

A Thesis Submitted for the Degree of PhD at the University of Warwick

Permanent WRAP URL:

<http://wrap.warwick.ac.uk/175014>

Copyright and reuse:

This thesis is made available online and is protected by original copyright.

Please scroll down to view the document itself.

Please refer to the repository record for this item for information to help you to cite it.

Our policy information is available from the repository home page.

For more information, please contact the WRAP Team at: wrap@warwick.ac.uk

**The psychological type profile of leaders working among
children in Connor Diocese: an empirical enquiry**

by Peter Hamill

A thesis submitted in fulfilment of the requirements for the
degree of Doctor of Philosophy

University of Warwick, Institute of Education

January 2012

Contents

4	Acknowledgements
5	Declaration
6	Abstract
7	List of Tables
13	Introduction
22	Chapter 1 Introduction to psychological type
45	Chapter 2 Leadership and type
82	Chapter 3 Church, education, and type
102	Chapter 4 Type and children's ministry
123	Chapter 5 Current training provision
154	Chapter 6 Methodology
180	Chapter 7 Meeting the participants
194	Chapter 8 Listening to Connor children's ministry leaders
233	Chapter 9 Supporting Connor children's ministry leaders
251	Chapter 10 Results for type distribution
286	Chapter 11 Discussion on results of type analysis
309	Chapter 12 Learning from the type profiles of children's ministry leaders
332	Chapter 13 Working with type

353 Chapter 14 Conclusion

386 Appendix 1

397 References

Acknowledgements

The Rev Canon Professor Leslie J. Francis, Professor of Religions and Education, University of Warwick.

Diocesan Training Council, Diocese of Connor, Church of Ireland

Mrs Rosemary Patterson, Bishop's Secretary, Diocese of Connor, Church of Ireland

Declaration

I declare that this thesis is my own work and does not contain any material that I have used before or have had published.

I confirm that the thesis has not been submitted for a degree at another university.

Abstract

This study examines the psychological type profiles of leaders working among children in the Diocese of Connor in the Church of Ireland. The study, in addition, investigates concerns and training needs that the leaders may have. The context is set through examining the theory of psychological type, outlining relevant research carried out on type, and reviewing current training provision for leaders working among children.

Leaders were identified through their parish clergy and were asked to complete a questionnaire that included a Francis Psychological Type Scale (2005) instrument, further questions were asked about specific areas of ministry among children (n=197). The data revealed a predominant type of E/ISFJ, making up 50% of the sample group. The data also revealed that leaders are dedicated and happy in their roles. However they may benefit from taking a more long-term strategic approach, they may need more time to talk to the children, and they may need more support in their own faith development.

Further participants were identified to take part in the type profiling from other leaders among children in a range of churches across Ireland (n=204) and leaders working among young people (n=185). The leaders among children group demonstrated that the type data gathered from leaders in Connor was consistent with the whole group. The leaders among young people had a significantly different type profile. The data gathered showed that there is a training need among leaders and the study concludes by giving recommendations of a training solution to support leaders among children in their ministry

List of Tables

Table No	Page No	Title
2.1	60	Psychological type of USA population (Myers, McCaulley, Quenk and Hammer, 2003)
2.2	61	Psychological Type of UK population (Kendall, 1998)
2.3	62	Comparison of incidence of preference in USA and UK population (Bayne, 2005)
2.4	64	Comparison of incidence of preference in the sexes between USA (Myers, McCaulley, Quenk and Hammer, 2003) and UK (Kendall, 1998)
2.5	65	Psychological type preferences of UK managers (Carr et al, 2004) (n=4575)
2.6	66	Psychological type preferences of Republic of Ireland managers (Carr et al, 2004) (n=122)
2.7	68	Incidence of preference amongst managers in the UK and Republic of Ireland compared with UK general population (Carr et al, 2005)
2.8	69	Incidence of preferences between leaders (Fitzgerald, 1997) and entrepreneurs (Reynierse, 2000)
2.9	70	Comparison of incidence of preferences between female teachers in Wales (Francis, 2004) and teachers and teaching assistants in California (Hauser, 2005)
2.10	72	Incidence of preference amongst Church leaders, comparison due to sex (Craig, Francis and Robbins, 2004)
2.11	75	Comparison of studies undertaken of Anglican clergy by Francis, Craig, Whinney, Tilley and Slater (2007) and Francis and Robbins (2008)
2.12	76	Comparison of type preference between Churchgoers (Francis, Duncan, Craig and Luffman, 2004) and the UK population (Kendall, 1998)
2.13	77	Comparison of UK population (Kendall, 1998), Anglican clergy (Francis, Craig, Whinney, Tilley and Slater, 2007) and Christian youth workers (Francis, Nash, Nash and Craig, 2007)

Table No	Page No	Title
7.1	182	Sex of participants
7.2	182	Denomination of participants
7.3	183	Age of participants (all)
7.4	183	Age of participants (female)
7.5	184	Age of participants (male)
7.6	185	Occupation of participants (all)
7.7	185	Occupation of participants (female)
7.8	186	Occupation of participants (male)
7.9	187	Involvement in ministry with young people
7.10	187	Involvement in ministry with young people (female)
7.11	187	Involvement in ministry with young people (male)
7.12	189	Qualifications held (please note leaders may hold more than one qualification)
7.13	189	Qualifications held (female) (please note leaders may hold more than one qualification)
7.14	190	Qualifications held (male) (please note leaders may hold more than one qualification)
8.1	197	Location of participants (by sex)
8.2	197	Age of participants (all)
8.3	198	Age of participants (by sex)
8.4	198	Age of children's and youth ministry leaders
8.5	201	Occupation of participants (by sex)
8.6	202	NI stats taken from Labour Market Bulletin 22, June 2009, Department for Employment and Learning
8.7	202	Type of qualification held (by sex)

Table No	Page No	Title
8.8	202	Those with more than one qualification
8.9	203	Activities participant involved in
8.10	204	Numbers of activities individuals are involved in
8.11	205	Sunday school, outside or during church, plus other activities
8.12	205	Frequency of helping out
8.13	206	How is the rota comprised?
8.14	207	If a rota, how many weeks is the rota
8.15	207	If in blocks, how large are the blocks
8.16	207	How often do the blocks occur?
8.17	208	How often do you attend the Church service?
8.18	209	Does your work with children involve you missing the Church service?
8.19	211	Frequency of leaders meetings (outside regular activity)
8.20	211	Frequency of meetings with rector (outside regular activity)
8.21	212	Frequency of meetings with select vestry or ministry team (outside regular activity)
8.22	213	Frequency of attending Building Blocks, if you have heard of it?
8.23	214	How many training events for children's ministry attended in the last year?
8.24	215	Happy to attend training?
8.25	215	Preferred timings for training events
8.26	217	Questions on the reason for children's ministry
8.27	218	Questions on the reason for children's ministry (by sex)
8.28	220	Statements of reason for being a leader.

Table No	Page No	Title
8.29	220	Statements of reason for being a leader (by sex)
8.30	222	Questions about children
8.31	222	Questions about children (by sex and recorded 'yes')
8.32	224	Resources used by groups
8.33	225	Questions about organisation
8.34	225	Questions about organisation (by sex and recorded 'yes')
8.35	227	Questions about activity
8.36	228	Questions about activity (by sex and recorded 'yes')
8.37	229	Sharing your faith (by sex and recorded 'yes')
8.38	230	Questions about change
8.39	230	Questions about change (by sex and recorded 'yes')
8.40	231	Questions re. parish support
8.41	232	Questions re parish support (by sex and recorded 'yes')
10.1	255	Connor children's ministry leaders
10.2	256	Children's ministry leaders in Connor Diocese compared with children's ministry leaders not in Connor
10.3	257	Sex of all children's ministry leaders
10.4	260	Type distribution for children's ministry leaders combined (all)
10.5	263	Sex of youth ministry leaders
10.6	266	Type distribution for youth ministry leaders (all)
10.7	269	Sex of children's and youth ministry leaders
10.8	272	Type distribution for youth ministry leaders compared to children's ministry leaders (all)

Table No	Page No	Title
10.9	273	Comparison of female children's and youth ministry leaders
10.10:	274	Dichotomous preferences female children's and youth ministry leaders
10.11	274	Dominant function female children's and youth ministry leaders
10.12	275	Preference pairs, dominant / auxiliary female children's and youth ministry leaders
10.13	275	Sixteen type preferences female children's and youth ministry leaders
10.14	275	Temperament pairs female children's and youth ministry leaders
10.15	277	Female youth ministry leaders' type compared with female children's ministry leaders' type
10.16	278	Female children's ministry leaders' type compared with female youth ministry leaders' type
10.17	279	Sex of male children's and youth ministry leaders
10.18	279	Dichotomous preferences of male children's and youth ministry leaders
10.19	280	Dominant function of male children's and youth ministry leaders
10.20	280	Preference pairs, dominant / auxiliary, male children's and youth ministry leaders
10.21	280	Sixteen type preferences of male children's and youth ministry leaders
10.22	281	Temperament pairs of male children's and youth ministry leaders
10.23	283	Male youth ministry leaders compared with males children's ministry leaders (type table)
10.24	284	Male children's ministry leaders compared to male youth ministry leaders (type table)

Table No	Page No	Title
11.1	288	Extraversion / Introversion (all leaders)
11.2	289	Sensing / Intuition (all leaders)
11.3	291	Feeling / Thinking (all leaders)
11.4	292	Judging / Perceiving (all leaders)
11.5	294	Comparison of dominant functions (all leaders)
11.6	296	Preference pairs, dominant / auxiliary (all leaders)
11.7	297	Most prevalent of the sixteen types (all leaders)
11.8	305	Comparison of temperament pairs (all leaders)
12.1	311	Fictional leaders' team – distribution of type
12.2	312	Fictional leaders' team – distribution of roles
12.3	313	Top five of sixteen types in children's ministry leaders in Connor Diocese

Introduction

Introduction to project

This introduction sets the scene for the dissertation by providing background information on the author, giving an insight into the context in which the research is being undertaken, stating the research questions, and establishing how each chapter in the dissertation contributes to the overall developing argument advanced by the author.

About the author

The author works as the Training Co-ordinator for Connor Diocese in the Church of Ireland. This role involves identifying training solutions for both employees and volunteers working in the Church. Connor Diocese is one of twelve dioceses in the Church of Ireland with 77 parishes representing approximately 17% of the whole of the Church of Ireland. The Bishop of Connor has made working with children in the Church one of his main priorities for the next five years. To enable the Diocese to create a five-year strategy for work with children, a scoping exercise on the needs of this ministry was commissioned. The author was asked to manage this stage of the process and this has identified two main research questions. The first question is concerned with identifying the needs of clergy and children, and was reported in the dissertation by Fullerton (2011). The present dissertation is based on the second question concerning the identity and needs of leaders working among children.

There are many different ways of referring to the ministry of leaders who work among children in a Church setting; the author believes that this ministry is two-way

between leaders and children and hence prefers the use of the term 'work among children'. However, for the purposes of this dissertation, the term 'children's ministry leaders' will be used, as it is more concise. The term 'children' is being used to refer to those aged twelve years and under and the term 'youth' or 'young person' is referring to those aged between thirteen and twenty five. Following the above convention those leaders whose ministry is to work with young people will be termed as 'youth ministry leaders'.

The author was initially trained as a primary school teacher and, following a period in formal education, moved into the informal children and youth work sector, latterly working in a faith-based context. He is a member of the Consultative Group on Ministry among Children (a network of those working among children in a range of Churches across the UK) and is currently on the executive of that group. Membership of this network has highlighted the need for a fresh approach to understanding and resourcing those working as leaders among children in the Church in the context of today's society.

In a previous role with the Church of Ireland Youth Department, the author was introduced to the theory and application of the Myers-Briggs Type Indicator (MBTI) and, although this introduction was not very well delivered, it sparked his interest in this area. In a later role in business he used the MBTI when delivering management seminars. This research has enabled the author to deepen his knowledge of and the application of psychological type theory that underpins the MBTI.

Context of the research

Connor Diocese is situated on the north east corner of the island of Ireland. It is the largest diocese in the Church of Ireland and has 77 parishes. From research carried out by Hamill and Fullerton (2010), 75 of these parishes have some form of ministry with children as part of their parish work. Connor Diocese includes half of Belfast and extends to the north encompassing the rural North Antrim Coast. Hamill and Fullerton (2010) categorised the diocese as made up of 25% rural parishes, 22% inner city parishes, and 53% urban parishes. Clergy were asked at the beginning of the project to supply contact names of children's ministry leaders in their parishes. The 301 names returned represented 55 parishes. Some parishes returned all the names of their leaders and others returned key contact people in the parish. This response reflected the lack of clarity within the parishes of the diocese regarding the identification, training, and resourcing of individuals involved as children's ministry leaders.

Key research questions

1. What are the psychological type preferences of children's ministry leaders in Connor Diocese?
 - a. Can the identification of these preferences help to clarify issues and possible solutions to the training and support of these leaders?

- b. What are the implications of these psychological type preferences of children's ministry leaders on the environment in which children's ministry is taking place?
 - c. Are there potential areas of conflict due to differences in the psychological type preferences of children's ministry leaders compared with clergy and youth ministry leaders?
2. What are the training and support needs of children's ministry leaders in Connor Diocese?
- a. What resources are being used by children's ministry leaders and how can their knowledge of, and access to, these resources be improved?
 - b. How do leaders perceive the value of children's ministry in the Church?
3. What are the psychological type preferences of children's ministry leaders beyond Connor Diocese in Ireland and how do they compare to type preferences of youth ministry leaders?

Chapter Plan

There are three key research questions and chapters one to three lay the theoretical foundations for the first and third research question. Chapter four explores how type theory can be used in the context of children's ministry. Chapter five outlines the

current provision to underpin the research question regarding training and support. Chapter six describes the methodology behind the research. Chapter seven shows the biographical data of the different groups of people who took part in the research. Chapters eight and nine deal with the data gathered around training issues and how this data may inform further work. Chapters ten through to thirteen describe the results of the psychological type tests and how these results may help to develop the understanding of working in children's ministry.

Chapter one introduces psychological type theory. It begins by outlining the history of psychological type theory and the core principles underpinning psychological type theory. Psychological type theory itself is then introduced; this is followed by an introduction to the application of psychological type theory, and a discussion of some of the key criticisms of the theory. The purpose of this chapter is to introduce psychological type theory, the main theory being used in the dissertation.

Chapter two develops the workings of psychological type theory through an introduction to type dynamics. This is followed by an assessment of the available literature and research based around psychological type theory. Research is highlighted showing the patterns of psychological types between different countries, different professions, and different roles within the Church community. The purpose of this chapter is to examine research using psychological type theory that has been carried out in the faith-based sector and how the research may give some indication of how the results of using psychological type theory with children's ministry leaders may turn out.

Chapter three begins to contextualise psychological type theory into the work of the Church. The chapter begins by examining the theological argument for using type theory and then continues by exploring how knowledge of type could be useful to leaders in the Church. This exploration includes looking at how type theory is related to burnout, how different styles of worship will attract different psychological types, how modes of prayer can also be related to type preference, and how people may interpret the Bible based on their type preference. The final part of the chapter looks at how psychological type can be used to understand a classroom. The purpose of this chapter is to show how psychological type theory can be used to inform and increase the understanding of ministry.

Chapter four looks at how psychological type can be used in the context of children's ministry. It begins with an analysis of type with reference to clergy, particularly focussing on the Payne Index of Ministry Styles (Payne, 2001). This tool attempts to relate the preferred psychological type of clergy to particular ministry styles. The second part of the chapter looks at specific roles within children's ministry and, using related data, indicates possible psychological types that may be attracted to specific roles in children's ministry. The purpose of this chapter is to provide a framework for the analysis of psychological type test results in later chapters.

Chapter five explores the current state of training in the field of children's ministry. The focus of this chapter is on vocational training for children's ministry leaders. Using a framework for analysis and a number of learning styles theories (including psychological type theory), five different training resources for children's ministry

leaders are examined. This examination of different resources shows the quality of available training resources and highlight any gaps in current training provision. The purpose of this chapter is to give a background to the current training provision in children's ministry and allow comparison with the current provision and the actual training needs identified by the research.

Chapter six explains the research questions and sets the context into which the research was designed. This is followed by looking at the design of the research instruments and the procedure used to carry out the research. Finally, further considerations of ethical issues, description of the sample, and the method of analysis are outlined. The purpose of this chapter is to demonstrate how the research was carried out and detail the thinking behind the construction of the research instruments.

Chapter seven describes the biographical data of all those who completed valid questionnaires. This chapter enables comparison of the profiles of the groups contained within the sample: children's ministry leaders from Connor Diocese; children's ministry leaders not from Connor Diocese; leaders in youth ministry. The purpose of this chapter is to identify if there are any significant differences between the groups and see if this may impact on the nature of the leadership role being undertaken.

Chapter eight outlines the results gathered from the long questionnaire given only to leaders from Connor Diocese and deals with issues around the running of children's ministry. The purpose of this chapter is to show the depth of the research, the extent of the data gathered, and highlight any areas that require further discussion later in the dissertation.

Chapter nine looks at the issues raised by the results of the research displayed in chapter eight. It shows the analysis of the issues raised and puts forward some recommendations on how the issues raised may be dealt with. The purpose of this chapter is to draw out the training and resourcing implications identified through this part of the research.

Chapter ten shows the results of the psychological type research. These results are presented in the format used in this field of research. The purpose of this chapter is to display the data and begin to compare the groups outlined above.

Chapter eleven begins the analysis of the psychological type results, principally using 'type theory' and then using an alternative theory of 'temperament pairs'. The purpose of this chapter is to begin to show how type theory analysis may provide insight into the type of children's ministry leaders and youth ministry leaders.

Chapter twelve develops this analysis of type and uses the framework established in chapter four to look at the practical implications of the spread of type preferences on children's ministry leaders. This chapter gives practical recommendations on what action may need to be taken following the results found. The purpose of this chapter is to show how the results from the type theory can have a practical application to the work of children's ministry leaders.

Chapter thirteen looks at how type theory can be used to help with the day-to-day operation of a group, vision and planning for the future, and preventing and dealing with conflict. These areas are looked at when dealing with relationships among children's ministry leaders, relationships between clergy and children's ministry leaders, and relationships between youth ministry leaders and children's ministry leaders. The purpose of this chapter is to use the results and type theory to help inform leaders in parishes of potential issues and give practical advice on how to best work with these issues.

Chapter fourteen summarises each of the previous chapters and draws together the final conclusions from the research. The purpose of this chapter is to bring the dissertation to a close through summing up the main findings and looking at how the research could be developed into an action plan.

