

Managerial Competencies of the Clergy

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Abstract

This study investigated the managerial training needs of ordained ministers of the Methodist Church through the identification of managerial tasks that ministers perform and their current levels of proficiency in these areas.

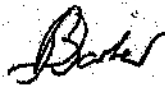
Managerial competencies were generated from the literature and from interviews with several bishops. The competencies were defined and used in the construction of questionnaires which were completed by ordained ministers and laity in two independent studies. The perceived importance and need for training was determined for each competency. The training needs identified from the triangulated research design were found to be statistically similar.

This study is important since it yielded several significant findings which have practical application. These include:

- * A logical framework for a management course for probationer ministers was derived on the basis of a factor analysis of the importance rankings of the competencies.
- * Training needs which were identified were prioritised and form a logical framework for a programme for in-service training.
- * Managerial competencies required of ministers were identified and prioritised which has provided a resource for a performance appraisal and needs analysis within the church.
- * It was established that ministers and laity perceive a very great need for training in the managerial competencies.

Declaration

I declare that this research report is my own unaided work. It is being submitted in partial fulfilment of the requirements for the degree of Master of Management in the University of the Witwatersrand, Johannesburg. It has not been submitted before for any degree or examination in any other University.



David Ross Barker

Thirty-first day of March 1992

To my family, present and future.

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Chapter One - Introduction

Current theoretical approaches to management are inconsistent and sometimes contradictory and may appear to bear little resemblance to management practice in reality. These discrepancies stem from the very complex nature of managerial work as well as a variety of personal and environmental factors which influence managerial effectiveness.

Some management training programmes seem to emphasize the acquisition of knowledge about management without examining the actual competencies required by an effective manager and some authors theorise about the nature of management, assuming this is what managers actually do. However, Boyatzis (1982) and Mintzberg (1983) clearly showed that what managers do in practice is not what traditional theorists would have us believe. Hales (1986) points out that a distinction must be made between what managers do and what constitutes effective managerial action. A problem thus arises regarding the identification of appropriate competencies or skills to be addressed in the training of managers. In addition the design of such programmes would have to consider unique environmental and situational variables which exist within the South African situation.

Within the church very little research has been done on management (Odom & Boxx, 1988) and nothing on the managerial competencies required by ministers. The little written on management within the church appears to have come directly from the literature on secular management which may not always be applicable to the church.

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Even though Seminaries and Bible Colleges do not normally offer courses in management most of their graduates will sooner or later assume managerial duties (Gasque, 1985). While ministers may perceive administration to be of low importance, Kingsriter (1984) found that it consumes the largest percentage of ministers' time and rates it highest in terms of perceived need for further training. In South Africa very little research has been done on the competencies required by managers and there has been no research into the managerial competencies required by ministers. According to Boyatzis (1982) successful work behaviour depends on the interaction of three things. These are, the organisational environment, the job demands and the individual's competencies. This research sets out to identify and quantify the managerial demands of the ministry and the level of managerial competency of ministers.

Managerial competencies were identified from a survey of the literature and interviews with bishops. The competencies were defined and questionnaires constructed for two independent studies, A and B. Study A incorporated all ordained ministers of the Methodist Church of Southern Africa. Ministers were asked to rate the perceived importance, and personal training needs, for each competency over the next five years. The best managers were identified by their bishops in order to ascertain whether any difference existed between the responses of the best and average managers. Study B was completed by ministers and laity to determine ministers' collective training needs.

The study yielded several significant findings which have practical application within the church over the next five years. Firstly, managerial competencies required by ministers were identified and prioritised. This has provided a resource for a performance appraisal and a needs analysis within the church. The managerial competencies were grouped into factors which form a logical framework for a course

in management for probationer ministers. Training needs were prioritised which can be used as a model for in-service managerial training that is specifically geared to the present and future needs of the church. Differences were found in the responses of black and white ministers and between ministers from urban and rural settings.

Limitations of the study include the fact that organisational climate, which was not considered in this study and is difficult to control, could play a very important role in determining effectiveness of ministers. Furthermore the study examines only one aspect of a minister's job and the assumption cannot be made that the best manager will make the best minister.

The research report comprises a number of logically ordered chapters. In the literature survey, prevalent management and leadership theories are considered for application within the church. The section starts with an examination of classical theories since this is probably the most common understanding of management within the church. The humanist approaches, which arose in opposition to the behavioural approaches, are considered next. Leadership theories are discussed under trait, behavioural and situational approaches. Theory Z is also referred to since it appears to have application within a church context. A completely different approach is followed in the empirical studies which try to verify what managers actually do in practice. Various discrepancies between earlier theorists and proponents of an empirical approach are discussed. The managerial roles identified by Mintzberg (1983) and competencies of Boyatzis (1982) are considered in some detail since the present study explores the managerial roles and competencies exhibited by the clergy.

The second chapter focuses on management within the church. The importance for management within a church setting is discussed as is

the necessity for the training of ministers in managerial competencies. In the final section differences between management approaches in profit and non-profit organisations are discussed. As there are considerable differences between the two it is not always possible to directly transfer business principles to the church. It is for this reason that this research study is necessary.

The methodology chapter is brief and covers the research methodology of the two studies. An explanation is given of how the competencies were generated and the designs adopted in Study A and B. The chapter is concluded with a comparison between the two studies.

The results chapter comprises four sections. Under section one the competencies referred to in Studies A and B are presented and defined.

The results of Study A, including response rate, demographic variables and independence of demographic variables are set out in section two. Good and average managers are compared in terms of demographic details. The competencies are ranked in order of importance and importance factors identified that are valid for the next five years. A model for training managerial competencies of probationer ministers is developed. Good and average managers are compared, as is the relationship between factors and demographics.

The ranking of perceived training needs is discussed and a list of the competencies that ministers feel they require the most training in over the next five years is presented. Training factors are discussed and ranked in order of identified need for training and a model is developed for training of ministers in managerial competencies. The relationship between demographic variables and the perceived need for training is examined. Good and average managers are then compared in terms of demographic variables, perception of importance of the competencies

and perceived need for training. The selection of particular demographic variables is justified and these variables discussed.

In the final section the importance factors are ranked in terms of the identified training needs and the ranking of importance and training needs compared.

The results of Study A and B are compared in the final section of the chapter, first in terms of demographic details of respondents and then the rank order of training needs.

The results of Study B are contained in three sections, beginning with an examination of the demographic variables of the respondents. The ranking of training needs of ministers as identified by themselves, probationer ministers and the laity is then discussed.

In the final section of the chapter the results from the two studies are compared.

The results are examined in depth in the discussion chapter. For ease of reference it follows the same format as the results chapter.

In the final chapter conclusions are drawn from the findings of the study and the practical and theoretical implications of these are discussed.

For those who are unfamiliar with the structure and organisation of the Methodist Church an outline is provided in Appendix A.

Throughout the research report masculine terms have been used to refer to ministers. This is not in any way intended to be discriminatory but

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Throughout the research report masculine terms have been used to refer to ministers. This is not in any way intended to be discriminatory but

is used simply to facilitate reference. The masculine gender was selected since the majority of respondents in both studies were males.

Chapter 2 - Significant Prior Research

1. Introduction

Management is one of the most ubiquitous functions of all societies and occurs in churches, armies, governments and all economic undertakings. George (1972) goes so far as to state that it has always been the mainstay of leadership and in fact all great leaders have been managers - be that managing countries, explorations or another person's efforts. From a largely unrecognised position in the 1900's, management has developed into a powerful and innovative force on which the well-being of our society depends (George, 1972).

In order to train ministers in the art, or science, of management it is necessary to know what it is that effective managers do. Although many theories have been developed regarding the job of a manager, very little is known about what they actually do (Mintzberg, 1973; Sayles, 1980), and virtually nothing is known about the managerial tasks performed by ministers of religion (Darmanin, 1983). The little that is known has been largely derived from literature focusing on the job of a manager in a profit orientated environment. This managerial literature has however, according to Mintzberg (1983), been based on folklore rather than on soundly researched evidence. Furthermore the managerial demands of profit and voluntary organisations may be different. It thus seems inappropriate to apply these concepts of the manager's job from the profit making sector to a voluntary organisation in order to establish which managerial competencies are required. Clearly more specific research is required in order to ascertain the managerial competencies required of the clergy.

In the literature survey prevalent management and leadership theories and empirical studies will be examined. Management within the church will be considered in chapter three.

2. Management and Leadership Theories

The distinction between management and leadership is a difficult one since there is considerable overlap in function. Darmanin (1983) believes that the managerial role has evolved as a result of the needs of organisations for stability, rationality and power distribution, while leadership is manifested in behaviours such as risk taking, personal power and inspiration. Griffin (1987) suggests that the followers of managers may comply with orders and directions but are not necessarily committed to them, while a leader uses personal identification or inspirational appeal to influence others' behaviour. In this chapter management and leadership theories will be dealt with separately. Theory Z, which is unique in its integration of society and the workplace, will be examined in a section of its own.

2.1 Management Theories

In this section the traditional schools of thought regarding management will be considered, namely the Classical and Humanistic Schools.

2.1.1 Classical Theories

The most prevalent view of management comes from the Classical School (Mintzberg, 1973). Common to this school of thought is a rigidly controlled environment, reduction of the workload to simple tasks, keeping the

span of a supervisor to a minimum and formalising relationships.

The three major systems of management within classical theories are Scientific Management of Taylor, Bureaucratic Management proposed by Weber, and Administrative Management supported by Fayol. Central to the Classical School is their particular understanding of human nature. Darmanin (1983) is very critical of classical theories of management and has suggested that followers of this school believe that humans dislike work and try to avoid it if possible; that they are selfish, lazy, incapable of self-discipline and motivated only by economic rewards. Therefore if the organisational objectives are to be achieved, workers must be controlled, coerced, directed and even threatened with punishment. Furthermore, classical theorists believe that humans avoid responsibility and actually prefer to be directed (Darmanin, 1983).

The Classical School places emphasis on productivity and efficient performance, which is considered to be solely the responsibility of management. To improve performance, jobs would be re-designed, controls changed or financial incentives given. The employees' morale and feelings are of little importance to the manager. Managers tell employees what to do and ensure that they do it.

The underlying premises of the Classical School have been widely questioned. An emphasis on rules rather

than goals reduces the sense of responsibility among employees and discourages initiative. A centralised, hierarchical structure results in a lack of adaptation, innovation and sense of commitment among the workforce. In addition, organisations themselves have changed, becoming larger and more dynamic in order to cope with a changing environment. None of the above factors are accommodated within classical theories. The classical management style is therefore inappropriate for today's world as it does not allow for this dynamic. The strongest opposition to the Classical School is however directed against its underlying premise that people cannot think for themselves. This results in a workforce that is alienated, having a low sense of autonomy and self worth (Darmanin, 1983).

The Classical School is based largely on fear, mistrust, and self-interest. It is thus hardly an appropriate management model for a church that is built on love, self-sacrifice, understanding, concern for others, and attempts to promote values such as self-worth, trust, honesty and intimacy. However, despite its clearly apparent failings, this view of management received widespread acceptance and is still prevalent today (Mintzberg, 1983). If ministers were asked to describe their managerial tasks they would probably respond using the acronym PLOC, popularised by the Classical School, which stands for planning, leading, organising and controlling. However ministerial tasks such as officiating at school assemblies, intervening in community disputes and the supplying of information regarding job

opportunities to an unemployed member of their congregation, simply cannot be accommodated under these headings.

Mintzberg cites Carlson (1951) who wrote "If we ask a managing director when is he co-ordinating, and how much co-ordination he has been doing during a day he would not know, and even the most highly skilled observer would not know either. The same holds true for the concepts of planning, command, organisation and for control...." (Mintzberg, 1973 p. 10). Therefore, the concepts of planning, leading, organising and controlling do not describe the actual work done by managers but rather delineate the broad objectives of managerial work (Mintzberg, 1973).

The Classical School clearly failed to take into consideration the needs of the employees and it was for this historic reason that the Behavioural and Humanistic School gained increasing support (Griffin, 1987).

2.1.2 Humanistic School

The Humanistic School has as an underlying premise its emphasis on human relations and the interaction between organisational structure and human characteristics.

Mayo (1945), a proponent of this school, found that improvement in productivity was positively related to social factors such as morale, a sense of belonging and a management style based upon an understanding of human

and group behaviour (Koontz, O'Donnell & Wehrich, 1986). Although the actual results of Mayo, popularised as the Hawthorne experiments, are now questioned as a result of methodological inadequacies (Rice, 1982), this study did initiate the valuable work in this area carried out by researchers such as McGregor (1960), Likert (1961), and Herzberg (1966).

Motivation to work, productivity and quality of work are all related to the nature of social relations among workers and between workers and management. The Humanistic School theory is based upon the premise that the most effective way to achieve results is to work with people rather than through them.

McGregor (1960) labelled the classical view of management Theory X. In opposition to Theory X he proposed a theory of "management by integration and self-control" or Theory Y. He reasoned that there is no inherent conflict between the workers' self-fulfilment and the achievement of the organisational goals and integration of these aspects is thus possible. According to McGregor, employees are self-motivated, have an intrinsic interest in work, seek responsibility, are self-directing and are able to adapt and exercise autonomy. Since the worker is self-motivated, externally imposed incentives and controls are unnecessary and possibly even detrimental. This is clearly in direct opposition to assumptions made by Theory X.

Managers adopting the premises of Theory X are likely to end up with employees who are rigid and inflexible and who fear and resist change, while it is expected that those following Theory Y will have workers who are flexible and innovative, welcoming problems and change which they would see as an opportunity to grow. Other proponents of the Humanistic School were Argyris (1960) and Likert (1961).

Criticism opposing the Humanistic School has largely focused on the fact that this model was developed in reaction to the classical theory. This resulted in a tendency for followers of the school to lean towards the other extreme where interpersonal relations were considered to be of absolute importance. They believed that by satisfying workers' morale, productivity would be increased thereby making control unnecessary, as both the individual and organisational goals were being met (Darmanin, 1983).

A further criticism is that the behaviour of most employees falls somewhere between Theory X and Theory Y. This poses a problem for the Humanistic School as their informal structure and flexible roles may lead to a great deal of role ambiguity and role conflict. It also seems rather simplistic to consider that improved participation and decentralisation would necessarily lead to an integration of organisational goals with those of the individual. In addition the humanists make no allowance for the relationship between the environment in which an

organisation operates and the internal structure of the corporation (Darmanin, 1983).

Theory Y, with its emphasis on interpersonal relationships does however offer a viable model of management that is compatible with the values of a religious organisation. Values such as participation and development as well as concern for the employees' needs, are held in common between the church and a business adopting such an approach. However, as Darmanin (1983) points out, a church cannot simply be reduced to a group of people who experience happy interpersonal relationships among themselves. In addition to sharing, love, faith and hope, Christians are called to perform a task that extends beyond fellowship within the church. Mission and service are also considered to be an integral function of the church membership.

While the Humanistic School emphasises the interpersonal aspects of relationship among staff members, it provides minimal clues regarding the specific competencies that are required by managers and the methodology employed for research in this area is not therefore suited for determining the competencies required by ministers.

In order to overcome the inadequacies of both the Classical and Humanistic Schools, a model was required that would integrate the positive elements of both theories. Blake and Mouton (1969) proposed such a model which combined Theories X and Y from a

leadership perspective. In order to understand their Managerial Grid it is necessary firstly to examine the development of leadership.

2.2 Leadership

In the discussion thus far theories of management and leadership have been intertwined. As the purpose of this research is to determine the managerial competencies required by ministers, the focus up until now has been on management theories. However, leadership is also of importance as the two concepts are very similar.

Studies into the nature of leadership have adopted one of the following approaches namely, a trait, behavioural, or situational approach.

2.2.1 Trait Approaches

Early notions regarding leadership conceptualised it in terms of inherent traits. It was thought that great people were born, rather than developed for a leadership role. Trait Theory is based upon the assumption that leader personalities are distinct from and superior to those of their followers.

Allport (1924) carried out pioneering work in the search for superior traits that consistently distinguished leaders from others. He identified nineteen traits which he considered essential for the manifestation of leadership.

qualities. Although numerous studies were subsequently conducted, no consistent pattern emerged as the traits which were found to correlate with success in one situation failed to do so in another (Schein, 1980). Researchers were thus unable to reliably identify a definitive list of traits.

Stogdill (1948), after an extensive review of the available literature, concluded that a person does not become a leader by virtue of some combination of traits. Rather, the personal characteristics displayed must be relevant to the goals, activities and characteristics of followers and it is only when an individual participates in a group's activities that a leadership status can be inferred. It was therefore concluded that leadership depends on the traits of an individual as well as the dynamics of the situation (Sexton, 1970). The concept of leadership as a genetic endowment was thus thrown into question.

The Trait Theory is not a suitable model to employ for ascertaining managerial competencies of ministers as the theory has failed to demonstrate adequately whether traits are innate or can be acquired, which specific traits are the most critical and the extent of trait required in order for success to be achieved. Furthermore the theory is not suited for empirical research such as was undertaken in this study. Finally the numerous trait studies are contradictory and inconclusive and thus fail to reliably identify leadership traits (Koontz et. al. 1986). Partly in response to these inconclusive results studies began to

focus on what managers/leaders do (behaviour) as opposed to who they are (traits).

2.2.2 Behavioural Approaches

Blake and Mouton (1964) developed a Managerial Grid designed to integrate the Classical and Humanist Schools. This grid rated leadership in terms of concern for people and concern for production.

The Managerial Grid has many implications for a church organisation. For example every church leader has been faced with the tension of concern for people versus work output and has had to opt for a compromised solution that is at the expense of one or the other. The minister should however have the competency to adapt his style and identify priorities depending on the nature of the situation, the church member's maturity and the group's stage of development (Darmanin, 1983).

Criticism against the model has postulated that a high concern for both people and production, which Blake and Mouton advocate as being the best management style, is not necessarily always optimal. The primary criticism against this model is however that as a two-dimensional model it is too simplistic and does not acknowledge the many variables involved, such as situational variables (Darmanin, 1983).

2.2.3 Situational Approaches

Both research and practice appear to indicate that the classical approach is effective in some environmental circumstances while the humanistic approach is effective in others. A theory that would take into account the organisational structure and the environment as well as the interaction between the structure of the organisation and employee characteristics, was thus necessary. In 1967 Fiedler developed such a theory which he called the Contingency Theory of leadership.

The Contingency Theory states that performance is dependent, or contingent upon, the extent to which the leader's personality matches the demands of the leadership situation. In order to elicit optimal performance there needs to be contingency between the organisation and the task, the task and the people and between the people and the organisation. In accordance with this approach, Lawrence and Lorsch (1969) suggest that the closer the match between the organisational structure and the requirements imposed on it by the environment, the more successful the firm's endeavours will be.

Fiedler (1967) reviewed over fifty studies which supported the notion that the effective leader adapts his or her style depending on the particular situation and that some styles are only effective under certain conditions. Leadership is thus contingent and relative rather than absolute and universal. This approach analyzes the

situation and then adapts and matches the management approach to the situation.

According to Fiedler, training of leaders is probably futile as he believes that the underlying personality cannot be changed. This is not as extreme as it may seem as Fiedler does not prescribe any single style of management but argues that various approaches may be equally effective.

However Stogdill (1974) found that people high in both concern for production and concern for people are consistently more successful. Darmanin (1983) questioned the usefulness of Fiedler's theory since the three determinants of the situational variables are complex and difficult to measure.

Based on similar principles to the Contingency Theory, is the Path-Goal Theory of leadership, proposed by House (1971). It is derived from both the Contingency and Expectancy models. Expectancy Theory proposes that people are satisfied with their jobs and are motivated to work hard if this will lead to results that are highly valued. The major concern of Path-Goal theory is how a leader is able to influence subordinates' perceptions of their work goals and personal goals, as well as provide guidance regarding paths to be followed to attain these goals. The leader's behaviour is motivating and effective to the extent that he or she can increase subordinates' attainment of work goals and personal goals and clarify behaviours required to attain these goals.

The Contingency Theory appears to be of value to the church as it takes into account the importance of situational factors. Any church has to be structured around its mission and its congregation. The effective minister is not one who rigidly implements rules regardless of the people or particular situation, but rather one who is flexible and sensitive enough to help the congregation to progress and develop according to its resources and human potential (Darmanin, 1983).

If the Classical and Humanistic approaches emphasising tasks or relationships are one-dimensional models and Blake and Mouton's Managerial Grid, combining the above two factors is a two-dimensional model, then Situational Leadership of Hersey and Blanchard (1977) can be considered a three-dimensional model. Hersey and Blanchard (1977) proposed that leadership style varies not only with task and function but also with the situation. They thus added the dimension of situation to the task and function of the Managerial Grid.

Hersey and Blanchard (1977) propose that there is no optimal style of leadership for all circumstances. Rather, the leader needs to establish a balance between tasks and relationship orientation depending on the situational variables. The effective leader must be able to use all leadership styles appropriately, adapting them according to the unique demands, abilities and maturity, of their followers and the situation.

According to Darmanin (1983) the Situational Leadership model extends Contingency Theory as it provides a developmental sequence for different situations in terms of subordinate maturity. This emphasis on the maturity of subordinates distinguishes it from other theories that either ignore personal ability or assume it to be a constant. In addition, the analysis of followers' skill and self confidence levels places it ahead of other theories that dismiss these factors as playing a minor role. This model possesses a dynamism that the other models lack as it suggests that effective leadership behaviour is not only a function of subordinate characteristics but also of the stage of development of the group (Darmanin, 1983).

Darmanin (1983) considers a limitation of the Situational Leadership model to be Hersey and Blanchard's (1973) failure to consider the personality of the leader. He sees this as an over-reaction to the trait approach which attempted, but failed, to compile a definitive list of traits or characteristics that a leader should possess. Finally, Darmanin (1983) points out that while the theory of Situational Leadership has face validity, more research is required in order to establish its practical validity.

Darmanin (1983) argues that the contingency theories are not a suitable model for ministers as, by reducing complex human factors to measurable data, they give a deterministic view of people. This is because the theories aim to determine the exact manner in which each of the situational variables influence leadership. Darmanin argues that this does not allow for freedom of

action and spontaneous behaviour and leads to an almost mechanistic determination of behaviour.

2.3 Theory Z

A theory which is comprehensive and innovative in its approach, as compared to previously discussed theories, is Theory Z, proposed by Ouchi (1981). While Theories X and Y allow for the adoption of various approaches and techniques by different supervisors, Theory Z discourages such a piecemeal approach. This is an all or nothing philosophy where everyone and everything is linked both in the workplace and in life. It emphasises long term employment, joint decision-making, trust, open communication and a holistic concern for both the individual and the family.

Theory Z is similar to the humanistic and participative management styles in that it stresses employees' well being, satisfaction and morale, as well as team work, co-operation, and participative management. It differs however, in the spirit and attitude with which these are implemented as the model applies not only to the work situation but also to the employees' personal, family and social lives (Damanin, 1983).

Theory Z exceeds the limits of the workplace to incorporate society; its culture and its values. It is characterised by close, caring, paternalistic relationships and decisions are made by consensus. Since every individual's view is heard it is believed to lead to more creative and effective decision-making than that undertaken by single individuals (Ouchi 1981).

Underlying this philosophy is the notion that job performance is increased by involving workers through the establishment of trust, co-operation and a long-range view as well as by co-ordinating their efforts. Incentives are derived from the long term relationships between workers who are encouraged to act responsibly towards one another.

Darmanin (1983) claims that a disadvantage of the model is that, while it promotes a holistic orientation it could lead to robot-like automatism of workers who have been conditioned to perform in a particular way. An exaggerated work orientation can also lead to employees neglecting other aspects of their lives resulting in their identities being bound up in and determined by the work situation.

The concepts underlying Theory Z are very similar to the ideals and values endorsed by church organisations and hence may have application within these settings. The views support a holistic orientation and the development of intimacy, trust and open communication. Finally the concept of a long term commitment is promoted and valued in both churches and type Z corporations.

