Ashpenaz, his chief eunuch, to bring some of the people of Israel, both of the royal family[a] and of the nobility, youths without blemish, of good appearance and skillful in all wisdom, endowed with knowledge, understanding learning, and competent to stand in the king's palace, and to teach them the literature and language of the Chaldeans. **5** The king assigned them a daily portion of the food that the king ate, and of the wine that he drank. They were to be educated for three years, and at the end of that time they were to stand before the king." Daniel 1:3-4 ESV.

The researcher of this dissertation believes that developing human beings is the responsibility of the entire community. A child's physiological, emotional, and intellectual needs must be met in order for him or her to grow up as a mature adult who can make positive contributions to societies and who can interact maturely and positively with other people.

Research attests that childhood emotional deprivation can create havoc in one's maturity progression. The children who grow up with emotional deprivation sabotage their growth potentials. They either underperform with insecurity or fear about themselves or they overcompensate to prove their worth, value, and significance at the cost of their emotional, relational, and spiritual sanity. It will certainly take a whole village to raise a person to his/her potential, talents and gifting, and purpose.

This nature of human development is supported by many researchers among whom is Sofia Kjellstrom. She asserts in her research that leadership development is best understood as a multi-faceted progression in human development, including one's own personal development as well as leadership and organizational development. She further claims that pre-assessment and pre-interviews are a must in order to design and test the leadership program at an organization to be proven effective.<sup>4</sup> It is imperative to develop a leadership program that will provide leaders with the maximum growth and such a systematic, developmental leadership program needs to be supported with the research-proven data, a new set of information and skills, and mentoring and coaching.<sup>5</sup> Therefore, the first part of this research will be devoted to curriculum mapping for the School of Leadership.

With regard to female leadership, research has been conducted and concluded that many female leaders in the corporate industries often choose between their leadership career and family life. The female leaders in a church are not immune to the same challenge. Research shows that women who are in leadership roles while raising a family demonstrate a high rate of stress and this stress contributes to a major source of psychological and physiological strain that can eventually cause absenteeism or tardiness, and energy deficit.<sup>6</sup> In God, however, women lack nothing (Ps. 23:1). Female leaders can find balance, joy, and a sense of achievement being a woman and a leader. This requires a comprehensive curriculum with intentional strategies to develop female leaders who may face a number of factors that hinder their growth and opportunities to step into leadership roles. It is an important work of the church to not only train and equip female leaders, but to support them to reach their God-given potential and destiny.

Further, female leaders face other challenges in addition to the conflict between home and work. Kerri Heath reports in her research, "Women now make up more than half of the populations at universities and in the workforce, yet they are not advancing into the highest positions at the same rate as their male counterparts."<sup>7</sup> These factors include, but are not limited to, their personalities, home and work conflicts, and childhood deprivation such as security, love, intimacy, affirmation, confidence, and significance.<sup>8</sup> One of the foci of this research is reconstruction of female leaders' emotional strengths by addressing the topic of childhood deprivation. It is theoretically sound to include in this research because emotional maturity greatly affects how leaders lead others. Kadi Cole states the importance of a comprehensive educational approach to train female leaders in a church by integrating leadership

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<sup>4</sup> Kjellstrom, Sofia. Stalne, Kristian. & Tornblom, Oskar. "Six ways of understanding leadership development: An exploration of increasing complexity" (2020). *Leadership*

<sup>5</sup> "Leadership Development Works - We Have Proof." *Leading Effectively*, Center for Creative Leadership: Accessed November 1, 2021. <https://www.ccl.org/articles/leading-effectively-articles/3-keys-making-leadership-development-work/>

<sup>6</sup> Ibid. 35

<sup>7</sup> Heath, Kerri. "Women in Leadership: Strategies for Work-Life Balance" (2012). *These and Dissertations*. 268. xvi.