Chapter One

Introduction to psychological type

Introduction

In order to understand psychological type theory it is important to look at the origins of the theory, how it has been developed, and where it fits in current thinking. In this chapter a history of psychological type theory will be outlined. An introduction to the theory will be given and followed by an examination of the application of psychological type theory. The chapter will conclude by discussing some of the main criticisms of psychological type theory.

History of Psychological Type Theory

Psychological type theory is part of the wider field of personality psychology.

Personality psychology has developed along two clearly defined paths: first, a clinical route where physicians use clinical methods to treat an abnormality in personality, and, second, an observational route whereby psychologists use empirical data collection methods to identify personality traits within a group of people.

Psychological type theory falls into the latter category. The origins of psychological type theory lie in the work of Carl Jung and his studies on personality psychology.

Jung worked within the field of clinical psychology but his theories have been further developed, principally by Isabel Briggs Myers, through observational research of groups of people. The clinical model is used to try to find a solution to improve mental health whereas the theories drawn from observation are designed to enhance awareness and help people understand themselves.

Scientific observation requires an instrument for measurement. A range of measurement tools has been developed and these are divided into two particular methodologies. Firstly there are those which place individual personality factor along a scale. For example, the most common factors used in these theories are that of introversion and extraversion. In this branch of personality theory people are placed along the scale with introversion and extraversion at either end. Each person is classified as a certain degree more introverted than extraverted or vice versa. The most prominent tests in this branch of personality theory are: Maudsley Personality Inventory (Eysenck, 1959), Eysenck Personality Questionnaire (Eysenck and Eysenck, 1976), Eysenck Personality Questionnaire Revised (Eysenck, Eysenck and Barratt, 1985), Sixteen Factor Personality Questionnaire (Cattell, Eber and Tatsuoka, 1970), and Five Factor Theory (Goldberg, 1981).

Psychological type theory is the second branch of scientific observation in personality theory. In psychological type theory people have a preferred type and there is no measurement of strength of type. Using the example above, each person is either an introvert or an extravert and there are no degrees of introversion or extraversion. This means that in psychological type theory individuals are placed into clear categories and there is no danger of misinterpreting the degree to which an individual is more towards one type than another. The most widely known measurement tool in psychological type theory is the Myers-Briggs Personality Type Indicator (MBTI). There are other recognised tools for psychological type and they include Wheelwright Jungian Type Survey (Gray and Wheelwright, 1946), Kiersey's Temperament Sorter (Kiersey & Bates, 1978), Singer-Loomis Inventory of Personality (Loomis, 1982), Personality Style Inventory (Ware, Yokomoto & Morris,

1985), Type Differentiation Indicator (Mitchell, 1991), Cambridge Type Indicator (Rawling, 1992), Jung Type Indicator (Budd, 1997), and Francis Psychological Type Scales (Francis, 2005).

Carl Jung was born on 26 July 1875 in Switzerland. He began his career in medicine and moved into psychology as his career progressed. According to Stevens (1994), he had a close friendship with Sigmund Freud, until, in 1913, after professional differences of opinion, they parted company. Stevens (1994) states that it is believed that his relationship with Freud started Jung thinking about individual difference and indeed he first defined Freud as the 'extravert' in the relationship and himself as the 'introvert'. Much of Jung's work on psychological type that followed, Stevens (1994) claims, is based on the personality differences he observed in his friendship with Freud.

Jung first published *Psychological Types* in 1921 and this was the first of his writings on the subject. He identified the two opposite attitudes of introversion and extraversion. He further outlined two related processes with four functions, again each pair being a polar opposite; sensing and intuition, thinking and feeling. As he defined two possible attitudes and four possible functions for measurement, he therefore created 8 different psychological types. Though studying and working in the medical field, Jung based his theory on empirical observation of groups of people and when his work was challenged he justified his conclusions by the extent of this observational research.

Jung's work has been built upon by the work of Isabel Briggs Myers and Katherine Briggs, and has been enhanced to include a fourth pair defined as attitudes towards the outside world; judging and perceiving. This inclusion of a fourth set of preferences increases the combination of psychological types to sixteen.

Isabel Myers saw her theory as applying Jung's but I think she undervalued her own contribution in selecting some of Jung's ideas, clarifying them and developing them. (Bayne, 2004, p12)

Jung's theory has been tested and developed through empirical research. This brings credibility to the theory and ensures validity and reliability when using a related psychological type tool.

Definition of type

According to psychological type theory, people can be located within one of sixteen psychological types. In the same way that people are left or right handed and they may be very right-handed with no left function or able to use their left to some degree, but they are still right-handed, they will always be in the same type.

Identifying the type preference for people can help them to better understand themselves, however type theory should not be used by people in determining the way they live their life. As Stevens (1994) puts it:

On the whole, Jung's typology is best used in the way one would use a compass: all typological possibilities are theoretically available to the self, but it is useful to be able to establish those co-ordinates that one is using to chart one's course through life. (Stevens, 1994, p101)

Each of these types is a preferred type and it is always possible to function within all the other types. Extended time spent working outside of preferred type may result in tiredness and in an inability to re-energize. People's preference does not change, only their perception of themselves may change and this can cause inconsistency in repeated testing.

The intention is now to draw together the insights on understanding and defining the components of Psychological Type Theory, especially drawing on the work by Oswald and Kroeger (1988), Harbaugh (1990), Stevens (1994), Fitzgerald and Kirby (1997), Baab (1998), Keirsey (1998), Lawrence (2000), Bayne (2004), and Francis (2005).

Extravert (E) – Introvert (I)

A preference between extraversion and introversion indicates the orientation as to how people relate to the outer world. Extraverts are seen as those who are outgoing and sociable, however in psychological type theory extraverts may be outgoing and sociable but this preference is defined by where they gain their energy. Extraverts gain energy from people. They like to interact with others and they benefit from this

experience. In the same way introverts may be seen as quiet and shy, however in psychological type theory they gain their energy from within their own world.

Oswald and Kroeger (1988) define extraverts as displaying the following characteristics: talk first and think later; approachable; easily engaged by others; possibly dominating in conversation; like activity with lots of people; open about personal matters to complete strangers; prefer group work to working on your own; enjoy telephone conversations; and talk out loud in order to organise their own thoughts.

Extraverts enjoy variety and are good with remembering faces. They do not enjoy long laborious tasks and may become bored without external stimulus. Extraverts thrive best in a busy working environment with a number of colleagues. Following a meeting with others, extraverts will be invigorated, enthused, and encouraged.

Oswald and Kroeger (1988) define introverts as displaying the following characteristics: they think before they speak; possibly rehearsing what they are going to say; they need time to think about a reply; they are perceived as good listeners; they enjoy peace and quiet; and relish private time. They find too much noise difficult and can't concentrate in a noisy environment. They like to have a few very close friends. They can be seen as shy and quiet.

Introverts crave shutting off distractions from the outer world. They like to be focused on one project lasting a significant length of time. They prefer to communicate through writing, email and texting. Following a meeting with others, they are tired and need personal space and time to recharge.

Extraverts can learn to appreciate quiet and introverts can learn to work in a noisy world. However, 'introverts have developed extraverted skills more highly than extraverts have developed introverted skills.' (Baab, 1998, 3)

In a Church setting, introverts may prefer a quiet contemplative service with a fixed liturgy, whereas extraverts may prefer loud music in their worship. In team ministry the extraverts will want to be up at the front leading the parish and organising big events, whereas the introverts will want to reflect and be contemplative. Leaders need to use the extraverts' strengths up front, but must listen to the introverts who may talk less but will have thought more about what they say when they do speak.

Sensing (S) – Intuition (N)

Sensing and intuition are the two functions of the process concerned with the way in which people absorb information. This is one of the hardest processes to observe as it is about how people internalise what they perceive externally. Essentially the sensing types focus on the detail whereas the intuitive types see the bigger picture.

People whose preferred function is intuition look at the bigger picture and are not concerned with detail and may only take in some of the information before making a decision. They like to look to the future and see the range of possibilities available. They tend to be thinking of many different things at once and may be accused of day dreaming. In a meeting when they are bored they will be thinking of a range of other things way beyond the subject of the meeting. Intuitive types may be looking for the meaning behind an event rather than the detail of the event.

The intuitive types will prefer to look for new challenges. Intuitive types work in short bursts of very concentrated energy, achieving a great deal in a short period of time. However they need and appreciate time for distraction and not focusing on anything in particular. Intuitive types can tend to view things as being more complicated than they are.

Those with a preference for sensing will take in everything around them and will want to know as much as possible before taking a decision. They are concerned with the detail. They love to work with facts and figures, weighing up all the information available. They work very much in the here and now and do not always look to the future.

In a work environment the sensing types stick to their own tasks, not being concerned with other people's tasks and how their own work fits into the bigger picture. Sensing types may struggle with imagination and find 'fantasy' difficult. The

sensing types tend to take things literally and over analyse what was said, missing the bigger picture. They can oversimplify an issue and fail to take a risk to move something forward.

In a local Church setting the sensing types are more concerned with the day-to-day running of the plant and other activities. The intuitive types are more concerned with overall purpose and direction of the local Church. Clearly recognising these differences and using people's strengths to the best advantage is paramount when leading a ministry team. Both types of people are needed to maintain a healthy balance of running a local Church that is moving forward.

Thinking (T) – Feeling (F)

Where sensing and intuition are about how people gather information, thinking and feeling are the two functions of the process concerned with how people judge information and then makes any decision required. In psychological type theory the term 'thinking' means that when making decisions people are concerned with logic and truth and 'feeling' means basing decisions on values and maintaining harmony. The words feeling and thinking have historically had gender attachments, feminine being to be in touch with 'feelings' and masculine being cold hearted and thinking without feeling. This is supported by psychological type research and according to Kendall (1998) 70% of the female population in the UK have a preference for feeling and 65% of the male population have a preference for thinking.

Feeling types are focused on how people will react to decisions. Values and standards dominate their decision-making process. They strive for harmony and will shy away from making difficult decisions if it seems to disrupt the harmony. Feeling types avoid conflict at all costs. The danger can be that by avoiding conflict they create deeper more complex conflict by avoiding the issues.

Feeling types are seen as being empathic and compassionate. They are not always good at making objective decisions and will avoid situations where they have to tell someone something negative that will damage relationships. Feeling types are driven and energized by encouragement and praise.

Those people with a preference for thinking are most comfortable with policies and procedures. They desire logical reasons on which to make a decision. If they cannot see the logical reason on which a decision is based they may question its validity. They seek fairness first and do not always see the emotional fallout of a particular decision. They focus on ideas from others and not on how they are feeling.

Thinking types are good at making tough decisions and are happy to inform others of these tough decisions. It is more important to thinking types to be right than to be liked. They can be seen as cold and uncaring, not noticing when they hurt others' feelings. Thinking types have the ability to stay impartial when making decisions.

Baab (1998) states that 'Logical analysis doesn't always guarantee accuracy... Someone using a feeling preference in making a decision is just as likely to get it right as I am (*a thinking preference person*), even if I can articulate it more clearly.' (Baab, 1998, 8)

In a local Church setting the success of a ministry team may depend upon how well the thinking and feeling types are managed. Clash of thinking and feeling types can have the most devastating effect, particularly in a local Church setting where expectations to do the 'right' thing are high. However, if those with a thinking preference trust those with a feeling preference to ensure feelings are taken into account when making decisions and those with a feeling preference trust those with a thinking preference to make good logical decisions then a very powerful and effective team can be created.

Judging (J) and Perceiving (P)

Sensing and intuition has been defined as the process for gathering information or the 'perceiving' process. Thinking and feeling has been defined as the process for making decisions once information is gathered and is known as the 'judging' process. The judging and perceiving preferences describe people's attitude toward the outside world and how they prefer to function in that world. Judging is not being used in the legal sense of making judgements about others but refers to wishing to be in an organised structured world. Perceiving types are happy to live in a more flexible, spontaneous world.

Judging types like order and like activities to be planned well in advance. They are unhappy when things change and become upset, feeling a loss of control. Judging types will use lists, agendas, and written plans to ensure they are organised and can complete a task. Once a decision is made they are not good at revising the decision when new information becomes available.

Judging types appreciate good timekeeping and are frustrated with those who are habitually late. They like the proverb 'A place for everything and everything in its place'. They are not good with chaos and spontaneity. They focus on completing a task and not on how it is done.

Perceiving types like to live close to the wind not knowing what the next step is. They relish the challenge of chaos and adapting due to new information or circumstances. They are good at starting projects and coming up with ideas but can have difficulty finishing things off and bringing closure. Perceiving types like to know all the information and options before choosing which path to take.

Perceiving types tend to make deadlines with a last minute burst of energy. They always like to keep their options open and do not like making final decisions. They like exploring the unknown and will change a pattern of behaviour simply for the sake of the change. They seem to be disorganised and directionless. They are stimulated to work harder if an activity is fun.

In a local Church setting within a ministry team judging types will be good at making decisions and drawing up plans and schedules. They need perceiving types to ensure they weigh up all the options. Perceiving types need the judging types to ensure tasks are completed.

Applying type

Psychological type indicator tests will enable an individual to determine their preferred type in sixteen types: ISTJ, ISFJ, INFJ, INTJ, ISTP, ISFP, INFP, INTP, ESTP, ESFP, ENFP, ENTP, ESTJ, ESFJ, ENFJ, ENTJ. If psychological type tests are to maintain credibility then they must be consistent, so that each time people are measured they should fall into the same category. It also must be remembered that this is a measurement of preferred type and people may be very capable of functioning in a range of types at any one time.

Psychological type may not be obvious and can sometimes be seen at times of stress and pressure. For example, if extraverts spend a day with a range of people, they will finish the day on a high feeling invigorated. Introverts in this same situation will go home exhausted looking for time on their own to recharge and reflect on the day's events. If extraverts spend the day on their own with their own thoughts and ideas then they feel tired and drained and in need of stimulation from the company of others. Introverts would come away from such a day stimulated, recharged, and full of ideas.

Reaction to tiredness can help to distinguish between sensing types and intuitive types. When tired, intuitive types will fail to pick up on the small details and get basic things wrong. Sensing types when tired will not be able to see how things fit together and when working on a complex issue they will miss key elements of the problem they are confronted with.

Tiredness, again, is a measure for thinking and feeling types. When tired thinking types will take no account of feelings and so are more likely to offend or discount another person's ideas without considering the fall-out. When tired, feeling types may get stuck in the middle of an issue and be unable to be take themselves outside the situation to make an informed decision. This can make feeling types very vulnerable and prone to being hurt.

Further distinction can be made between judging and perceiving types when put under pressure when tired. Judging types given a task to perform at the last minute, with little warning and preparation, will struggle, perform poorly, possibly freeze, and be unable to complete the task. A last minute task for perceiving types is viewed as a challenge and they will thrive in that situation.

When tired perceiving types will become even more aloof and find it more difficult to make decisions than usual. They will lose the ability to plan ahead and will struggle with thinking beyond the next day. Judging types will relish a long lead-in time to complete a task.

Within the two processes that deal with information (sensing and intuition, feeling and thinking) there will be a function towards which people show the highest degree of preference. This function is defined as the 'dominant' function and although not necessarily obvious on first meeting it should be easily recognised by those who know the person well.

Dominant function is interpreted by firstly identifying how people orientate themselves to the outside world. Extraverts will display their dominant function to the outside world whereas introverts will hide their dominant function. The second stage in finding the dominant function is to look at how people approach the outside world. 'P' types will display to the world a preferred type from the perceiving process of S / N. For extraverts then this displayed type will be their dominant function. For introverts then this displayed type will be their 'auxiliary' function. The auxiliary function is the second most preferred function. 'J' types will display to the world a preferred type from the judging process of T / F. In the same way, for extraverts this will be their dominant function, but for introverts it will be their auxiliary function.

For example the author is an ENFJ. The J function determines which function will be displayed to the world, and so the displayed function comes from the T/F and so F is his displayed function. As he is an E, then he shows his dominant function to the world, so F is his dominant function. His auxiliary function comes from the S/N process and is N as it is his preferred type from this pair. An INFJ would also show F to the world but as they are an I, their dominant function is N, the one not displayed to the world.

It is harder to gauge the dominant function of introverts on initial meeting and interaction, but only by getting to know them will their dominant function become more obvious. In practice (using the example above) the ENFJ whose dominant function is F appears to be a caring person who looks out for others, trying to bring harmony. They are acting out their most preferred function and displaying their strengths to the world. Only on getting to know them will you see the further strength of their 'auxiliary' intuitive way of perceiving. However the INFJ whose dominant function is N and auxiliary is F, will again display a feeling attitude to the world, however only on getting to know the person will you see their true strength of intuition.

Those with a dominant function of sensing will be seen as practical and those who ensure tasks are completed. They may be drawn to the sexton / verger type roles in a local Church. Those with the dominant function of intuition will be the 'ideas' people who are always thinking of the future. They will be at the fore-front of any discussions of vision or purpose in the local Church. Having feeling as a dominant function will express itself in a very pastoral manner and such people are likely to be in a pastoral role in a local Church such as visiting the sick. If the dominant function is thinking then these people are concerned with ensuring the system runs smoothly and is underpinned by clear values and goals. Such people in the local Church will be on the vestry / parish council and will ensure the local Church keeps to its beliefs and doctrine.

The opposite of the dominant function on the same process is known as the 'inferior' function and this is the least developed. It is consequently the psychological function that people find hardest to work in as it takes most effort to do so. By identifying the inferior function this can help establish the reason for conflict or resistance to change. For example, people who are an inferior feeling type will be very clear on the rules and regulations of the Church, but they may cause conflict by enforcing these rules without taking into account the feelings of others. People who are an inferior sensing type will threaten those who like tradition as they will always be developing new ideas for change.

The last function left is known as the 'tertiary' function. This function is not as well developed as the auxiliary function but is more developed than the inferior function.

Criticisms of psychological type theory

Like all theories there are those who accept the theory and those who are keen to criticise. Any robust theory will stand up to the criticism and prove itself to be valid through empirical research. Criticisms of psychological type are discussed in Stevens (1994), Francis (2005), and Lloyd (2008) and are outlined below.

Stevens (1994) asserts that Jung in fact created a theory that suited his own psychological type and that the danger of the theory is that only people of a certain type will appreciate its strengths and be able to learn from it.

The nine most frequently raised criticisms of psychological type theory, as discussed by Francis (2005), are outlined as follows. The first criticism is that it is an insult to individuality. Psychological type theory provides a framework for helping people explore their own individuality and the first criticism is a warning that psychological type theory must not be used to stereotype individuals. Type theory is only designed as an indicator and does not define an individual. The theory clearly states that people work in the range of types and only defines their preferred type.