3. Empirical Studies

The focus of what I have called the empirical approach, lies in verifying what managers actually do in practice. Its fresh, unique approach has largely arisen in reaction to the classical view of management. In empirical studies the actual behaviour of the manager in the workplace is studied in order to ascertain what it is that differentiates between how management is actually practised and what

constitutes effective managerial behaviour. The method concentrates on the measurable behaviours in the workplace that account for managerial effectiveness. In the past other theories have often cited characteristics that are not behaviourally specific and are difficult to measure, such as dedication (Boyatzis, 1982).

Traditional theoretical works expanded on characteristics that a group of experts had thought were important and had assumed were what managers actually do, without testing them against actual performance (Stewart, 1983). The empirical approaches aim to ascertain qualitatively what effective managers do in practice. In the absence of a clear understanding of the managerial functions performed by ministers and what constitutes effective managerial behaviour within the church, management training for ministers will remain superficial. The empirical work of Mintzberg (1983) and Boyatzis (1982) is particularly relevant for this study.

3.1 Myths of Management

Amongst others, Mintzberg (1983), Sayles (1980), and Kotter (1982) independently challenged the prevalent concepts of managerial work. Mintzberg (1983) identified a number of what he termed "folklores" or "myths".

The first myth that Mintzberg identified is the belief that managerial behaviour is orderly and managers are reflective, systematic thinkers. In fact, he showed that managerial activities are characterised by brevity, variety and fragmentation. Mintzberg (1983) found that managers are strongly orientated to action and dislike reflective activities.

A second myth that Mintzberg challenged postulates that managers have no regular duties to perform. He found that managerial work entails a certain number of regular tasks that include ritual and the processing of information linking the organisation to the environment.

Mintzberg found that managers prefer a verbal, interactive form of communication as information gathered in this way is of great importance in the decision-making process and is even preferred to the traditional "hard" MIS (Management Information Systems) information. This casts doubt on the value of traditional formal information systems.

Finally Mintzberg questioned the assertion that management is becoming a science as he found that managers rely largely on judgement and intuition in decision-making.

Similarly Sayles (1980) identified from his own work and from the literature several "old wives' tales" regarding management.

He found that the manager must in fact do a lot of the work himself, especially when it involves contact with outsiders that he cannot delegate. The traditional theorists would teach that a good manager gets all his work done for him through the actions of subordinates and spends most of his time supervising the work of others. However Sayles found that the need to interact with others outside the organisation keeps him away from his subordinates a considerable portion of the time.

It was assumed that a manager should only take instructions from his boss. However research has shown that managers respond to many people who make demands upon their services.

Traditionally it was believed that managers focus primarily on results. However, methods of continuous feedback are required since the potential cost of waiting to see a result that does not conform to specifications is enormous. Furthermore, most results are joint products and cannot be assessed against a single individual.

It was always believed that a manager must have authority equal to his responsibility while staff groups have no real authority since they are subsidiary to line. However according to Sayles a manager depends on many people over whom he has minimal control while staff groups have real power.

The research of Stewart (1983) also showed that what traditional theorists speculated managers did, differed significantly from their behaviour in reality.

Stewart found managers' behaviour to be reactive and instinctive and stated that they make use of informal, speculative information. Traditional theorists would claim that managerial behaviour is planned and would emphasise formal information systems.

Traditional belief holds that managers are apolitical and focused on organisational objectives. However Stewart found that managers are in fact political and pursue their own individual and groups' objectives. Furthermore, lateral relationships are of

great importance and should thus be recognized in addition to those of subordinate to boss.

Kotter (1982) studied the patterns in the lives of fifteen general managers in nine corporations. He found that the planning and organising done by managers appears to be unsystematic and somewhat sloppy. They are engaged in a lot of work that traditional theorists would claim they should not be doing, but is in fact an essential part of their jobs.

Kotter reached two conclusions concerning general managers. Firstly, he found that they rely on their own agendas which consist of loosely connected goals and plans that address a broad range of financial, product, market and organisational issues. Secondly, they develop a wide range of co-operative networks both within the organisation and externally, at all levels of seniority. This expands their information resources and helps them to achieve their agendas.

3.2 Roles of Management

A frequently cited study is that of Mintzberg (1983) who studied five chief executives from various organisations. Using a structured observation technique he identified ten managerial roles. Mintzberg defined a role as an organised set of behaviours belonging to an identifiable office or position.

Mintzberg contends that the ten roles that managers perform form a gestalt and that the roles are common to all managers. Since Mintzberg defined a manager as any person who is in charge of a formal organisation, the managerial roles would

therefore be applicable to ministers as well. To explain his concept of universal roles he uses the analogy of actors who play predetermined roles but interpret them differently. Thus the individual personality of a manager will not affect whether or not a role is performed but rather how it is performed. Timing also plays a part since managers may assume different roles at different times. As an analogy Lorsch, Baughman, Reece and Mintzberg (1983) use the example of farmers who sow in spring and reap in autumn thereby assuming different roles at different stages of a single process. Therefore, over time, ministers could be expected to perform all ten roles that Mintzberg identified.

Mintzberg's ten roles can be grouped under three headings. These are as follows:

Interpersonal

1. **Figurehead.** This involves performing routine ceremonial, social or legal functions. Ministers preside at ceremonial functions such as weddings, funerals and baptisms. As the head of the church a minister will chair numerous meetings and be responsible for financial and statistical returns.
2. **Leader.** Selecting, motivating, developing and giving instructions are examples of the leadership role identified by Mintzberg. All of these would apply to ministers.
3. **Liaison.** The manager needs to maintain a network of contacts important to the organisation. The minister

must also have networks incorporating a wide range of people in a variety of organisations such as other churches, community organisations, educational institutions etc.

Informational

4. **Monitor.** Managers need to keep up to date on developments both inside and outside the organisation and to develop a thorough understanding of the organisation and the environment. If ministers are to make a relevant contribution they need to understand the congregation, the community and the environmental forces impinging on the system.
5. **Spokesman.** When performing this role managers provide information to outsiders regarding the work of the organisation. Ministers, when they are involved in mission work and preaching to people outside the congregation, are assuming the spokesman role. In addition ministers are frequently called upon to act as a spokesman for the local church, to account for its activities and to provide statistics relating to it (Massingham, 1977). Within the black community the role of the spokesman may be even more important since the minister's educational qualifications and standing in the community mean that he may frequently be chosen to act on behalf of the community.
6. **Disseminator.** Managers need to supply information that they have received to the organisation after they have

interpreted and integrated it. This is evident in the teaching and preaching role that ministers perform.

Decisional

7. **Entrepreneur.** To remain competitive managers need to search the environment for opportunities and continually innovate change. Ministers need to be able to deal with change on a personal, interpersonal and macro level. In addition they must continually be on the lookout for new areas of service and innovative ways to spread the gospel.
8. **Disturbance Handler.** Mintzburg defined this role as being expressed when managers handle conflict and all "people problems". They are responsible for corrective action when unexpected disturbances arise. In the ministry this role would probably be called pastoral care or counselling and reconciling.
9. **Resource allocator.** Managers allocate organisational resources when they approve plans and budgets and allocate time and money. Ministers also have a role to play in determining the allocation of resources both of their own and of the church.
10. **Negotiator.** Since managers play the role of figurehead they represent the organisation in negotiating, bargaining and in dealing with others. Likewise the minister performs these roles when he interacts with others in

situations such as negotiating the best price on an organ or reduced prices on items for the soup kitchen.

Mintzberg suggests that there is considerable evidence that these ten roles are common to the work of all managers.

Massingham (1977) successfully used the roles of Mintzberg as a framework within which he discussed the managerial functions that Methodist ministers perform in South Africa.

Klauss (1983), whose study confirmed the findings of Mintzberg, found that the relative importance of the roles may differ depending on the level of management and between high performing managers and managers in general.

Kotter (1982) identified twelve patterns of daily behaviour that coincided with the behaviour of managers as advanced by Mintzberg (1983). These behaviours are:

1. General managers spend between 70% and 90% of their time with other people.
2. The people with whom they spend their time incorporate a broad range and are not limited to subordinates and their bosses.
3. Discussions cover a wide range of topics.
4. Discussions include many non-work related issues.
5. General managers seem to ask a lot of questions.
6. During these discussions "big" decisions rarely seem to be made.
7. They frequently engage in activities that they may believe to be a waste of time.
8. They rarely give direct orders.
9. General managers frequently attempt to influence others.

10. They often react to the initiatives of others and much of the typical day is unplanned.
11. Much of the time they spend with others is spent in short, disjointed conversations.
12. They work long hours.

In general the literature on management and leadership is confusing and contradictory in nature and often bears little resemblance to what appears to happen in reality. This is not surprising considering the very complex nature of managerial work and the variety of personal factors, not to mention environmental influences, that determine managerial and leadership effectiveness. The problem is accentuated because of a lack of agreement on what is being studied and the differing terminologies used. For example Mintzberg (1983) used the term "roles", Boyatzis (1982) described "competencies" and Sayles (1980) identified "managerial activities". Hales (1986, p.89) writes " ... the various studies tread a precarious course between illuminating variation and bewildering inconsistency."

The empirical studies provide a valuable insight into the job of a manager since they are based on evidence as opposed to speculation. One particular form of the empirical studies was popularised in education and soon spread to business. These were the competency studies.

3.3 Competency Based Training

In competency studies the focus is upon ascertaining what managers actually do in practice. The competency approach

thus emerged as an effective model of management that is based on demonstrable performance rather than on perceptions and theories.

Competency based education was widely discussed in the literature during the 1970s, although according to Friedrich (1985) there still is no clear definition of the movement. However any competency based training is based on several fundamental assumptions, namely:

- The definition of competencies is the foundation of any programme and these are usually defined in terms of knowledge, skills and behaviour.
- The criteria to be used to assess the competencies are explicitly and openly stated.

The American Association of College Education (1974) listed four vital aspects of a competency based education programme.

1. Competencies (knowledge, skills, behaviour) to be demonstrated by the student are stated in such a way as to allow for meaningful evaluation of each competency.
2. Assessment is based primarily on practical demonstration of the competencies and strives for maximum objectivity.
3. Criteria to be used in the assessment of competencies are openly stated and define the expected level of competency under specified conditions.
4. The students' rate of progression is dependent on their demonstration of competencies and not on the passage of time.

Although the definition of competencies is central to any study in which they are investigated there is confusion regarding what a competency actually is. Usually this term refers to knowledge, skills, attitudes, behaviours and understandings. In all cases specific subject matter is not the issue. Rather, the focus of the study is what the person is able to do in practice (Friedrich, 1985).

Competency can be defined as an asset or characteristic of an individual that leads to behaviours which meet the job demands within the parameters of the organisational environment. These in turn bring about desired results (Wexley & Klinoski, 1984). Galvin and Sheldon (1982) defined competencies as the skills, knowledge and behaviour necessary to perform professional work tasks effectively. Boyatzis (1982, p.21) cites Klemp's definition which states that a competency is "an underlying characteristic of a person which results in effective and/or superior performance in a job."

There are various approaches to the study of competencies. One approach involves the use of experts in the particular field being studied who are asked to supply lists of the competencies required to perform well in that field. Using consensus the experts can then validate the competencies. An alternative method is to carry out an analysis of the competencies required for the task. This may however yield only threshold competencies and not competencies that account for superior performance. In order to overcome this limitation the American Management Society determined generic competencies and generated standards of performance for the jobs of managers

upon which a criterion-validated model could be based (Hayes, 1979).

Numerous competency type studies have been undertaken in a variety of sectors as diverse as education, health services and technical fields, to name but a few. A comprehensive summary of these studies may be found in Kohli (1979).

In South Africa Slabbert (1987) identified generic managerial competency factors for South African Business School graduates.

These are as follows:-

Administrative skills

Creativity

Analytical problem solving

Mental agility

Pro-activity

Relevant professional understanding

Continuing understanding to events

Technical skills

Time management

Balanced learning habits and skills

Command of basic facts

Supervising skill

Interpersonal skills**Social skills and abilities****Communication****Emotional resilience****Self confidence and decisiveness**

Other South African competency type studies include that of Van der Walt (1989) who determined competencies for agriculture extension officers, and Lapinsky (1989) who examined competencies required by South African managers.

However since each study used its own methodology and as definitions of the competencies varied, comparison between studies is difficult and probably invalid.

The Competency approach adopted by McBer and Associates was a land-mark study for the identification of competencies required by effective managers. Since the research undertaken in this project was based on a method derived from the study carried out by Boyatzis (1982) this study will be considered in some detail.

3.3.1 Competency Study by McBer and Associates

Possibly the largest study yet undertaken on competencies was completed in 1979 by McBer and Associates (Boyatzis, 1982). This study focused on two thousand managers in 41 different types of jobs in the public and private sector.

According to Boyatzis (1982) competencies are causally related to effective behaviour, as measured by external performance criteria, and there is evidence that possessing the appropriate characteristic precedes and results in effective behaviour.

Central to a competency approach is the identification of superior performers and the setting of standards against which other information can be compared. Work output measures, as well as supervisory and peer ratings, can all be used as standard criteria in research and practice. The reliability and validity of research is dependent on the criteria used. Work output measures have been found to be the most direct way of measuring performance.

Unfortunately direct outputs are often difficult to identify and measure for the job of a manager and this is even more difficult for the job of a minister. Supervisory and peer assessments have been shown to be significantly related to work-output measures (Lewin & Zwan, 1976).

Competencies were described by Boyatzis in two dimensions namely type and level. Types of competencies refer to actual behaviours e.g. presentation skills. Each competency can exist in an individual at three psychological levels, namely an unconscious level (i.e. motives or traits), a conscious level (i.e. self-image) or a behavioural level (i.e. skills). Each level may affect the individual's inclination to display the competency. Each of these levels will be discussed briefly.

Motives and traits

McClelland (1976) defined a motive as a recurring concern for a goal or condition, existing in the mind of a person which drives, directs and selects their behaviour. The need for achievement would be an example of a motive.

A trait is a disposition or a characteristic way of responding to similar sets of stimuli. Initiative is an example of a trait (Klemp, 1979).

Self-image and social role

Self-image relates to the person's self-perception and self-evaluation while social role refers to the perception of behavioural norms that are accepted by the social group to which the person belongs. Self-image and social role must be appropriate to the job and organisational setting in order for the person to be most effective. The research undertaken in this study focused largely on the social role level.

Skills

A skill is the ability to demonstrate a sequence of behaviour that is directed towards attaining a specific goal. Skills may be comprised of multiple actions and each contributes to the final result. Boyatzis considers planning to be an example of a skill.

The dynamic interaction between the levels of performance and the various components of job performance can be represented as follows:

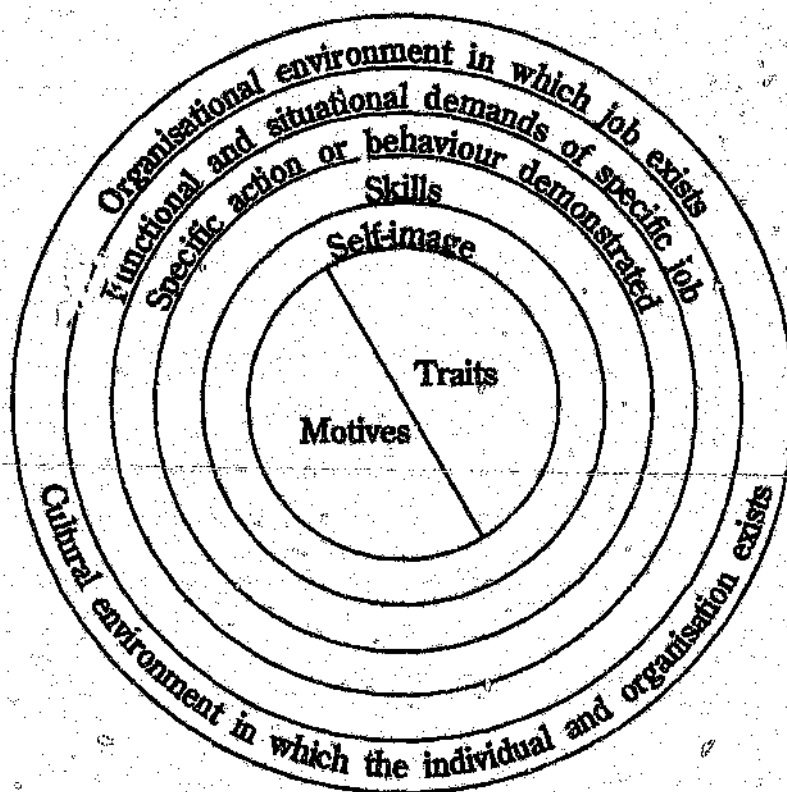


Figure 1. Dynamic Interaction of Components, Job Performance and Levels of Competency (Boyatzis, 1982, p.35)

The system is dynamic and feedback occurs between the person's competencies and specific actions and between job demands and specific actions. The organisational and cultural environment influence and determine appropriate action and thus influence the functional and situational demands of the job. A change in any aspect of the

system will therefore lead to changes in all other aspects of the system.

The McBer study identified eighteen managerial competencies that were grouped into four clusters. These are:

Goal and action management cluster

1. Efficiency orientation
2. Pro-activity
3. Concern with impact
4. Diagnostic use of concepts

Directing subordinates cluster

1. Use of unilateral power
2. Developing others
3. Spontaneity

Human resources management cluster

1. Accurate self-assessment
2. Self-control
3. Stamina and adaptability
4. Perceptual objectivity
5. Positive regard
6. Managing group process
7. Use of socialised power

Leadership cluster

1. Self-confidence
2. Conceptualisation
3. Logical thought
4. Use of oral presentations

Effective behaviour in the workplace is the result, according to Boyatzis (1982), of a fit between the individual's competencies, the job demands and the organisational environment. He defined effective performance in a job as "the attainment of specific results (i.e. outcomes) required by the job through specific actions while maintaining or being consistent with policies, procedures, and conditions of the organisational environment" (Boyatzis, 1982, p.12).

This can be represented graphically as follows:

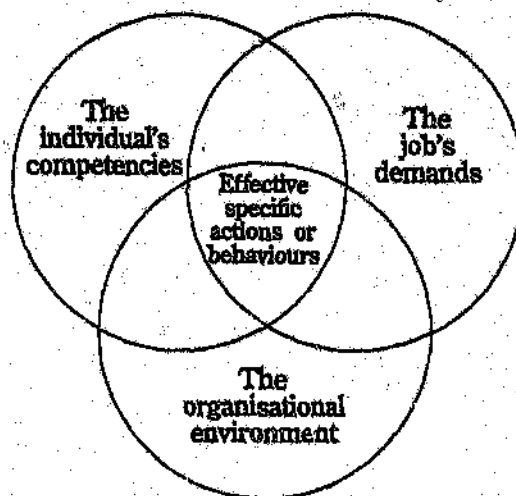


Figure 2 A Model for Effective Job Performance (Boyatzis 1982, p.13).

The "job demand" defines what a person in the job is expected to do while the "organisational environment"

determines how a manager is expected to respond to the job demands. Finally the "individual's competencies" refer to what a particular manager is capable of doing and why he or she may act in certain ways (Boyatzis, 1982). Klemp (1979) postulated that as competencies are believed to be causally related to performance, any development of the competency should lead to improved performance.

In South Africa, Lapinsky's (1989) work largely supported the findings of Boyatzis although the ability to handle complex socio-political change was found to be a distinguishing competency for South African managers. In addition Lapinsky found that the ability to initiate action, innovate and communicate in a compelling manner were not as significantly related to outstanding performance as Boyatzis had indicated.

The competency approach can be, and has been, successfully applied in all spheres where specific skills are required. Although the methodology has a strong intuitive appeal very little independent research has been carried out to validate the method (Lapinsky, 1989).

The competency approach is felt to have a valid application within a church situation for the following reasons:

- Since the actual competencies are identified it is possible to formulate an appropriate training programme for those competencies.

- The list of competencies can be used as a checklist, by laity and fellow ordained ministers, for a needs analysis of managerial skills for ministers. This is possible since supervisory and peer assessments have been shown to be significantly related to work-output measures (Lewin & Zwany, 1976).
- Within the Methodist Church there are vast differences between the abilities of individual students to cope with academic work. This method allows for ministers to learn at their own pace, and yet ultimately achieve the same standard.
- Training can be divided into smaller subsections to form the basis of in-service training allowing competencies to be put into immediate practice as they are acquired.
- Feedback can be provided regarding specific areas which require attention.
- Since the criteria for success are explicitly stated it is easy to evaluate the success of training.
- The ministers can be informed as to what competencies are going to be evaluated and how, which reduces stress and gives direction and focus to the learning process.
- It is an objective method since the criteria for success are pre-determined and clearly defined.

Since the purpose of this research was to determine the managerial competencies required by the clergy a competency based approach was adopted. However one

still needs to determine in what way religious management is similar to business management. How, for example, does the fact that ministers are expected to have a "supernatural" motivation, make a lifetime commitment and accept poor stipends modify the application of managerial principles to ministers? Similarly, to what extent is decision-making similar to discernment? The following chapter will examine management within the church in more detail.

Chapter 3 - Management Within the Church

2. The Need for Management Training

Management is perhaps the best modern translation for the word "oikonomia" which has been traditionally referred to in Christian circles as stewardship. A steward (Greek "oikonomos") in the New Testament was essentially a manager as his responsibility was to faithfully manage his master's affairs. Since it was a familiar concept to the people of that time it became an image in the teaching of Christian discipleship and the apostolic mission (Gasque, 1985).

Since management is an accepted concept within a Christian context and as most of the graduates from seminaries and Bible colleges become managers sooner or later, one would expect ministers to undergo some form of managerial training. Gasque (1985) found that courses in management are seldom included in ministerial training. This was confirmed by Wright (1985) who found that while seminaries excel in the academic disciplines, there is need for additional training in the practical competencies such as management. However, even if seminaries offered courses in management it is likely that most students would not elect to take them unless they were compulsory, as the assumption exists among students that they go to seminaries to learn how to preach, teach and be "fishers of men" and not to learn how to manage a business (Dibbert, 1989). "The major reason churches struggle with management-related issues is that few pastoral leaders are trained to deal with them" (Dibbert, 1989, p. 22).

Kingsriter (1984) found that ministers perceive administration to be of low importance although it takes the largest percentage of their time and is rated highest in terms of perceived need for further training. Thus the minister spends much of his time performing a role that he is minimally equipped for (Demerath III & Hammond, 1969). There may be a conflict between what the minister feels called to do, that is, the spreading of the gospel of salvation, and what the laity expect of him in terms of administrative duties (Massingham, 1977). Ministers therefore need to be able to reconcile the spiritual role of the ordained minister and the role of the church executive. Most feel qualified to provide spiritual leadership, but few are adequately prepared to manage an organisation (Rush, 1983).

A common assumption is that the church has businessmen on committees which manage the affairs of the church with the result that managerial competencies are not of vital importance for ministers. Massingham (1977) emphasises the importance of the role the laity can play in the running of the church. However Unterman and Davis (1982) found that business executives who become trustees of non-profit making organisations often fail to apply their business expertise to these organisations and the businessmen's expertise may be of little practical use for the ongoing management of a non-profit organisation. Selby (1978) pointed out that businessmen doing volunteer work make assumptions about the relationship between the profit and non-profit sectors if it are not always valid. While there are obviously similarities it is vital to understand the fundamental differences before it will be possible to run non-profit organisations more effectively.

Schaller (1982) minimizes the role of the laity in the management of the church, as he feels that most laity take a passive view and merely approve the recommendations of ministers. Dibbert (1989) argues that

ministers, due to their education, responsibilities, and proximity to church executive members, tend to exert great influence over the affairs of the church. This is supported by Hunter (1987) who suggests that there is a reluctance amongst many lay persons to question the authority of an ordained minister. He states that there is a kind of "halo effect" around the minister so that to challenge the pastor, even on a mundane matter of church business, may seem a bit like challenging God. As a direct consequence of this attitude many ministers are allowed considerable authority within their congregations. There is thus a danger that control will be exercised by an oligarchy that is dominated by the minister, with the majority of the congregation not participating in the decision-making process (Wilson, 1981). Drucker (1989) disagrees however and states that non-profit boards cannot be rendered impotent in the same way that business boards have been. In non-profit making organisations the directors frequently contribute large sums of money from their personal resources and thus have a personal commitment to the organisation's cause. Non-profit boards do not therefore simply provide the rubber stamp of approval to ministers' plans but are active in the decision-making process.