<sup>8</sup> Dr. Sanders, Martin. "Leadership Development: Assessments, Questions, and Rebuilding Emotional Strength", July 2021, DML 801.

development into discipleship curriculum, including spiritual formation components<sup>9</sup> and emotional maturity assessment.

Developing a leader requires a multi-faceted approach<sup>10</sup> and its need is amplified when developing spiritual leaders in a church; even more so, when developing female leaders to find their purpose and calling within a church, to discover their natural and supernatural gifts and talents, and contribute to building up a church. Female leadership in the church has long been neglected, discouraged, and prohibited by male leadership within a church. This requires much work on the emotional development aspect of female leaders in addition to theological, interpersonal, organizational training. Kadi Cole claims, after interviewing female leaders in churches, that the leadership development must include emotional healing and maturity components through prayer, mentoring, coaching, and counseling. She further depicts the importance of working through the issues of their families of origin to maximize their growth and competency in their leadership roles.<sup>11</sup>

In order to help female leaders be adequately trained and positioned within a local church, this research proposes a leadership development curriculum that consists of three domains: (1) Discovery of Self; (2) Partnership with God; and (3) Leadership Influence over others. Each domain will accompany group mentoring and individual coaching sessions to promote personal integration of the leadership development curriculum. The development of leaders cannot be accomplished without mentoring and coaching. Mentoring experiences need to be specifically designed for a local church context and to satisfy the individual needs of the participants. Dr. Martin Sanders writes, “Mentoring is the facilitation of the lifelong development process whereby individuals move through various stages of human emotional, spiritual, educational and intellectual development.”<sup>12</sup> Based on this assumption, the mentoring and coaching experiences will include, but are not limited to reading of selected scripture, literature, lecture, small group processing, individual journaling and reflection, and personal “Work-Out Plan” which the participants in this research will develop at the conclusion of the one-year leadership development.

### 3. Methodology

#### a. Intervention using mixed methods

The objective of this research is to design, implement, and evaluate the School of Leadership curriculum at a suburban church. First, it will be necessary to identify 24 women who will participate in this research. When they are selected through an initial questionnaire, they will sign the contract that attests to their full commitment to remain in the entire sixteen weeks in the School of Leadership.

The School of Leadership curriculum is proposed to the church as a partial solution to the greater ministry needs of developing female leaders to step up into greater roles than what they have had in the past. In order to shift the culture to full investment and empowerment of female leadership in the church, a more comprehensive plan of intentional development would be necessary.

The following is the preliminary outline and timeline for this research.

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<sup>9</sup> Cole, Kadi. *Developing Female Leaders: Navigate the Minefields and Release the Potential of Women in Your Church*. (Nashville, TN: Thomas Nelson, 2020). Kindle 60.

<sup>10</sup> Kjellstrom, Sofia. Stalne, Kristian. & Tornblom, Oskar. “Six ways of understanding leadership development: An exploration of increasing complexity” (2020). *Leadership*

<sup>11</sup> Cole, Kadi. *Developing Female Leaders: Navigate the Minefields and Release the Potential of Women in Your Church*. (Nashville, TN: Thomas Nelson, 2020). Kindle 66.

<sup>12</sup> Dr. Sanders, Martin. *The Power of Mentoring: Shaping People Who Will Shape the World*. (Camp Hiss, PA: Wing Spread, 2004). 5.

1. Develop a sixteen-week School of Leadership curriculum to be implemented.
2. Select two groups of 24 women: one to participate in the research for the entirety of sixteen weeks, and the other as the control group.
3. Collect pre-assessment on the leadership potential and satisfaction rate, using surveys.
4. Run the School of Leadership at the church.
5. Collect post-assessment at the conclusion of the Leadership course, using the same surveys.
6. Collect assessment using the same surveys from the 24 women in the control group.
7. Conduct data analysis of the findings using comparison and contrast.
8. Evaluate the effectiveness of the curriculum of the School of Leadership course.
9. Share the results with the church pastoral leadership team for a church-wide implementation.