The second criticism is that people behave differently in different situations. Psychological type theory is only designed as an indicator of preference of behaviour and not of how someone reacts in every situation. Bayne (2004) states that research has shown that type theory can be used accurately as a predictor of behaviour. It is only a predictor and cannot take into account all the factors involved in particular situations.

The third criticism is that the indicators are too vague and too general. Psychological type theory is designed to help people with self-awareness. Indicators cannot be specific to all but will help people to examine their own specific issues. Type theory is designed to increase self-awareness and simply by applying the theory it encourages people to be more self-reflective and gives them some indication of their own individual preferences.

The fourth criticism is that descriptions of type are too positive and do not seem to allow for weaknesses. Good practice in giving feedback is always to be positive first in order to help tackle the negative. Focussing on the positives is a strength, as extensive empirical research has shown the benefit of positive feedback provided by using psychological type theory. Type theory does not just focus on the positive and shows how people react when under stress and over tired. Type theory can be used as a tool in conflict resolution by turning what is perceived as negative behaviour into explained behaviour which is much easier to deal with.

The fifth criticism is that MBTI has not adhered to Jung's wider thoughts on psychological type including the role of the unconscious. There is no body of research on Jung's wider theories. According to Francis (2005), empirical research has shown that type theory is more credible than some of Jung's wider thoughts on the unconscious.

The sixth criticism is that it only measures how an individual completes a questionnaire and not real life. If all empirical research was based on observation alone then the extent of research capable of being carried out would be limited; questionnaires may not be ideal but they are a proven valid measure. Type theory is about the underlying preferences and observation may fail to show these, for example observing introverts in an extravert role may not show their preference.

The seventh criticism is that the use of sixteen preferences is complicated and not always explained properly. How complicated a theory may appear is not necessarily due to the theory and practitioners of the theory must take responsibility for how well it is explained. As type theory exists in a world with other theories using similar terminology but with the fundamental difference of using a sliding scale instead of preference then it is crucial that type theory is explained properly.

The eighth criticism of psychological type theory and particularly MBTI is that it is a good way of making money and does need to have such a high cost. Development costs of a good quality product are high and there is the old saying 'you get what you pay for'. Buying a controlled product gives value to the output, getting a free product with no controls can lead to inconsistency and bad practice.

Finally, the ninth criticism is that psychological type theory is no more believable than astrology. The quality of evidence to support psychological type theory is strong but the quality of evidence to support astrology is weak. Extensive empirical research has been undertaken with type theory to show it is valid.

Francis (2005) outlines a range of religious objections to psychological type theory and they can be summarised in three key areas: first in the way tests like MBTI are administered and used in a local Church context (particularly in how they are given very high value and seen as the answer to all issues); second in the perceived

conflict of theology with psychology; and third, in that human personality is too complex to be confined by psychometric testing.

The first area of concern can be incorrectly aimed at psychological type theory but the issue is actually down to its application. Like all theories, psychological type theory must be tested for reliability and validity before being used. The Church has been guilty of accepting theories without question and Francis (2005) cites Coxon (1996) who names 'clinical theology' by Lake (1966) and 'faith development' by Fowler (1981) as two such theories. If a theory is accepted uncritically and then seen as the focus of knowledge and the answer to problems then clearly there is a danger. A theory like psychological type can only be a tool to help develop people and must never be seen as the driver giving direction. Religious objections for psychological type theory seem to emanate from those with a bad experience of the application rather than fundamental and proven criticisms of the theory.

The second area of concern is that psychology has no use within theology. This seems a weak argument as it should not be psychology driving theology but the use of psychology can help interpret theology. The third chapter of this dissertation will deal with the application of psychological type theory in the leadership of the Church and will show how the Church can benefit from the help of such theories.

The third area of concern regarding the question of human personality being too complex, is answered by Francis (2005) stating:

Such an accusation dismisses the enterprise of modern psychology, assumes that creation itself is random, and questions the fundamental principle of seeking scientifically discernable patterns underpinning the creative universe. Such challenges may be too ambitious to sustain. (Francis, 2005, 95)

Lloyd (2008) compares MBTI theory to the Colour Me Beautiful classification of skin and hair type, defining the best colours to use. Colour Me Beautiful has gained wide acceptance as a useful tool over the last 25 years. Here is an example of a theory that has not been tested in the scientific community and is therefore properly open to suspicion. By way of comparison, the scientific community has taken psychological type theory seriously and subjected it to stringent empirical testing. Critics of psychological type theory must now be willing to engage with this scientific evidence in a professional manner.

Conclusion

This chapter has provided a brief introduction to the history of psychological type theory and its origins with the psychologist Carl Jung. Jung's work has been built on by a number of practitioners, most notably Elizabeth Myers-Briggs. Psychological type theory underpins a range of tools devised to measure preferred type; the most commonly known being the Myers-Briggs Type Indicator. The eight type indicators producing the combination of sixteen personality types were then examined. It was then discussed and examined how these indicators can be interpreted and used to

develop self-awareness of type preference. Finally an overview was given of the key criticisms aimed at psychological type theory. The next chapter will examine research in psychological type theory in particular occupations and how it may be an indication of how the results this research may be used.

Chapter 2

Leadership and Type

The purpose of this chapter is to look at the research already carried out in psychological type and begin to formulate a hypothesis as to what the most frequent type preferences among children's ministry leaders may be.

The chapter will outline research carried out into psychological type in a range of different populations. It will begin by giving an introduction to the sixteen types; this will lead on to looking at studies carried out on the general population for countries and looking at how this can form the baseline for all further comparison. The next stage will be to analyse research showing patterns of psychological type amongst particular professions, and then finally, looking at research that has been carried out in Church settings.

Introduction to type dynamics

This section will give an overview of the sixteen types in order to illuminate type dynamics and to illustrate how each type differs from the others. Some of these differences can be subtle and by looking at each type in turn then a clear picture each type can be seen. The sixteen types are: ISTJ, ISFJ, INFJ, INTJ, ISTP, ISFP, INFP, INTP, ESTP, ESFP, ENFP, ENTP, ESTJ, ESFJ, ENFJ, ENTJ.

ISTJ

The presence of the judging preference indicates that the thinking function will be the one on display to the outside world. As ISTJs are introverts they will not readily display their dominant function but will display the auxiliary function of thinking and so will seem to the outside world to be very logical and clear in their decision making. Combined with the preference for judging they will come over as loyal, well organised and keen to work in a structured environment. Only on getting to know ISTJs will the dominant function become more apparent. For this type preference sensing is the dominant function, so this type of person will be good at gathering facts and details and will be inspired by sensory environments full of colour, smells, and tactile materials.

Myers, McCauley, Quenk, & Hammer (2003) say that the dominant introverted sensing types will be directing energy inwardly and storing the facts and details of both external reality and internal thoughts and experiences. They go on to say that the ISTJs have a depth of concentration, have a reliance on facts, use logic and analysis, and prefer an organised world.

ISFJ

The presence of the judging preference indicates that the feeling function will be the one on display to the outside world. Again as ISFJs are introverts they will not readily display the sensing function but will display their auxiliary function which for ISFJs is the feeling function. They will come over as very people-focussed and warm-hearted.

They will look for harmony and make decisions based on feelings rather than logic. Combined with the preference for judging they will come over as dependable, well organised, and keen to work in a harmonious structured environment. Once again, only on getting to know ISFJs will the dominant function become more apparent. For this type preference sensing is again the dominant function, so these types will also be good at gathering facts and details and will be inspired by sensory environments full of colour, smells, and tactile materials.

Myers, McCauley, Quenk, & Hammer (2003) say that the dominant introverted sensing types will be directing energy inwardly and storing the facts and details of both external reality and internal thoughts and experiences. They go to say that the ISTJs have a depth of concentration, have a reliance on facts, use warmth and sympathy, and prefer an organised world.

INFJ

The presence of the judging preference indicates that the feeling function will be the one on display to the outside world. As INFJs are introverts they will not readily display the strength of the intuitive function but will display their auxiliary function of feeling. They will look for harmony and make decisions based on feelings rather than logic. Combined with the preference for judging they will come over as caring, persistent and keen to work in a harmonious structured environment. Once again, only on getting to know INFJs will the dominant function become more apparent. For this type preference intuition is the dominant function, so these types will be good at

seeing the overall picture and connecting things together. They will prefer to think about the vision and the overall outcomes rather than the detail and the specifics.

Myers, McCauley, Quenk, & Hammer (2003) say that the dominant introverted intuitive types will be directing energy inwardly to focus on unconscious images, connections, and patterns that create inner vision and insight. They go on to say that INFJs have a depth of concentration, have a grasp of possibilities, use warmth and sympathy, and prefer an organised world.

INTJ

The presence of the Judging preference indicates that the thinking function will be the one on display to the outside world. As INTJs are introverts they will not readily display the strength of the intuition function but will display their auxiliary function of thinking. They will seem to the outside world to be very logical and clear in their decision making. Combined with the preference for judging they will come over as quiet, good planners and keen to work in a structured environment. Once again, only on getting to know INTJs will the dominant function become more apparent. For this type preference intuition is again the dominant function, so these types will be good at seeing the overall picture and connecting things together. They will prefer to think about the vision and the overall outcomes rather than the detail and the specifics.

Myers, McCauley, Quenk, & Hammer (2003) say that the dominant introverted intuitive types will be directing energy inwardly to focus on unconscious images,

connections, and patterns that create inner vision and insight. They go on to say that INTJs have a depth of concentration, have a grasp of possibilities, use logic and analysis, and prefer an organised world.

ISTP

The presence of the perceiving preference indicates that the sensing function will be the one on display to the outside world. As ISTPs are introverts they will not readily display the strength of the Thinking function but will display the auxiliary sensing function. They will seem to the outside world to be interested in the detail and facts of a situation. Combined with the preference for perceiving they will come over as interested in the finer points but still be flexible and open to change and the opinions of others. Once again, only on getting to know ISTPs will the dominant function become more apparent. For this type preference thinking is the dominant function, so these types will be very logical and clear in their decision making. They will base their decisions on clear, logical analysis of any given situations.

Myers, McCauley, Quenk, & Hammer (2003) say that the dominant introverted thinking types will be seeking accuracy and order in internal thoughts through reflecting on and developing a logical system for understanding. They go on to say that ISTPs have a depth of concentration, have a reliance on facts, use logic and analysis, and prefer an adaptable world.

ISFP

The presence of the perceiving preference indicates that the sensing function will be the one on display to the outside world. As ISFPs are introverts they will not readily display the strength of the Feeling function but will display the auxiliary sensing function. They will seem to the outside world to be interested in the detail and facts of a situation. Combined with the preference for perceiving they will come over as interested in the finer points but still flexible and open to change and the opinions of others. They will demonstrate their caring for others through the use of actions before the use of words. Once again, only on getting to know ISFPs will the dominant function become more apparent. For this type preference feeling is the dominant function, so these types will be very caring and seek harmony. They will base their decisions on the range of feelings displayed by others in any given situations.

Myers, McCauley, Quenk, & Hammer (2003) say that the dominant introverted feeling types will be seeking intensively meaningful and complex inner harmony through sensitivity to their own and others' inner values and outer behaviour. They go on to say that ISFPs have a depth of concentration, have a reliance on facts, use warmth and sympathy, and prefer an adaptable world.

INFP

The presence of the perceiving preference indicates that the intuitive function will be the one on display to the outside world. As INFPs are introverts they will not readily

display the strength of the feeling function but will display the auxiliary intuitive function. They will seem to the outside world to be interested in the big picture and the future possibilities. Combined with the preference for perceiving they will come over as interested in the overall strategy, open to change and the opinions of others, and struggle with structure and policies. They value relationships before facts. Once again, only on getting to know INFPs will the dominant function become more apparent. For this type preference feeling is again the dominant function, so these types will be very caring and seek harmony. Once again, they will base their decisions on the range of feelings displayed by others in any given situations.

Myers, McCauley, Quenk, & Hammer (2003) say that the dominant introverted feeling types will be seeking intensively meaningful and complex inner harmony through sensitivity to their own and others' inner values and outer behaviour. They go on to say that ISFPs have a depth of concentration, have a grasp of possibilities, use warmth and sympathy, and prefer an adaptable world.

INTP

The presence of the Perceiving preference indicates that the intuitive function will be the one on display to the outside world. As INTPs are introverts they will not readily display the strength of the thinking function but will display the auxiliary intuitive function. They will seem to the outside world to be interested in the big picture and the future possibilities. Combined with the preference for perceiving they will come over as interested in the overall strategy, open to change and to the opinions of

others, and struggle with structure and policies. Once again, only on getting to know INTPs will the dominant function become more apparent. For this type preference thinking is the dominant function, so these types will be very logical and clear in their decision making. They will base their decisions on clear, logical analysis of any given situations.

Myers, McCauley, Quenk, & Hammer (2003) say that the dominant introverted thinking types will be seeking accuracy and order in internal thoughts through reflecting on and developing a logical system for understanding. They go on to say that INTPs have a depth of concentration, grasp of possibilities, use logic and analysis, and prefer an adaptable world.

ESTP

The presence of the perceiving preference indicates that the sensing function will be the one on display to the outside world. As ESTPs are extraverts they will readily display their dominant function and are less likely to display the auxiliary function of thinking. For this type preference then sensing is the dominant function, so these types will be good at gathering facts and details and will be inspired by sensory environments full of colour, smells, and tactile materials. The auxiliary function is also a strength and so the outside world may not see this type being very logical and clear in their decision making. Combined with the preference for perceiving they will come over as active, experimental, and keen to work in a changeable environment.

Myers, McCauley, Quenk, & Hammer (2003) say that the dominant extraverted sensing types will be directing energy outwardly and acquiring information by focusing on a detailed accurate accumulation of sensory data in the present. They go on to say that the ESTPs have a breadth of interests, have a reliance on facts, use logic and analysis, and prefer an adaptable world.

ESFP

The presence of the perceiving preference indicates that the sensing function will be the one on display to the outside world. As ESFPs are extraverts they will readily display their dominant function and are less likely to display the auxiliary function of feeling. For this type preference then sensing is again the dominant function, so these types will be good at gathering facts and details and will be inspired by sensory environments full of colour, smells, and tactile materials. The auxiliary function is also a strength and so the outside world may not readily see them looking for harmony and making decisions based on feelings rather than logic. Combined with the preference for perceiving they will come over as fun-loving, enthusiastic, and keen to work in a changeable environment.

Myers, McCauley, Quenk, & Hammer (2003) say that the dominant extraverted sensing types will be directing energy outwardly and acquiring information by focusing on a detailed accurate accumulation of sensory data in the present. They go on to say that the ESFPs have a breadth of interests, have a reliance on facts, use warmth and sympathy, and prefer an adaptable world.

ENFP

The presence of the perceiving preference indicates that the intuitive function will be the one on display to the outside world. As ENFPs are extraverts they will readily display the strength of the intuitive function and are less likely to display the auxiliary function of feeling. For this type preference then intuition is the dominant function, so these types will be good at seeing the overall picture and connecting things together. They will prefer to think about the vision and the overall outcomes rather than the detail and the specifics. The auxiliary function is also a strength and so the outside world may not readily see them looking for harmony and making decisions based on feelings rather than logic. Combined with the preference for perceiving they will come over as caring, sociable, and keen to work in a changing unstructured environment.

Myers, McCauley, Quenk, & Hammer (2003) say that the dominant extraverted intuitive types will be directing energy outwardly to scan for new ideas, interesting patterns, and future possibilities. They go on to say that ENFPs have a breadth of interests, have a grasp of possibilities, use warmth and sympathy, and prefer an adaptable world.

ENTP

The presence of the perceiving preference indicates that the intuitive function will be the one on display to the outside world. As ENTPs are extraverts they will readily display the strength of the intuitive function and are less likely to display the auxiliary

function of thinking. For this type preference then intuitive is again the dominant function, so these types will be good at seeing the overall picture and connecting things together. They will prefer to think about the vision and the overall outcomes rather than the detail and the specifics. The auxiliary function is also a strength and so the outside world may not see this type being very logical and clear in their decision making. Combined with the preference for perceiving they will come over as spontaneous, analytical, mentally very quick, and keen to work in a changing unstructured environment.

Myers, McCauley, Quenk, & Hammer (2003) say that the dominant extraverted intuitive types will be directing energy outwardly to scan for new ideas, interesting patterns, and future possibilities. They go on to say that ENTPs have a breadth of interests, have a grasp of possibilities, use logic and analysis, and prefer an adaptable world.

ESTJ

The presence of the judging preference indicates that the thinking function will be the one on display to the outside world. As ESTJs are extraverts they will readily display the strength of the thinking function and are less likely to display the auxiliary sensing function. For this type preference then thinking is the dominant function, so these types will be very logical and clear in their decision making. They will base their decisions on clear logical analysis of any given situations. The auxiliary function is also a strength and so the outside world may not see this type gathering

immediate information through their senses. Combined with the preference for judging they will come over as well organised, clear thinking, focusing on the here and now, and enjoy people's company.

Myers, McCauley, Quenk, & Hammer (2003) say that the dominant extraverted thinking types will be seeking logical order to the external environment by applying clarity, goal-directedness, and decisive action. They go on to say that ESTJs have a breadth of interests, have a reliance on facts, use logic and analysis, and prefer an organized world.

ESFJ

The presence of the judging preference indicates that the feeling function will be the one on display to the outside world. As ESFJs are extraverts they will readily display the strength of the feeling function and are less likely to display the auxiliary sensing function. For this type preference feeling is the dominant function, so these types will be very caring and seek harmony. They will base their decisions on the range of feelings displayed by others in any given situation. They may not obviously display the auxiliary strength of sensing the immediate environment. Combined with the preference for judging, they will come over as well organised and looking to keep everyone together in a structured environment, and full of schedules and order. As extraverts they love regular social events such as birthdays and Christmas.

Myers, McCauley, Quenk, & Hammer (2003) say that the dominant extraverted feeling types will be seeking harmony through organizing and structuring the environment to meet people's needs and their own values. They go on to say that ESFJs have a breadth of interests, have a reliance on facts, use warmth and sympathy, and prefer an organised world.

ENFJ

The presence of the Judging preference indicates that the feeling function will be the one on display to the outside world. As ENFJs are extraverts they will readily display the strength of the feeling function and are less likely to display the auxiliary intuition function. For this type preference feeling is again the dominant function, so these types will be very caring and seek harmony. Once again, they will base their decisions on the range of feelings displayed by others in any given situation. They may not readily display the auxiliary strength of being able to see the big picture and see future possibilities. Combined with the preference for judging, they will come over as well organised and genuinely interested in others, and they will put people before schedules in a conflict situation.