Although management plays a large role in the job requirements of a minister, very few authors have studied management within the church (Odum & Boxx 1988; Kohl, 1984; Gasque, 1985). The little written on the subject appears to have come directly from laity. For example Kohl (1984) successfully used an adaptation of Miles and Snow's model of organisational types for exploring strategic growth of a church while Hunter (1987) refers to the work of several respected authors in the field of management namely, Burk, Drucker, Hersey and Blanchard, Kotter, Peters and Waterman and Odiorne. Massingham (1977) used the ten roles of managers compiled by Mintzberg to analyze and group the activities that constitute the work of the minister. The question that

needs to be asked is in what way management within the church is similar to business and whether the same models that are effective in business can be applied to the church.

2. Comparison between Management in Church and in Business

By comparing the business sector with the church it is possible to identify certain management practices which are appropriate to both contexts. It is then possible to apply these well-tried management practices directly from the business sector to the church.

Obviously there is a great deal in common between religious organisations and business. For example both have to plan, communicate, work as a team, make decisions, motivate members, handle conflict and resistance to change and select and train staff, to name but a few. Each of these topics have been extensively discussed within a business context. Within the church authors such as Schaller and Tidwell (1975), Treadwell and McSwain (1987) and Anderson and Jones (1978) have addressed the above issues.

Darmanin (1983) uses the term analogous, which means partly the same and partly different, to describe the similarities between religious and business organisations. While the two may have similar structures, dynamics, and development stages they may still vary considerably. The following differences between business and the church are noted.

2.1 Origin and power

Churches and business have different origins and sources of power. The power in the church is believed to come from God while in a business God is usually not even considered to be a

factor. This transcendent nature of religious organisations prevents rational reasoning from being completely satisfactory. On an individual level the mystic nature of Christian belief is needed to explain personal issues such as budgeting, interpersonal relationships and values. In addition business and the church have different goals which would necessitate different structures and processes within the organisations.

2.2 Values

The values adopted within a business may vary considerably from those of a church and hence significantly effect the organisational processes. Within a church values include obedience, service, honesty and financial giving. Once a congregation has accepted a set of values, organisational processes are directly or indirectly determined by them. They become the chief criteria for planning, evaluation, decision-making and selection of leaders.

2.3 Motivation

A major difference between the church and business lies in motivational factors since the reasons for a person joining a church and seeking employment are completely different. Joining a church is completely voluntary whereas in joining a business the criterion is frequently economic necessity.

Belonging to a church means far more than just a job or even a career. Actively participating in the affairs of a church implies the adoption of a different lifestyle. The motivation for adopting a certain lifestyle is based on faith in which God

occupies a central place. This has a tremendous impact on the way in which managerial principles can be applied to the volunteers who give their commitment to the church. For example in a church one is not only responsible to peers and the organisation but also to God. Christians are therefore motivated by Christian values in exercising authority, making decisions, and carrying out responsibilities (Darmanin, 1983).

In voluntary church work there is an intrinsic motivation where rewards are defined by a sense of self-fulfilment rather than material possessions (Milton, 1983). Managing volunteers is completely different from managing a business where employees have traditionally been motivated by values such as job security, finances and status. One example is that the church would reward the struggle towards effectiveness while a business rewards effectiveness (Milton, 1983). Reconciling individual needs with those of the organisation is an issue that all organisations have to face. The reconciling of individual values with those of the system is easier in a church context because of this intrinsic motivating factor (Darmanin, 1983).

Employment usually provides for the needs of people in terms of food, shelter, security etc. Only secondarily may employment provide self-esteem and self-actualization. People may therefore join volunteer organisations to have these secondary needs met. Thus under these conditions reward is seen as fulfilment rather than in terms of material possessions (Milton, 1983).

Selby (1978) points out that the role of a volunteer is different from the other roles that a person fulfils. Drucker (1989) believes that people do voluntary work since they know what the

mission of the organisation is and are able to see the results of their efforts. They are given responsibility, have mutually accepted goals and objectives and set their own performance goals. They are consulted and participate in making decisions that affect not only their own work but the work as a whole. The work is challenging, they get a sense of achievement and responsibility and know their function in the organisation.

Selby (1978) suggests that people do voluntary work because they may have a freedom of choice they do not have at work or at home, and may acquire a higher status and associate with more prominent people than is usually the case. In this way the volunteer can have a vested interest, based not on the cause but on the volunteer's need for an outlet for the aspirations and drives not satisfied in the rest of his life. However,

terman and Davis (1982) believe that the perceived value of the goals of the church may be the prime reward of volunteer workers within the church.

2.4 Role of the Leader

The role of the leader in any group is to enable individuals or the group to achieve their goals or mission. By integrating and focusing the many gifts and talents displayed within the congregation, the minister leads the congregation towards a common goal or vision. Since Christianity has a transcendent nature Christian leadership is aimed at facilitating and encouraging the members' spiritual growth and the deepening of their faith (Darmanin, 1983). The function of a church leader is to inspire the members by offering them a vision of faith and motivating them through God's love. These functions would essentially determine the managerial style adopted by a minister.

For example, within a church, planning would be in terms of the apostolic mission, decision-making reliant upon discernment, training would be for improved service and budgeting would occur within a framework of religious obedience.

In a business the most qualified, most efficient and most effective group of workers is selected to provide a product or services. Within a church however, this is not always possible and the criteria for selection may be willingness to assist. As a result leadership of the two groups may differ with a strong interdependent relationship within the church.

2.5 Bottom Line

While authors may differ in their views regarding the purpose of a church almost all would acknowledge the central role of God. God would not however even be considered in profit-making organisations where profit is usually the goal which is achieved through a product or services. Churches share financial resources to achieve their goals while a business produces a product or service in order to acquire financial resources. Profit is tangible, observable and directly beneficial to management and shareholders. In the church however the benefits of the services are often less tangible. The benefit derived from management is ideological and altruistic and is rarely tangible although it may be evident in improved functioning. It is this absence of a bottom line within non-profit making organisations that leads Drucker (1989) to suggest that management is even more important here than in the profit-making organisations.

Profit-making organisations have various methods of measuring performance at various intervals such as general financial status, market performance and profitability. Churches however have few of these quantitative guideposts because of the nature of their concerns. Within a church the problem of control measures is compounded by the absence of methods for measuring the service provided and establishing performance standards. Furthermore, much of the work of a minister is involved in long term attitudinal change and cannot be measured or quantified. For example, how can one measure faith, hope and love in a community?

2.6 Assumptions

According to Selby (1978) volunteers may subscribe to inappropriate assumptions. The most common assumption is that since the cause is good others will believe in it, appreciate it and it will sell itself. "By assuming that the quality of the cause will sell itself, many an organisation fails to develop a clear statement of its product or its service, let alone a marketing plan and delivery system for the service" (Selby, 1978, p.95). How many churches actively consider the service they render, and what distinguishes them from the church across the road? Drucker (1989) disagrees since he claims that the best non-profit making organisations devote a great deal of time to defining their mission.

A further assumption that volunteers can make is that there is intrinsic good in being a volunteer and since they are doing something for nothing the cause is intrinsically good. Thus anything done within this role must be good. Volunteers can

further reason that since they are providing a free service they have the right to determine the nature of the services provided.

However if an individual determines the nature of the services how does a minister integrate this with the work of other volunteers in the organisation ? "More important, how do I determine whether the services I design are needed or are the best ? To whom am I accountable ? If I ... am no good at the job, how does the organisation determine this fact and handle me without destroying my morale ?" (Selby, 1978 p. 95).

2.7 Design of the Service

In profit-making organisations the consumer, by selecting one product or another has a say in the future design of the product or service. Within the church however, the market is usually far larger than the services available. For example the number of children who could go to Sunday School far exceeds the services available. In such a market where the receiver cannot choose among alternative services it is usually difficult to give feedback concerning the rendering of the services and the design of the service thus remains in the hands of the donor.

2.8 Accountability

In profit-making organisations there are boards of directors, chief executive officers and staff who are held responsible for achieving corporate goals. In the church however there is little direct-line accountability and it is in fact unclear who the "owners" are. This leads to the strength of creativity and equity but the weakness of decreased productivity and efficiency

(Selby, 1978). In the church, paid staff and volunteers occupy positions of management. Reporting accountability is usually hard to maintain under these circumstances (Selby, 1978). For example in the Sunday School the minister may be responsible for training the Sunday School teachers but cannot force them to accept and implement the training. At the same time the teachers cannot ascertain beforehand whether the training will meet their needs. The minister and the teachers have a shared responsibility of service to the children but not to each other. Furthermore, since there is no absolute measure of effectiveness they may have different ways of perceiving their effectiveness. Selby (1978) believes that persons engaged in volunteer and staff management functions often develop feelings of frustration and impotence with a resulting decline in effort and creativity.

In the light of the many differences between profit and non-profit making organisations it is doubtful that the same managerial principles can be applied in both contexts. As yet, no research has been conducted focusing on the identification of managerial competencies specifically required by Methodist ministers in South Africa. It is only when one has a clear understanding of what successful managers do that one can attempt to develop others to similar levels of competence. Thus, an understanding of the managerial competencies required by this population of ordained ministers will have implications for the increased relevance and effectiveness of future managerial training of Methodist ministers. It is for this reason that this research is required and has been undertaken.

Chapter 4 - Research Methodology

The research was conducted in four phases and focused on a single denomination, namely the Methodist Church of Southern Africa. The investigation was limited to a single denomination in order to hold several organisational variables relatively constant.

Two studies, A and B, were undertaken. The sample of ministers for both Studies A and B included all practising ministers at Methodist Churches within Southern Africa excluding Mozambique. Mozambique was excluded since it is a very small Portuguese speaking district. Study B also included responses from laity and probationer ministers as additional samples. The laity were representatives elected from their circuits to attend the district synods. (For further information on the structure of the Methodist Church see Appendix A). For both Studies A and B there was a spread of languages and race and among the laity a wide spread of educational backgrounds as well. The sampling method ensured that the sample obtained was representative of the ministers and laity of the Methodist Church of Southern Africa.

The first phase of the research entailed the generation of managerial competencies from the relevant literature and from key people within the Methodist Church. During phase two a questionnaire containing the list of competencies was constructed and circulated among ordained ministers. Phase three involved the construction of a second questionnaire to be completed by the delegates at the District Synods. Statistical analysis of the results obtained was carried out in the final phase.

1. **Phase One: Generation of Competencies**

In order to generate managerial competencies required of ministers within the Methodist Church two approaches were used. The first involved an extensive literature survey and the second, in-depth interviews with four bishops.

The literature survey focused primarily on the work of Mintzberg (1983), McLagan and Suhadolnik (1989), Boyatzis (1982), Van der Walt (1989) and Sacht, Baird, Vetter and White (1990).

Before the interviews with bishops were conducted, two ministers and one lay person were interviewed, in order for the researcher to gain experience in the interviewing techniques required to facilitate the generation of competencies and also to gauge the approximate time period required for each interview. The interviews were loosely structured around the following issues:

- Managerial outputs expected from ordained ministers.
- Competencies necessary to produce these outputs.
- Managerial knowledge required by an ordained minister.

The following issues were used by the researcher to elicit responses from the bishops concerning the next five year period:

- Environmental conditions that are likely to change.
- The impact this will have on the congregation and surrounding community.



- The demands this will place on the managerial outputs of ministers.
- The competencies required to perform well under these new circumstances.

When the researcher was proficient in the interviewing techniques four bishops were approached. They were selected since it was assumed that in order to have attained this position they should be forward thinking and understand the managerial competencies required by ministers.

Four male ministers, who have held or presently hold, the position of bishop were chosen on the basis of their proximity to the researcher. In depth discussions were held with each bishop individually. The duration of the interviews varied from one to one and a half hours. Notes were taken by the researcher during the interviews.

The interviews with the bishops did not yield any new competencies that had not already been identified during the literature search and initial interviews held by the researcher to gain experience in the interviewing techniques. It was therefore concluded that a comprehensive list of competencies had been assembled.

In total a list of sixty-seven distinct competencies were identified and explicitly defined. Although this primary list was comprehensive it made differentiation between competencies difficult and was not therefore suitable to use as a questionnaire. Since the purpose of the research is to generate a list of competencies for training purposes these competencies were combined into related groups on the basis of inspection, each of which could be addressed separately during training. This yielded the final list of twenty-five competencies.

The definitions were also refined and shortened in order to simplify them for respondents whose home language is not English. It was realised that by doing this a certain degree of clarity was sacrificed but this was offset by the fact that it made the definitions easier to understand and recall. It was hoped that in doing so the response rate would be increased.

Twenty-five areas of knowledge and skill were identified and defined. To simplify terminology both skills and knowledge will henceforth be referred to as competencies. The competencies are as follows:

1. Administration skills

- Ability to manage a church office and store records.

2. Bookkeeping skills

- Ability to read a balance sheet, construct a budget, monitor cash flow and complete a "4C Schedule".

3. Church and community understanding

- Knowing how the departments of a church function and relate to each other.
- Understanding and knowing the community, congregation and its leaders.
- Ability to establish contact with a wide variety of people to gain information and build resources.

4. Coaching, motivation and leadership skills

- Advising, encouraging and helping members with problems related to leading within the church.
- Equipping members with the skills needed to perform certain tasks.

- Helping members identify and understand their personal role in leadership and setting goals for leadership within the church.
 - Ability to help others adapt to, and accept structural, social and other organisational changes.
5. **Skills to determine the needs of the wider community**
- Ability to identify with the need for justice and equity.
 - Able to assess objectively situations and people to determine unmet needs.
6. **Computer literacy**
- Knows the application and limitations of relevant computer programmes.
7. **Diversity acceptance skills**
- Ability to relate to and respect all people and to understand the differences between different groups.
8. **Equipment operating skills**
- Ability to operate all church equipment (sound equipment, overhead projectors and photostat machines).
9. **Finding the right person for the job**
- The ability to identify the skills and knowledge necessary to do various duties within the church.
 - Able to recognize the calling and gifts of members and to select the right people for the right duties.

10. Intellectual skills

- Ability to organize thoughts logically and develop practical creative frameworks to explain complex ideas in useable ways to find the best solution to a problem.
- Ability to think creatively in different circumstances.

11. Interpersonal conflict handling and negotiation skills

- Ability to intervene in interpersonal conflict and successfully mediate and reconcile.
- Able to negotiate an outcome that is favourable for the party that you represent and is accepted by the other party.

12. Interpersonal skills

- Possesses verbal and non-verbal skills which show others they are valued and cared for.
- Extracts a deeper meaning from verbal and non-verbal messages and communicates understanding of and insight into another person's feelings and situation.
- Is trusted, acts with compassion, keeps confidences and is available when needed.

13. Management skills

- Knows the role of the church.
- Has insight concerning the future, identifies opportunities, sets priorities, takes action by planning long range goals.
- Ability to delegate tasks, responsibility and authority to staff and volunteer workers so that the skills of the congregation are used.
- Organizes by allocating all resources and coordinating all activities within the church.
- Ability to control performance against predetermined standards and to take corrective action, if standards are not met.

14. Running of meetings skills

- Ability to construct an agenda, take minutes, chair and structure a meeting in such a way that accepted rules of debate are obeyed and the objectives of the meeting are achieved.

15. Persuasion skills

- Ability to persuade others through selling and marketing ideas and events (including fund raising).

16. Presentation skills (preaching, teaching and evangelism)

- Ability to present information verbally so that the intended purpose is achieved; to reinforce the message with non-verbal behaviour, and if necessary, visual aids.
- Uses language and practical examples the congregation will understand.
- Material is well organised, voice projection is clear and delivery style is pleasing.

17. Psychological knowledge

- Has an understanding of psychological problems, applicable therapies and of the needs of people at different stages such as childhood, adolescence, old age etc.
- Knows when to act independently and when to refer to an expert and does so appropriately.

18. Self knowledge

- Having a realistic view of oneself by knowing one's strengths, weaknesses, personal values, needs, interests and their effect on others; desiring to improve them through self-development.

19. Self management

- Ability to tolerate stress, be self-motivated and set personal work standards.
- Is self-disciplined, maintains the good name of the church and sets an example in terms of humility, values and morals.
- Ability to use time effectively and be prompt in the execution of tasks.
- Ability to follow the instructions of a church authority, accept its disciplines and account for one's actions to those responsible.

20. Team work skills

- Ability to facilitate group work and use the resources of all the group members so that all needs are met and to get one group to work with another group.
- Ability to work in a group but not to dominate it.

21. Theological understanding

- Possesses in-depth and current knowledge of theology and Methodist teaching and can give professional relevant counsel on a subject if called upon to do so.

22. Training needs analysis skills

- Ability to determine training needs and suitable ways to improve skill levels within the church.

23. Understanding and applying how adults and children learn

- Understanding how adults and children learn and using these individual differences in assisting them to learn.

24. Worship leading skills

Has knowledge of music, rhythm, tempo and their appropriate application; involves all; sensitive to the mood of the congregation and can adjust accordingly.

25. Writing skills

Ability to communicate written ideas creatively using the correct grammar so that the intended purpose is achieved.

2. Phase Two: Construction of a Questionnaire for Ordained Ministers - Study A

A questionnaire was constructed using the twenty-five competencies generated in the manner outlined above. A five point ordinal scale was used, as is commonly applied in attitudinal research, since it provides for ease of analysis.

The questionnaire was then piloted among several ministers and lay persons in order to check for overlap of definitions, ambiguity, conciseness and for competencies inadequately defined. Several minor alterations were made as a result of this process.

A recent list of ministers was obtained from the Connexional or head office and all ordained ministers, active at churches, constituted the sample.

The following number of questionnaires were distributed to ordained ministers.

Table 1 Questionnaires Distributed

District		Average Managers	Best Managers	Total
1.	Cape of Good Hope	21	6	52
2.	Grahamstown	11	4	36
3.	Queenstown	15	2	55
4.	Namibia	0	0	0
5.	Kimberley & Bloemfontein	9	2	34
6.	Northern Free State and Lesotho	13	4	50
7.	Natal Coastal	21	6	57
8.	Natal West	19	4	53
9.	South Western Transvaal	20	9	48
10.	South Eastern Transvaal and Swaziland	22	4	52
11.	Northern Transvaal and Botswana	20	6	53
12.	Clarkbury	3	0	7
Total		174	47	45

The questionnaires, together with an outline of the study and a letter explaining the procedure to be followed, was sent to the bishop of each district. (See Appendices B and C for copies of the questionnaires). Since supervisory assessments have been shown to be significantly related to work-output measures and as nominations have been found to be more effective than ratings (Lewin & Zwany, 1976; Klomp, 1979) the bishops of the districts were asked to identify the ministers whom they perceived as displaying the best managerial competencies. A more objective method of identification of the best managers would have been one based on direct managerial output. However as the nature of the job of a minister is such that direct outputs are difficult to identify and measure the bishops' perceptions of effectiveness were accepted.

Instead of imposing some arbitrary or value-based assumption as to what constitutes an effective manager it was decided to allow each bishop to interpret "effectiveness" subjectively and then identify which ministers were

displaying it in the context of the district's goals and objectives. A good manager was therefore only loosely defined as one whose church is well run.

Since the environmental context would play a significant role in the effectiveness of a minister, the bishops were asked to separate the environmental factors associated with the congregation and community from the competencies of the minister. The ministers subsequently chosen were to be those who specifically displayed competency as managers. The number of perceived "best" managers chosen from each district, was directly proportional to the district's size in terms of number of ordained ministers in that district.

The questionnaires of the perceived best managers differed from the others by a small mark on each page that appeared to be a printing artefact. Since each questionnaire was anonymous neither the researcher nor the ministers could ever know the identities of those allocated to each category.

The bishops were also asked to complete the questionnaire.

To increase the response rate the questionnaires were required to be returned, in pre-stamped envelopes, to the bishops, who then forwarded them to the researcher.

All ministers were asked to complete the three part questionnaire anonymously. The questionnaire comprised the following areas:

2.1 Demographic Data

Demographic data collected were as follows:

- Age.
- Length of time in secular employment.

- Length of time in the ordained ministry.
- Most senior position ever held within the church.
- Home language.
- Highest qualification in theology.
- Highest educational qualification.
- Urban or rural situation of the congregation.
- Number of societies that fall under respondent.
- Number of members that fall under respondent.

The district of the respondent was determined from the postmark on the return envelope.

2.2 Future Importance

In order to encourage the ministers to think about the future they were asked to consider the social, economic, political and legislative changes that South Africa is presently undergoing and is likely to undergo over the next five years. In the light of these changes ministers were asked to identify what they consider to be the most likely change that will occur in the demands placed on them by their jobs over this period.

The ministers were then asked to rate the importance of the twenty-five listed managerial competencies, for their own job requirements, over the next five years. A five point scale was used.

In order to check the list of competencies generated, the ministers were asked to add any managerial competencies or knowledge, not included in the list, that they thought would be important to ministers over the next five years.

2.3 Future Training Needs

The ministers were then asked to rate what they perceived to be their own managerial development needs for the next five years using the same list of competencies. A five point scale was used.

As a check on the list of competencies the ministers were again asked to add any managerial competencies or knowledge, not included in the list, that they thought they might require additional training in over the next five years.

3. Phase Three: Construction of Questionnaire for Synods - Study B

The twenty-five competencies that had been previously compiled and defined were used by the Department of Education for Ministry Committee of the Methodist Church to construct a second questionnaire. The aim of this study was to identify aspects of the training of ministers which synod members feel require improvement.

The synod is the annual meeting of all ministers and lay representatives in a district. The Methodist Church of Southern Africa comprises thirteen districts. Questionnaires were sent to the twelve English speaking districts, thus ensuring a wide coverage of ministers and lay leaders of the church.

Since the questionnaire was part of a wider study respondents were requested to select from twenty-nine items the ten that they perceive ministers in general require training in. Of the twenty-nine, twenty-five were the previously identified managerial competencies. The remaining four competencies were not considered for this study but form part of a wider study. There was thus considerable overlap between the two questionnaires and it is this overlap that will be discussed later in the research report.

Ordained ministers, probationer ministers and lay representatives completed this questionnaire. However, the ability of some of the lay representatives to comprehend written English was queried which would compromise the validity of their responses and their contribution to the study. To overcome this, all respondents were asked to select exactly ten items that they thought ordained ministers required training in. If more or less than ten items were selected the questionnaire was discarded.

A more comprehensive format could have allowed respondents to rate each competency, but for the level of sophistication of the respondents the validity of this method was questioned. Since it was a forced choice, respondents would still have had to tick ten items even if they believed that ministers require no training. In addition, as selection of training needs was limited to ten items, if the respondents believed that ministers required training in more than ten areas they were unable to indicate this. During the piloting of the questionnaire many people complained that they would have liked to have been able to tick more than ten items. A limit of ten was selected as it would yield what were perceived to be the most important items. If more than ten items were selected there was a possibility that competencies of lesser importance would be identified as training needs.

The questionnaire was piloted among several ministers and lay persons to check for overlap of definitions, ambiguity and conciseness. Several minor alterations were made as a result of this process.

The questionnaires, together with an outline of the study and a letter explaining the procedure to be followed, were sent to the bishops to be included in the synod discussions. All delegates at synod were asked to complete the questionnaire anonymously.

The sections of the questionnaire applicable to this study were:

3.1 Demographic Data

Demographic data collected was as follows:

- Whether the respondent was a lay person, a probationer or an ordained minister.
- Age.
- Home language.
- Gender

3.2 Future Importance

To get the delegates to think about the future they were asked first to read a summary of a "SWOT" analysis that had been compiled by the Department of Education for Ministry Committee of the Methodist Church.

3.3 Future Training Needs

The delegates were asked to select the ten most important competencies that they believed ordained ministers require training in from the list of twenty-nine items. The first four items of the questionnaire related to the minister's personal Christian life and were therefore not relevant to this study.

As a check on the list of competencies the respondents were asked to add any managerial competencies or knowledge, not included in the list, that they thought should be incorporated into future ministerial training programs.

The questionnaires were returned to the District Supervisor of Studies who forwarded them to the secretary of ministerial training.