The reason for selecting the mixed methods of qualitative and quantitative data collection is to “provide results with greater breadth and depth.”<sup>13</sup>

## **b. Evaluation**

### **i. Dependent Variables**

In this research, the following dependent variables will be measured to determine the effectiveness of the School of Leadership curriculum: 1) in the area of discovery of self, the growth in the degree of self-awareness using a scale (1 least to 10 most), 2) for partnership with God, the length of time they spend with God, the frequency of answered prayers, and their awareness of God’s presence, and 3) for leadership influence over people, their comfort level to have a deeper conversation with others using a scale (1 to 10), improved listening skills to hear others’ stories without interruption, and the degree of their transparency on a honesty scale (1 least to 10 most).

### **ii. Procedures for data collection**

The general approach to this research will be mostly based on qualitative data collection. This will include the researcher’s observation of the participants and the participants’ self-growth measurement and assessment. However, at the beginning of the research, a quantitative method is possibly applicable for recruiting the participants for this research.

Although the research is open to all female attendees, and is not limited to the members of the church, the initial screening will be necessary to assess the readiness and commitment of the participants. When 24 women are selected, they will first take the pre-assessment that will indicate where they are on the assessment scales. The same assessment will be collected at the conclusion of the leadership course. In addition, the same assessment will be collected one time from the control group.

Further, anecdotal notes will be collected by the researcher three times during each research phase. These anecdotal notes will include, but are not limited to the researcher’s observation on the participants during mentoring/coaching, the participants’ narratives, and retrospective interviews with set questions.

### **iii. Procedures for data analysis**

In qualitative study, reliability and validity need to be established for the findings of this research to be trustworthy. For this purpose, the researcher must install checks and balances in procedures, which

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<sup>13</sup> Roberts, Carol M., *The Dissertation Journey: A Practical and Comprehensive Guide to Planning, Writing, and Defending Your Dissertation*. (Thousand Oaks, CA: Corwin, 2010). 144-145.

can include methodological coherence, theoretical sampling collection, and analytic measurement.<sup>14</sup> To ensure the quality of the research, data analysis will be performed at each assessment mark in order to determine the effectiveness of the School of Leadership curriculum in promoting maximum growth in the participants. Data collected at the inception of the School of Leadership will be analyzed at large to measure the growth potentials of the 24 women. The anecdotal notes collected by the researcher during mentoring and coaching sessions will be analyzed throughout the three phases with a focus on the leadership growth progress. The final and post-assessment data, including retrospective interviews, will be analyzed to chart the progress of each individual participant. The pre-assessment and the post-assessment data will be compared and contrasted to measure the growth of 24 participants. In addition, each participant will receive a verbal data analysis on their growth progress in leadership development.

#### **4. Results/Findings**

##### **a. Description of what you think you will find**

It is projected that my research will demonstrate that the School of Leadership curriculum is effective in helping female leaders to better engage in their mid-level leadership roles and in their personal, emotional, and spiritual development by addressing the three essential phases of growth, such as discovery, partnership, and leadership. Thus, those 24 women who will participate in the School of Leadership course will demonstrate their readiness to step into more challenging leadership roles with confidence. The positive findings of this research will prove that the School of Leadership curriculum is a fitting model to be implemented to the whole church, including male leaders.

##### **b. Description of how you intend to report your findings**

The findings of this research will be reported in the formal dissertation to the D. Min. program at Alliance Theological Seminary. It will also be presented to the lead pastor and the pastoral team at this church. The outcomes of this research will be documented with detailed data analysis, including charts and diagrams.

#### **5. Conclusion**

##### **a. Description of how you intend to interpret your findings**

The findings of this research will be interpreted in a broader scheme of the Discipleship Essentials at this church. It will be interpreted in the degrees of effectiveness of all three phases of the School of Leadership curriculum, particularly in the area of the developmental process of female leaders. An evaluation will be objectively done to measure its adaptability to be incorporated as the core curriculum in the Discipleship Essentials Course for all members of the church.