Myers, McCauley, Quenk, & Hammer (2003) again say that the dominant extraverted feeling types will be seeking harmony through organizing and structuring the environment to meet people's needs and their own values. They go on to say that ENFJs have a breadth of interests, have a grasp of possibilities, use warmth and sympathy, and prefer an organised world.

ENTJ.

The presence of the Judging preference indicates that the thinking function will be the one on display to the outside world. As ENTJs are extraverts they will readily display the strength of the Thinking function and are less likely to display the auxiliary intuitive function. For this type preference thinking is the dominant function, so these types will be very logical and clear in their decision making. They will base their decisions on clear logical analysis of any given situation. The auxiliary function is also a strength and so the outside world may not see this type's ability to see the bigger picture and make connections. Combined with the preference for judging they will come over as well organised, clear thinking, able to challenge and look for new ideas, and enjoy debate in groups.

Myers, McCauley, Quenk, & Hammer (2003) say that the dominant extraverted thinking types will be seeking logical order to the external environment by applying clarity, goal-directedness, and decisive action. They go on to say that ENTJs have a breadth of interests, have a grasp of possibilities, use logic and analysis, and prefer an organized world.

Type Differences Between Different Countries

In order to have a baseline to work to it is important to look at studies carried out on the general population, particularly for the United Kingdom. Key pieces of research in specific countries using a sample size with that provide a useful basis for comparison across the 16 types for men and women separately include Myers, McCauley,

Quenk and Hammer (2003), Kendall (1998), and Centre for Applications of Psychological Type (CAPT) (2003). Myers, McCaulley, Quenk and Hammer (2003) cover the population of the USA and have 3,009 adults in their survey. Kendall (1998) samples the population of the UK and has 1,634 participants. CAPT (2003) gather data from a range of surveys carried out in the USA and has a sample size of 914,219. Comparison of the two principal studies in the USA show very similar results. CAPT figures are stated as a baseline for comparing distribution of types and they say that most studies carried out fall into a range of percentages (marked as Range in table 2.1).

Bayne (2004) points out that these statistics may not be truly reflecting the population as those who complete questionnaires must first be able to complete them and secondly want to complete them. Those with learning difficulties and those who refuse to complete questionnaires may not be represented in the sample. CAPT (2003) state that their statistics may overestimate persons with preference for introversion and intuition as the organisations from which they access their statistics have higher representation of these types of people.

Table 2.1 Psychological type of USA population (Myers Myers, McCaulley, Quenk and Hammer, 2003)

<u>ISTJ</u>	<u>ISFJ</u>	<u>INFJ</u>	<u>INTJ</u>
12% (Myers)	14% (Myers)	2% (Myers)	2% (Myers)
12% (CAPT)	14% (CAPT)	2% (CAPT)	2% (CAPT)
11-14% (range)	9-14% (range)	1-3% (range)	2-4% (range)
<u>ISTP</u>	<u>ISFP</u>	<u>INFP</u>	<u>INTP</u>
5% (Myers)	9% (Myers)	4% (Myers)	3% (Myers)
5% (CAPT)	9% (CAPT)	4% (CAPT)	3% (CAPT)
4-6% (range)	5-9% (range)	4-5% (range)	3-5% (range)
<u>ESTP</u>	<u>ESFP</u>	<u>ENFP</u>	<u>ENTP</u>
4% (Myers)	9% (Myers)	8% (Myers)	3% (Myers)
4% (CAPT)	9% (CAPT)	8% (CAPT)	3% (CAPT)
4-5% (range)	6-9% (range)	6-8% (range)	2-5% (range)
<u>ESTJ</u>	<u>ESFJ</u>	<u>ENFJ</u>	<u>ENTJ</u>
9% (Myers)	12% (Myers)	3% (Myers)	2% (Myers)
9% (CAPT)	12% (CAPT)	3% (CAPT)	2% (CAPT)
8-12% (range)	9-13% (range)	2-5% (range)	2-5% (range)

Kendall (1998) carried out research with 1634 UK adults and found the following:

Table 2.2 Psychological Type of UK Population (Kendall, 1998)

<u>ISTJ</u>	<u>ISFJ</u>	<u>INFJ</u>	<u>INTJ</u>
14%	13%	2%	1%
<u>ISTP</u>	<u>ISFP</u>	<u>INFP</u>	<u>INTP</u>
6 %	6%	3%	2%
<u>ESTP</u>	<u>ESFP</u>	<u>ENFP</u>	<u>ENTP</u>
6%	9%	6%	3%
<u>ESTJ</u>	<u>ESFJ</u>	<u>ENFJ</u>	<u>ENTJ</u>
10%	13%	3%	3%

Bayne (2004) compares both these sets of statistics through the following tables looking at specific aspects of the above research. It is worth noting that Bayne is not consistent in his rounding of figures from Myers' and Kendall's research and in one case noted below is completely inaccurate (Table 2.3). This would throw doubt over the accuracy of his analysis.

Further comparison can be drawn from looking at differences in psychological type between the sexes from Myers' and Kendall's work (Table 2.4). Clearly preference of psychological type is affected by the culture in which an individual is living. Myers,

McCaulley, Quenk and Hammer (2003) further demonstrates this through research carried out with residents of Canada, France, Australia, New Zealand, South Africa, Korea, Japan, and Mexico. All the countries show slight variation in the percentages of the different types amongst the population. This study will use Kendall's statistics when referring to the psychological type preferences of the population of the UK.

Table 2.3 Comparison of incidence of preference in USA and UK population (Bayne, 2005)

	UK %	USA %
E	53	49
I	47	51
S	76	74
N	24	28
T	46	57 (40 is actual figure)
F	54	43 (60 is actual figure)
J	58	54
P	42	46

Table 2.4 Comparison of incidence of preference in the sexes between USA (Myers, McCaulley, Quenk and Hammer, 2003) and UK (Kendall, 1998)

	UK		USA	
	Male	Female	Male	Female
E	47	57	46	53
I	53	43	54	47
S	73	79	72	75
N	27	21	28	25
T	65	30	57	24
F	35	70	44	76
J	55	62	52	56
P	45	38	48	44

Type in Different Professions

Francis (2005) comments that psychological type theory suggests that people's preferences may exert a significant influence both on the kind of career they choose

for themselves and on ways in which they carry out their work in the career which they have chosen.

Research has shown that there is a variation in type preference amongst different occupations, although all types are represented in each occupation to some degree. Carr, Curd and Dent (2004) carried out testing using the MBTI with managers taking part in Ashridge Business School courses from 2000 – 2003. The following are the results of their work with managers from the UK (Table 2.5). There were 4575 participants aged 21-67, made up of 3516 men and 1059 women.

There were a further 122 participants (96 male, 26 female) from the Republic of Ireland and their spread of preferences was as follows (Table 2.6). The small sample size would explain the two incidences of 0%.

The data displayed in table 2.7 shows that although the preference for introversion and extraversion is not significantly different from the population norm, there is a significant difference in the preferences with the S/N function and the T/F function. The population norm suggest that three quarters of the population (76%) prefers sensing; however among this group of UK managers more than half (53%) prefer intuition. This would support the view that managers require a more strategic viewpoint in order to carry out their role. In both the UK and Republic of Ireland research more than 85% prefer 'thinking' over 'feeling'. This is much higher than the UK population where 46% prefer 'thinking' and is also higher than the UK male

preference for thinking of 65%. Clearly having this high percentage of those who prefer thinking in management roles may have implications for the workforce.

A study by Fitzgerald (1997) of 26,477 participants in courses at the Centre for Creative Leadership and by Reynierse (2000) of 122 entrepreneurs in the USA give further indication of the dominant type in a creative working environment (Table 2.8).

Table 2.5 Psychological type preferences of UK Managers (Carr et al, 2004) (n=4575, all figures are %)

<u>ISTJ</u>	<u>ISFJ</u>	<u>INFJ</u>	<u>INTJ</u>
14	2	1	9
<u>ISTP</u>	<u>ISFP</u>	<u>INFP</u>	<u>INTP</u>
4	1	2	8
<u>ESTP</u>	<u>ESFP</u>	<u>ENFP</u>	<u>ENTP</u>
5	1	4	12
<u>ESTJ</u>	<u>ESFJ</u>	<u>ENFJ</u>	<u>ENTJ</u>
18	2	2	15

Table 2.6

Psychological type preferences of Republic of Ireland
Managers (Carr et al, 2004) (n=122, all figures are %)

<u>ISTJ</u>	<u>ISFJ</u>	<u>INFJ</u>	<u>INTJ</u>
17	3	0	6
<u>ISTP</u>	<u>ISFP</u>	<u>INFP</u>	<u>INTP</u>
6	2	1	8
<u>ESTP</u>	<u>ESFP</u>	<u>ENFP</u>	<u>ENTP</u>
7	1	3	9
<u>ESTJ</u>	<u>ESFJ</u>	<u>ENFJ</u>	<u>ENTJ</u>
21	2	0	15

Amongst the entrepreneurs there is a high preference (68%) for intuition, indicating that such a role requires an ability to work on the bigger picture without getting caught up in the detail. Once again for both groups there is a significantly higher proportion with a preference for thinking over feeling compared to the population norm. The thinking types predominate over the feeling types by more than four to one and this may indicate business decisions need to be taken more with a logical outlook than taking account of feelings.

This study is looking at leaders who work amongst children and anecdotally it would seem that a high proportion of such leaders may be teachers in their full-time work.

Research among teachers has been carried out by Schurr, Henrikson, Moore and Wittig (1993), McInerney (1996), Sears, Kennedy and Kaye, (1997), Reid (1999), Francis (2004), Hauser (2005), Rushton, Knopp, and Lee Smith (2006), and Rushton, Morgan and Richard (2007).

Francis (2004) carried out his study amongst 183 female trainee primary school teachers in Wales and Hauser (2005) carried out his work with 106 teachers and 53 teaching assistants in the California State School Area (Table 2.9).

In both these pieces of research (Table 2.9) the most prevalent types are ESFJ and ISFJ. This dominance of SFJ has been consistently demonstrated for the teaching profession in other research. Such a dominance of SFJ can produce a particular environment and ethos in a school. The research into leaders amongst children will aim to see if such an environment is mirrored in the Church context. However the research carried out by Rushton, Knopp and Lee Smith (2006) with 39 district-level teachers in the USA who have achieved excellence awards and Rushton, Morgan and Richard (2007) with 58 teachers in Florida also with excellence awards found that the most preferred type was ENFP (28% and 33%). This may indicate that the predominant type is not necessarily the most effective and has implications for how teachers may need more self-awareness.

Table 2.7

Incidence of preference amongst managers in the UK and Republic of Ireland compared with UK general population
(Carr et al, 2005)

	UK	UK Managers	Rofl Managers
	%	%	%
E	53	59	57
I	47	41	43
S	76	47	58
N	24	53	42
T	46	85	89
F	54	15	11
J	58	64	78
P	42	36	44

Table 2.8

Incidence of Preferences between leaders (Fitzgerald, 1997)
and entrepreneurs (Reynierse, 2000)

	Leaders	Entrepreneurs
	%	%
E	53	56
I	47	44
S	50	32
N	50	68
T	80	86
F	20	14
J	69	55
P	31	45

Table 2.9

Comparison of incidence of preferences between female teachers in Wales (Francis, 2004) and teachers and teaching assistants in California (Hauser, 2005)

	Fem Teachers, Wales %	Teachers, California %	Assistants, California %
E	67	56	70
I	33	44	30
S	72	57	47
N	28	43	53
T	22	30	24
F	78	70	76
J	63	70	93
P	37	30	7

Type in faith communities

There has been extensive research into psychological type within faith communities including studies reported by: Francis, Payne and Jones (2001); Francis and Robbins (2002); Craig, Francis and Robbins (2004); Francis, Duncan, Craig and Luffman (2004); Francis, Craig, Horsfall and Ross (2005); Craig, Horsfall and Francis (2005); Ross and Francis (2006); Craig, Duncan and Francis (2006a); Craig, Duncan and Francis (2006b); Francis, Craig and Butler (2007); Francis, Craig, Whinney, Tilley and Slater (2007); Kay and Francis (2007); Francis, Nash, P., Nash, S. and Craig (2007); Francis, Craig and Hall (2008); Francis and Robbins (2008); and Craig, Duncan and Francis (2008).

For the purposes of this research it useful to analyse some of the results of this body of research. In order to draw out the relevant information the above research will be analysed in four different categories: those in Church leadership across denominations, clergy of specific denominations, members of Churches from different dominations, and then lay leaders in other Church roles.

Craig, Francis and Robbins (2004) carried out research amongst 299 Church leaders from mixed denominations across the UK. The group was made up of 135 women and 164 men. They found that the predominant type amongst the men was ISTJ (30%) and amongst the women it was ESFJ (22%). The breakdown of dichotomous preferences was as follows Table 2.10:

Table 2.10 Incidence of preference amongst Church leaders,
comparison due to sex (Craig, Francis and Robbins, 2004)

	Men	Women
	%	%
E	32	59
I	68	41
S	67	72
N	33	28
T	54	33
F	46	67
J	80	78
P	20	22

It is worth noting that the men show a significant difference in the percentage with a preference for feeling of 46% over the UK population norm established by Kendall (1998) of 35% with such a preference.

Francis and Robbins (2008) carried out a study with 1476 Anglican clergy from across the UK and found that the most frequent preference was ENFJ (22%) followed by INFJ (14%). This can be compared with work carried out by Francis, Craig, Whinney, Tilley and Slater (2007) with 863 Anglican clergy in England, where they found that INTJ (11%) was the most frequent type for male clergy and ENFJ (14%) was most common for the female clergy. By analysing the dichotomous pairs direct comparison can be made (Table 2.11) This study will adopt the work of Francis, Craig, Whinney, Tilley and Slater (2007) as a benchmark for type of clergy as it used the MBTI tool.

The most significant difference in these results is seen in the earlier study showing Anglican clergy to have a preference for introversion over extraversion and yet in the later study this preference is the reverse and there are significantly more extraverts than introverts.

Research with 57 male evangelical Church leaders by Francis and Robbins (2002) showed that 28% showed a preference for SFJ as either ISFJ or ESFJ. Work by Craig, Duncan and Francis (2006a) with 79 Catholic Priests showed the most frequently occurring types among the group to be INFJ (15%), ISFJ (14%) and ESFJ (13%). They found 62% to have a preference for introversion over extraversion.

From these data sets it could be suggested that the most likely types for clergy would be NFJ or SFJ with a spread of preference for introversion and extraversion.

Is the preferred type mirrored in the preferred type of the lay leaders and the congregation?

In a survey carried out by Francis, Duncan, Craig and Luffman (2004) with 327 regular attendees at five Anglican Churches in England they found the preferred type to be ISFJ (21%) among women and ISTJ (27%) among men. For both men and women introversion is preferred over extraversion. Men who go to Church are more evenly split between thinking and feeling than the population as a whole. Women however do reflect the population norm.

Work with 42 male vergers from the Church of England by Craig, Duncan and Francis (2006b) found that the most frequently preferred type was ISTJ (29%) and ISFJ (21%). There was a high preference for introversion (69%) among the group. In another study by Ross and Francis (2006) among female undergraduates in Wales those who indicated affiliation to the Anglican Church (98 undergraduates) showed highest preference for ENFP (21%) and ESFJ (14%). In a study by Francis, Craig and Hall (2008) with 248 Anglican clergy and lay Church officers they found that 39% of the sample had preference for either ISFJ or ESFJ. The sample split was 42% preferred extraversion and 58% preferred introversion.

Table 2.11 Comparison of studies undertaken of Anglican clergy
Francis, Craig, Whinney, Tilley and Slater (2007) and
Francis and Robbins (2008)

	UK clergy (2008) %	England clergymen (2007) %	England clergywomen (2007) %
E	61	44	46
I	39	56	54
S	30	38	35
N	70	62	65
T	29	46	26
F	71	54	74
J	77	68	65
P	23	32	35

Although no previous study has examined the psychological type profile of leaders working in churches among children, a study has been reported by Francis, Nash,

Nash and Craig (2007) into the psychological type preference of Christian youth workers in the UK. The study was carried out among 155 third level youth ministry students from a range of denominations. The most frequent preferences were for ENFP (12%) and ENFJ (11%). The dichotomous pairs compared with the UK average and the study of clergy carried shows how the groups differ (Table 2.13).

Table 2.12 Comparison of type preference between Churchgoers (Francis, Duncan, Craig and Luffman, 2004) and the UK population (Kendall, 1998)

	UK population		Churchgoers	
	%		%	
	Male	Female	Male	Female
T	65	30	52	27
F	35	70	48	73

Table 2.13

Comparison of UK population (Kendall, 1998), Anglican clergy (Francis, Craig, Whinney, Tilley and Slater (2007) and Christian youth workers (Francis, Nash, Nash and Craig, 2007)

	UK population	Clergy	Youth workers
		(2008)	(2007)
	%	%	%
E	53	44	63
I	47	56	37
S	76	38	49
N	24	62	51
T	46	41	45
F	54	59	55
J	58	67	53
P	42	33	47

Youth workers follow the pattern of population norm in all areas except for sensing and intuition. For the youth workers there is a much more even balance compared to the dominance of sensing in the population. When comparing youth workers to clergy, they both have the same balance of introverts and extraverts but they then differ in all the other three pairs of preferences. This may explain why there is often a tension between clergy and youth workers in parishes.

Discussion

Research examining type preferences for any specific populations, whether that population be of a country, a group of business managers or Church leaders, demonstrates that certain types seem to occur more frequently in certain professions and circumstances. Type preference between different countries seems to be varied. If it can be deduced that this is due to cultural variation then the population norm figures for the UK could be brought into question. These figures were gathered by Kendall in 1998 and there seems to be no further general population studies since this time. Society changes and develops and if there are cultural differences between countries then could there be cultural differences between decades. More research is needed in this area to ascertain the validity of using Kendall's work to compare against current research. Bayne (2004) makes the point that you can only gather the population of those who can read and are prepared to complete a survey and so it may not be possible ever truly to represent the population of a country.

Research within the business profession indicates that the types most frequently found in this profession prefer thinking over feeling and there also appears to be a higher percentage that prefers intuition over sensing than the national average. This preference changes in the teaching profession where those who prefer feeling dominate in the classroom. It is worth noting that, although more teachers tend to prefer sensing over intuition, when research is narrowed to teachers who have achieved excellence awards then those who prefer intuition are more frequent. Both business managers and teachers seem to prefer judging over perceiving, above the national average; however the research among successful teachers shows a higher frequency of preference for perceiving over judging.

In faith communities, as expected, there is a clear preference for feeling. Amongst female clergy the preference for feeling is similar to the national population; however for men the preference for feeling is opposite to that of the national population. This may go some way to explaining why most Churches have more women than men in their congregations.