Before the data was captured each questionnaire was examined to ascertain whether it met the requirements of exactly ten items being ticked. Those questionnaires that did not meet this specification were discarded. Unfortunately some of the packages containing the questionnaires were damaged in the post and it is possible that some were lost in transit. Furthermore from some districts' questionnaires were not stapled together when they were submitted. If there was any doubt as to as to which pages belonged to a specific questionnaire they were discarded. It also appeared that some of the respondents who had not understood the questionnaire had either not handed it in or it had been removed by a third party. Since there were these extraneous variables that could not be controlled for, a record was not kept of the discarded questionnaires.

3. Phase Four: Statistical Analysis

Statistical analysis of the data was carried out using version 5.02 of the Number Cruncher Statistical System (NCSS). A brief explanation follows of the statistical tests used. For further information on the statistical tests used refer to the manuals of the NCSS programme (Hintze, 1987).

Factor analysis was used to condense the data from a large number of original variables into a smaller set of dimensions (factors). Before conducting the factor analysis correspondence analysis was used to convert ordinal data into interval data (Bendixon, 1991). Both these approaches have a minimum loss of information.

Chi-squared tests were used in contingency tables to determine whether the rows and columns are independent of one another while the Chi-squared Goodness-of-fit test was carried out to ascertain whether data has a certain distribution. Spearman's correlation coefficients were used to ascertain the relationship between two variables.

On the parametric data (converted using correspondence analysis) T-tests were used to test the difference between the means of two populations and Anova tests were used to test differences among more than two group means. If Anova tests were found to be significant they were followed by Fischer's test which indicates the direction of the difference. The Mann-Whitney test was used to test the difference between the means of two independent groups in Study B where data was non-parametric.

4. Comparison of Studies A and B

The similarities and differences between the two studies can be tabulated as follows:

Study A	Study B
Completed by ordained ministers only	Completed by ordained, probationer ministers and lay representatives
Asked to rate own individual training needs	Asked to identify the most important training needs of all ministers
Asked to rate the importance of each competency	Asked to select the most important competencies
Future defined as following five years	Future left undefined
All of the results are reported	Only relevant results are reported as part of a wider study
Questionnaire returned by post	Completed questionnaire given to district supervisor of studies
Questionnaires posted in early May	Synods met in early June

The results of the second questionnaire would thus lend support to the findings of the first questionnaire. In addition the second questionnaire would give an indication of what the laity of the church identify as ministerial training needs.

Chapter 5 Results

In this chapter the results obtained in Studies A and B are presented and compared in three sections. The results from Study A are presented in section one while section two contains the results of Study B. The final section of the study compares the results of the two studies.

To distinguish between competencies and importance and training factors lower case letters were used to denote competencies and upper case letters to denote factors.

Section I: Study A

1. Response to Questionnaire

Questionnaires were distributed and returned as follows.

Table 2 Response Rate

District	Average Managers			Best Managers			Total
	Sent	Returned	% Returned	Sent	Returned	% Returned	% Returned
1. Cape of Good Hope	42	21	50	10	6	60	52
2. Grahamstown	34	11	32	8	4	50	36
3. Queenstown	25	15	60	6	2	33	55
4. Namibia	5	0	0	1	0	0	0
5. Kimberley & Bloemfontein	26	9	35	6	2	33	34
6. Northern Fros State and Lesotho	27	13	48	7	4	57	30
7. Natal Coastal	37	21	57	9	6	66	57
8. Natal West	36	19	53	7	4	57	33
9. South Western Transvaal	48	20	42	12	9	75	48
10. South Eastern Transvaal and Swaziland	40	22	55	10	4	40	52
11. Northern Transvaal and Botswana	30	20	67	10	6	60	53
12. Clarendon	34	3	9	8	0	0	7
Total	393	174	44	94	47	50	45

With the exception of Namibia all the Districts returned questionnaires. Within districts the total response rate varied between seven and fifty-seven percent. Overall a response rate of forty-five percent was obtained.

A Two Sample Proportion Test was used to determine whether the response rate of the average and best managers was significantly different. At the 0,05 significance level no difference was found.

2. Demographic Details of Respondents

Demographic details obtained from the respondents are as follows:

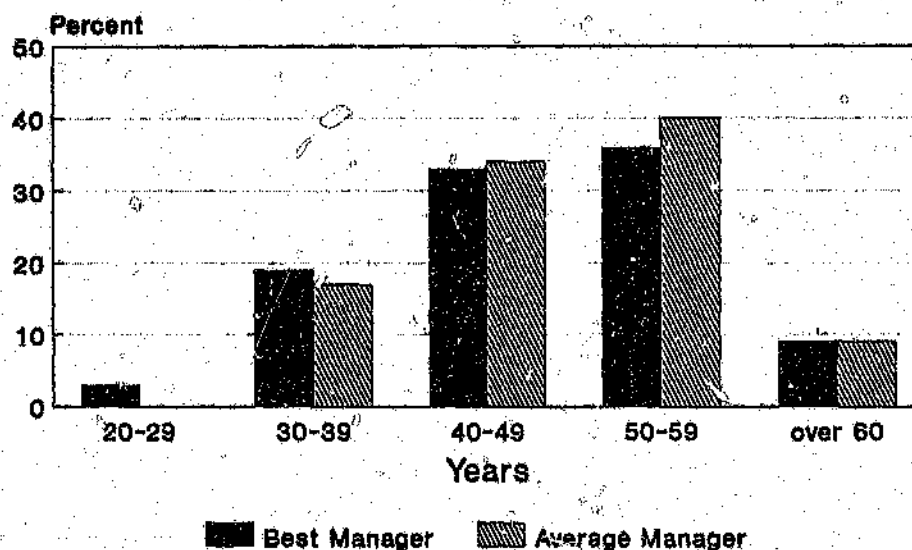
- Age.
- Length of time in the ordained ministry.
- Length of time in secular employment.
- Most senior position ever held within the church.
- Home language.
- Highest qualification in theology.
- Highest educational qualification.
- Urban or rural situation of the congregation.
- Number of societies that fall under respondent.
- Number of members that fall under respondent.
- District of the respondent (determined from the postmark on the envelope).

The number of societies and number of church members that fall under the respondent were not analyzed since from the responses it appeared as if confusion existed concerning the meaning of these questions. They had been added subsequent to the questionnaire being piloted and interpretation of these responses was not adding any value to the study.

Each of the demographic details will be discussed since it is possible that, although questionnaires were sent to all ministers, the results could be

influenced by certain categories being under or over-represented in the sample of returned questionnaires.

Table 3 Age of Respondents



Only three percent of the total number of ministers who completed the questionnaire fell into the age category of 20 - 29 years. Nearly 70% of the respondents fall into the age categories 40 - 49 and 50 - 59 years.

Table 4 Length of Service of Respondents

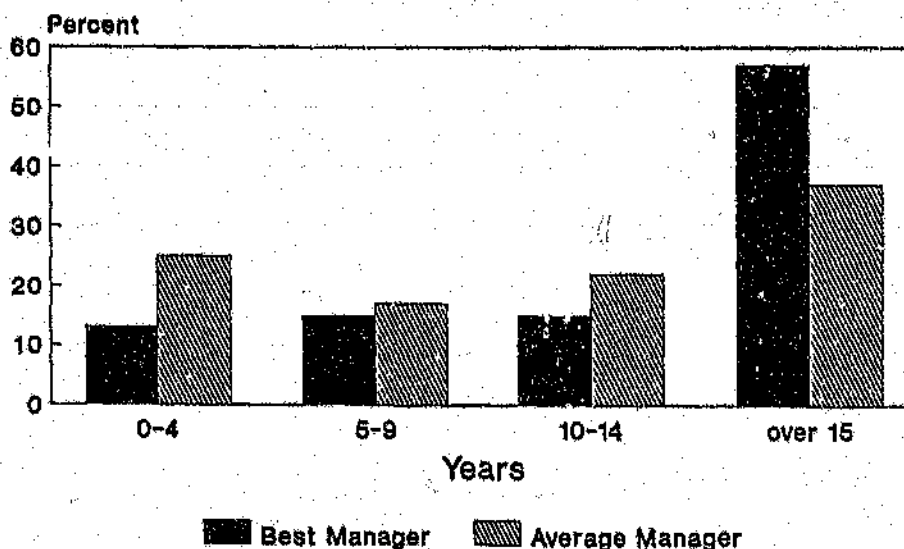
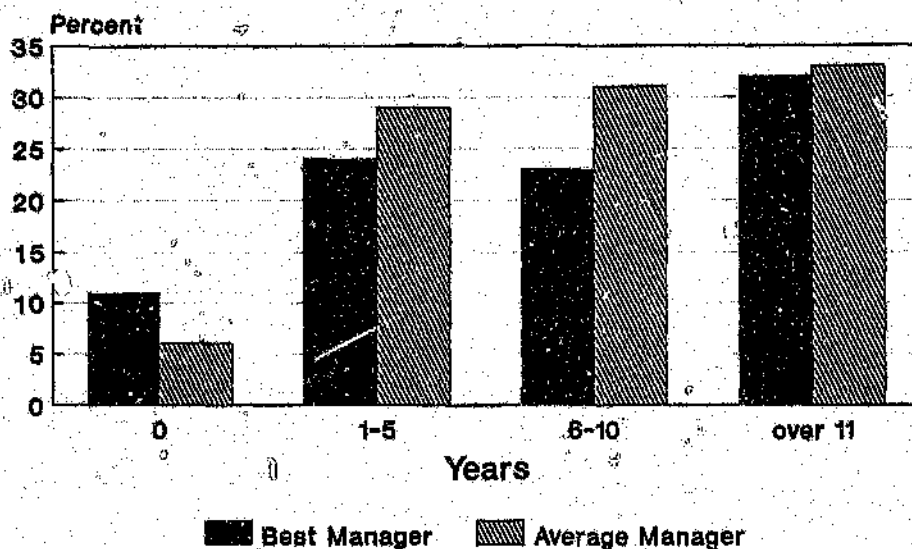
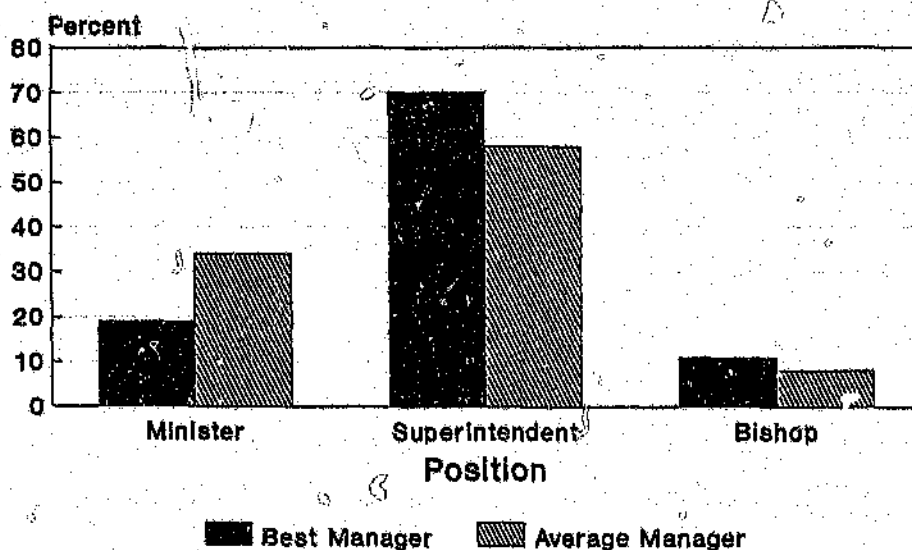
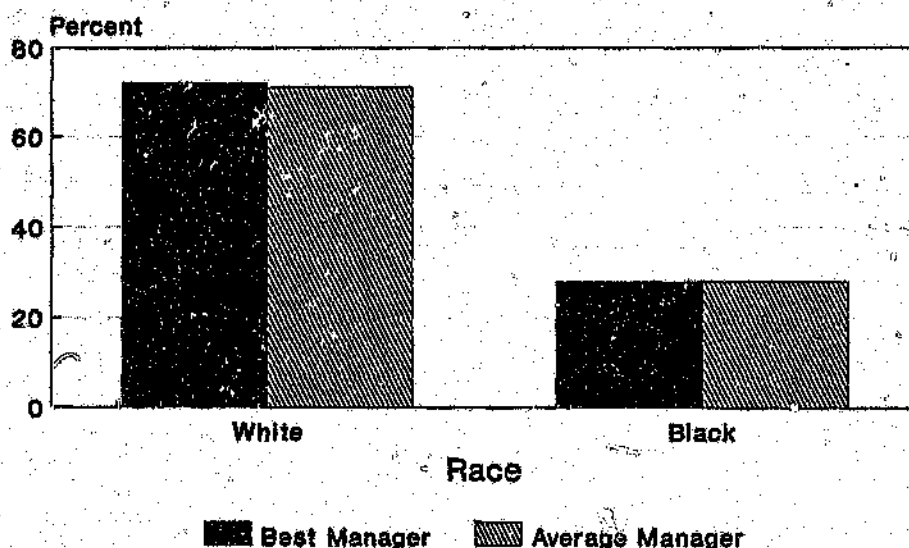


Table 5 Secular Working Experience of Respondents

Only seven percent of the respondents did not have any working experience in the secular world.

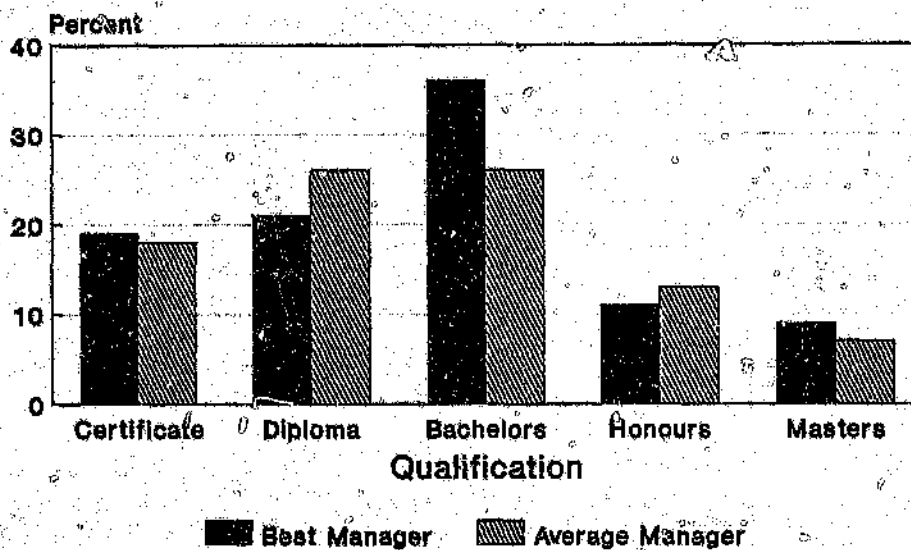
Table 6 Most Senior Position of Respondents

Only thirty-one percent of the respondents were ministers while sixty-one percent said that they were superintendents.

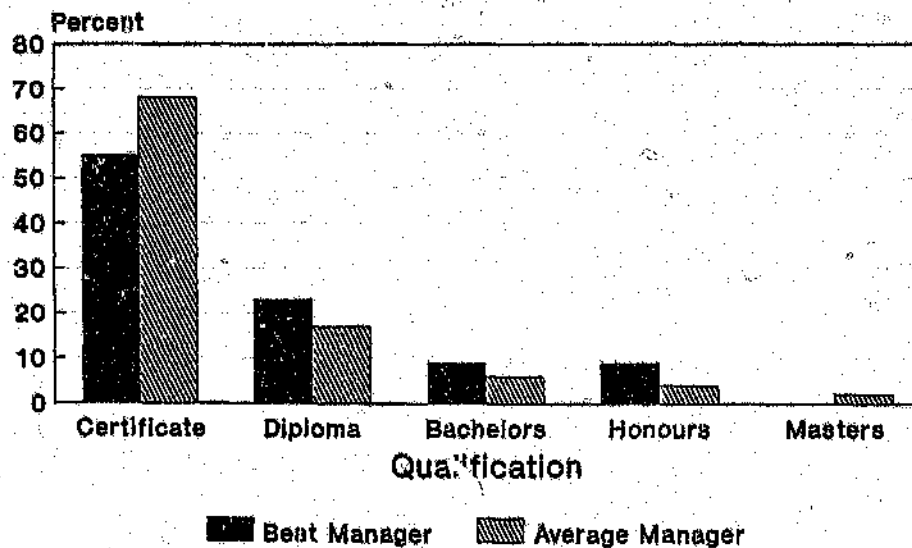
Table 7 Race of respondents

Only twenty-eight percent of the respondents were black. Since, according to Harris (Personal Correspondence, 1992) the ratio of black to white ministers is approximately equal, it would appear as if the resultant data could be skewed in favour of white ministers' perceptions since a greater percentage of whites returned the questionnaires.

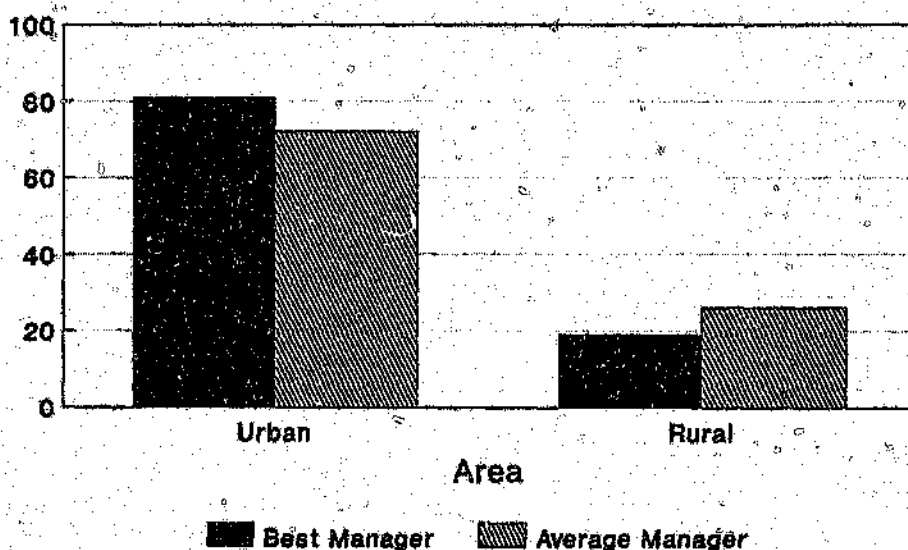
Furthermore of the sixty-three black respondents, forty-eight were superintendents and they tended to fall within the older group. Among black respondents, ministers, as distinct from superintendents, were under-represented. This could be due to resistance to completing the questionnaire or some black ministers may have cited English as their home language which would have resulted in their inclusion in the white group.

Table 8 Theological Qualifications of Respondents

Most of the respondents had either a diploma or a degree in theology.

Table 9 Secular Qualifications of Respondents

It is noted that only forty-four percent of the respondents have a post-matriculation qualification outside of theology.

Table 10 Geographical Location of Congregation of Respondents

Nearly seventy-five percent of the respondents minister to an urban congregation.

2.1 Independence of Demographic Variables

A Chi-squared test of independence was carried out on demographic variables in order to ascertain which variables are independent. A 0,05 significance level was used.

In the following table the tests in which the null hypothesis was rejected is marked "sig" to indicate that the two variables are not independent of each other.

Table 11 Independence of Demographic Variables

	Age	Length of service	Working experience	Seniority	Race	Theological qualifications	Secular qualification	Location
Age		Sig	Sig	Sig	Sig	Sig		
Length of service	Sig		Sig	Sig	Sig	Sig	Sig	Sig
Working experience	Sig	Sig		Sig		Sig		
Seniority	Sig	Sig	Sig		Sig	Sig	Sig	Sig
Race	Sig	Sig		Sig		Sig	Sig	Sig
Theological qualifications	Sig	Sig	Sig	Sig	Sig		Sig	Sig
Secular qualifications		Sig		Sig	Sig	Sig		
Location		Sig		Sig	Sig	Sig		

The following points can be made concerning independence of demographic variables:

- Seniority in church hierarchy, theological qualifications and length of service are not independent of all other demographic variables.
- Age is not independent of length of service, working experience, seniority, race and theological qualifications.
- Working experience is not independent of age, length of service, seniority and theological qualifications.
- Race is not independent of age, length of service, working experience, seniority, theological and secular qualifications and location.
- Secular qualifications and location are both not independent of length of service, seniority, race and theological qualifications.

3. Comparison between Good and Average Managers

T-tests were carried out on the demographic variables of the best as compared to the average managers. This was done in order to ascertain whether any demographic variable is a predictor of perceived managerial ability. If so it may require special consideration when developing managerial training programmes for ministers. The best managers were found to have a longer length of service than the average managers at a 0.05 significance level. No other significant differences were found between the two groups. This means that age, previous working experience, seniority within the church, theological and secular qualifications, race and geographical location of the church have no significant impact on whether a minister is perceived, by his bishop, to be a good manager or not.

4. Importance of the Competencies

4.1 Competencies Ranked in Terms of Importance

In order to convert ordinal into interval data the scores on each competency were rescaled using Correspondence Analysis (Bendixon, 1991). The scores for each competency were individually summed for all the respondents, averaged and converted to a percentage of importance. This is presented overleaf in descending order of importance.

Table 12 Competencies Ranked in Terms of Importance

Competency	Percentage importance
Presentation skills (preaching, teaching and evangelism).	91
Church and community understanding.	89
Coaching, motivation and leadership.	89
Finding the right person for the job.	87
Interpersonal conflict handling and negotiation skills.	87
Interpersonal skills.	87
Management skills.	87
Self management.	87
Self knowledge.	86
Team work skills.	85
Skills to determine the needs of the wider community.	84
Theological understanding.	84
Diversity acceptance skills.	83
Intellectual skills.	78
Running of meetings skills.	78
Worship leading skills.	78
Administration skills.	77
Training-needs analysis.	77
Psychological knowledge.	75
Understanding and applying how adults and children learn.	74
Persuasion skills.	72
Writing skills.	71
Bookkeeping skills.	65
Computer literacy.	60
Equipment operating skills.	54

4.2 Comparison between Good and Average Managers

T-tests were performed on the rating of the competencies by good and average managers. At the 0,05 significance level only the following two differences were significant.

Computer literacy - the best managers consider it to be less important than do the average managers.

Intellectual skills - the best managers rate these higher than do average managers.

4.3 Factor Analysis of Importance

When factor analysis is used there are two techniques to assist in the selection of the number of factors to be retained. The first is the Keiser criterion which suggests that the number of factors is equal to the number of Eigen vectors greater than one (Bendixon, 1991). The other, which is the method adopted in this report, is to retain the number of factors equivalent to the number of the factor on the scree plot where the curve on the plot flattens out, plus one. This method yielded four factors. For a copy of the Eigen vectors and the graph of the Scree test please refer to Appendix D.

Factor loadings above 0,5 were accepted to define the factors.

Items which loaded fairly high but fell below 0,5 are given for interest. The managerial factors are as follows:

Table 13 Community Orientation Factor Loadings

Competency	Factor loading
Skills to determine the needs of the wider community	0.70
Interpersonal conflict handling and negotiation skills	0.70
Diversity acceptance skills	0.64
Interpersonal skills	0.60
Church and community understanding	0.57
Persuasion skills	0.51
Psychological knowledge	0.47
Coaching, motivation and leadership	0.45
Running of meetings skills	0.39
Presentation skills (preaching, teaching and evangelism)	0.39
Management skills	0.38

Table 14 Administration Factor Loadings

Competency	Factor loading
Bookkeeping skills.	0.75
Equipment operating skills.	0.74
Administration skills.	0.72
Computer literacy.	0.70
Running of meetings skills.	0.42

Table 15 Management of Self and Others Factor Loadings

Competency	Factor loading
Self knowledge	0.76
Self management	0.76
Finding the right person for the job	0.61
Team work skills	0.57
Management skills	0.55
Coaching, motivation and leadership	0.45
Interpersonal skills	0.45
Intellectual skills	0.42

Table 16 Preaching and Teaching Factor Loadings

Competency	Factor loading
Theological understanding	0.69
Worship leading skills	0.67
Writing skt	0.64
Understanding and applying how adults and children learn	0.55
Presentation skills (preaching, teaching and evangelism)	0.52
Training needs analysis	0.50
Team work skills	0.42
Psychological knowledge	0.41

If factor loadings above 0.4 are accepted all the competencies loaded onto a factor. This can be readily seen in the table overleaf.