##### **b. Description of how you will discuss implications and significance**

The lead pastor and the pastoral team will determine whether the School of Leadership curriculum should continue, be expanded to all females, and/or include male leaders to participate. The implication of the results of this research can point to the successful development of female leaders who will become better aware of themselves, better partner with God, and better apply these leadership principles when they lead others within and without the church, thus becoming better disciples of Jesus Christ who will lead others to Jesus Christ.

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<sup>14</sup> Heath, Kerri. "Women in Leadership: Strategies for Work-Life Balance" (2012). *These and Dissertations*. 268. 74.

Its significance is that its successful implementation can shape the future School of Leadership curriculum that can promote a church-wide initiative and growth. It will specifically determine the next steps for these 24 female leaders to remain in their leadership growth journey and to continue to be empowered to lead others, both women and men, in the church.

## **6. Resources**

### **a. Timeline: Schedules and calendars**

The proposed timeline for this research is as follows:

1. December 2021: Dissertation proposal and acceptance
2. December 2021-February 2022: Design the School of Leadership curriculum - one year course
3. February 2022: Get permission from the lead pastor, pastoral team, and the elders board
4. March 2022: Recruiting questionnaire to be sent out to all females in the church roster
5. March 2022: Select two groups of 24 women: one to participate in the study and the other as control
6. April 2022: Pre-assessment
7. April – June 2022: Run the School of Leadership + Post-Assessment - Phase One
8. September – November 2022: Run Phases Two and Three + Post-Assessment
9. November 2022: Final retrospective interviews + Data collection from a control group
10. January – June 2023: Comparison/contrast data analysis of the experimental group and the control Group
11. July 2023 – March 2024: Dissertation write-up including data results, conclusion, implications, and proposal of the next step for the church leadership team

### **b. Finances and Materials: Preliminary budget (only if costs exceed routine operating expenses)**

There will not be extra cost at the start of the research. The participants will need to share the cost to purchase books and attend an all-day seminar/retreat two times during the research study.

### **c. Facilities: Availability, costs, suitability, and clean-up**

Syosset campus will be mainly used to hold each session, including mentoring and coaching, and two seminars/retreats. The church budget will help cover utilities, refreshments, and supplies.

### **d. Human Resources: Availability of staff, independent experts, participants, and outside consultants**

When an independent guest speaker is invited for seminar/retreat, there will be an extra cost and will necessitate the funds to be pulled from the leadership development and education budget.

## **7. Thesis Outline**

1. Introduction of the Research
  - a. Introduction
  - b. Description of the Ministry Context in a Local Church
  - c. Statement of the Problem
  - d. Statement of the Purpose

- e. Definitions, Delimitations, and Limitations
  - f. Summary
2. Conceptual Framework
  - a. Introduction
  - b. Theological Framework of the Research
  - c. Theoretical Framework of the Research
  - d. Integration of the Theological and Theoretical Statements
  - e. Summary
3. Methodology
  - a. Introduction of the Research Questions
  - b. Explanation of the Research Intervention
  - c. Description of the Control Group and the Non-Control Group
  - d. Description of the School of Leadership Curriculum
  - e. Explanation of Data Collection and Data Analysis Procedures
  - f. Summary
4. Findings and Results
  - a. Introduction
  - b. Compilation and Representation of the Findings of the Research
  - c. Summary
5. Implications and Conclusion
  - a. Introduction
  - b. Interpretation of the Results in the Ministry Context
  - c. Implications of the Results in the Ministry Context
  - d. Significance of the Results in the Ministry Context
  - e. Applications of the Results in the Ministry Context
  - f. Proposal of the Next Phase in the School of Leadership in the Ministry Context
  - g. Further Implications of the Research Study for the Greater Church
  - h. Recommendations for Future Research
  - i. Conclusion of the Research Study
6. Bibliography/References
7. Appendices

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