There seems to be conflicting results in research as to the predominant preference between introversion and extraversion in Church leadership, so it would be safe to assume that there is no clear predominant type. However, with the preference between sensing and intuition those working in the Church seem to prefer intuition over sensing, this being the opposite of the population norm. Those working in faith communities prefer judging over perceiving and most studies put the size of this preference above the national average.

The study by Francis, Nash, Nash and Craig (2007) into the psychological type of youth ministry leaders would indicate that more youth ministry leaders prefer extraversion over introversion. However, for the other three preferences they may indicate a difference between each preference but no preference dominates by more than 10% and, as this is a small sample, it is hard to draw a clear conclusion. The results point to ENF being the most likely preference. Comparing the results for the J/P preference with results from clergy surveys indicates that there are significantly more youth ministry leaders who prefer perceiving over their clergy employers.

This background of research would suggest that, if children's ministry leaders in the Church follow their clergy, then they would most likely be INFJ or, if they follow the pattern of day school teachers, then ESFJ or, if they follow the pattern of youth workers, then ENFP. Only empirical research will be able to shed light on this speculation.

Conclusion

This chapter has examined research into psychological type for different countries, business managers, teachers and those involved in faith communities. The research has demonstrated the depth and complexity of psychological type. Predicting the type for a group as yet not studied by research is impossible but looking at similar job roles and the faith environment has given some indication of how the results may look. The next chapter will look at the use of psychological type in helping leaders to

be more aware of themselves and their team and how the theory can help them to be more effective in their role.

Chapter 3

Church, education, and type

Introduction

Having discussed the basic theory of psychological type it is possible to begin to explore the implications of this theory, identifying and using knowledge of individual type preferences. The purpose of this chapter is to begin to look at how psychological type theory has been used in the faith-based and education context. Theology and psychology can be regarded as either complementary or contradictory disciplines. It is important therefore, when looking at the application of psychological type in a faith setting, to explore how these disciplines work together. When working with leaders, the more people know about their peers the better the team should work together. By looking at the implications of how psychological type theory can impact on areas such as leadership, burnout, worship, prayer, and Bible study, useful insights may be gained. The final part of the chapter will include an explanation of how psychological type theory may be used to review the environment of a classroom.

Theological overview

There has been much debate over whether theology and psychology can work together. Johnson (1997) in his article '*Christ, the Lord of psychology*' begins by saying;

Psychology, like any good science, ought to be as objective as possible and all findings and theories should be capable of verification by any interested

and knowledgeable party; therefore, specifically Christian beliefs have no place in the science of psychology. (Johnson, 1997, 11)

Johnson (1997) continues by asserting that psychology has only been in existence as a science in the last two hundred years and as such is of a particular time and place in history. He therefore argues that psychology is not as objective as it claims to be and has been affected by the society from which it emerged. He further explains that many of the key founders of psychology including Dewey, Freud, Jung, Piaget, Rogers, and Maslow came from Christian or Jewish families and in their work stated that it was 'offering more sound alternatives to traditional Judeo-Christian forms of meaning-making' (Johnson, 1997, 14).

Johnson (1997) goes on to ask, 'how can one understand human beings in God's image without reference to God, that which is being imaged?' He sees Christians who work in the field of psychology as being able to find out more about human nature and thus more about God as the creator of human nature.

Francis (2005) makes three key points about the relationship of theology to psychology: first, theology can learn from psychology and use it to test the claims theology makes about the positive impact on people's lives of having a faith; second, theology can gain insights using psychology better to develop ministry and mission; and finally, psychological research can be used for theological enquiry, in the sense

that studying those made in God's image will discover more about the nature of their creator.

Given that psychology does have a role in theology, then how does type theory relate to theology? According to Harbaugh (1990), one justification for working with type theory in a Christian context comes from the numerous references in the Bible to gifts and each person having their own individual gifts. Type theory provides a mechanism for gaining insight into an appreciation of individual gifts. Three of the references used by Harbaugh (1990) referring to God giving each individual a unique set of gifts are: 'The body we're talking about is Christ's body of chosen people. Each of us finds our meaning and function as part of his body', Romans 12: 5-6 (The Message); 'Christ has generously divided out his gifts to us', Ephesians 4,7 (Contemporary English Version), 'The Spirit has given each of us a special way of serving others. But it is the Spirit who does all this and decides which gifts to give to each of us.' 1 Corinthians 1:7,11 (Contemporary English Version).

There are clearly biblical grounds for assuming that we are all unique and have preferences for certain behaviours. People's individuality will clearly impact on those around them and, if psychological research can be used to enable people to use their gifts more effectively in the Church, then the use of psychological type theory will benefit the whole body of Christ.

Benefits of knowing your type as a leader and team leader

The use of psychological type theory should be as a reflective tool, and should not be used for recruitment purposes or to direct people to a particular role or career.

Baab (1998, 23) states 'psychological type is not a good source of direction for finding a place to serve'. However, by discovering the type preferences of leaders it can help them understand each other better and help them determine how they may react to different tasks within their roles.

Those who work in Churches as volunteers do so with a passion and commitment both to their faith and their own congregation. They may often have a range of motivations for working as a volunteer, for example: family circumstance may draw them in (perhaps they may be parents of a child in Sunday club); they may have a particular talent (such as being musicians or those who wish to be members of the choir), they may be interested in a particular activity (such as do-it-yourself and want to help with the maintenance), they may feel obliged to as it is a family tradition ('my father did it so I will now take on the role'). Volunteers will also bring many skills. Some use these skills on a day-to-day basis and feel they can use them in an unpaid role, others may wish to work in completely different roles from those they do outside Church. Exploring psychological type can help volunteers best use their talents, explore new roles to enable them to stretch themselves, and minimise the risk of burnout.

Focussing on type can help identify general guidelines as to how someone may behave, but each individual will still react differently in each situation. Harbaugh (1990) examines the two processes of sensing–intuition and thinking–feeling in order to give insight to how volunteers act in Church. These two processes produce four combinations of psychological type preference; ST, SF, NF, and NT.

Those whose preference is for sensing and thinking (ST) will be practical and able to handle facts in an objective manner. They will seek fairness and should be able to make decisions without emotions influencing their choice. They will look for cause and effect when dealing with an issue but may not take into account people's feelings. They may seem stuck in their ways and unhappy to change. This can be a strength as they are consistent and reliable and they will seek out the practical tasks in the Church such as book keeping, vergers, organising the Church fete.

ESTJs will, as extraverts, want to be leading the task and will be popular in this role because of their clear thinking. A group run by such leaders will have clear goals and measurable outcomes. The ESTPs will not seek the formal structure in the outside world in the same way but will look for the action-based task and may be keen to be a coach or trainer for sport or other practical skills activities.

ISTJs will seek a background role. They will be extremely dependable and accurate in their work but may need to be asked to volunteer as their introverted preference means they are not keen to come forward. They may not like change and may like

the routine of a traditional Church. The ISTPs will be in the background and they may serve as the 'ideas' people looking to find out how something works and how it can be improved. They will focus on the practical application of any system.

Those whose preference is for sensing and feeling (SF) will be seen as helpful and insightful of people's feelings. They will know if someone is comfortable in a situation and will be able to read others' emotions. They will tend to read physical cues such as body language and facial expressions. They may not be interested in how things are put together but they will pursue the practical steps to bring harmony in a group. The SF combination of preference occurs frequently among teachers of young children. They will be very good at the practical tasks that help others, such as making the teas for the elderly group, or leading a Bible study.

ESFJs may be the leaders of the hospitality team or a children's club. They will want to be part of a team for the social aspect and not necessarily for the product or work of the team. They will be frustrated by too much theory and explanation of why a task is carried out. The ESFPs may be excellent problem solvers and will enjoy groups that face new and different tasks. They like working with people and they like a changing practical environment.

ISFJs will have similar interests to the ESFJs but may not take the leading role as willingly. As introverts they may not take the initiative and may need to be asked to be part of a group. When faced with a problem, unlike the ESFJs who will want to

solve it through action, the ISFJs will sit back and reflect and take more time before progressing. ISFPs are dominant feeling people, but they hide it from the world. They express their feelings of caring through action rather than words. They can be very perceptive of needs and take action quickly.

Those whose preference is for intuition and feeling (NF) will be seen as very helpful and be able to see a range of possibilities when confronted with an issue. Those with an NF preference are generally good communicators and possibly good at public speaking. Research has shown that an NF preference is predominant among clergy (see chapter 2). Those with an NF preference can use their ability to look at the bigger picture and to respond to people's feelings in leadership roles such as the Bible study or house group leader-in-charge. They tend to be idealistic and can miss the details. The people with an NF preference will enjoy being part of a strategy group looking at the long term direction of the Church.

ENFJs will primarily show a need to maintain harmony and they can be very loyal and conscientious followers. They enjoy affirming others and are energized by others praising them. Many ENFJs are drawn to full time ministry (see chapter 2). ENFPs can be seen as very charismatic and have an ability to see opportunities others may miss. They need others supporting them who can act on and finish their ideas. They sometimes can take on too many things and not make progress on anything.

INFJs can be very creative in complicated and difficult situations. The danger can be as introverts they do not always put forward their ideas and need others to draw them out. INFPs can also be very good at developing new ideas. They will want options built into plans so that there is no fixed route to follow. They come over as quiet and reserved but hold deep convictions.

Those with a preference for intuition and thinking (NT) will be seen as forward thinking and logical in their creativity. Like the NFs, they see the bigger picture but make their decisions with a more analytical approach. When creating long-term strategies they will want to see patterns and a clear path to follow. They can seem impersonal but this is because they are basing decisions on logic. They are not devoid of feelings but do not use feeling as the prime driver when making decisions.

ENTJs thrive on leading people through change. They tend to be natural organizers and people are happy to let them be in charge. They will be full of ideas and present a range of logical possibilities. They have to be careful not to clash with those who have strong feelings about an issue. ENTPs thrive on creating new ideas and are very imaginative. They prefer to move from one challenge to the next and may not complete a project. Their ideas will not necessarily have any repetition within them and be very dynamic.

INTJs are thoughtful thinkers who can create new ideas and will be passionate about them coming to fruition. They may not be the people to bring about the ideas but

they will be reflective leaders when put in charge. It can be an effort for them to express appreciation of others. INTPs are curious and seek out new areas to analyse and improve. INTPs can have a high degree of expertise in programme review and evaluation.

As a team leader knowledge of one's team members is essential. Through relationship building a leader can become familiar with team members and their individual strengths and weaknesses. By using a tool such as a psychological type test further insights can be gained. With this increased knowledge the leader in charge can know their own weaknesses and also identify how best to manage their colleagues. For example, an extravert leader needs to know who those who have a preference for IN are as they will have good ideas but will need encouragement to share these with others. An INTJ leader may need to think consciously of praising others as it does not come naturally and an ENFJ team member will need this encouragement to remain motivated.

Burnout and type

Burnout is a major issue among those in ministry and seems particularly to occur with clergy, youth ministry leaders, and children's ministry leaders. Burnout is seen as coming from overusing your strengths and 'wearing' them out. However as Baab (1998) comments:

There are many causes of burnout. Probably the most easily observed comes when we are using less preferred areas too much, particularly without lots of support and encouragement. We get tired. An accumulation of fatigue burns us out. (Baab, 1998, 39).

Burnout due to overuse of people's strengths in work can be compounded by a volunteer Church role. For example teachers involved in a Church may be expected to be Sunday school teachers. Teachers are working five days a week and using their energy to carry out a professional role. They then come to Church on a Sunday and use more of the same type of energy. It may be better that they undertake volunteer roles that use different skills than those used during the week and this may re-energize them for the week ahead. Giving people a role in Church different to that of their professional life may be very positive but must be supported as it will not come naturally to them.

Some research has been carried out to investigate if a particular personality type indicates that people are more prone to burnout than another type. This research includes those using psychological type theory: Garden (1998), Lemkau, Purdy, Rafferty and Rudisill (1988), Grimm (1986), Davis-Johnston (1991), Reid (1999), and Francis, Wulff and Robbins (2008).

The above research has shown that there is an association between type and burnout. The research shows generally that those who prefer introversion may be

more prone to burnout. Francis, Wulff and Robbins (2008) concluded that clergy with a preference for extraversion display a higher level of satisfaction in their ministry and a lower level of emotional exhaustion than those who prefer introversion.

Research on the other pairs of preferences has been inconclusive.

The teachers in the above example who work in school during the week and volunteer to 'teach' children on a Sunday may be even more prone to burnout if they are ISFJ or ISFP, as these appear to be the types most prone to stress. This hypothesis would require further research to confirm its validity.

It is important for the leaders in charge of a team to look after the other members of the team to ensure they do not become burnt out. By knowing leaders' psychological type it could help them identify if they are prone to stress and if certain ministry roles could cause them stress. At times members of a congregation may make leaders feel guilty if they give up a role. It could be beneficial if there are times when leaders are released from their roles or given very different roles in order for them to re-charge and be more effective in their roles.

Worship, prayer, Bible study and type

People like to worship, pray and read the Bible in many ways. Our preferences for type have an influence on these activities and people may be drawn to the worship, prayer and Bible study that feels most comfortable for their type. This preference will extend into the children's group and if the children's ministry leaders are all one type

or there is a dominant type, then they are likely to set up the group for that type and there is a danger of then only catering for children who prefer the same type.

Worship

Baab (1989) makes some relevant points regarding preference for type and worship.

Those who prefer introversion like quiet contemplative worship with periods of silence. They enjoy time to reflect on talks and sermons and, if they need to share anything, they prefer a one-to-one situation. Those who prefer extraversion enjoy social interaction. They like lively music, drama, and large discussion groups. It is possible that if children's groups are set up only for extraverts with lots of noise and activity they fail to account for introverts.

Those who prefer sensing will enjoy worship that is structured carefully following the liturgy to the letter. They will enjoy detailed announcements and sermons focussed on practical issues. Practical activities like lighting a candle and bringing it to the front will appeal to those who prefer sensing. Those who prefer intuition will enjoy thematic worship with overall concepts being dealt with from the pulpit. They will enjoy liturgy that focuses on the whole of creation and the grandeur of God.

Those who prefer thinking will prefer a high quality of worship and will be disappointed when things go wrong. They will enjoy liturgy and sermons with a logical structure. Those who prefer feeling will be concerned with the emotions that the worship creates. They will want sermons to be stories of personal endeavour.

Children's groups focussed on feelings may exclude children who do not naturally express their feelings, they may need space to express a faith based on logic.

Those who prefer judging will enjoy a structured liturgical approach with the same service every week. They will be part of Churches that have clear belief systems that are adhered to. Those who prefer perceiving will like a less structured format with no pattern and the possibility of change during the service. They will like a Church with freedom to allow their own viewpoints and opinions. If children's groups have a rigid structure and leaders who get upset if the structure is changed, then they may fail to account for those who look for more freedom and flexibility.

Prayer

There are a range of publications outlining the link between prayer and psychological type, including, Duncan (1993), Michael and Norisey (1984), Baab (1989), Grant, Thompson, and Clarke (1983).

One example of the suggestions asserted comes from Duncan (1993) who describes eight patterns of prayer based on the following preferences in psychological type theory: ES, IS, EN, IN, ET, IT, EF, IF.

ES prayer is based on creation and how we are part of that creation, it involves using the senses to praise God. IS prayer is quiet and reflective focussing on memories

such as taste and smell of favourite foods or remembering being at the top of a beautiful mountain. EN prayer is about looking forward in hope to the vision of God's reign in his kingdom. IN prayer is about thinking and reflecting on the move and adapting thoughts on progress, trying to stimulate new ideas. ET prayer is about logically taking God's promises and applying them to the outer world, it is goal orientated. IT prayer is concerned with truth and is often focussed on a passage of scripture, analysing each word. EF prayer is about praying for individuals and their needs and this type of prayer is usually carried out in pairs or small groups. IF prayer is value based and concerned with issues of love, peace, compassion, and goodness.

Prayer in a children's group may be highly structured and children may be encouraged to pray out loud. There may rarely be a prayer time given for reflection. The language encouraged to be used in the prayer is usually the preferred language of the leaders and how they pray. Taking into account the range of prayer styles mentioned above, leaders need to take into account a range of styles when praying with children.

Bible study

Psychological type impacts on all aspects of our faith. Rather than defining the different types of approaches people take to the Bible related to their type reference, Francis and Village (2008) have developed a method called the SIFT method which

enables those studying the Bible to take into account the range of psychological functions.

The method involves taking a passage of scripture and evaluating it through the four lenses of Sensing, iNtuition, Feeling and Thinking (SIFT). The sensing lens will see all the facts and look at the details of the actions taking place. This lens will form a picture of the events and will focus on the physical aspects of the passage such as smells and sounds. The intuition lens will focus on the ideas and concepts in the passage and how they can be related to our lives. This lens will help the reader evaluate the whole story within the passage and see the connections between the passage and the wider biblical context. The feeling lens will focus on the human interactions and how people deal with each other. This lens will place the reader in the action and help the reader to understand how different characters felt. The thinking lens will look at the logic in the passage and weigh up the evidence to get at the truth. This lens will enable the reader to gain an explanation of the truths in the passage and create a clear argument why these truths hold fast.

By using these four lenses the reader will pick up a range of aspects and insights from the passage that they may have missed had they simply read it with only the lens of their own preferred type. The lesson again from this method of looking at the Bible for children's work is to evaluate how leaders approach the Bible and how it is portrayed to children. Leaders may use 'nice' stories to teach moral truths and do not teach the Bible as a whole story including the more challenging passages.

Delivery in the classroom – impact of type

Children's ministry in many Churches may reflect the structure of a school classroom. Research has been carried out into the preferred types for school teachers (see Chapter 2) and further work by Lawrence (1993) and Francis (2004) has investigated the implication of psychological type on the atmosphere of the classroom.

Lawrence (1993) cites the CAPT Atlas of Type Tables (Macdaid, McCaulley and Kainz, 1986) which shows that the predominant type preference for classroom teachers is ISFJ or ESFJ. Macdaid, McCaulley and Kainz (1986) show that there are more ISFJs than ESFJs in the teaching profession, particularly in the pre-school sector. This research is dated and the difference in the E/I percentages compared to other research may be due to societal change in the intervening period. Lawrence (1993) goes on to describe the impact of the preference of type of teachers on the classroom environment.

There is a difference in approach between extraverted and introverted teachers. The extravert teachers will give students more choice and want them to engage in project work. Introverted teachers are more likely to determine the structure of teaching themselves. The extravert teachers will be more aware of change in student attention whereas the introverted teachers will focus on the ideas they are teaching and keeping the students under control.