Table 17 Importance Factors and Their Loadings

	Community Orientation	Administration	Management of Self and Others	Preaching and Teaching
Administration skills.		0.72		
Bookkeeping skills		0.75		
Church and community understanding	0.57			
Coaching, motivation and leadership.	0.45		0.45	
Skills to determine the needs of the wider community.	0.70			
Computer literacy.		0.70		
Diversity acceptance skills.	0.64			
Equipment operating skills.		0.74		
Finding the right person for the job.			0.61	
Intellectual skills.			0.42	
Interpersonal conflict handling and negotiation skills.	0.70			
Interpersonal skills.	0.60		0.45	
Management skills	0.38		0.55	
Running of meetings skills.	0.39	0.42		
Persuasion skills.	0.51			
Presentation skills (preaching, teaching and evangelism).	0.39			0.52
Psychological knowledge.	0.47			0.41
Self knowledge.			0.76	
Self management			0.76	
Team work skills.			0.57	0.42
Theological understanding.				0.69
Training needs analysis skills				0.50
Understanding and applying how adults and children learn.				0.55
Worship leading skills.				0.67
Writing skills.				0.64

4.4 Importance Factors ranked in order of Importance

To determine which importance factors are the most important the average importance of the competencies which loaded onto each factor with a loading above 0.5 was calculated. The importance factors are given below in decreasing order of importance.

Most of the competencies loaded onto one factor only. Exceptions to this are coaching, motivation and leadership, interpersonal skills and management skills which loaded onto Community Orientation and Management of Self and Others. Running of meetings skills loaded onto Community Orientation, Administration and Preaching and Teaching. Persuasion skills, presentation skills and psychological knowledge all loaded onto Community Orientation and Preaching and Teaching.

Table 18. Management of Self and Others : Average Importance

Competency	Factor Loading	Percentage Importance
Self knowledge	0.76	86
Self management	0.76	87
Finding the right person for the job	0.61	87
Team work skills	0.57	85
Management skills	0.55	87
		$\Sigma = 432$

Average importance = 86%

Table 19 Community Orientation : Average Importance

Competency	Factor Loading	Percentage Importance
Skills to determine the needs of the wider community	0.70	84
Interpersonal conflict handling and negotiation skills	0.70	87
Diversity acceptance skills	0.64	83
Interpersonal skills	0.60	87
Church and community understanding	0.57	89
Persuasion skills	0.51	73
		$\Sigma = 503$

Average importance = 84%

Table 20 Preaching and Teaching : Average Importance

Competency	Factor Loading	Percentage Importance
Theological understanding	0.69	84
Worship leading skills	0.67	78
Writing skills	0.64	71
Understanding and applying how adults and children learn	0.55	74
Presentation skills (preaching, teaching and evangelism)	0.52	91
Training needs analysis	0.50	77
		$\Sigma = 475$

Average importance = 79%

Table 21 Administration : Average Importance

Competency	Factor Loading	Percentage Importance
Bookkeeping skills	0.75	65
Equipment operating skills	0.74	54
Administration skills	0.72	77
Computer literacy	0.70	60
		$\Sigma = 246$

Average importance = 64%

4.5. Comparison between Good and Average Managers

T-tests were performed on the factor loadings between the best and average managers to ascertain whether the groups differed in their identification of importance factors. At the 0.05 significance level no significant difference was found.

4.6. Relationship between Factors and Demographics

Anova tests were run within each of the demographic variables for each factor to determine whether the means within each demographic group were the same. A 0.05 significance level was used.

Anova and Fischer's post-hoc test are dependent on the size of the sample and it is possible that if larger samples had been obtained more significant differences would have been recorded.

If the results of Anova were found to be significant Fischer's post-hoc test was used to ascertain the direction of the difference. Once again a 0.05 significance level was used.

Results obtained are presented in the following table in which the notation "sig" is used to indicate that the null hypothesis was rejected and that there is a significant relationship between the two variables.

Table 22 Relationship between Importance Factors and Demographics

Demographic Variable	Community Orientation	Administration	Management of Self and Others	Preaching and Teaching
Age				
Length of service			Sig	
Secular working experience				
Most senior position			Sig	
Race	Sig	Sig	Sig	
Theological Qualifications		Sig	Sig	
Secular Qualification				
Geographical Location	Sig	Sig	Sig	

Community Orientation

It was found that white respondents perceive this factor to be more important than do blacks.

Ministers whose congregations are situated in urban areas perceive Community Orientation to be more important than do those who minister to a rural congregation.

Administration

White ministers perceive Administrative skills to be more important than do their black counterparts.

Ministers who have a Bachelors, Honours or Masters degree in theology perceive Administration to be significantly more important than do those who have a Diploma in theology.

Ministers with a Bachelors or Masters degree in theology rate Administration significantly more important than do those ministers with a certificate.

Ministers who minister to an urban congregation perceive Administration to be significantly more important than do those whose congregations are situated in rural areas.

Management of Self and Others

Both ministers who have been in the ministry longer than fifteen years and those who have less than four years of service perceive Management of Self and Others to be more important than do those who have been in the ministry for between five and nine years.

The ministers who have held or do hold the position of Bishop perceive Management of Self and Others to be significantly more important than do superintendents or ministers.

Management of Self and Others was also afforded more importance by white ministers while ministers with Bachelors, Honours or Masters degrees in theology rate this factor as more important than do those with a Diploma and ministers with a Bachelors or Honours degree rate it more important than do the ministers with a certificate.

In general therefore, ministers with university qualifications in theology tend to rate Management of Self and Others as being more important than do those with theological qualifications attained at a college.

Ministers who serve an urban congregation rate Management of Self and Others as being significantly more important than do those who serve a rural congregation.

Teaching and Preaching

At the 0,05 significance level no significant differences were found within any of the demographic variables for the factor Teaching and Preaching. Demographic grouping does not therefore exert any influence on the perceived importance of this factor.

General

It is interesting to note that race and geographic locality of the congregation have the most significant impact on ministers' perceptions of the importance of the competencies.

The largest difference is related to the factor Management of Self and Others where ministers' perceptions of its importance differ depending on their length of service, seniority in the church hierarchy, race, theological qualifications and geographic locality of the congregation.

Age, secular experience and secular qualifications have no significant impact on ministers' ratings of any of the factors.

It must be remembered that some of the differences may be artifacts due to the higher number of white, graduate, older ministers in urban areas who responded to the questionnaire.

5. Training Needs

5.1 Competencies Ranked in Terms of Training Needs

Following rescaling based on correspondence analysis (Bendixon, 1991) of the data concerning training needs, the scores for each competency were individually summed for all the respondents. They were then averaged and converted to a percentage of perceived training need. These results, which are presented under Method I below in descending order of importance, were used to compare the perceived importance of the competencies with perceived training needs.

An alternative to the above method of determining the relative rating of training needs is to add the responses of the categories "no need for training" to "very little need"; and to add the responses "need for training", "great need for training" and "very great need" together, i.e. collapsing the five categories into two categories. This yields a dichotomous result which can then be converted into a percentage. This method was used to make a comparison between Study A and Study B since in the latter study a dichotomous answering system was used. The results from this method are presented under Method II overleaf.

Table 23 Competencies Ranked in Terms of Training Needs

Competency	Training Needs in Percent	
	Method I	Method II
Interpersonal conflict handling and negotiation skills	90	86
Skills to determine the needs of the wider community	90	86
Coaching, motivation and leadership	88	83
Training needs analysis	87	82
Church and community understanding	85	79
Understanding and applying how adults and children learn	84	78
Psychological knowledge	84	75
Management skills	83	75
Interpersonal skills	83	75
Team work skills	83	72
Finding the right person for the job	82	72
Diversity acceptance skills	82	71
Intellectual skills	80	70
Computer literacy	80	70
Persuasion skills	79	69
Theological understanding	81	69
Self management	80	69
Presentation skills (preaching, teaching and evangelism)	80	69
Worship leading skills	80	68
Self knowledge	78	65
Writing skills	75	59
Administration skills	72	53
Running of meetings skills	69	48
Bookkeeping skills	64	41
Equipment operating skills	59	35

The correlation coefficient between the results of the two methods was 0.98 using Spearman's rho indicating that there was minimal difference between the methods used.

5.2 Comparison between Good and Average Managers for Individual Competencies

T-tests were performed to compare the training needs identified by good and average managers. At the ninety-five percent significance level only the following three differences were significant.

Administration skills - the average managers perceive a greater need for training than do the best managers.

Writing skills - the average managers want more training than do the best managers.

Skills to determine the needs of the community - the best managers want more training than do the average managers.

5.3 Factor Analysis of Training Needs

Factor analysis was carried out on the ratings of the perceived training needs. Based on a scree test, and to keep the number of training factors the same as the number of importance factors, a four factor solution was selected. For a copy of the Eigen vectors and the graph of the Scree test refer to Appendix E.

Factor loadings above 0.5 were accepted to define the factors. Although the items in each training needs factor are not identical to those found in the importance factors, there is a large degree of correspondence. The correspondence was considered large enough to allow for the same factor names to be used in some cases

Factor loadings which approached but fell below 0.5 are given for interest. The training needs factors are as follows:

Table 24 Community Orientation Factor Loadings

Competency	Factor Loading
Interpersonal conflict handling and negotiation skills	0.75
Coaching, motivation and leadership	0.71
Interpersonal skills	0.67
Management skills	0.62
Finding the right person for the job	0.62
Persuasion skills	0.64
Self management	0.53
Skills to determine the needs of the wider community	0.52
Church and community understanding	0.45
Team work skills	0.45
Self knowledge	0.41
Running of meetings skills	0.39

Table 25 Administration Factor Loadings

Competency	Factor Loading
Bookkeeping skills	0.78
Equipment operating skills	0.74
Computer literacy	0.72
Administration skills	0.70
Running of meetings skills	0.52
Intellectual skills	0.45
Management skills	0.45

Table 26 Social Sciences Factor Loadings

Competency	Factor Loading
Psychological knowledge skills	0,77
Understanding and applying how adults and children learn	0,76
Training-needs analysis	0,68
Skills to determine the needs of the wider community	0,53
Diversity acceptance	0,39

Table 27 Professional-Ministerial Skills Factor Loadings

Competency	Factor Loading
Worship leading skills	0,73
Presentation skills (preaching, teaching and evangelism)	0,69
Team work skills	0,65
Self knowledge	0,58
Writing skills	0,57
Self management	0,56
Theological understanding	0,51
Church and community understanding	0,47
Diversity acceptance skills	0,41
Finding the right person for the job	0,44

If a factor loading above 0.4 is accepted all the skills loaded onto a factor. This can be readily seen in the table overleaf.

Table 28 Training Factors and Their Loadings

	Community Orientation	Administration	Social Sciences	Professional Ministerial
Administration skills		0.70		0.4
Bookkeeping skills		0.78		
Church and community understanding	0.45			0.47
Coaching, motivation and leadership	0.71			
Skills to determine the needs of the wider community	0.52		0.53	
Computer literacy		0.72		
Diversity acceptance skills			0.39	0.41
Equipment operating skills		0.74		
Finding the right person for the job	0.62			0.44
Intellectual skills		0.45		
Interpersonal conflict handling and negotiation skills	0.75			
Interpersonal skills	0.67			
Management skills	0.62	0.45		
Running of meetings skills	0.39	0.52		
Persuasion skills	0.64			
Presentation skills (preaching, teaching and evangelism)			0.40	0.69
Psychological knowledge			0.77	
Self knowledge	0.41			0.58
Self management	0.53			0.56
Team work skills	0.45			0.65
Theological understanding				0.51
Training-needs analysis skills			0.68	
Understanding and applying how adults and children learn			0.76	
Worship leading skills				0.73
Writing skills				0.57

5.4 Training Factors Ranked in Terms of Training Needs

To determine which factors are the most important the average importance of each training factor was calculated. This was done by averaging the training needs that had a loading greater than 0.5 for each training factor. The results from Method I were used for the training need. The training factors are given below in decreasing order of perceived need.

Table 29 Social Sciences : Average Training Need

Competency	Factor Loading	Percentage Importance
Psychological knowledge skills	0.77	84
Understanding and applying how adults and children learn	0.76	84
Training-needs analysis	0.68	87
Skills to determine the needs of the wider community	0.53	90 $\Sigma = 345$

Average importance = 86%

Table 30 Community Orientation : Average Training Need

Competency	Factor Loading	Percentage Importance
Interpersonal conflict handling and negotiation skills	0.75	90
Coaching, motivation and leadership	0.71	88
Interpersonal skills	0.67	83
Management skills	0.62	83
Finding the right person for the job	0.62	82
Persuasion skills	0.64	79
Self management	0.53	80 $\Sigma = 858$

Average importance = 84%

Table 31 Professional-Ministerial Skills : Average Training Need

Competency	Factor Loading	Percentage Importance
Worship leading skills	0.73	80
Presentation skills (preaching, teaching and evangelism)	0.69	80
Team work skills	0.65	83
Self knowledge	0.58	78
Writing skills	0.57	75
Self management	0.56	80
Theological understanding	0.51	81
		$\Sigma = 557$

Average importance = 80%

Table 32 Administration : Average Training Need

Competency	Factor Loading	Percentage Importance
Bookkeeping skills	0.75	64
Equipment operating skills	0.74	59
Computer literacy	0.72	80
Administration skills	0.70	72
Running of meetings skills	0.52	69
		$\Sigma = 344$

Average importance = 69%

5.5 Comparison between Good and Average Managers in Terms of Training Needs

T-tests were performed on the factor loadings to compare the best and average managers in order to ascertain whether any discrepancy exists between the two groups regarding the factors in which they perceive they require training. At the 0.05 significance level the average managers consider that they require more training

in the factor of Social Sciences than do the best managers. The best and average managers perceptions of their own training needs are therefore largely congruous.

5.6 Relationship between Factors and Demographics

Anova tests were run within each of the demographic variables for each factor in order to determine whether the means for each group were equal. A ninety-five percent significance level was selected. If the results of the Anova test were found to be significant Fischer's post-hoc test was used to ascertain the direction of the difference. A ninety-five percent significance level was used for Fischer's test.

Table 33 Relationship between Training Factors and Demographics

Demographic Variable	Community Orientation	Administration	Social Sciences	Professional -Ministerial
Age		Sig		
Length of Service			Sig	
Secular Working Experience				
Most Senior Position				
Race		Sig	Sig	Sig
Theological Qualification		Sig	Sig	
Secular Qualification		Sig		
Geographical Location		Sig		

In the above table "sig" is used to indicate rejection of the null hypothesis. In such a situation there is a significant relationship between the two variables.

Community Orientation

No significant difference was found among any of the demographic variables for the factor Community Orientation. The

demographic grouping of respondents thus had no impact on the perceived need for training in this factor.

Administration

Ministers aged from thirty to thirty-nine and forty to forty-nine years indicated a significantly greater need for training in Administration than did the ministers aged from fifty to fifty-nine years.

The age group twenty to twenty-nine years felt they had the greatest need for training in Administration. If this group had been bigger a significant difference may have been obtained in comparison to the age group of fifty to fifty-nine years. A general trend was noted which indicates that with increasing age of the minister, perceived need for training in this factor decreases.

It was found that white ministers want training in Administration significantly more than do black ministers.

Ministers holding a Bachelors, Honours or Masters degree in theology want significantly more training in Administration than do those ministers who have a diploma or certificate in theology.

Ministers who have secular qualifications of a diploma or Bachelors degree perceive a greater need for training in Administration than do those with no secular qualifications.

Ministers in urban settings indicate a significantly greater need for training in Administration than do those who minister to rural congregations.

Social Sciences

Ministers who have over fifteen years of service and those who have between five and nine years of service perceive that they require significantly more training in this factor than do those who have less than four years or between ten and fifteen years of service.

Whites reported a greater need for training in the factor of Social Sciences than do black ministers.

Significantly more ministers who have a Masters degree in theology feel that they need training in this factor than do those who have a diploma in theology as is also the case with those who have an Honours degree in theology in comparison to those with a diploma or certificate in theology.

In general there is a greater need among the university graduates for training in the factor of Social Sciences than exists among the college graduates.

Professional-Ministerial

Whites perceive a significantly greater need for Professional-Ministerial training than do black ministers.

General

The greatest differences pertaining to training needs within the Methodist Church appear to be related to race with whites in general indicating a greater need for training than do blacks. Secular working experience and seniority within the church have no significant impact on the training needs of ministers.

It must be remembered that some of these differences may be artifacts due to the higher number of white, graduate, older ministers in urban areas.

6. **Intra-Competency Comparison between Importance and Training Needs**

A Spearman's correlation was carried out on the importance of the skills and the training needs to determine whether there was a difference in the way ministers rated the importance of the skills and their training needs.

A correlation of 0.48 was obtained which, at the 0.05 significance level with a sample size of twenty-five items, shows that ministers are likely to rate as important the same skills as they require training in.

Table 34 Intra-Competency Comparison between Importance and Training Needs

Competencies	Importance	Training Needs
Administration Skills	77	72
Bookkeeping Skills	65	64
Church & Community Understanding	89	85
Coaching, Motivation & Leadership	89	88
Skills to determine the Needs of the Community	84	90
Computer Literacy	60	80
Diversity Acceptance Skills	83	82
Equipment Operating Skills	54	59
Finding the Right Person for the Job	87	82
Intellectual Skills	78	80
Interpersonal Conflict Handling and Negotiation Skills	87	90
Interpersonal Skills	87	83
Management Skills	87	83
Running of Meetings Skills	78	69
Persuasion Skills	73	79
Presentation Skills (Preaching, Teaching and Evangelism)	91	80
Psychological Knowledge	75	84
Self Knowledge	86	78
Self Management	87	80
Team Work Skills	85	83
Theological Understanding	84	81
Training-needs Analysis	77	87
Understanding and Applying How Adults and Children learn	74	85
Worship Leading Skills	78	80
Writing Skills	71	75

7. Qualitative Responses to the Questionnaire

In order to get the respondents to consider the future they were asked to think of the great social, economic, political and legislative changes that South Africa is undergoing and will undergo over the next ten years and were then asked to note the most likely important changes that will occur in their job.

Only one hundred and sixty of the two hundred and twenty-one respondents answered this question with most of their responses being very superficial. They are summarised in Appendix F for interest.

As a check on the competencies that had been identified ministers were asked to note any managerial competencies not on the list that they think will be important over the next five years or that they think they will require training in. No new competencies were identified.

Section II: Study B

1. Demographic Details of the Respondents

Demographic data collected were:

- Whether the respondent was a lay person, a probationer or an ordained minister.
- Age.
- Home language.
- Gender.

In total the results from five hundred and nine respondents who completed questionnaires were accepted. This comprised one hundred and eighty ordained ministers, fifty-three probationer ministers and two hundred and seventy-one laity.

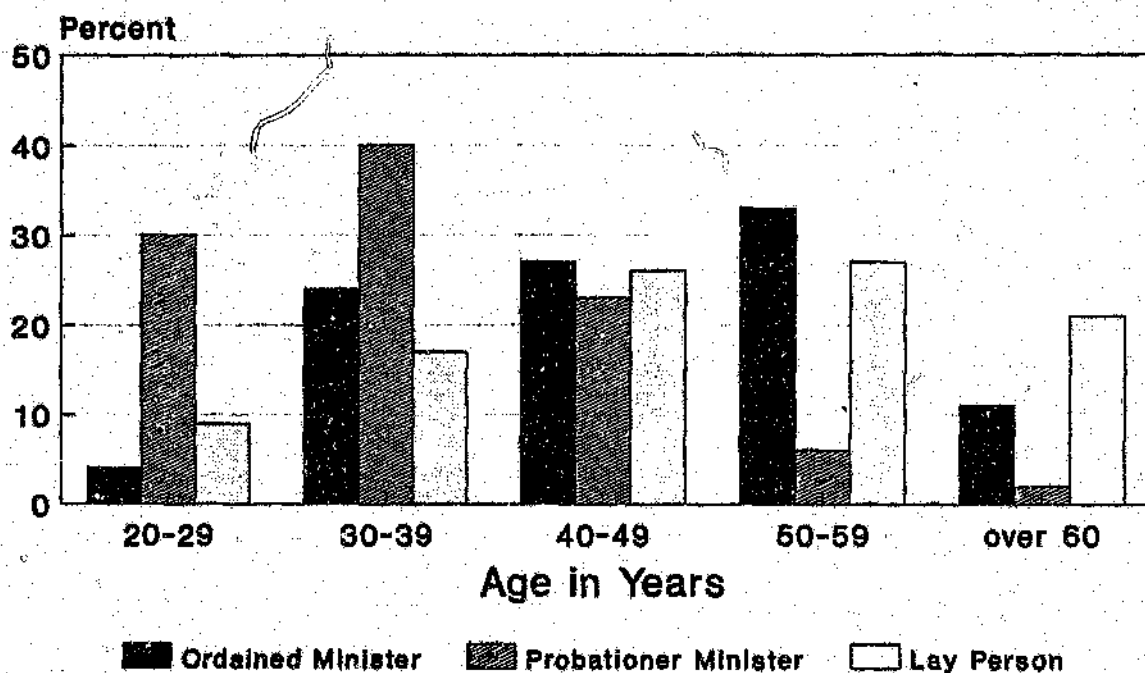
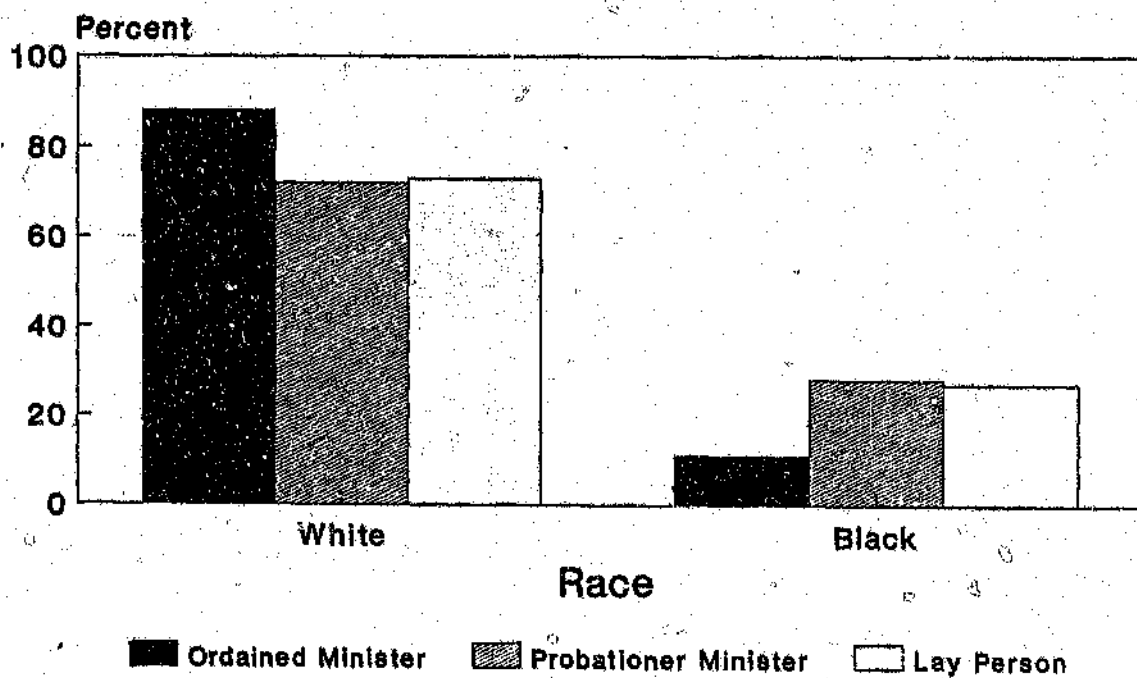
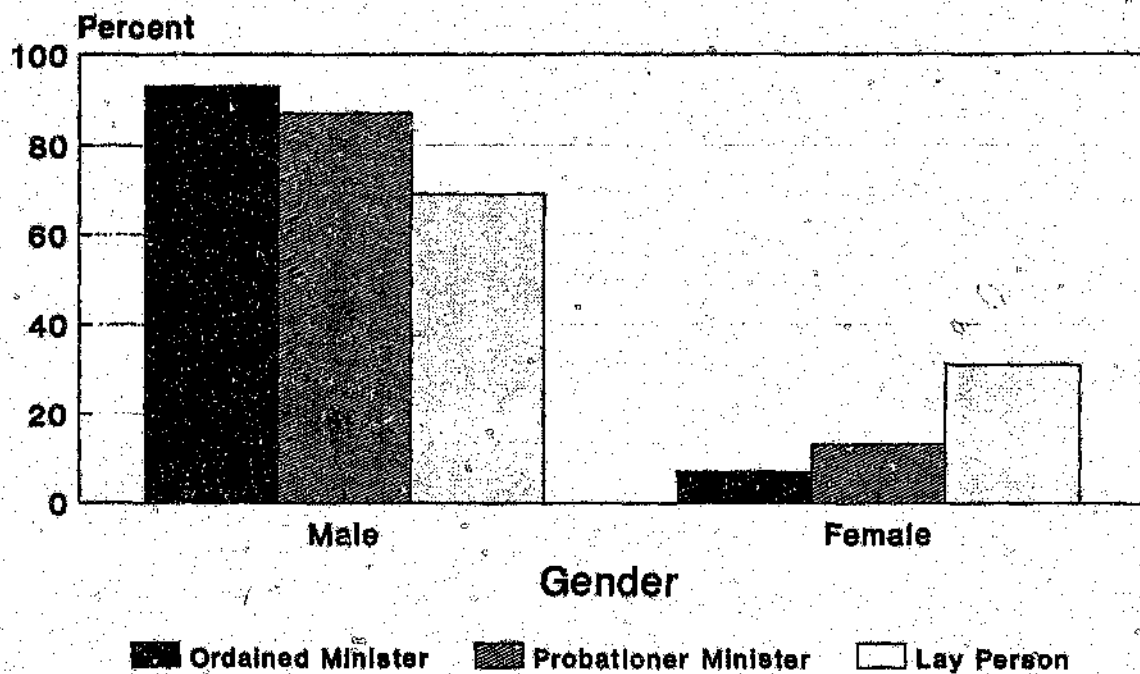
Table 35 Age of Respondents**Table 36 Race of Respondents**

Table 37 Gender of Respondents

2. Competencies Ranked in terms of Training Needs

For each occupational category the scores for each competency were summed and converted to a percentage.

Table 38 Competencies Ranked in terms of Training Needs in Percent

Competency	Occupation		
	Ordained Minister	Probationer Minister	Lay Person
Presentation skills - preaching, teaching and evangelism	69	72	68
Interpersonal conflict handling and negotiation	58	58	56
Coaching, motivation and leadership skills	52	47	54
Church and community understanding	50	38	55
Theological understanding	56	51	48
Skills to determine the needs of the community	47	51	51
Worship leading skills	50	40	47
Management skills	52	42	41
Finding the right person for the job	40	26	48
Team work skills	34	55	42
Administration skills	36	45	40
Diversity acceptance skills (cross culture)	34	43	31
Interpersonal skills	31	30	27
Running of meetings skills	23	21	31
Self management	27	15	27
Psychological knowledge	19	23	23
Understanding and applying how adults and children learn	14	19	18
Self-knowledge	17	25	13
Training-needs analysis	14	17	15
Intellectual skills	11	21	11
Bookkeeping skills	8	13	11
Persuasion skills	12	8	9
Computer literacy	12	13	6
Writing skills	4	9	4
Equipment operating skills	3	4	2
n =	180	53	271

3. Comparison between the Ratings of Importance of Ministers, Probationers and Laity

A Chi-squared goodness of fit test was used to determine whether the results from the ordained ministers, probationer ministers and laity have similar distributions. At the 0,05 significance level the only difference was for the competency finding the right person for the job, where ordained ministers and laity differed significantly from probationer ministers. This may reflect probationer ministers' lack of knowledge regarding the need for delegation.

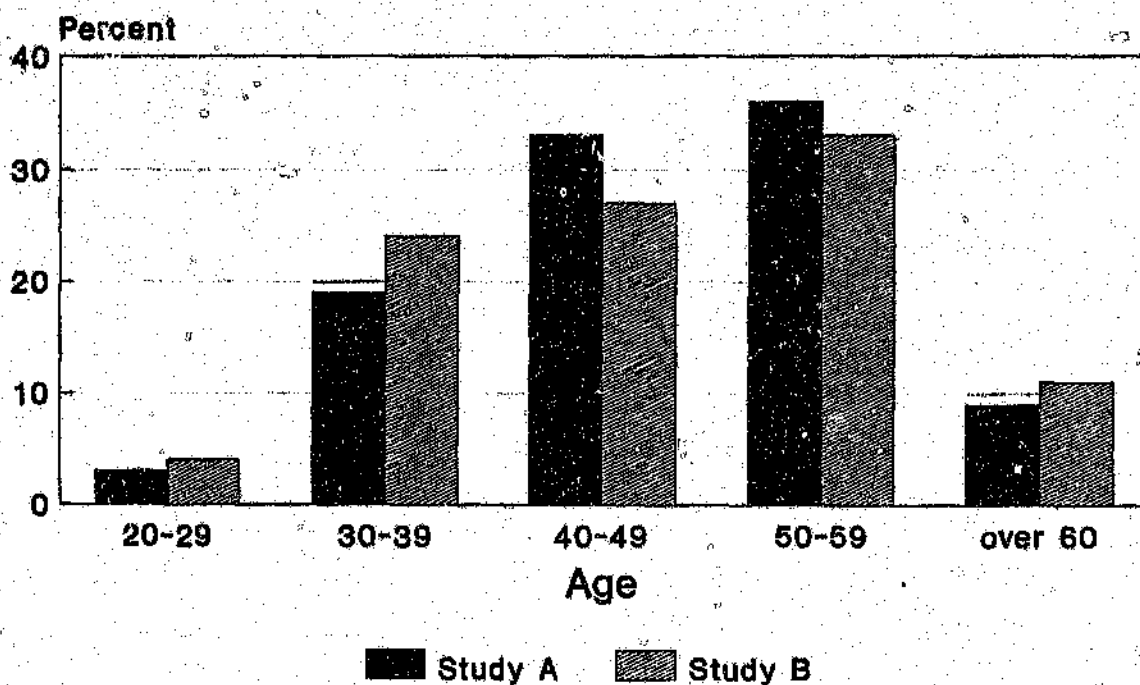
Spearman's correlation was carried out comparing the ratings of the laity and the ordained ministers in order to determine whether the two groups viewed the importance of the competencies similarly. A correlation of 0,95 was obtained which at the 0,05 significance level with a sample size of twenty-five items, shows that the perceptions of ministerial training needs are the same for ministers and laity.

Section III: Comparison between Results of Study A and B

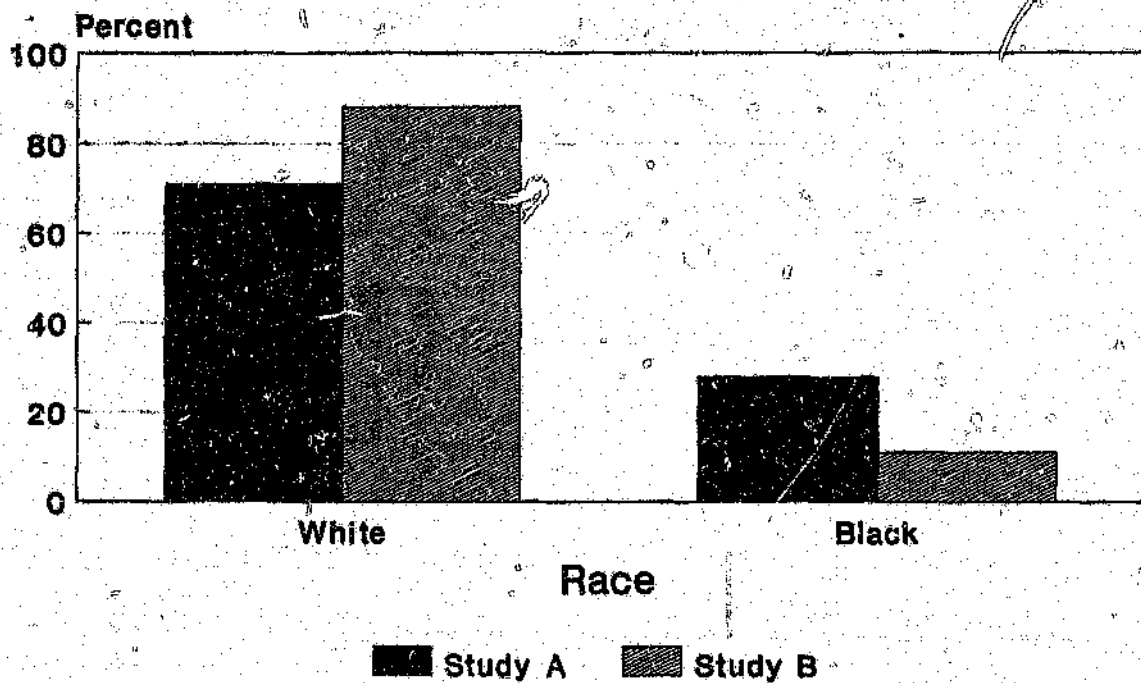
1. Demographic Details

The only demographic details that both Study A and B have in common for ordained ministers is age and race of the respondent. Both of these will be compared.

Table 39 Age of Respondents



The age profiles of the two samples are very similar.

Table 40 Race of Respondents

Overall in both studies there were more whites than blacks.

2. Training Needs

The rank order training needs as identified by ordained ministers and laity from Study A and B are presented overleaf.

Table 41 Comparison of Rank Order of Training Needs between Study A and B

Competency	Rank Order of Training Needs		
	Ordained Ministers Study A	Ordained Ministers Study B	Lally Study B
Interpersonal conflict handling and negotiation skills	1.5	2	2
Skills to determine the needs of the wider community	1.5	8	5
Coaching, motivation and leadership	3	4.5	4
Training needs analysis	4	18.5	18
Church and community understanding	5	6.5	3
Understanding and applying how adults and children learn	6	18.5	17
Psychological knowledge	8	16	16
Management skills	8	4.5	10
Interpersonal skills	8	13	14.5
Team work skills	10.5	11.5	9
Finding the right person for the job	10.5	9	6.5
Diversity acceptance skills	12	11.5	12.5
Intellectual skills	13.5	22	20.5
Computer literacy	13.5	20.5	23
Persuasion skills	15.5	20.5	22
Theological understanding	15.5	3	6.5
Self management	15.5	14	14.5
Presentation skills (preaching, teaching and evangelism)	15.5	1	1
Worship leading skills	19	6.5	8
Self knowledge	20	17	19
Writing skills	21	24	24
Administration skills	22	10	11
Running of meetings skills	23	15	12.5
Bookkeeping skills	24	23	20.5
Equipment operating skills	25	25	25

A Spearman's correlation was carried out on the training needs as identified by ordained ministers and laity of Study A and B, to ascertain whether their ranking of the skills was the same. The following correlation coefficients were obtained:

Table 42 Correlation of Results Between Study A and B

	Study A Ordained Ministers	Study B Ordained Ministers	Study B Laity
Study A Ordained Ministers		0,43	0,48
Study B Ordained Ministers	0.43		0,95
Study B Laity	0.48	0.95	

All the above correlations with a sample size of twenty-five items are significantly similar at the 0,05 significance level.

Chapter 6 - Discussion of Results

In this chapter the results will be discussed in the same order as they were previously presented. Therefore Study A will be discussed first, followed by Study B and finally the two studies will be compared.

1. Study A

1.1 Response to Questionnaire

The forty percent response rate is high since, according to Emory and Cooper (1985), a thirty percent response rate is to be expected from postal-type questionnaires. A good response rate was obtained from most of the districts. The fact that the ministers had to send the questionnaires back to their bishops may have contributed to the high response rate. Although it appears that the best managers had a higher response rate than the average managers this was not statistically significant (Table 2).

1.2 Importance of the Competencies

1.2.1 Scope of the Competencies

All the competencies that were included in the questionnaire were seen to be important (Table 12) and no further managerial competencies were identified by respondents. This shows that the competencies identified

comprehensively cover all managerial tasks contained within the job of a minister.

1.2.2 Competencies Ranked in Terms of Importance

The competency which was identified as being the most important is presentation skills which incorporates preaching, teaching and evangelism. As this is traditionally accepted to be the primary role of a minister, this finding is not surprising. What is interesting however is that the following six highest rated competencies all involve human relations and interaction. This is opposed to the four competencies which are rated least important which all do not involve human interaction (Table 12).

The competencies identified and ranked in order of importance are the competencies that ministers perceive will be important to them in South Africa over the next five years. For a person coming into the ordained ministry these are the managerial competencies that they will have to acquire. It is recommended that in the future people coming into the ministry be trained in the managerial competencies that are perceived to be the most important namely:

- Presentation skills (preaching, teaching and evangelism).
- Church and community understanding.
- Coaching, motivation and leadership.
- Finding the right person for the job.
- Interpersonal conflict handling and negotiation skills.

- Interpersonal skills.
- Management skills
- Self management.
- Self knowledge.
- Team work skills.
- Skills to determine the needs of the wider community.
- Theological understanding.
- Diversity acceptance skills.

Since people coming into the ministry need to acquire so many diverse managerial competencies it may be necessary to group them into common areas. This was accomplished by factor analysis.

1.2.3 Factor Analysis of Importance

Difficulty was experienced in identifying the number of factors to be retained. The final decision was made on the basis that the competencies appeared, subjectively, to be accommodated more appropriately by a four factor solution than by a three factor solution. Since either number can be substantiated a four factor solution was selected (Table 17).

A model of the managerial competencies that people called to the ministry need to acquire is presented below. A minister should have proficiency in the most important importance factors ie. Preaching and Teaching, Community Orientation, and Management of Self and Others. Administration is considered to be of less importance and the tasks can be more easily delegated to

secretaries and members of a congregation (Tables 18 - 21). To symbolise this the three primary importance factors are represented in a bigger print and joined by a thicker line to one another.

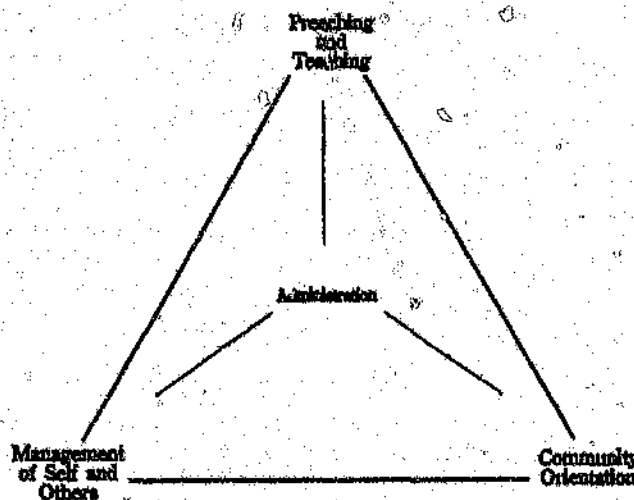


Figure 3 Model of Managerial Competencies Required by Ministers

The response to questions concerning the training needs of ordained ministers indicate that a course covering the managerial competencies is urgently required. At present no formal course is offered as such at undergraduate level or as part of in-service training (Harris, 1992, Personal communication). It is suggested that such a course be instituted at an undergraduate level addressing the competencies identified as being important and using the above model.

The purpose of the course would be to acquaint the students with the concepts involved in management. Actual management training would however be done later during in-service training for ordained ministers.

Managerial courses for ordained ministers are recommended since probationer ministers do not have the added managerial functions of being a senior or superintendent minister or serving on committees of church departments. It is thus unlikely that the probationer minister, before he has had experience in the church, will be able to understand the implications and practical use of the topics covered. Furthermore probationer ministers need to concentrate on theological studies and there is therefore very little time or opportunity to acquire managerial competencies during probation. The proposed course would cover the theoretical scope of all the managerial competencies identified by ministers as being important for the next five years.

The three generic managerial factors of South African Business School graduates that Slabbert (1987) identified are comparable to the factors and competencies identified in this study. An explanation for this could be that a minister's job is probably more diverse than any business manager's job which is why the current study identified a greater number of competencies which have been grouped into four factors, as opposed to Slabbert's three.

It is possible to equate the managerial roles identified by Mintzberg (1983) to the importance factors identified in the present study.

Under Community Orientation the following roles of Mintzberg can be accommodated:

Liaison
Monitor
Spokesman
Entrepreneur
Disturbance handler
Negotiator

The factor of Management of Self and Others includes the roles that Mintzberg termed:

Leader
Disseminator
Resource allocator

Finally, Mintzberg's managerial role of Figurehead probably falls under the factor of Preaching and Teaching.

It is noted that none of the roles that Mintzberg (1983) postulates falls under the factor of Administration. Perhaps this is because, unlike senior managers, very few ministers have personal assistants or even their own full-time secretary. These administration duties that in business would be performed by an assistant, are often carried out by the ministers themselves.

If the importance factors are compared with the clusters that Boyatzis (1982) proposes namely Goal and action management, Directing subordinates, Human resources management and Leadership clusters, all could largely be accommodated within the factor of Management of

Self and Others. Perhaps this is because the present study adopted a broader perspective of the tasks of a manager and included items that managers in the private sector could delegate to subordinates. This necessitated a wide range of activities to be included in the managerial tasks of a minister which resulted in factors that are all-encompassing. A similar approach was adopted by Van der Walt (1989) in his study of agricultural extension officers. It is suspected that the factor of Management of Self and Others includes all the clusters that Boyatzis defined.

1.2.4 Relationship between Rating of Importance and Demographic

Ministers in urban situations were not found to differ significantly from their rural counterparts in terms of the perceived importance of individual managerial competencies. However, urban ministers indicate that the factors of Community Orientation, Administration and Management of Self and Others are more important than do those who minister to rural congregations. Possibly in rural communities there already exists a greater community awareness due to smaller numbers, more clearly defined communities and easier accessibility to the community and therefore ministers may feel that competencies required to interact effectively with the community are not that important. Within an urban situation however the community is more diverse and may require greater competency on the part of the minister to bring about co-operation and unity (Table 22).

It is interesting to note that the demographic background of the respondents had no influence on their response to the importance factor Preaching and Teaching.

Ministers' perceptions of the importance of this factor thus appear to transcend demographic boundaries. This could be the result of the largely universal traditional view of it as a minister's primary function.

Age, secular working experience and secular qualifications have no effect on the perceived importance of the factors, while race and geographical location appear to have the greatest effect on perception of importance (Table 22). However the results could be skewed as a result of the greater number of white, urban, graduate ministers who returned the questionnaire.

In general whites, urban ministers and theological graduates rated the importance factors higher overall than did their corresponding counterparts.

Prior secular working experience and qualifications were not found to have any effect on ministers' perceptions of important managerial competencies, their need for training or their performance as managers. The only trend noted was that ministers with secular qualifications indicate a greater need for training in the factor of Administration than do ministers with no such qualifications.

Possible reasons for this lack of influence exerted by secular experience may lie in the research design where the question concerning this demographic variable merely

required a quantitative response and did not investigate the nature of the secular work or qualifications. Possibly a more detailed investigation would find that particular types of secular experience have more of an effect than others.

1.3 Training Needs

1.3.1 Competencies Ranked in Terms of Training Needs

It is noted that sixty-five percent of the respondents stated that they perceive a need for training in twenty of the twenty-five competencies and thirty-five percent of all the respondents felt that they could do with training in all the competencies (Table 23). This means that the ministers perceive themselves to be in need of much training in managerial competencies.

The greatest need for training is in the areas of interpersonal conflict handling and negotiating skills and skills to determine the needs of the wider community. This is probably as a result of the troubled and unstable climate prevailing in the country at present. Now more than ever ministers are called to serve their congregations in a manner that is relevant and effective.

It is seen that the competencies that are traditionally associated with ministry such as theological understanding, presentation skills (preaching, teaching and evangelism) and worship leading skills are only ranked as a training need half way down the rank order (Table 23). Although most theological training focuses

primarily on these areas, ordained ministers do not consider them to be a priority amongst their current training needs. This could indicate that at present the training ministers receive is adequate in the areas it covers. However it may not be meeting all their other training needs due to the limited scope of courses offered.

To be meaningful therefore the training ordained ministers receive must be in competencies more diverse than those traditionally associated with ministry.

The list of training needs perceived to be required by ordained ministers is very long. It could be postulated that ministers cannot access their training needs and therefore responded that they require training in everything. However the order of training needs identified is supported by Study B and also by the laity's identification of training needs. A comprehensive recommended list of competencies, for training of ordained ministers for the next five years, is presented at the end of the chapter.

It must however be accepted that the perceived need for training amongst the ordained ministers is real and should therefore be addressed.

To satisfy the training needs of the ordained ministers it is necessary to group the competencies into like groups. This is provided for in factor analysis.

1.3.2 Factor Analysis of Training Needs

The training factors that were identified namely Social Sciences; Professional-Ministerial skills; Community Orientation and Administration could form the basis of a useful four semester syllabus for in-service training since they represent actual needs perceived by ministers.

A model of the training needs of ordained ministers for in-service training is as follows.

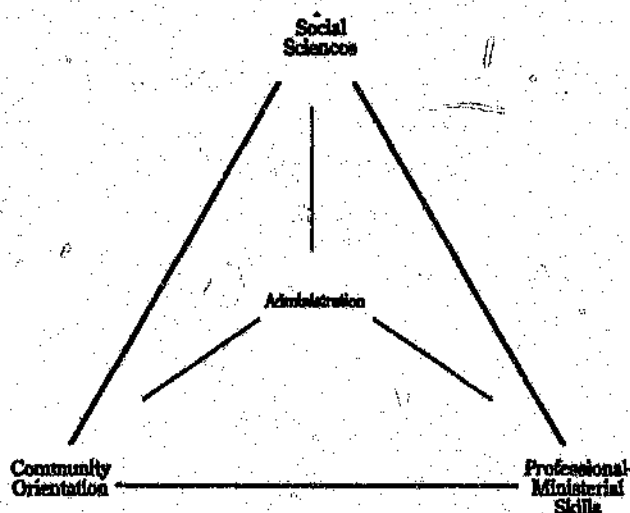


Figure 4 Model of Training Needs of Ordained Ministers

The most important training needs identified are Social Sciences, Professional-Ministerial skills and Community Orientation. Administration skills are seen as less important to acquire and for this reason this aspect is represented in the centre in smaller print (Tables 29 - 32). The functions of Administration can be delegated

more easily to laity and for this reason it is shown to be less closely linked to the others.

From the results of the study it appears as if there is a great need for managerial training among all ministers. It is recommended that a course, addressing the training needs of ministers for the next five years, as depicted in the above model, be implemented for in-service training. This system would be similar to business schools where business experience is required for acceptance to courses. This would enable ministers to relate the theory to practice more easily.

The diverse list of training needs identified by ministers supports Sayles' (1980) assertion that managers do a lot of the work themselves.

1.3.3 Relationship between Rating of Training Needs and Demographics

It was found that in general (Table 33) training needs were found to be similar across the broad spectrum of ministers sampled in this study. This could reflect widespread lack of training in similar areas. Exceptions to this trend were found largely in the factors of Administration and to a lesser extent in Social Sciences and Professional-Ministerial skills.

In Administration younger ministers report a greater need for training than do older ministers. This could indicate that in the past ministers received training in this area and that this sort of training has subsequently been

stopped or that adequate administration skills may develop with experience.

Ministers who have secular qualifications perceive that they require more training in Administration than do ministers without secular qualifications. Perhaps they could be more aware of potential for improvement.

Urban ministers feel that they require more training in the factor of Administration than do those who minister to a rural congregation. In urban situations people are generally more aware of business methods, accurate record-keeping and issues of accountability. This may require the minister to have a more highly developed sense of the need for the factor Administration than do ministers in rural settings where other factors may assume priority.

The discontinuous perceptions of the training needs of ministers according to length of service for Social Sciences could be an artefact attributable to a small sub-sample size.

Ministers with theological degrees feel that they need more training in the factors of Administration and Social Sciences than do college graduates while for Administration, Social Sciences and Professional-Ministerial skills, whites perceive that they required more training than do black ministers. This could be because the whites and university educated ministers have had a broader exposure and may be more aware of what is available.