There is a difference in approach between sensing and intuitive teachers. Sensing type teachers will focus on practical tasks and the development of concrete skills. Intuitive type teachers will focus on concepts and how the whole picture comes together. Sensing type teachers give few choices and they keep control from the front. Intuitive type teachers give a range of choices allowing creativity and they keep control by walking among the students.

There is a difference in approach between thinking and feeling teachers. Teachers who prefer thinking make few comments about students' work and when they do these will be objective statements. Feeling teachers will be more overt in their praise and criticism of students. Thinking type teachers want the students to focus on them but feeling type teachers will focus on how the student feels.

There is a difference in approach between judging and perceiving teachers. Those teachers who prefer judging will have an ordered classroom with clear structure and schedules. Those teachers who prefer perceiving will have a much more flexible space and a dynamic programme with a range of choices for students.

Lawrence (1993) analyses the first year of school in detail. He explains the importance of this year and how, if the wrong environment is set, this can inhibit learning in a student for the rest of their academic life. This presents a challenge to those working with children in Churches to examine how their environment is set up and see if this could be hindering the ability of children to develop faith.

Francis (2004) carried out a study with 183 female trainee primary school teachers. He found the predominant type preference to be ESFJ. Francis (2004) commented on the impact of this type preference dominating in the classroom:

When extraversion is dominant over introversion, the classroom will have lots of noise and activity. Children will be encouraged to share their thoughts and ideas, being shy will be frowned upon. There may be little time given to silence and reflection.

When sensing is dominant over intuition, in the classroom a love for the conventional will be fostered and it will be a neat and tidy environment. Intuitive pupils will be frustrated by the lack of space for free thought and not always wish to conform to the teacher's view.

When feeling is dominant over thinking, then the needs of the child are central or the needs as the teacher perceives them are central. The teacher will take time with each pupil and will be frustrated when they have to deal with large groups. The child who prefers thinking may be rejected by such a teacher as they think them cold and insensitive.

When judging is dominant over perceiving, then in the classroom all is scheduled and well planned and the week has a regular pattern. Timetables are drawn up by

teachers who prefer judging. The perceiving pupil will not always fit into this structure and may be seen as disruptive, as they do not conform to timescales and rigid deadlines.

Francis (2004) not only reflects on the problems of pupils not being ESFJ but also reflects on the problems teachers who are INFP may have. INFP teachers will not be seen as lively and outgoing as other staff, they will be coming up with new ideas and concepts that the other teachers will find confusing and disconcerting and maybe even threatening. Their preference for P over J could be misinterpreted as poor management and disorganisation and they may be seen as underperforming.

Conclusion

The more people can find out about themselves, the more it eases their journey to live in the world. There seems to be no reason why theology and psychology cannot work side by side. Indeed, by their very nature the two are complementary. The use of psychological type theory is a scientific tool helping people discover their God-given gifts.

For leaders it is beneficial that they know themselves before they work with others, especially in the Church setting where they are nurturing young lives. The use of psychological type theory may also prevent or minimise burnout.

Our faith and how we express it is influenced by our individual type preferences and this knowledge can help us provide a more balanced environment for those we work with. This need for a balanced environment is especially relevant to the classroom situation and research with teachers has shown a need for a more open approach to teaching.

Chapter four

Type and children's ministry

Introduction

In order to understand how psychological type can be used to help develop the work of children's ministry leaders, it is necessary to define the role that such leaders are undertaking. The purpose of this chapter is to define the role of a children's ministry leader and create a framework based on psychological type to be used for analysis later in the dissertation.

There seems to be no definitive role description for children's ministry leaders but there are many individual job descriptions, put forward by a range of organisations and individual parish units. The four main Anglican Churches in the United Kingdom and Ireland (Church of Ireland, Church of England, Church in Wales, and the Scottish Episcopal Church) in their relevant child protection policies do not give any sample role descriptions but state the need for each parish to develop its own descriptions for those working among children. In this chapter the concept of generic roles within children's ministry leaders will be explored. Based on the work carried out on the role of clergy, a set of roles for children's ministry will be outlined and analysed in terms of psychological type.

Clergy

A number of people have carried out work to define the roles of the clergy. This work was first developed by Blizzard (1955, 1956, 1958a, 1958b) who defined six clergy roles: teacher, organizer, preacher, administrator, pastor, and priest. Blizzard's work was adopted by others including Coates and Kistler (1965), Jud, Mills and Burch (1970), Towler and Coxon (1979), and Brunette-Hill and Finke (1999). Further work has been carried out by the following, each setting slightly different roles for clergy: Nelson, Yokley, and Madson (1973)(five roles), Reilly (1975)(six roles), Davies, Watkins, and Winter (1991)(seven functions), Ranson, Bryman, and Hinings (1977)(seven functions), Francis and Rodger (1994)(seven roles), Tiller (1983)(eight roles), Lauer (1993)(ten roles), and Robbins and Francis (2000)(ten roles). The most recent work being that of Robbins and Francis (2000) who define the roles as: administrator, administering sacraments, leader in the community, evangelist, leader of public worship, pastor and counsellor, preacher, spiritual director, teacher, and visitor.

In order to see if a connection can be established between ministry styles and psychological type, Payne (2001) drew up the Payne Index of Ministry Styles (PIMS). Payne (2001) attempted to map ministry styles to psychological type theory in order to identify if ministry roles were being shaped by those with personality preferences that fitted the nature of these roles. He also wanted to see the extent to which external factors determined the ministry role. In creating PIMS, Payne (2001) drew up 80 questions with each block of ten reflecting the eight Jungian functions of introvert / extravert, sensing / intuition, thinking / feeling, and judging / perceiving.

The questions themselves are written to reflect aspects of ministry relevant to the functions. For example, the question 'I gain energy by visiting groups of people' comes within the 'extraversion' block of questions (Payne, 2001). Payne (2001) through using the PIMS scales decided to employ statistical techniques to reduce the number of questions he asked to seven per function to represent each function more accurately.

Francis and Payne (2002) used PIMS with 191 male clergy in the Church in Wales and found that, although some correlation took place between ministry styles and psychological types, the results were inconclusive. One key result showed that clergy mainly saw ministry as an extravert activity and yet the majority of the group showed a preference for introversion (61.3%). Francis and Payne (2002) concluded that the next steps would be to test PIMS further, both with more participants to establish better reliability, and also with an increase to the number of questions to develop further the accuracy of the test in regard to each particular ministry style. Fawcett, Francis and Robbins (2009) revised the PIMS and used a scale with 13 questions per function. They carried out research with 545 Baptist young people in Canada. They concluded that:

Although the associations between personal psychological type preferences and the scales of the Revised Payne Index of Ministry Styles were not generally strong, they were sufficient to indicate that personal psychological type did help to shape how young people conceive ministry. (Fawcett, Francis & Robbins, 2009, P18)

Fawcett, Francis and Robbins (2009) re-enforced the findings of Francis and Payne (2002) and also demonstrated that ministry is perceived as an extravert function. They concluded that this might put off those with an introverted preference from pursuing a call to ministry.

PIMS seems to be a useful tool in identifying how people perceive ministry in relation to psychological type, but it does not seem to help with relating the key roles of ministry such as pastor, preacher etc to particular psychological type preferences.

PIMS deals with external perception of ministry in general and may help to identify if a member of the clergy is so far from their personality type preferences in the undertaking of their day-to-day role that they may be prone to stress and burnout.

However, by examining the individual roles within ministry and analysing by personality preference, it may help clergy to be more aware of their preferences within their ministry and so best use their skills and protect them from burnout. This is particularly relevant to a team ministry approach where the clergyperson is not expected to fulfil all roles in a parish.

Leader's role and type

By identifying the roles within children's ministry leaders it will be possible to demonstrate the use of psychological type to analyse individual roles. From talking to experienced practitioners and looking at a range of 'job descriptions' available on the internet (e.g. www.danielharper.org , www.ehow.co.uk , www.lifeway.com) the following would seem to be a list of roles of children's ministry leaders: team leader

or manager; front of group leader; pastor; creative artist; musician; teacher; and administrator. An individual leader may carry out all of these roles in the course of an activity programme or they may be assigned to one of these specific areas.

Griffiths (2009) carried out observations of large children's ministry programmes (200+) and compared them to the Sunday School model devised by Robert Raikes. He noted that for children's ministry leaders in Raikes' model, they carried out very specific tasks based on their strengths and he argues that by expecting leaders to be more varied in their tasks it both makes the leaders weary and reduces the quality of the programme delivered to the children. The use of psychological type may help leaders to identify their strengths and to be more effective in their ministry.

Clearly psychological type is only an indication of preference and all types can be found carrying out all roles. As Fitzgerald and Kirby (1997) state:

Experience using the MBTI with leaders suggests that all types can be effective leaders, illustrating one of the basic principles of psychological type: that all types are valuable and have important contributions to make.

(Fitzgerald & Kirby, 1997, 16)

Team leader or manager

These people lead the group and will usually have overall responsibility and be accountable to the Church authorities. Their responsibilities may include: determining the programme; ensuring the leaders know their roles in the programme; ensuring policies and procedures are adhered to; management of resources such as equipment and finances; organisation of and running of leaders' meetings; identification of new material and training opportunities for leaders. Those fulfilling this role need to be well organised, able to relate to a range of people in different circumstances and be thorough in their work. This role could seem akin to that of a human resource manager in business.

This role would suit those with a preference for extraversion rather than those with a preference for introversion. The role involves meeting with a range of people and extraverts would be energised by the thought of this. Leaders in this role would look forward to a leaders' meeting as a time to interact and learn from others. Extraverts would be happier going into situations such as meetings with the Church leadership team.

This role would suit those with a preference for intuition over sensing. However, an ability to work in both preferences is needed for this role. Those who prefer sensing will have an eye for the detail and will gather the relevant information before making any decisions. This way of working is vital when organising a team of leaders to deliver a programme. The danger of having people who focus solely on sensing the

'here and now' is that they will miss the bigger picture when required. Use of the intuitive function is required when making long term plans, seeing how the work with children fits into the whole work of the Church, and ensuring children's ministry leaders are aware of the wider issues for children's ministry and its development.

This role would suit those with a preference for thinking over feeling. It is important to be aware of feelings but leaders in this role require decisions to be made that may be difficult and not popular and they need to be undertaken by someone with a logical outlook. If an issue arises when a policy or procedure is required to be implemented then the thinking person will not be swayed by the emotional fallout in the way the feeling person would be. If a leader needed to be disciplined or asked to leave then a thinking person would be better suited to carry out the task.

This role would suit those with a preference for judging over perceiving. This role of resource management requires someone who can work with structure and can plan well into the future. Both leaders and children may require boundaries and the person who prefers judging will be comfortable in providing these boundaries, where the person who prefers perceiving will only provide boundaries when necessary. The danger is that someone in this role with a preference for judging will not be open to change and developing the work with children.

Bayne (2004) quotes research carried out among 380 human resource managers in the USA and states that 36% of the sample had NT preferences with an E

preference being more frequent than an I and a J preference being more frequent than a P. This would support the supposition that for the role of team leader or manager an ENTJ is best suited.

Front of group leader

These are the people whose role is to stand in front of the group and lead the programme. Their role is to inject energy into the group and direct group members in their tasks. They may not be the person who carries out individual tasks such as Bible study or craft, but will be the people ensuring everything runs to schedule. These people need to be confident, encouraging and dynamic in front of a large group. If the programme is based on a lively format then these people will determine how effective the programme will be. This role comes from a model of children's work with the adults leading the children in the activities.

This role would suit those with a preference for extraversion over introversion. Introverts would be tired out by such a role and would need time to recover after a session. Extraverts would be energised by such a role and would look forward to undertaking the tasks involved. Introverts may be equally skilled in undertaking such a role but they would have to work harder to fulfil it.

This role would suit those with a preference for intuition over sensing. This role involves seeing the bigger picture of the running of the group. If these leaders become too caught up in the detail then they may fail to keep the momentum of the

programme going. They need to be aware of the general mood of the group and be able to adapt accordingly. For example, if a group of children become boisterous and out of control, the leaders may need to introduce a game involving quietness and reflection. Leaders that do not react to the group may continue on a programme and lose control of the group entirely.

This role would equally suit those with a preference for thinking or feeling. Those with a preference for feeling will bring compassion and empathy to their decisions and will act to maintain harmony. Those with a preference for thinking will make clear choices by weighing up the evidence in front of them and will make decisions for the good of the group. Feeling leaders may fail to make clear decisions when autocratic leadership is required and thinking leaders may alienate some when making decisions by not taking feelings into account. Both types bring their strengths and weaknesses to this role in equal measure.

This role would suit those with a preference for judging over perceiving. These leaders need to be organised and be able to cope with a structured environment. They will however need to be flexible and adapt the programme when required. This role needs leaders to be able to run with a programme but be open to change. If this role was determined and driven by the children then those with a preference for perceiving would work well in this role.

This role is unique to a traditional model of children's ministry and there appears to be no research pertaining to type and this (or any equivalent role) in other walks of life.

Pastor

This role is often neglected in children's ministry and generally all children's ministry leaders are expected to be pastors. Often leaders are seen as those who can fulfil the previous role of front of group leader. The pastoral role in children's ministry is rarely seen as a role in itself. When the children become teenagers this pastoral care role can be acknowledged but leaders exercising this role are usually known as counsellors. Clergy seem to receive little or no training in being a pastor to children. Consultative Group of Ministry among Children (2006) acknowledge this training gap by providing a section on Pastoral Awareness in *Core Skills for Children's Work* (a training guide for leaders working among children).

The role of the pastor is to be a listener and guide through a range of issues from spiritual development to personal welfare. The role of the pastor must be caring and thoughtful and also able to put aside their own experiences to enable children to come to their own decisions in their particular circumstance. A role of the pastor should not be a dictator of opinion and should not make personal decisions for others.

This role would suit those with a preference for introversion over extraversion. Those with a preference for introversion tend to be good listeners and able to reflect on what they are told. Introverts are more likely to listen to someone and process the information before making a decision. Introverts tend to think before they speak as opposed to extraverts who tend to think as they speak. Extraverts can take on this role but they must work hard at their listening skills and at not trying to always put across their own points of view.

This role would suit those with a preference for intuition over sensing but both will be useful at different times. When working as a pastor it is good for sensing pastors to listen to the detail of what the child is saying, however issues can be compounded with the sensing pastors become caught up in the detail of a situation and fail to see the bigger picture. Intuitive pastors will have that ability to see the bigger picture and so guide children to deal with an issue. Sensing pastors may be better at picking up the small signals such as body language but intuitive pastors may be better able to deal with wider issue and so help the children to move forward.

This role would suit those with a preference for feeling over thinking. Feeling pastors are more likely to pick up on the emotions of the situation and take these into account when dealing with issues. Pastors who are focused on the children rather than the issue will benefit for having a preference for feeling. However, in some cases pastors with a preference for thinking will be better equipped to deal with issues. If the pastors are issue focused and see the need for a solution that may

seem harsh but effective, then the 'thinking' pastors will be better equipped to implement the solution.

This role would suit those with a preference for perceiving over judging. Those working as in a pastoral role have to be open and flexible and agendas are usually driven by the recipient and not by the pastor. Perceiving pastors would have that flexibility and would not be looking for order in the way they carry out their work. Judging pastors may have strengths of bringing order to a complex issue but would be in danger of giving a clear structured answer to everything where the solution may be complex and messy.

Dodd and Bayne (2006) researched the psychological type of 416 accredited counsellors in the UK and found that the predominant types were INFP (16.3%) and ENFP (15.5%). This research would seem to back up the supposition that the dominant type in a pastoral role would be INFP.

Creative artist

Creative artists in a leader team in a children's ministry group are usually much sought after. Creativity is often seen as a special gift and creative people can be regarded as more 'talented' than other leaders. Creative artists are seen as the leaders who are the expert in arts and crafts. They come up with ideas for a range of craft activities for children. They find materials and supplies for giving children an opportunity to express themselves in a very concrete way. This role involves coming

up with new ideas and tying those ideas into the spiritual curriculum of work with children.

This role would suit those with a preference for introversion over extraversion.

Artistic expression tends to come from those who think about a subject and then express these thoughts through a physical medium. Introverts gain energy from self-reflection and thinking. This energy can then be channelled into the creation of an artistic piece. Extraverts want to interact with people and gain energy through action; they may be tired from the thinking process and may not be as creative in their final delivery.

This role would suit those with a preference for intuition over sensing but both preferences can be useful in this role. The key to sharing art with children is to get them to stimulate their senses and feel part of the creation. Sensing leaders will have a greater awareness of the environment, the way things feel, the smells created, and detail in the visual presentation. Intuitive leaders will also have strengths in seeing the wider parameters of the art and how it fits into the environment and curriculum being delivered. Intuitive leaders will bring the creative qualities that the sensing leaders may not have, hence why intuitive leaders may be preferable in this role.

This role would suit those with a preference for feeling over thinking. Art takes many forms and in its nature it is about self-expression and showing feelings. Those with a preference for feeling will feel comfortable expressing those feelings in their work,

those with a preference for thinking will have to work harder at expressing their feelings. When trying to share this work with children the 'feeling' artists will be happier to share their work and encourage others to express themselves.

This role would suit those with a preference for perceiving over judging. Artists are traditionally seen as maverick, unconventional, and flexible to change. Those leading a group of children in an arts activity need an ability to change and adjust. They still need to plan, but they must expect things not to keep to the plan. Judging leaders may find artistic activities too messy and having no defined ending may frustrate them.

Research cited by Bayne (2004) carried out among 114 professional fine artists showed that the most frequent preference type was INFP. This backs up the supposition above that an artist needs to be iNtuitive rather than Sensing. Despite Bayne's (2004) research being from a small sample in a specific field of the arts and there being a lack of research in this area it would seem that the above supposition is worth making.

Musician

The musician in the group is another highly desirable role in a traditional children's ministry setting. Musicians in children's ministry tends to be either a pianist or guitarist. Their principal role is to lead the worship and if necessary train the children for any acts of performance for Church worship. The worship leaders need to be able

to engage well with the children and yet maintain a high technical standard for their musical work. These people also need to be creative and keep up-to-date with current musical trends. Musicians will have a range of expertise from the self-taught guitarists to the professionally qualified music teachers. As such skills are in demand; musicians of any type are usually welcomed into a team of leaders.

This role would suit those with a preference for extraversion over introversion. Extraverts are energised by a vibrant noisy environment, they relish external stimulus and thrive in groups. Introverts in this role would be drained by tasks such as leading a group from the front in a noisy musical activity. Extraverts would love activity that made the children more excitable and they would feed off that energy. Introverts would be looking forward to the quiet time after the children have gone and would struggle with too much noise.