A further interesting finding was that perceptions of the need for the factor Community Orientation transcends all demographic barriers (Table 33). Similarly, for the factor Professional-Ministerial skills the only demographic variable which appeared to influence perceptions of the need for training was that of race.

As a broad generalisation the ministers who perceive the greatest need for training are young, white graduates in urban churches. This is probably due to this group knowing more about each of the competencies and being more aware of their needs. The differences in training needs between the demographic groups therefore needs to be treated with great circumspection.

Of importance is that there appeared to be a consensus among ministers regarding the areas where most training is required, namely in the areas of Community Orientation and Professional-Ministerial skills.

1.4 Comparison between Good and Average Managers

In general very few differences between the responses of the best compared to the average managers were noted.

1.4.1 Demographics

It was found that the only significant demographic variable differentiating between the good and average managers is length of service, where the best managers had a longer length of service than average managers (Table 4). This may mean that previously ministers were

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trained in managerial competencies or that managerial competencies can be learnt through experience. In-service training in specific managerial competencies would be expected to speed up this process.

The bishops did not necessarily perceive the superintendents, whose jobs entail more managerial work than those of ministers, to have better managerial competencies. If these results are accepted it would appear that the selection of superintendents by the Connexion is not on the basis of managerial competencies. Of significance in South Africa where racial divisions are typically evident, this study found that race was not linked in any way to perceptions of good management.

1.4.2 Importance of Competencies

Minimal differences were found in the perceptions of the best compared to the average managers concerning the importance of the different competencies. It had been anticipated that the perceptions of the best compared to the average managers would differ to reflect different values. However only minimal differences were evident.

It is interesting to note that the best managers perceive computer skills to be less important than do the average managers. This could be because the best managers have on average served longer periods within the church than the average managers and may be more resistant to change. A minister who has coped effectively over a long period without a computer is unlikely to appreciate

its benefits and may thus find one unnecessary, while a young minister may more readily realise their worth within the church office.

The best managers rated intellectual skills as more important than did average managers. The reason for this is perhaps that ministers who are good managers may value a more rational-logical approach to their work as opposed to a more emotive approach and may therefore value intellectual skills more highly. It is important to remember that the differentiation the bishops were asked to make was not between good and average ministers but between good and average managers within the ordained ministry.

Since very few differences between the best and average managers were identified using T-tests it was not expected that the factor loadings of the importance of the factors would differ significantly. This was found to be the case.

1.4.3 Training Needs

Average managers perceive they require more training than the best managers in competencies needed to cope with day to day running of the church (administration and writing skills) and dealing with individuals and groups within the congregation (Social Sciences) while good managers would seem to indicate that of greater importance is the development of competencies to effectively extend their ministries into the wider community.

Possibly a goal in the training of ministers is for ministers to develop their competencies to the stage where they so effectively motivate and manage their congregations that not only are the needs of the congregation met, but that the congregation, under the leadership of their minister, can effect an impact on the wider community.

1.4.4 General

In general therefore, very few differences were apparent between the perceived good and average managers.

This may be due to:

- The absence of an objective measure of managerial competence
- The bishops' inability to distinguish between a good and average manager
- The bishops not selecting the best managers but randomly sending the questionnaires
- The best and average managers actually identifying similar training needs.

1.5 Demographics

While it was realised that the inclusion of race as a demographic variable may be construed as racist by many, it was considered that black and white ministers, on the basis of cultural and experiential variables, may differ considerably in their responses and so its incorporation was expected to add considerable value to the study. The results from the study support this premise as

significant differences between racial groups were found in their perceptions of importance of the competencies and in their perceived need for training in the competencies (Table 22). It is of interest to note the findings of the Chi-Square test which indicated that race is significantly related to age, length of service, seniority within the church, theological and secular qualifications and location. While this does not in any way indicate a causal relationship between race and demographic variables it does highlight the many differences between the samples of white and black ministers (Table 11).

Another significant division identified within the church is the geographical location of the congregation which was linked to differences between respondents' ratings of importance (Table 22) and training needs (Table 33).

Cognisance therefore needs to be taken of the different perceived training needs of black versus white and urban versus rural ministers. Similarly a minister may require additional training if moved from a rural to an urban church and vice-versa.

1.6 Intra-Competency Comparison between Importance and Training Needs

The intra-competency comparison between importance and training needs yielded a very high correlation (Table 34). This indicates that the ministers are likely to rate as important the same competencies as they perceive they require training in.

2. Study B

2.1 General

Caution must be exercised when examining these results as the format of the questionnaire presented a forced choice in that respondents had to select ten of the twenty-nine items as training needs. Thus people could not show if they thought that ministers required training in more or less than ten items.

Since the response rate was very low for black ministers and black laity the differences in responses between blacks and whites were not investigated.

2.2 Demographics

While the total sample size for Study B is large, it must be remembered that the sample of black ordained ministers is very small. Any inference on the basis of race is therefore extremely dubious (Table 36). It is not clear why the respondents were seventy-eight percent white since the racial composition of synods is probably closer to fifty-fifty (Massey, 1992. Personal communication). A possibility is that the black laity did not understand the questionnaire or that they chose not to fill it in. Since delegates had to complete the questionnaire outside of synod it is possible that black delegates did not have the facilities and thus were unable to do so. The very low response rate from black ministers is harder to explain.

2.3 Competencies Ranked in Perceived Training Needs

Not surprisingly, interpersonal conflict handling and negotiation skills emerged very high on the list of perceived training needs (Table 38). This probably reflects the era of instability that South Africa is currently experiencing with both ministers and their congregations having to come to grips with the enormous changes that are taking place. This was supported by the qualitative study which required respondents to present any suggestions that they felt the Department of Education for Ministry should consider regarding the training of ministers (Massey, 1991. Personal communication).

A comprehensive list of training needs as perceived by both ministers and the laity can be found at the end of this chapter.

2.4 Comparison between the Ratings of Importance by Ministers and Laity

There is a significant similarity between the training needs of ministers as identified by the laity and by the ministers themselves.

3. Comparison of Training Needs between Study A and B

3.1 Training Needs

A significant similarity was found between the rank order of training needs of ministers, as identified by ordained ministers, in Studies A and B and between laity of Study B and ordained ministers of the two studies. The two studies yielded three rank orders of training needs that confirmed one another.

Similarity between the ministers and the laity indicated that the two groups have the same perceptions of the training needs of ministers and therefore probably view the job of the minister in a similar light (Table 38). The potential therefore exists for laity to reliably evaluate the training needs of their ministers based on the identified competencies. Research of a similar nature was conducted by Lewin and Zwany (1976) who found peer assessments to be significantly related to work-output measures. Together with other methods, laity evaluation will provide a valuable diagnostic tool for ascertaining areas for ministerial development. Furthermore, the similarity of responses between the two groups means that it is unlikely that responses to the questionnaire were made randomly by either group.

It is noted that the training needs identified by ministers in Studies A and B differed more than the ministerial training needs identified by ministers and laity in Study B. This difference is probably attributable to the different methodologies used (Table 42).

Of interest is that in Study A the ministers were asked to identify their own training needs while in Study B they were asked to identify the training needs of ordained ministers in general (Table 41). The following were all ranked considerably higher for others as compared to their own training needs.

Presentation skills (preaching, teaching and evangelism)

Theological understanding

Worship leading skills

Administration

Running of meetings skills.

For these competencies, which are all traditionally associated with the ministry, ministers feel that others require more training than they do themselves.

The competencies that ministers perceive to be important for themselves to acquire over the next five years but not as important for others to acquire are:

Skills to determine the needs of the wider community.

Interpersonal skills

Psychological knowledge

Training needs analysis skills

Understanding and applying how adults and children learn

Computer literacy

Persuasion skills

Intellectual skills

It is interesting to note that many of the above competencies could be considered useful and desirable and an extension of a minister's abilities while not being essential to the basic success of a ministry.

The results of Studies A and B were combined by inspection to give a list of the most pressing training needs for ordained ministers. These are:

- Church and community understanding
- Coaching, motivation and leadership
- Interpersonal conflict handling and negotiation skills
- Presentation skills (preaching, teaching and evangelism)
- Skills to determine the needs of the wider community
- Theological understanding

- Training needs analysis
- Understanding and applying how adults and children learn.

The list of competencies that have been identified as the most important training needs is significant for a number of reasons.

These include:

- Since the actual competencies required by ministers have been identified it is possible to formulate an appropriate training programme to address those areas in which training is required.
- The list of competencies can be applied in future to the task of rating ministers and can therefore act as a needs analysis for individual ministers. This could be completed by fellow ministers and the laity.
- Training can be divided into the identified smaller subsections to form the basis of in-service training allowing competencies to be put into immediate practise as they are acquired.

Chapter 7 - Conclusion

This study, which is one of the few of its kind to be conducted within a voluntary organisation and is unique within the context of the church, has raised several theoretical and practical issues which need to be addressed. In particular, it has indicated the contribution that modern concepts and theories of management can make to the effective running of a church as well as highlighting the need among ministers for post-ordination training in management competencies. Although the study was carried out within the Methodist Church of Southern Africa, it is expected that these findings could be generalised to other churches. This assumption is a possible focus of further research.

The fact that the church allowed the study to be conducted as well as the relatively high response rate from the ministers, indicate that the church is probably ready to explore new ideas and methods of equipping ministers to deal effectively with the managerial demands of ministry. Although this is a new area of investigation for the church, it is one where relevant models developed largely in secular settings may be successfully applied.

In an age when more and more people are questioning the relevance, purpose and effectiveness of the church, it makes sense for ministers to make use of modern developments in all areas to increase its accessibility for greater numbers. One such way is to use applicable modern theories of management, which have been tried and proven effective in the business sector, to improve management of church affairs.

In fact reciprocal interaction between methods used in the church and those employed in business may give rise to models of management which are

applicable in both situations. In certain areas good management practices were instituted by the church years in advance of the business sector. For example the whole issue of racial integration has been addressed at every level of the Methodist Church hierarchy. This was reflected in the present study as it was found that the selection of good managers showed no racial bias.

In addition, the current move in business practice to a more participative model is already firmly entrenched within Methodist Church structure. Communication channels exist which allow for any member of the church to have a say in matters affecting the church at both a local and national level.

In summary, the present study, which focused on management within the church, yielded the following significant findings:

- The identification and definition of managerial competencies required by ministers provides a resource which can be used for a performance appraisal.
- The ranking of the competencies in terms of importance and their division into factors provides the framework for a training course for probationer ministers, that can be considered reliable at least for the next five years and is based on the perceptions and experiences of ministers presently in the field. Furthermore the importance factors give a logical segmentation of the responsibilities of a minister.
- Training requirements based on the needs identified by ministers have been prioritised and training factors developed that will serve as a model for in-service training for the next five years.
- Since the perceptions of the laity regarding the training needs of ministers correspond with those of the ministers themselves it may be possible to use the identified list of competencies as a tool to enable

feedback to be provided to ministers by lay members. This would help ministers to identify key training needs and thus contribute to their personal development.

The present study was able to overcome many of the limitations generally experienced in this type of research due to the large sample sizes and triangulated research design. However the following points should be considered in the interpretation and generalisation of the results.

- Organisational climate, something that is difficult to control, could play a very important role in determining competencies of ministers. The impact of this variable was not measured in any way.
- The study only examined Methodist ministers. Caution should be exercised in generalising the findings to ministers outside of the sample particularly if the management structure is considerably different from that of the Methodist Church.
- Since the current study used a unique methodology and definitions of identified competencies it is difficult to compare the results with other studies.
- There was a low response rate of blacks, particularly in Study B. Caution should therefore be exercised in inferring differences between the responses of the two groups.
- The method used is dependent on how much each minister knows about the subject matter under study. This may have skewed the results of training needs since some respondents may not have sufficient knowledge to assess their training needs.

- The study only examined one aspect of a minister's job. The assumption cannot be made that the best manager will make the best minister or even that there is any relationship between managerial competence and effectiveness as a minister.

Arising from this exploratory work on management within the church are a number of issues for further investigation. Validation of the models developed in this study in non-profit making organisations whose structures differ from those of the Methodist Church would be one such example. Within the church studied however, the most pressing research required is probably to determine the optimum methods of implementing the proposals arising from the study.

Since the study was of an exploratory nature it was not known which demographic variables would have an impact on the results and hence all potential variables were included. It is recommended that for any future research only the most important variables be considered. This would depend on the purpose of the research, but for the present study race and geographical location were found to be the most important.

This study has shown the importance of managerial competencies in the effective administration of church life and the need for training in these managerial factors. It is suggested that neglecting to address the training of such competencies results in ministers who are inadequately prepared to meet the demands placed on them by their work.

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Appendix A - Structure of the Methodist Church

The Methodist Church of Southern Africa has nearly 500 000 full members (Minutes of Conference 20.3.3.4; 1990) and its structure can be described by a two dimensional matrix model. The one face of the matrix comprises the formal hierarchy of the church. The second face is at right angles to this and consists of the functional departments.

Levels	Education for Ministry	Ministers	Christian Citizenship	Ecumenical Affairs	Public Relations	Local Preachers	Trust Properties	Christian Education	Young Men's Guild	Women's Associations
Connexion										
District										
Circuit										
Society										

Figure 5 Structure of the Methodist Church.

The formal structural church hierarchy consists of four levels, namely Society, Circuit, District and Connexion. At the lowest level is a Society which may comprise a handful to thousands of members. Ministers may have many Societies under their pastoral care or may share the responsibility of a single Society with other ministers.

A Society is managed by a leaders meeting which comprises of the various leaders and ministers from within the church. The most senior minister chairs the meeting and usually ministers have considerable power and influence in the proceedings of the meeting. The Society elects lay representatives to attend Circuit meetings.

Societies are grouped together on the basis of geographical proximity to form Circuits. All ministers and lay representatives meet four times a year to discuss and manage matters of common interest. The Circuit is headed by a circuit superintendent who is appointed by the Stationing Committee of Conference. The office is held for a year but the norm is to re-appoint the superintendent for at least a second term of office. Superintendents may wield a lot of power especially within the black churches. The Circuit also elects lay representatives to attend the annual Synod of a District.

Circuits are geographically grouped to form the thirteen Districts of the Methodist Church. These are as follows:

Cape of Good Hope
Grahamstown
Queenstown
Namibia
Kimberley and Bloemfontein
Northern Free State and Lesotho
Natal Coastal
Natal West
South Western Transvaal
South Eastern Transvaal and Swaziland
Northern Transvaal and Botswana
Clarkbury
Mocambique

Annually all ministers, probationer ministers and lay representatives meet together for a District Synod. The Synod is presided over by a bishop who is elected by all the representatives for a three year term of office and is eligible for re-election. Synods have authority in matters that pertain to the District. The Synod elects lay representatives to attend the national Conference.

The Districts are grouped to form a Connexion which meets for an annual Conference. Conference is the highest decision-making assembly in the church and is attended by clergy and during open sessions, by lay representatives. Conference is chaired by the presiding bishop who has a three year term of office. The presiding bishop has ultimate executive authority on behalf of the Conference in the interim period between Conferences.

The Connexional Executive consists of the bishops and the executive secretary and meets on an ad-hoc basis during the year to advise the presiding bishop between Conferences.

The executive secretary of Conference is a permanent appointment made by Conference for a three year term of office and is eligible for re-election. The secretary's role is to administer the day to day affairs of the church at a national level and act in the absence of the presiding bishop where empowered to do so.

The second face of the matrix comprises the various departments which are responsible for matters of common concern to all churches such as mission and communications. Each department is chaired by a general secretary who is appointed by Conference. In each District a minister is selected to be responsible for the work of the department in that District. He reports to Synod and to the general secretary of the department who in turn reports to Conference on the activities of that particular department. Representatives

from the Districts meet during the year to co-ordinate and manage the department. Lay representatives may also be appointed to a department.

The departments are as follows:

Department for Education for Ministry
Mission Department
Christian Citizenship Department
Department of Ecumenical Affairs
Young Men's Guild
Public Relations and Communications
Local Preachers Department
Trust Properties Department
Christian Education Department.
Methodist Youth Department.
Women's Association, Auxiliary, Manyano

The Methodist Church has a democratic but cumbersome decision-making process. Before any major decision is made it is debated at Society, Circuit, District and finally Conference levels. This allows for a great deal of participation from church members and ministers but is also of necessity an exceedingly time-consuming process.

Appendix B - Questionnaire for Study A



The Methodist Church of Southern Africa

Telephone: (031) 216424
 Telefax: (031) 217674
 Telegraphs: Bollington

450A Moore Road
 P O Box 2256
 4000 Durban

TO THE MINISTER CONCERNED

1st March 1991

Dear Colleague

DETERMINATION OF MANAGERIAL COMPETENCIES WITHIN THE CHURCH

Mr David Barker applied to the presiding Bishop for permission to conduct a survey amongst the Ministers of our Church to examine Managerial Competencies within the Church. The Presiding Bishop gave provisional approval and then referred the matter to the Connexional Executive which met from the 26th to the 28th February 1991. The Connexional Executive readily approved the request and gave Mr Barker permission to proceed with the survey.

Mr Barker is well known to me and is a faithful and regular member of our Northfield Church in Benoni. He is a person of the highest integrity. He is conducting this survey as part of the requirements for a Master of Management degree under the guidance of the Business School of the University of the Witwatersrand. He has undertaken to share the findings of the survey with the Church, and this should prove very valuable information for us which we could not obtain in any other way.

In advising you on behalf of the Presiding Bishop and the Executive that his survey has been approved I would also appeal to you to co-operate with him in every way possible.

With warm Christian greetings

Yours sincerely

Vivian W. Harris.

VIVIAN W HARRIS

Tel. (011) 849 - 5432 (H)

6 Hampden Ave
Airfield
Benoni 1500
30 April 1991

Dear Sir / Madam.

As part of the course I am doing at Wits, a research report must be submitted. I have chosen to investigate the managerial skills required by ordained Methodist ministers, the perceived importance of the skills and the need for training in these managerial skills over the next five years. It is a field in which internationally very little research has been conducted. The results will be invaluable to you and the Methodist church since for the first time the managerial skills required of ministers will be known. The skills can be used for an individual and group needs analysis and as the center for managerial training.

Since the research is centered around ordained ministers of the Methodist Church the opinion of all is important, and that is why I am approaching you.

I realise that many demands are made on your valuable time but the long term benefits of the study could be of considerable use to you and the church. I would appreciate it if you would please complete the attached questionnaire which should take about 20 minutes.

The results will be pooled and anonymity is guaranteed. The results, which will be published, should be available in time for conference 1991. The bishops have kindly offered to receive the completed questionnaires.

Please use the enclosed envelope to send your completed questionnaire back to your Bishop before 25 May.

If you have any queries please do not hesitate to contact me at the above address or telephone number.

Thanking you in advance for your kind support.

I am yours sincerely



David Barker.

INSTRUCTIONS

The questionnaire consists of three parts. In order to complete sections B and C, it may be helpful to look at the definitions of the terms given on the coloured sheets at the end of the questionnaire.

In Section A information about yourself is required.

In Section B you will be asked to please rate the skills in terms of their importance for the job you will do over the next five years as a minister.

In Section C you will be asked to please rate the skills you think you will need training in over the next five years.

SECTION A

Kindly answer all questions by placing a cross in the block that corresponds with your answer.

- 1.
- What is your age?

20-29 years 1	30-39 years 2	40-49 years 3	50-59 years 4	over 60 years 5
---------------------	---------------------	---------------------	---------------------	-----------------------

FOR OFFICE USE

5

- 2.
- How long have you served in the ORDAINED ministry?

0-4 years 1	5-9 years 2	10-14 years 3	over 15 years 4
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6

- 3.
- How many years working experience (national service excluded) did you have before being accepted as a candidate for the ministry?

0 years 1	1-5 years 2	6-10 years 3	over 11 years 4
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7

- 4.
- What is the most senior position you have ever held within the Church?

MINISTER 1	SUPERINTENDENT 2	BISHOP AND HEAD OF CONVENTIONAL DEPARTMENT 3
---------------	---------------------	--

8

- 5.
- What is your home language?

9

- 6.
- What is your highest qualification in Theology?

CERTIFICATE 1	DIPLOMA 2	BACHELORS DEGREE 3	HONOURS DEGREE 4	MASTERS AND 5 ABOVE
------------------	--------------	--------------------------	------------------------	---------------------------

10

- 7.
- Outside of Theology, what is your highest educational qualification?

Std 10 1	DIPLOMA 2	BACHELORS DEGREE 3	HONOURS DEGREE 4	MASTERS AND 5 ABOVE
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11

- 8.
- Do the majority of your members live in an urban or rural area?

URBAN 1	RURAL 2
------------	------------

12

- 9.
- How many societies fell under your direct pastoral responsibility? If there is more than one minister, please divide the number of societies by the number of ministers.

13

- 10.
- In total how many members are on the records of the churches that you are personally responsible for? If there is more than one minister, please divide the number of members by the number of ministers.

14

SECTION II

IMPORTANCE OVER THE NEXT FIVE YEARS

Think of the great social, economic, political and legislative changes that South Africa is undergoing and will undergo over the next ten years. In the light of these, what is the most likely important change that is going to occur in your job over this period?

With these changes in South Africa and in the Methodist Church in mind, please rate the skills and knowledge in importance for the job that you think you will have to do over the next five years. This refers to their importance regardless of whether or not you have received training or require training in them.

For example, if you think the skill of computer programming will be very important for your job over the next five years, you would place a cross in the block "very important".

In order to complete this section it may be helpful to look at the definitions of the terms given on the column sheet at the end of the questionnaire.

SKILLS AND KNOWLEDGE	VERY LITTLE IMPORTANCE	LITTLE IMPORTANCE	IMPORTANT	VERY IMPORTANT	ABSOLUTELY ESSENTIAL	FOR OFFICE USE
1. Administration Skills						15
2. Bookkeeping Skills						16
3. Church & Community Understanding						17
4. Coaching, Motivation & Leadership						18
5. Skills to Determine the Needs of the Community						19
6. Computer Literacy						20
7. Diversity Acceptance Skills						21
8. Equipment Operating Skills						22
9. Finding the Right Person for the Job						23
10. Intellectual Skills						24
11. Interpersonal Conflict Handling and Negotiation Skills						25
12. Interpersonal Skills						26
13. Management Skills						27
14. Running of Meetings Skills						28
15. Persuasion Skills						29
16. Presentation Skills (Preaching, Teaching and Evangelism)						30
17. Psychological Knowledge						31
18. Self Knowledge						32
19. Self Management						33
20. Team Work Skills						34
21. Theological Understanding						35
22. Training-needs Analysis						36
23. Understanding and Applying How Adults and Children Learn						37
24. Worship Leading Skills						38
25. Writing Skills						39

PLEASE COMPLETE

If there are any managerial skills or knowledge not on the list that you think could be important over the next five years, please write them here.

SECTION C**YOUR OWN DEVELOPMENT NEEDS**

For this section please think of the changes you foresee in South Africa and in the Methodist Church over the next five years. Now think of your own growth and development and rate the extent of your need for training and development in the skills and areas of knowledge, regardless of their importance, over the next five years.

For example, if you think you will have a very great need for training in the skill of computer programming over the next five years you would place a cross in the block "very great need".

To assist you to complete this section it may be helpful to look at the definitions of the terms given on the coloured paper at the end of the questionnaire.

SKILLS AND KNOWLEDGE	NO NEED FOR TRAINING	VERY LITTLE NEED	NEED FOR TRAINING	GREAT NEED	VERY GREAT NEED	FOR OFFICE USE
1. Administration Skills						40
2. Bookkeeping Skills						41
3. Church and Community Understanding						42
4. Coaching, Motivation & Leadership						43
5. Skills to Determine the Needs of the Community						44
6. Computer Literacy						45
7. Diversity Acceptance Skills						46
8. Equipment Operating Skills						47
9. Finding the Right Person for the Job						48
10. Intellectual Skills						49
11. Interpersonal Conflict Handling and Negotiation Skills						50
12. Interpersonal Skills						51
13. Management Skills						52
14. Running of Meetings						53
15. Persuasion Skills						54
16. Presentation Skills (Preaching, Teaching and Evangelism)						55
17. Psychological Knowledge						56
18. Self Knowledge						57
19. Self Management						58
20. Team Work Skills						59
21. Theological Understanding						60
22. Training-needs Analysis						61
23. Understanding and Applying How Adults and Children Learn						62
24. Worship Leading Skills						63
25. Writing Skills						64

PLEASE COMPLETE

If there are any managerial skills or knowledge that you think you will need over the next five years, and are not on the list, please write them here.