This role would suit those with a preference for intuition over sensing. Those with a preference for sensing would have strengths in undertaking this role including the ability to pick up on detail and the enjoyment of external stimulus. Those with a preference for intuition will have many more strengths for this role including the ability to: see the bigger picture and plan for future development; avoid getting caught up in their own world and to critique and support the work of others; thrive using their imagination; avoid getting caught focussing on a single issue but able to move on and not impede progress.

This role would suit those with a preference for feeling over thinking. The thinking leaders may make their decisions based on the logical path the music takes and not worry about the impact on the children. This approach would work in a concert orchestra but in children's ministry there would be a danger of putting the music before the person. The feeling leaders will interpret the mood of the children in the group and will adjust their strategy appropriately. The feeling leaders will seek harmony in the group and put the children before the music.

This role would equally suit those with a preference for judging or perceiving. Using music with children, although it can be unpredictable like working in creative arts, still has a clearly defined output of a musical performance. Those with a preference for judging would be frustrated by the random directions that a musical activity may take but would see the need for structure. Those with a preference for perceiving would be happy to make changes but would still need to work within a structured environment.

A study by Steel and Young (2008) using the MBTI among 175 music education students and 207 music therapy students found that the most common preference type was ENF with J/P being almost equally distributed. The music education group would be seen as those looking for perfection of performance whereas the music therapy group are pursuing music to benefit the needs of the child. There were a slightly higher number of extraverts in the music education group (69% of 175) over the music therapy group (58% of 207). There was no significant difference between the two groups in the preference for intuition with 73% of the total sample having an

'N' preference. There was a slightly higher number of those with a preference for feeling in the music therapy group (86% of 207) over the music education group (77% of 175). There was no significant difference between the two groups in the preference for judging (51% of total sample) and perceiving (49% of total sample).

Teacher

This is seen as the core role in working with children. The teaching role has been associated with children's ministry as long as children's ministry has been identified as a specific role in the Church. The teacher's role is to work with a group of children and teach them the lesson for the day. This may be carried out through interactive activities or through the teacher talking to the children. Teachers either prepare their own material or use one of many published resources. Teachers are responsible for the welfare and needs of the group but there is an expectation that the children will learn something spiritual from the interaction with them.

This role would equally suit those with a preference for extraversion or introversion. Extraverts would enjoy the interaction, particularly with larger groups. Introverts would enjoy the chance to discuss and reflect on issues, particularly with smaller groups. Introverts may be attracted to this role as it is a role they may feel most comfortable undertaking compared to some of the more up front dynamic roles described above.

This role would suit those with a preference for intuition or sensing equally. The sensing leaders would bring greater strengths in identifying the detail of the subject being taught. The sensing leaders will be good at conveying the smells, sights, and sounds involved in a story. The sensing leaders can get caught up too much in the detail and miss the bigger long-term challenges. The intuitive leaders will relish sharing the wider meaning of a story and will convey the future possibilities from learning. The intuitive leaders may miss the detail and frustrate those who are looking for clear guidance and outcomes.

This role would suit those with a preference for feeling over thinking. Those with a preference for thinking will work logically and present a very reasoned argument when teaching a subject although they may miss the emotional fallout when teaching a sensitive subject. The feeling leaders will put the emotional needs of the children first and will teach the story around that. Feeling leaders will wish to minimise conflict; the danger of this, however, is that they avoid conflict where it may be 'healthy' conflict that moves a group forward.

This role would suit those with a preference for judging over perceiving. The judging person will be well organised, will like structure, and will look for a clear outcome from their work. This fits well into the traditional model of children's ministry where children can be regarded as empty vessels. However, perceiving leaders who are more adaptable and happy for children to be free thinking would fit into a more child-focused children's ministry model.

In chapter two, research was identified looking at psychological types among teachers. Both Francis (2004) and Hauser (2005) found the most frequent type among teachers to be ESFJ. However, Rushton, Knopp and Lee Smith (2006) and Rushton, Morgan and Richard (2007), reporting on 58 teachers who have achieved excellence awards, found that the most preferred type was ENFP. This may indicate that a certain type are attracted to this role but may not be the best performers in this role.

Administrator

This is a vital role in any ministry and is often unseen and unappreciated. The administrators ensure that records of attendance are kept, relevant resources are obtained and managed, and all policies and procedures are upheld. This is not a 'glamorous' role and there is not public praise for it. However, it is a very important role as it allows the other roles to be undertaken freely and safely. These people need to be well organised, meticulous in attention to detail, and thorough in all aspects of their work.

This role would suit those with a preference for introversion over extraversion. The administrator can be a solo and isolated role. Introverts will not be always comfortable with an up-front role, but will be comfortable with a task where they can get on with their own work. Introverts will prefer to communicate through written means rather than talking and this role will require someone to write letters and complete forms that may frustrate extraverts.

This role would suit those with a preference for sensing over intuition. Sensing leaders will pick up on the detail required for an administrative role, they will value and want the facts to be correct, and will not wish to interpret findings but to simply record them. Intuitive leaders may miss the detail and focus so much on the bigger picture that they fail to carry out the most basic tasks.

This role would suit those with a preference for thinking over feeling. The feeling leaders may make decisions based on emotion and not consider the logical outcome. Thinking leaders will assess the facts and make clear logical decisions. This is very important when dealing with policies and procedures such as child protection. In such areas, decisions need to be made based on clearly defined rules and there is not always room for an emotional response.

This role would suit those with a preference for judging over perceiving. The role of administrators is about creating systems for regular tasks to be carried out. There is little room for spontaneity and variety, order and organisation is required. The judging leaders will be drawn to this type of role and the perceiving leaders may find this role very frustrating.

Bayne (2004) cites research carried out among 124 Canadian school administrators and showed that the most frequent preference type was ESTJ (22%) followed by ESFJ (12%) and then ISTJ (11%). This would seem to support most of the assumptions above, except for that of the role attracting introverts over extraverts.

Once again as there is no direct research on this group then this supposition is purely speculative.

Conclusion

In this chapter an attempt has been made to look in more detail at some of the roles found in many children's ministry settings. This analysis has shown that there is some evidence to back up these claims, but as no detailed research has been carried out on specific roles it is impossible to draw clear conclusions. It does however demonstrate the complexity and variety of the role of children's ministry leaders and also re-enforces the need to have people representing a range of psychological types involved in this ministry. It is also worth noting that the roles mentioned above, which involve direct interaction with children, are dominated by those with a preference for feeling and this may explain why more women are involved in the work than men and why boys seem to feel less welcome than girls in the groups.

Chapter 5

Current Training Provision

Introduction

In this chapter an exploration will be undertaken of the current training provision for children's ministry leaders. The purpose of this chapter is to look at some of the current resources available to help train and support leaders in a children's ministry leader role. Qualifications for those working with children under the age of twelve have traditionally been delivered only to those who intend to work in mainstream education, such as nursery education, primary schools and play work. Youth work is defined by the Joint Negotiating Committee for Youth Workers (JNC) as working with young people over the age of twelve, and through the JNC those wishing to work with young people are offered a suite of training from vocational level up to Masters' degree. The four largest Church denominations in Northern Ireland have adopted this national framework for youth work and work with providers of the vocational qualifications delivering training for youth workers and youth ministry leaders. The providers have contextualised the recognised vocational courses for the faith-based sector. No such framework exists for those working with children under twelve and there are no recognised vocational courses for those working in a faith-based context.

There are courses delivered in Northern Ireland for children's leaders, but they are not part of a wider framework and are exclusive to Northern Ireland. These include the Children's Ministry Certificate Course (Presbyterian Church in Ireland [PCI]) and

Belfast Bible College children's ministry module of in the BTh (Belfast Bible College). There are some courses run by other organisations locally which come from a UK source and these include CORE (Consultative Group on Ministry among Children [CGMC]), Xtream training (Scripture Union), and Growing Young Leaders (Churches Pastoral Aid Society). There are further courses operating in the United Kingdom through either a parent organisation or as a self-help book and these include Children's Work (part of the Diocesan Certificate for Southwell and Nottingham), Seek Serve Follow (Girls' Brigade), and 32 Ways to be a Sunday School Teacher (Delia Halverson). There are other organisations which provide training in children's ministry in their own format for their own programmes, examples being Arise Ministries, Urban Saints, and Metro Ministries.

A number of universities and colleges in the United Kingdom offer courses in working with children in a faith-based context and these include: Children's Ministry Undergraduate Certificate (University of Wales, Bangor); BTh in Applied Theology validated by the Federal University of Wales (Birmingham Christian College; Birmingham); Certificate in Children's Ministry (University of Chester, Chester); BA in Applied Theology (with modules in Community and Family Studies; Children and Schools Work) (Moorlands College, ChristChurch); MA in Applied Theology (Family Youth and Community Work) (Moorlands College, ChristChurch); BA Theology with Children's Ministry (International Christian College, Glasgow); Diploma in Children's Evangelism and Nurture (Cliff College, Hope Valley); BA in Children's and Youth Ministry (Cliff College, Hope Valley); Youth and Children's Ministry Training Programme (Oak Hill Theological College, London); Family Work and Ministry Degree (Oasis College, London); Children's Work and Ministry Degree (Oasis

College, London); Foundation degree (Open University, Milton Keynes); Leading Children part of the Certificate in Christian Studies (St John's College, Nottingham); and BA in Children and Family Work and Practical Theology (Centre for Youth Ministry, Swindon).

This study is focussing on the needs of volunteer leaders and so this chapter will explore in detail some of the vocational courses. Vocational courses are most appropriate for volunteers as they tend to be constricted by time and other demands. Against the wider background the following courses have been examined in depth: Children's Ministry Certificate Course (PCI) (a course delivered in Northern Ireland), CORE (CGMC) (a training manual for both individual and group work), Scripture Union XStream training (an online resource), Seek Serve Follow (Girls' Brigade) (A DVD based resource), and 32 Ways to be a Sunday School Teacher (Delia Halverson) (A self-help book for individual study). These have been chosen to represent a range of approaches to supporting and training those working in ministry among children.

Framework

In order to carry out an analysis of these courses it is important to establish a framework around which they can be examined. The following has been adapted from a framework drawn up by Hosie, Schibeci, and Backhaus (2005) for assessing online learning.

- Pedagogies

- Authentic tasks – how relevant are the tasks to working with children?
- Opportunities for collaboration?
- How learner-centred is the material?
- Engaging?
- Theoretical underpinning?
- Theological underpinning?
- Resources
 - Accessibility of content?
 - Currency?
 - Inclusivity?
- Delivery Strategies
 - Mode of delivery?
 - Clear learning outcomes?
 - Appropriate style – access for all?

Learning styles theory

There are many theories defining how people prefer to learn. Coffield, Moseley, Hall and Eccleston (2004) identify five categories into which these theories lie: genetic and other constitutionally based factors; the cognitive structure family; stable personality type; flexible stable learning processes; and learning approaches and strategies. Within these five categories they identify the thirteen most respected and used theories as: Gregorc's Mind Styles Model and Style Delineator; the Dunn and Dunn Model and Instruments of Learning Styles; Riding's Model of Cognitive Style and his Cognitive Styles Analysis; the Myers-Briggs Type Indicator; Apter's Reversal Theory of Motivational Styles (Motivational Style Profile and related assessment

tools); Jackson's Learning Styles Profiler; Kolb's Learning Style Inventory; Honey and Mumford's Learning Styles Questionnaire; the Herrmann 'Whole Brain' model and the Herrmann Brain Dominance Instrument; Allinson and Hayes' Cognitive Style Index; Entwistle's Approaches and Study Skills Inventory for Students; Vermunt's Framework for Classifying Learning Styles and his Inventory of Learning Styles; and Sternberg's Theory of Thinking Styles and his Thinking Styles Inventory.

For the purpose of this review the theory of Psychological Type will be used as an indicator of how people may react to each learning opportunity. Psychological type theory is categorised by Coffield, Moseley, Hall, and Eccleston (2004) through the Myers-Briggs Type Indicator as one of three stable personality type theories. Further use of a section of the theory from the genetic and other constitutionally based factors section (Dunn and Dunn model, Dunn & Griggs, 2003) and a theory from the flexible stable learning processes (Honey & Mumford, 2000) will be used to review the training course material.

The Dunn and Dunn model defines four factors of learning as being environmental, emotional, physical, and sociological. For this review the focus will be on the physical factors and these are visual, auditory, kinaesthetic, and tactile. The factors are derived from the theory of neurolinguistic programming, defined in the work of Druckman and Swets, (1988). Dunn and Grigg's (2003) claim that people will perform best when learning is delivered in a style akin to peoples preferred learning styles. Therefore people who prefer visual learning will perform best when learning is through pictures, video, diagrams and writing. People who prefer auditory learning

will perform best when learning is through discussion, lecture or listening. People who prefer kinaesthetic learning will perform best when learning by action, role play and physical movement. People who prefer tactile learning will perform well when learning by using their hands and writing their own notes.

Honey and Mumford (2000) define four preferences of learning style as activist, reflector, theorist, and pragmatists. Activists prefer to learn through 'doing', through tasks such as role play, discussion, and trying things out. Reflectors learn through listening and observation, they need time to take in information. Theorists need to understand how something works before undertaking the task; they like to learn through lectures and reading. Pragmatists like to learn as they go along; practical activities such as team building and discussion groups suit these type of learners.

The Honey and Mumford model is derived from observation of how people learn, while in contrast the theory of Psychological Type comes from the premise that psychological make-up will have an impact on how people learn. Francis (2005) points out that by using the full range of personality differences developed from a psychological perspective a richer picture can be obtained of how people prefer to learn. By using the Jungian model of Psychological Type then a tried and tested theory in one academic field can be applied to the theory of learning styles and so strengthen the conclusions drawn. Psychological Type fits into a learning environment as the four functions can relate to the process of learning. Psychological Type theory is concerned with the gathering of information (sensing or intuition) and the processing of this information into decisions (thinking or feeling).

The theory outlines individuals' preferred orientation when gathering information (introvert or extravert) and the preferred attitude when working with the outside world (judging or perceiving).

These three models (Psychological Type, Dunn and Dunn, and Honey and Mumford) can act as different lenses through which to observe the following range of training opportunities and using this range of models will provide a comprehensive analysis of the learning styles used.

Children's Ministry Certificate Course (PCI).

Description

The PCI Children's Ministry Certificate Course is run in Northern Ireland (NI) on two occasions per year, usually in Belfast and sometimes in other towns in NI. It consists of ten evening sessions: importance of children's ministry; the world of the child; engaging with the Bible; lost generation; storytelling; faith development; ideas factory 1; ideas factory 2; reaching out; and where next? The course is delivered by a range of facilitators each having expertise in the above areas. Participants are expected to read the core text of *Postmodern Children's Ministry: Ministry to Children in the 21st Century* by Ivy Beckwith (2004) and, in order to obtain the certificate, they must write a 3000 word reflective piece on the book. The certificate is only recognised by the Presbyterian Church in Ireland. During the course participants are given copies of PowerPoint presentations delivered during the session (This review is based on the

core text and the copies of the presentations and may not reflect the full breadth of the actual delivery of the course).

Pedagogies

This course is written from an evangelical perspective based on the theological viewpoint of the Presbyterian Church in Ireland. All the material and tasks are relevant to working with children. The methodology of the course is to provide knowledge in order to equip the participants to deliver a programme to children. All the tasks suggested are directive and enable participants to construct a programme, although there seems to be little mention of free expression or free activity within the material. Key areas of ministry are tackled including: culture, faith development, learning styles, special needs, and programme activities. Facilitators outline good practice from a combination of shared experience and theoretical underpinning. When teaching 'learning styles' the facilitator for this section uses the 4MAT cycle and VAK but does not reference them in the text and makes no indication that there are other learning style theories in the presentation, although they may make reference to other theories when delivering the material. The 4MAT cycle is defined by McCarthy and McCarthy (2002) in *Teaching Around the 4MAT Cycle*, as focusing on the questions 'why, what, how, if', and VAK is a variation on the Dunn and Dunn Model mentioned above.

The core text, *Post Modern Children's Ministry*, outlines key areas relevant to working with children and includes: millennial culture, faith development, children

and community, family, Bible, worship, and post modern faith formation. Ivy Beckwith is a full-time children's minister in Edina, USA. She was trained at Gordon-Conwell Theological Seminary, an interdenominational seminary with Baptist roots. The book is progressive in its outlook and Beckwith (2004) believes the core of children's ministry to be the 'three poles of family, community, and worship'. She rejects the evangelical model of saving souls but promotes a theology of walking alongside children and sharing your faith as you go. She uses the theories of faith development from Erik Erikson (1963) and James Fowler (1981). She undertakes no critical analysis of these theories and mentions no alternative theories. She further develops her argument with Lawrence Richards' (1983) five processes of spiritual development, a nurturing approach to working with children. Richards' (1983) approach is child centred and believes in the adult being a guide not a teacher of knowledge.

Resources

By using a range of experts in their field to deliver the course, material should be up to date with current trends and developments. The range of material is interesting, thought-provoking and is presented in a range of styles so that all should learn something from the process. The Inclusion Task Force at Southampton University define inclusivity in education as 'recognising, accommodating and meeting the learning needs of all students' (Inclusion Task Force, 2006). All the material is directed at those who adhere to the theological background and without attending the sessions it is impossible to judge how a range of theological differences would be dealt with. By requiring a 3000 word reflective piece in order to complete the

certificate, PCI may be excluding participants from passing the course who cannot write or write in such depth. PCI do not offer a lower level qualification and so the demands of the course may put off some from attending.

Delivery strategy

Extraverts are most likely to enjoy the interactive part of this course and will be energised by coming together to learn in a group. They will most likely remember the aspects of the resources being presented that are energetic, and full of activity.

Introverts, however, will enjoy the opportunity to take the material away and reflect on its content and may feel less comfortable in the group situation. They are more likely to enjoy the core text and will bring new ideas and thoughts to the following session. Their learning comes through reflection and not as easily through action.

Those with a preference for sensing may pick up the detail of the information being delivered. They may enjoy learning about practical activities that can be delivered to children, particularly those activities involving smell and touch. Those with a preference for intuition may enjoy the opportunity to look at the wider picture of why we undertake work among children. They may not be interested in the detail but may like to focus on planning for a term or year's work. The material for this course seems to have appeal for both those with a preference for sensing and intuition, but without seeing the course in action it is impossible to say if the course is directed at either of these preferences.

The core text focuses on the feelings of the child. Those with a feeling preference will be encouraged by this focus and it should help them justify their approach to children's ministry. However, Beckwith (2004) gives clear logical arguments as to why this focus on the child's feeling is essential. This use of logical arguments will appeal to those with a preference for thinking and help them articulate it with others if they need to make changes in the way the group is run.