Definitions of the Skills

1. **Administration skills**
 - Ability to manage a church office and store records.
2. **Bookkeeping skills**
 - Ability to read a balance sheet, construct a budget, monitor cash flow and complete a "4C Schedule".
3. **Church and community understanding**
 - Knowing how the departments of a church function and relate to each other.
 - Understanding and knowing the community, congregation and its leaders.
 - Ability to establish contact with a wide variety of people to gain information and build resources.
4. **Coaching, motivation and leadership skills**
 - Advising, encouraging and helping members with problems related to leading within the church.
 - Equipping members with the skills needed to perform certain tasks.
 - Helping members identify and understand their personal role in leadership and setting goals for leadership within the church.
 - Ability to help others adapt to, and accept structural, social and other organisational changes.
5. **Skills to determine the needs of the wider community**
 - Ability to identify with the need for justice and equity.
 - Able to assess objectively situations and people to determine unmet needs.
6. **Computer literacy**
 - Knows the application and limitations of relevant computer programmes.
7. **Diversity acceptance skills**
 - Ability to relate to and respect all people and to understand the differences between different groups.
8. **Equipment operating skills**
 - Ability to operate all church equipment (sound equipment, overhead projectors and photostat machines).

9. Finding the right person for the job

- The ability to identify the skills and knowledge necessary to do various duties within the church.
- Able to recognize the calling and gifts of members and to select the right people for the right duties.

10. Intellectual skills

- Ability to organise thoughts logically and develop practical creative frameworks to explain complex ideas in useable ways to find the best solution to a problem.
- Ability to think creatively in different circumstances.

11. Interpersonal conflict handling and negotiation skills

- Ability to intervene in interpersonal conflict and successfully mediate and reconcile.
- Able to negotiate an outcome that is favourable for the party that you represent and is accepted by the other party.

12. Interpersonal skills

- Possesses verbal and non-verbal skills which show others they are valued and cared for.
- Extracts a deeper meaning from verbal and non-verbal messages and communicates understanding of and insight into another person's feelings and situation.
- Is trusted, acts with compassion, keeps confidences and is available when needed.

13. Management skills

- Knows the role of the church.
- Has insight concerning the future, identifies opportunities, sets priorities, takes action by planning long range goals.
- Ability to delegate tasks, responsibility and authority to staff and volunteer workers so that the skills of the congregation are used.
- Organises by allocating all resources and coordinating all activities within the church.
- Ability to control performance against predetermined standards and to take corrective action, if standards are not met.

14. Running of meetings skills

- Ability to construct an agenda, take minutes, chair and structure a meeting in such a way that accepted rules of debate are obeyed and the objectives of the meeting are achieved.

15. Persuasion skills

- Ability to persuade others through selling and marketing ideas and events (including fund raising).

16. Presentation skills (preaching, teaching and evangelism)

- Ability to present information verbally so that the intended purpose is achieved; to reinforce the message with non-verbal behaviour, and if necessary, visual aids.
- Uses language and practical examples the congregation will understand.
- Material is well organised, voice projection is clear and delivery style is pleasing.

17. Psychological knowledge

- Has an understanding of psychological problems, applicable therapies and of the needs of people at different stages such as childhood, adolescence, old age etc.
- Knows when to act independently and when to refer to an expert and does so appropriately.

18. Self knowledge

- Having a realistic view of oneself by knowing one's strengths, weaknesses, personal values, needs, interests and their effect on others; desiring to improve them through self-development.

19. Self management

- Ability to tolerate stress, be self-motivated and set personal work standards.
- Is self disciplined, maintains the good name of the church and sets an example in terms of humility, values and morals.
- Ability to use time effectively and be prompt in the execution of tasks.
- Ability to follow the instructions of a church authority, accept its disciplines and account for one's actions to those responsible.

20. Team work skills

- Ability to facilitate group work and use the resources of all the group members so that all needs are met and to get one group to work with another group.
- Ability to work in a group but not to dominate it.

21. Theological understanding

- Possesses in-depth and current knowledge of theology and Methodist teaching and can give professional relevant counsel on a subject if called upon to do so.

22. Training-needs analysis skills

- Ability to determine training needs and suitable ways to improve skill levels within the church.

23. **Understanding and applying how adults and children learn**
 - Understanding how adults and children learn and using these individual differences in assisting them to learn.
24. **Worship leading skills**
 - Has knowledge of music, rhythm, tempo and their appropriate application; involves all; sensitive to the mood of the congregation and can adjust accordingly.
25. **Writing skills**
 - Ability to communicate written ideas creatively using the correct grammar so that the intended purpose is achieved.

Appendix C - Questionnaire for Study B

Methodist Church of Southern Africa Department of Education for Ministry (DEM)

Questionnaire on "Review of Ministerial Training", for use at the 1991 District Synods.

Purpose: To hear suggestions from our Synod members as to how our training for the ministry can be improved.

Method:

1. Please read this questionnaire Questions 1, 2, 3 and 4 before the Synod discussion takes place.
2. During Synod there will be a 20-minute discussion in groups of 4. We ask that Ministers and Lay Members be in separate groups (because we believe that a wider range of suggestions will then emerge). Each group will appoint a Scribe who will record all your suggestions in response to Question 5.
3. After the discussion, each Scribe will hand all the questionnaires and suggestions to the District Supervisor of Studies, who will send them to the DEM.
4. The DEM will study all the suggestions and include as many as possible in its recommendations to Conference.

Thank you for your co-operation !

Introduction

(Please read this and respond to Questions 1 - 4 before the Synod discussion)

Training for Ministry

The Department of Education for Ministry (DEM) wishes Synods to help it put into effect its purpose, which is "to give expression to the conviction that ministry is the work of the whole church".

We are excited by the opportunities facing our church in Southern Africa and especially in the New South Africa. We are impressed by the human resources with which God has gifted our church. We are also aware that we are entering a very challenging period in history. And we have heard our members ask for many changes in the training both of our ministers and our lay people. We realise that training for ministry is one of the key areas which will determine how successfully our church meets the challenge.

With this in mind we want Synods to send us back answers to five questions related to training for ministry.

But first, please consider the times we are in: What are the opportunities we face in the coming years? There has probably never been a period in the history of Southern Africa when there has been so great an opportunity to influence our country for good or for evil. Times of change and social disruption are opportunities for those who are ready to grasp them. It is the best time for evangelism. It is also the best time to influence standards of behaviour and the human shape of our new nation. By the way we demonstrate leadership, service and commitment we could help overcome the selfishness, strife and violence which we have inherited from decades of apartheid. We can do this if our ministers, lay leaders and members demonstrate a sharing, caring model of leadership, and are seen to be united in serving God and his people.

What are the threats we face? The biggest one may be that the sinful ways of the world will take over the way we do things in the church, leading to strife, selfishness, non-democratic leadership, party divisions and corruption amongst ourselves. Older leaders may clash with young people; ministers may be rejected by their members; men may not allow women a role in leadership; tribalism may emerge; one leader may seek to exclude or oppress others. There are signs that some of these are real threats. External threats include factors outside our control such as economic depression (we may not have the money we need to pay as many ministers as we need), violence affecting church buildings and congregations, political chaos, and so on.

What strengths do we bring to this challenge? We have a vast membership of people God made. We have a well-educated, experienced body of ministers. Many of our leaders are making profound contributions to the countries within our Connexion. We have an outstanding administrative head office. We have a strong communications network binding us together. We have very competent Departments which have worked tirelessly to disseminate guidance as to how to be Christians in Southern Africa today. Our structure offers the potential for anyone to participate. Our lay people have a growing sense of their identity and influence in the Church. We have a heritage which points us to the way of scriptural holiness. We have buildings in every city and town in the land. And above all we have the Spirit of God calling us to tasks he has prepared.

What are the weaknesses we shall have to overcome to answer this call? In our struggles to be faithful, we have sometimes chosen authoritarian solutions to pressing problems. We have not adequately addressed the contributions of young people. Sometimes the training of our ministers has not prepared them adequately for the practical work of a minister. We can afford to send only one third of our probationers for residential training. There is need for greater accountability in our standards of behaviour. Local preachers need more

training. The vast potential for Christian service of our lay people is often not tapped.

You could add many more points to each of our opportunities, threats, strengths and weaknesses. When you have thought about that a while, we would like you to fill in your answers to questions 1, 2, 3 and 4 below. Responses to question 5 will come out of the discussion at Synod (but you may like to write down some suggestions of your own at that point in the questionnaire.)

All your answers and suggestions will be read and considered by the DEM as it draws up proposals for Conference.

Question 1: Demographic Details

Please give us details about yourself by placing crosses in the appropriate blocks:

1. Occupation:

Ordained Minister	Probationer Minister	Lay Person			
(for office use:)		<table border="1"> <tr> <td>1</td> <td>2</td> <td>3</td> </tr> </table>	1	2	3
1	2	3			

2. Age in Years:

20-29	30-39	40-49	50-59	60+
-------	-------	-------	-------	-----

4	5	6	7	8
---	---	---	---	---

3.

Man	Woman
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9	10
---	----

4.

Home Language:

11

Question 2: The Vision

Write down in one sentence your dream for "The Church in a New Land".

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4.

Home Language:

11

Question 2: The Vision

Write down in one sentence your dream for "The Church in a New Land".

Question 3: The Church

To fulfil this dream, our Methodist Church needs to do certain things. From the list below, please tick the 8 items you regard as most important. Please ensure that you tick exactly 8 (this is required for statistical purposes).

(numbers for office use)

1.	be a guardian of justice		12
2.	feed the hungry		13
3.	train people for leadership		14
4.	provide education		15
5.	develop people's self-esteem		16
6.	be a loving community		17
7.	evangelise		18
8.	take care of the environment		19
9.	redistribute wealth		20
10.	deepen people's spirituality		21
11.	practice the gifts of the Spirit		22
12.	make worship more meaningful		23
13.	link worship to life		24
14.	attract the youth		25
15.	care for the aged		26
16.	bring reconciliation between races		27
17.	preach the gospel		28
18.	sharpen moral awareness		29
19.	facilitate the liberation of women		30
20.	encourage prayer		31
21.	help family life		32
22.	stop violence		33
23.	facilitate Bible Study		34
24.	raise money		35
25.	Other (specify)		36
			37

Question 4: The Ministry

Where do you think we most need to improve the skills and knowledge of our ministry in order to achieve the important things in Questions 2 and 3?

We would like to know where you think we can improve the skills of:

- A Our Ordained Ministers
- B Our Probationer Ministers
- C Lay people who exercise ministries in our church (eg. Local Preachers, Class Leaders, Society Stewards, Sunday School teachers, Guild Leaders, etc).

Please start in column A and tick the 10 most important items where you think our ordained ministers should improve their skills in order for the vision of Questions 2 and 3 to be fulfilled. (Please ignore the numbers in each block, these are for office use).

Then go to column B for our Probationer Ministers, and tick the 10 most important items where you think our Probationer Ministers should improve their skills.

Finally go to column C and tick the 10 most important items where you think our Lay Leaders should improve their skills.

Please tick exactly 10 items in each column (for statistical purposes).

If you are unsure about what is meant by any of the items, there is a list of most of them and their definitions at the end of the questionnaire.

1. Understand own commitment to Jesus Christ
2. Deepen own spiritual disciplines (prayer, fasting, tithing)
3. Nurture own family life
4. Develop as a good moral example
5. Administration skills
6. Bookkeeping skills
7. Church and Community understanding
8. Coaching, motivation and leadership
9. Skills to determine the needs of the community
10. Computer literacy
11. Diversity acceptance skills (cross cultural)
12. Equipment operating skills

A Ordained Ministers	B Probationer Minister	C Lay Leaders
38	68	98
35	69	99
40	70	100
41	71	101
42	72	102
43	73	103
44	74	104
45	75	105
46	76	106
47	77	107
48	78	108
49	79	109

13. Finding the right person for the job
14. Intellectual skills
15. Interpersonal conflict handling and negotiation
16. Interpersonal skills
17. Management skills
18. Running of meetings skills
19. Persuasion skills
20. Presentation skills - preaching, teaching and evangelism
21. Psychological knowledge
22. Self-knowledge
23. Self management
24. Team work skills
25. Theological understanding
26. Training needs analysis
27. Understanding and applying how adults and children learn
28. Workshop leading skills
29. Writing skills
30. Other (specify)

50	80	110
51	81	111
52	82	112
53	83	113
54	84	114
55	85	115
56	86	116
57	87	117
58	88	118
59	89	119
60	90	120
61	91	121
62	92	122
63	93	123
64	94	124
65	95	125
66	96	126
67	97	127

Question 5: Training for the Ministry

We would like, as far as it is practically possible, to have the whole church participate in the planning and implementing of our training for the ministry. So we would like to hear your suggestions about how we can put into effect what you (and others) have said in response to the above questions.

We invite you to do two things:

1. Offer suggestions and ideas in the Synod discussion period
2. Write down any particular suggestions you may want us to hear:

The Scribe's task is to:

1. **Record all the suggestions and ideas that are offered about how to improve our training for the ministry.**
2. **Collect the group's questionnaires and give them and the suggestions to the District Supervisor of Studies.**

Thank you again for your time.

Department of Education for Ministry

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Phone 011-900-1503 (Office)
011-868-3796 (Home)**

"To give expression to the conviction that ministry is the work of the whole church"

Definitions of Some of the Skills

5. **Administration skills**
 - Ability to manage a church office and store records.
6. **Bookkeeping skills**
 - Ability to read a balance sheet, construct a budget, monitor cash flow and complete a "4C Schedule".
7. **Church and community understanding**
 - Knowing how the departments of a church function and relate to each other.
 - Understanding and knowing the community, congregation and its leaders.
 - Ability to establish contact with a wide variety of people to gain information and build resources.
8. **Coaching, motivation and leadership skills**
 - Advising, encouraging and helping members with problems related to leading within the church.
 - Equipping members with the skills needed to perform certain tasks.
 - Helping members identify and understand their personal role in leadership and setting goals for leadership within the church.
 - Ability to help others adapt to, and accept structural, social and other organisational changes.
9. **Skills to determine the needs of the wider community**
 - Ability to identify with the need for justice and equity.
 - Able to assess objectively situations and people to determine unmet needs.
10. **Computer literacy**
 - Knows the application and limitations of relevant computer programmes.
11. **Diversity acceptance skills**
 - Ability to relate to and respect all people and to understand the differences between different groups.
12. **Equipment operating skills**
 - Ability to operate all church equipment (sound equipment, overhead projectors and photostat machines).

13. Finding the right person for the job

- The ability to identify the skills and knowledge necessary to do various duties within the church.
- Able to recognize the calling and gifts of members and to select the right people for the right duties.

14. Intellectual skills

- Ability to organise thoughts logically and develop practical creative frameworks to explain complex ideas in useable ways to find the best solution to a problem.
- Ability to think creatively in different circumstances.

15. Interpersonal conflict handling and negotiation skills

- Ability to intervene in interpersonal conflict and successfully mediate and reconcile.
- Able to negotiate an outcome that is favourable for the party that you represent and is accepted by the other party.

16. Interpersonal skills

- Possesses verbal and non-verbal skills which show others they are valued and cared for.
- Extracts a deeper meaning from verbal and non-verbal messages and communicates understanding of and insight into another person's feelings and situation.
- Is trusted, acts with compassion, keeps confidences and is available when needed.

17. Management skills

- Knows the role of the church.
- Has insight concerning the future, identifies opportunities, sets priorities, takes action by planning long range goals.
- Ability to delegate tasks, responsibility and authority to staff and volunteer workers so that the skills of the congregation are used.
- Organises by allocating all resources and coordinating all activities within the church.
- Ability to control performance against predetermined standards and to take corrective action, if standards are not met.

18. Running of meetings skills

- Ability to construct an agenda, take minutes, chair and structure a meeting in such a way that accepted rules of debate are obeyed and the objectives of the meeting are achieved.

19. Persuasion skills

- Ability to persuade others through selling and marketing ideas and events (including fund raising).

20. **Presentation skills (preaching, teaching and evangelism)**
 - Ability to present information verbally so that the intended purpose is achieved; to reinforce the message with non-verbal behaviour, and if necessary, visual aids.
 - Uses language and practical examples the congregation will understand.
 - Material is well organised, voice projection is clear and delivery style is pleasing.
21. **Psychological knowledge**
 - Has an understanding of psychological problems, applicable therapies and of the needs of people at different stages such as childhood, adolescence, old age etc.
 - Knows when to act independently and when to refer to an expert and does so appropriately.
22. **Self knowledge**
 - Having a realistic view of oneself by knowing one's strengths, weaknesses, personal values, needs, interests and their effect on others; desiring to improve them through self-development.
23. **Self management**
 - Ability to tolerate stress, be self-motivated and set personal work standards.
 - Is self disciplined, maintains the name of the church and sets an example in terms of humility, values and morals.
 - Ability to use time effectively and be prompt in the execution of tasks.
 - Ability to follow the instructions of a church authority, accept its disciplines and account for one's actions to those responsible.
24. **Team work skills**
 - Ability to facilitate group work and use the resources of all the group members so that all needs are met and to get one group to work with another group.
 - Ability to work in a group but not to dominate it.
25. **Theological understanding**
 - Possesses in-depth and current knowledge of theology and Methodist teaching and can give professional relevant counsel on a subject if called upon to do so.
26. **Training-needs analysis skills**
 - Ability to determine training needs and suitable ways to improve skill levels within the church.

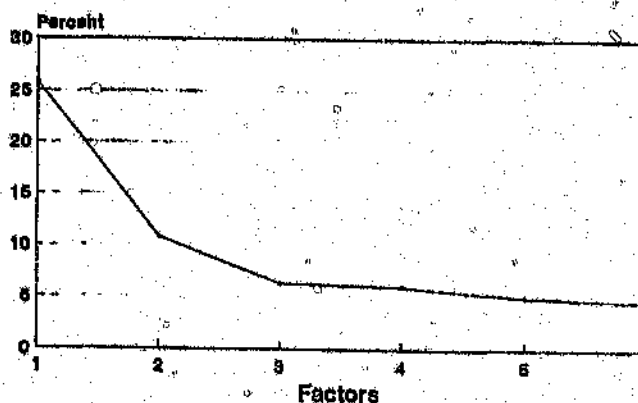
27. **Understanding and applying how adults and children learn**
 - Understanding how adults and children learn and using these individual differences in assisting them to learn.
28. **Worship leading skills**
 - Has knowledge of music, rhythm, tempo and their appropriate application; involves all; sensitive to the mood of the congregation and can adjust accordingly.
29. **Writing skills**
 - Ability to communicate written ideas creatively using the correct grammar so that the intended purpose is achieved.

Appendix D - Eigen Vectors and Scree Test for Importance Factors

Importance Eigen Vectors

Number	Eigen Value	Percent	Cumulative Percent
1	6.45	25.8	25.8
2	2.70	10.8	36.6
3	1.57	6.3	42.9
4	1.52	6.0	49.0
5	1.26	5.0	54.0
6	1.15	4.6	58.6
7	0.96	3.8	62.5
8	0.90	3.6	66.1
9	0.85	3.4	69.5
10	0.79	3.2	72.7
11	0.70	2.8	75.5
12	0.67	2.7	78.2
13	0.62	2.5	80.7
14	0.55	2.2	83.0
15	0.53	2.1	85.1
16	0.48	1.9	87.0
17	0.47	1.9	88.9
18	0.44	1.7	90.7
19	0.40	1.6	92.3
20	0.39	1.5	93.9
21	0.37	1.5	95.4
22	0.35	1.4	96.9
23	0.28	1.1	98.0
24	0.27	1.1	99.1
25	0.20	0.8	100

Scree Test for Importance Factors

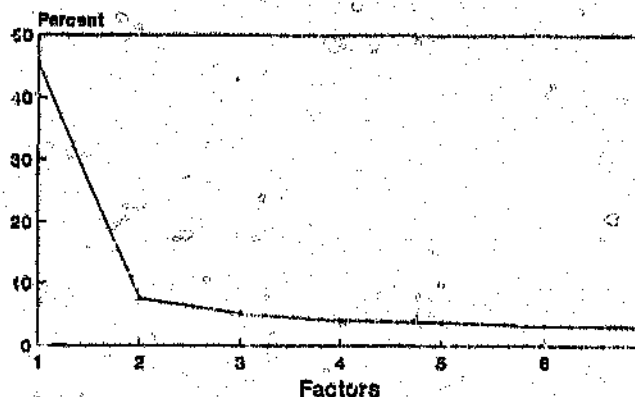


Appendix E - Eigen Vectors and Scree Test for Training Factors

Training Needs Eigen Vectors

Number	Eigen Value	Percent	Cumulative Percent
1	11.36	45.4	45.4
2	1.88	7.5	53.0
3	1.28	5.1	58.1
4	1.02	4.0	62.2
5	0.92	3.7	65.9
6	0.81	3.2	69.1
7	0.77	3.1	72.2
8	0.68	2.7	75.0
9	0.67	2.6	77.7
10	0.60	2.4	80.1
11	0.53	2.2	82.3
12	0.54	2.1	84.5
13	0.48	1.9	86.4
14	0.43	1.7	88.1
15	0.39	1.5	89.7
16	0.38	1.5	91.2
17	0.33	1.3	92.6
18	0.32	1.3	93.9
19	0.28	1.1	95.0
20	0.26	1.0	96.1
21	0.25	1.0	97.1
22	0.20	0.8	98.0
23	0.19	0.7	98.7
24	0.15	0.6	99.4
25	0.14	0.5	100

Scree Test for Training Factors



Appendix F - Qualitative Answers to Study A

To the question concerning future important changes in a ministers's job one hundred and sixty replies were obtained. Similar themes occurred repetitively and responses were selected to mirror this. The following are some of the replies obtained.

A change of ministry into a non-racial, non sexist, democratic South Africa.

A demand to be responsible in mediating in conflict situations.

A much greater effort in respect of enabling people to accept differences between people and changed expectations of life and others.

Adapting to a non-racial community and church as well as encouraging leaders and congregation members to adapt.

Application of Biblical knowledge - uplifting and securing self esteem among people.

Assimilation of people of colour into a white congregation of many years standing.

I believe that the economic forces and pressures will put the position of a full-time minister on the line and difficult for the church to afford.

Change in emphasis from traditional role as preacher/pastor to trainer and co-ordinator of ministries in multi-lingual/multi-cultural congregations.

Change will probably require better use of laity and appropriate training.

Coping creatively with stress of helping people to discover God in crisis situations.

Developing skills to work with people from different cultural groups and helping them find their place within the church and community.

Facilitate reconciliation and lead people to accept a new racially and culturally mixed congregation. Financial streamlining of the congregation.

Financial change and decrease in membership.

Financial inability of members to support church work and ministry.

Greater community consciousness - using churches' resources to meet needs of the community (spiritual, educational, social, material, housing needs etc.).

Helping people towards reconciliation and rebuilding a land that has known hatred and violence for many years.

I will need to learn to speak the language of the people (black) who will become my pastoral charges.

Ministers will increasingly need skills in mediation (without themselves succumbing to party-political pressures).

More people will be empowered. This will demand clearer driving power for managerial success and vision development.

Not a change, rather an intensification of the call to promote understanding and get members to practise the unity which Christ has already established for his people - and to accept the social changes which are ahead of us.

One will become less and less pastoral and more and more managerial focused, utilising more and more of the laity.

The church will have to be able to give comfort to those who, having lived under the national party status quo for so long, suddenly find themselves afraid of the rapid change in society. This will need to be done in all the various strata of society and in all the various race groups.

The nature of the job should not change. The emphasis will probably need to be on racial integration, coping with stress, creating a secure, positive base in the midst of change.

There will be a need for more lay involvement due to the increased demand on the ministers time, therefore the minister will have to rely more on his managerial skills.

To develop black leadership.



Author: Barker D.R

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