Those with a preference for judging may enjoy the course structure more than those who prefer perceiving. The very nature of it being a structured course with definite times will appeal more to those with a judging preference. The material also seems to support those with a judging preference more than those with a perceiving preference as it is resourcing a directed programme of structured interaction with children.

When looking at the other learning styles, each session is very different and uses a range of learning techniques including: visual (both written and pictorial); aural (didactic method); and kinaesthetic (written and discussion-based activities), but there is no evidence of tactile learning (this may have occurred during delivery in the sessions) (Dunn and Greggs, 2002). The format used in this course will appeal to those who learn according to Honey and Mumford (2000) as theorists, reflectors or pragmatists but may frustrate those who learn as activists as they may wish to try out the programme as soon as possible.

The material is well presented with a range of presentation styles and includes written information and pictorial explanation. There are no specific learning outcomes stated (these may be given out during the course). Material can be accessed by all who can read and special needs would be addressed by the facilitators. By having a unit based on 'special needs' PCI demonstrate a commitment to accessibility for all.

Overall

This is a varied and informative course. There is a good range of material. Although there is no academic requirement for entrance on the course there is still quite a high academic expectation for a vocational course. The philosophy of the main theoretical text is child-centred and focussed on nurturing, although the material at times seems to conflict with this and promotes a programme-based children's ministry rather than a relational-based ministry. The strength of this course is due to the range of facilitators, all experts in their own area. As this course is only run twice a year and in a limited geographical area it is possible to run the course with such a range of facilitators.

CORE (CGMC)

Description

CGMC is an interest group of Churches Together in Britain and Ireland (CTBI). CORE was first launched as a training manual in 2006 as an update to a widely used course produced by CGMC called 'Kaleidoscope'. There are further units of CORE available on the CGMC website and these were published in 2010 as 'More CORE'.

This review is only dealing with the original training manual CORE published in 2006. The authors for this manual are a range of experienced practitioners from member Churches of CTBI.

The book comprises six themed sessions plus a general introductory teambuilding session (if a group requires getting to know each other before starting the programme). The six topics are: leadership skills, programme development, pastoral awareness, child development, spirituality and the Bible, and children and community. Participants can use the book either on an individual basis or (more likely) in a series of group sessions organised by a local Church. There is further material to support facilitators on the CGMC website but the course is designed to run without the extra support.

Each section is stand alone and so courses can be run in any combination of the six topics in any order. The course is not nationally accredited but there is provision within the book to map units across to national standards if appropriate. In each section the activities are structured into four areas – introduction, main body, conclusion, and worship. There are a range of activities in these sections and each activity is marked with either one, two or three apples to indicate how long an activity may take. Facilitators can choose to use all activities or pick the ones most relevant to the group.

Pedagogies

As the training manual was written and edited by a number of practitioners from a range of Churches, it reflects a wide breadth of theological traditions. All the tasks contained within the text are relevant to working with children. This book does not primarily provide a plan of activities to deliver with children but is designed to enable the course participants to reflect on their individual motivation for working with children and give them the skills for this work. Exercises within the book could be carried out individually but are most effective when carried out in a group context. There are no separate notes for a facilitator or leader and this highlights the philosophy of the book that the role of children's ministry leaders is to come along side and share the journey, and not to be overly directive in their approach.

There are a limited number of theories used and these are outlined in John Westerhoff (2000) *Will our children have faith? – revised edition* and James Fowler (1981) *Stages of faith : the psychology of human development* and the quest for meaning. The theories are referenced but no critique is offered and there is no recognition that there may be other theories relevant to the area. Material is mainly drawn from the experience of the writers and as there are a number of writers then the material is varied.

Resources

All material is readily available and when activities require additional resources then these tend to be material found in day-to-day life, an example being on page 27, the

use of photos from a newspaper. Apart from the lack of a range of child development theories, the material is current and asserts the viewpoint that the leader should work 'among' children not 'at' them. The language of the text is inclusive and inclusivity is promoted as a theme within many of the exercises. There is opportunity for evaluation at the end of each session with a reflection sheet giving the participants a chance to write down what they have learned. Access to the course for those with special needs would need to be dealt with on a local level and a high degree of literacy is not needed if taking the course as part of a group.

Delivery strategies

CORE has been designed to be delivered both as an individual text for study and also as tool for group work. Depending on how it is delivered it will appeal more to extraverts than introverts. It is likely that introverts will be able to adapt better to the group situation, than extraverts would cope with learning individually. Introverts may come away from the group situation tired and needing time to reflect, but extraverts are more likely to get frustrated in the individual learning task and give up mid-way. CORE material also contains a range of activities that will appeal to both introverts and extraverts, e.g. group discussion for extraverts and times for individual reflection in worship for introverts.

CORE also contains a range of learning opportunities that will suit both those with a preference for sensing and those with a preference for intuition. On page 77 there is an exercise called 'Using the Bible' where the text suggests setting up a range of

stations where children visit and carry out different activities. This will appeal to those with a sensing preference who will like the movement and range of practical activities. The third session is on programme planning and this will appeal to those with a preference for intuition who will be comfortable taking a wider long-term viewpoint.

As with the PCI core text, discussed in the previous section, the focus is on the feelings of the child. There is less justification given in the CORE text for the reasons behind the theories stated. Those with a preference for feeling may feel more comfortable with this material and it could have been improved for those with a thinking preference if more discussion of theoretical assumptions was included.

CORE is not designed to give a definite formula for successful work with children and does not equip the reader to develop specific programmes. It asks the questions as to why work with children is undertaken, not focussing so much on the how. This may frustrate those with a preference for judging who will wish to have clear goals and wish to know exactly what is happening each week. Those with a preference for perceiving will be attracted to the idea put forward by CORE that things can be fluid and driven by the needs of the child.

A wide range of learning styles are catered for with some theory, opportunity for reflection and a range of activities to undertake. For visual learners there are a range of pictures to support the text; for the aural learner there are parts to be read out and

suggestions for music to accompany activities; for kinaesthetic learners there are practical activities; and for tactile learners there are some activities involving the use of materials, particularly in worship. Each session is structured to be varied and dynamic to keep the learners interested.

There are clear learning outcomes stated for each session, both at the beginning of each session and integrated into the reflection sheet at the end. This is the only programme in this review that clearly states the possible learning outcomes.

Overall

This is a high quality course and relevant to working among children. It is constructed to be clear to the learners and accommodates a range of learning styles. The authors could have taken more consideration of theoretical underpinning and demonstrated a wider knowledge of theories available.

Scripture Union XStream Training (online resource)

Description

Scripture Union provides a wide range of resources through printed material and training courses run throughout the country. It has a comprehensive website and as part of this it has free training resources for those registered. These free training resources are split into four sections depending on the age group with which one is working. This review will cover the XStream section for eight to eleven year olds.

Within the XStream section, they provide seventeen downloadable handouts as follows: Talking and listening to 8-10+s; Safety Matters; Rites of Passage; Time to check up!; Risk assessment form; Understanding different types of writing (Introduction); Prophecy; Parables; Letters; Law; Jesus' death and resurrection; History; Gospels; Handling Awe and Wonder; Families matter; Developing biblical memories; What is best practice? Part 1: Setting up; and What is best practice? Part 2: Evaluating. These downloadable articles are not meant to be a comprehensive training manual but are a guide to key areas and aspects of working with this particular age group.

Each article is about two or three A4 pages in length and is written by a member of Scripture Union staff who is an expert in the particular area. Some of the articles are for reading only and there is no activity associated with them; others have short activities for use with the leadership team of a children's ministry group. The articles understanding different types of writing (Introduction), Prophecy, Parables, Letters, Law, Jesus' death and resurrection, History, Gospels constitute a series providing biblical teaching for the leaders. The other articles have little connection with each other and are based on practical matters associated with working with children.

Pedagogies

The theological underpinnings are Bible-centred and evangelical in nature and reflect the core values of Scripture Union. Some of the articles are more biblically centred than others but all use the Bible to indicate the reason for undertaking the task. All

tasks are relevant to working with children but there is no theme or connection between them. It is difficult to see how they work as a training resource. There is no indication on the website as to how they fit into the associated programmes for delivery to particular age groups. If they were being put on the website as samples of a larger course then it would make more sense. Some of the articles are simply articles and 'information' or 'good practice' would be a more appropriate title than 'training' for these.

The set of articles selected were from the eight to eleven age-group and yet there is little reference in the articles to any particular issues in working with this age group. In fact, the article on 'awe and wonder' focuses on the under fives. There is no overt explanation of the theoretical underpinnings and the text is very direct in its instruction and does not offer any alternative ways of working. In the section on safety the author uses the government standard for risk assessment. It is only referenced as such in the 'what next' section where Government websites are listed.

Resources

The material is current and easily accessed by anyone with a computer and internet connection. There is no mention of inclusivity in the material and no mention of special needs in the training packs. Some of the exercises and information would apply to all children's ministry leaders and yet other articles are aimed clearly at the leader in charge and deal with management matters.

Delivery strategy

There is no delivery strategy and no apparent structure to the material. Although training material has been put in age bands there seems to be no reason for this nor does the material always reflect the age group. There are no learning outcomes mentioned. The material is very easily accessed and registration on the website is free.

As there is no delivery strategy, it makes it very difficult to comment on this in regards to psychological type. The range of the material seems to appeal to introverts as no group contact is required to use it. There is some evidence that both sensing types and intuitive types are catered for. Some material deals with specific subjects and other with a wider overview such as biblical principles. This material is coming from a specific theological perspective and will appeal to those with a feeling or thinking preference who also agree with the theology. Those who have a feeling preference and disagree with the theological perspective may feel hurt and those with a thinking preference who disagree theologically may struggle to see a broad logical justification. Those who have a preference for judging will struggle with the lack of structure to this training material and those with a preference for perceiving may be happy to access such a random training resource.

Overall

The individual quality of each training article is good, but there is no pattern to this material and in order to be a more effective resource it would need to be organized

into a themed structure. Some of the materials are just articles which are not designed as training material. There needs to be a more comprehensive package available for download so SU can truly claim they have a functioning online resource.

Seek Serve Follow (Girls' Brigade)

Description

This is an eight session course based on DVD material. It is designed to 'help leaders grow as followers of the Lord Jesus Christ' (Viz-A-Viz Ministries, 2008). The pack consists of a leader's notes booklet, three blank copies of a reflective journal for use during the course and three DVDs. The programme consists of eight sessions: Faithful and fruitful; who is Jesus?; Jesus and me; Making progress; Bearing fruit; Growing fruit; Good news; and Next steps. These sessions are broken down into two activities, a DVD clip or clips and a relevant follow up question for group discussion. The leaders' booklet is compact (15 pages of A5) and contains the following information: Introduction; What do I do as a leader; An overview of 'seek serve follow' – what is in it; What is required to run an effective 'seek serve follow' group; How does it fit together; Discussion questions; Some tips to help lead helpful discussions; and Overview of contents. Each DVD is split up into sessions and each session has at least one teaching session from the Rev. Dennis Pethers and an individual testimony from a GB leader. The journal gives participants an opportunity to reflect on each session and gives users the opportunity to write down their reflections on the teaching and the testimonies. It also provides further Bible references to help explore the area discussed.

Pedagogies

The theological underpinnings of this programme come from an evangelical approach to faith and mirror the philosophy of the Girls' Brigade. The programme is designed to deliver an introduction for leaders to Christianity and the basics of belief are covered. The basic premise is that, if leaders are secure in their own faith they will be living a life reflecting Christ, and feel more confident in talking to the girls in their group about Christ. This course is aimed at adults and there is little mention of the girls in their charge until session 6, which looks at sowing seeds with others.

Training courses for children's ministry leaders generally focus on equipping the leader to work directly with the children. This resource is different and is focussed on the leader's own faith. It overcomes a possible assumption that the leaders have a faith and know how to articulate that faith. It is good to have training material that prepares leaders for the faith element of their work with children. The leaders' notes clearly state that they do not provide all the answers and nor can leaders always provide the answers when working with young people.

Each teaching session on the DVDs involves the Rev. Dennis Pethers talking to a small congregation in a Church building. He is an interesting speaker and uses language that engages the listener, although the congregation in the video seem in no way animated or excited by his teaching and at times they look bored and uninterested. Furthermore in the leaders' notes under a suitable venue it is stated 'Comfortable chairs, not rows of pews!!' (Viz-a-viz ministries, 2008) and yet the participants in the video are sitting in rows of hard pews. This sends out a mixed message and distracts the course participants from listening to the message behind

the teaching. The personal journal as a reflective tool is a positive addition, but the format of the journal contains directed questions and gives no opportunity for free reflection.

Resources

The material is up to date, but the format looks dated. The use of DVD ensures that it can be used easily for public display. The production quality is high and the graphics are good at introducing the programme, although each video has the same format and the same Church setting with what appears to be less than happy participants. It is also worth noting that the age range of the participants in the video is high and there are no young people obviously present. The programme is aimed at encouraging new leaders to develop their faith and therefore the format needs to appeal to those in the 18-25 age-group. It would have been better to have no participants in the videos and have the speaker focus on the camera and hopefully appeal to the watching audience. There is a sense when watching the video that you are a visitor viewing a sermon rather than a person to whom the speaker is talking directly.

Delivery strategy

The video aspect of this course will appeal to the introverts, especially due to its lack of fast moving, noisy images. They will be content to listen to the speaker and digest what he is saying. The extraverts however will be very frustrated with this aspect of the resource and will only be happy when they have an opportunity to discuss the

video in groups. The content of the course is aimed at personal faith and this will be most attractive to the introverts when no outward response is required and more attractive to extraverts when they are asked to articulate their faith in public.

The course would appear to appeal to sensing types and intuitive types equally. The sensing types will enjoy the individuals sharing their faith stories and how it changed their lives. They will also like the detail into which the speaker goes on seeing one's faith as like a plant to be nurtured and fed. The intuitive types will enjoy the overview of faith and how by seeing the bigger picture of the Bible and personal faith, one has the knowledge, experience, and skills to pass it on to the children.

Thinking and feeling types are equally catered for. The speaker gives clear arguments to how he is justifying his views on faith, thus appealing to the thinking types. There are a number of individual video shorts of GB leaders giving their own stories and these will appeal to the feeling types who wish to see how people lives have been changed through a personal faith.

The programme follows exactly the same format for each unit of the course. It is not delivered in a dynamic or interactive format. It will be therefore appeal more for those with a preference for judging rather than to those with a preference for perceiving. The structured nature of the programme may mean that those with a preference for perceiving will be quickly turned off the programme simply by the structure regardless of the content. The format may inhibit the learning.

There is an attempt to work with a range of learning styles but the result is, as previously stated, that every session is exactly the same in format. Participants watch a video, have a group discussion about the video, and then at home complete a journal. This format will appeal to those who learn, according to Honey and Mumford (2000), as theorists or reflectors but will frustrate those who learn as activists or pragmatists. Using the theory of learning put forward by Dunn and Griggs (2002) those who are visual and audio learners will benefit more than those who are kinetic and tactile learners. This format of study is more favourable for those who like to draw in information and process it, rather than those who like to learn by doing. There is, however, one practical task where participants are asked at the beginning of the course to plant tomato seeds and nurture them during the length of the course to mirror the need for faith to be nurtured and looked after.

The material is well presented and professionally produced, but there are no clear learning outcomes stated. Successful delivery hinges on the course facilitators and how well they manage the learning of the group of children's ministry leaders. Accessibility would also be the responsibility of those who are running the courses and there is nothing in the material that prevents anyone taking part. The material in itself has no provision for special needs and some simple steps such as an option for subtitles would have enhanced the accessibility.

Overall

Overall this is a reasonable product if used in the appropriate circumstances. It is not dynamic in its approach and this may have been due to budgetary constraints inhibiting creativity.

32 Ways to be a Sunday School Teacher (Delia Halverson, 1997).

Description

This is a self-help book for 'Sunday School teachers' and, although not widely used in the United Kingdom, is readily available for those looking for teacher training resources for children's ministry on the internet. It is a book with 32 topics covered over 140 A4 pages, (averaging just over four pages per topic). Topics include: Ages and stages; How our faith develops; Multiple intelligence learning; Enriching my prayer life; Teaching the Bible creatively; Symbols of Christianity; and Taking the maze out of your room. The book is designed for individual use and the author provides a questionnaire at the beginning to help users focus on their own needs for training. The author also uses a system to enable users to assess the depth of study and the complexity of topic being examined. This system is based around the stages of completing a piece of woven fabric. Participants in the course are encouraged to keep a free journal to reflect on their learning as they progress.

Pedagogies

Delia Halverson is associated with Florida United Methodists and the theological perspective underpinning this book seems to emanate from an evangelical tradition. The book contains short introductions to each topic and provides suggested additional reading for each topic. The danger could be that learners could believe they had mastered the topic in the four pages and not develop their learning in each area either with the recommended reading or further study. By limiting the size of each topic to only four pages it could give the impression that the topics are not

complex and are easily mastered. The book is set out in a workbook format which students complete as they progress through the course. The tasks are clearly laid out and relevant to the topic.

The methodology throughout the text promotes the model of 'teacher imparts knowledge to the student'. The teacher is the all-knowing person delivering biblical and faith knowledge to the child. Any action on behalf of the child is controlled and given a lower status than the teacher. There are eleven pages at the beginning dedicated to outlining the expected behaviour of child and parent through a range of stages of chronological development. There is little flexibility in these descriptions except that each section is titled 'children of age xxx may be like this'. These pages of descriptive behaviour are not explained and their source is not referenced.

There are a range of theories used within the book. For the section on learning, the author briefly explains Howard Gardener's theory of multiple intelligences. For faith development the author gives a short introduction to John Westerhoff's 'styles' of faith and James Fowler's 'stages' of faith. For group theory the author uses Warren Hartman's theory of 'five audiences'. The author does not critique any of these four theories and does not offer any alternate theories. There is however a range of further reading provided for each chapter.

Resources

This material is not current and is presented in a very old-fashioned manner. The book appears patronising to children in its tone and belongs to an old model of Sunday school teaching. There is stereotyping both on gender, race, and age through the pictures in the manual. Both children and adults are pictured in very gender specific roles, for example on page eighteen there is a girl playing with a hobby horse, on page nineteen a boy dressed as a native American chief playing a drum and on page 24 there is a man mowing the lawn. Only one of the pictures in the book (page 17) depicts someone from an ethnic minority; all other pictures are of white people. On page 25 there is a lady pictured, beside notes referring to those born from 1901 to 1924, dressed in a dated outfit which those of this age group may not feel appropriate.

Delivery strategies

This book is designed for introverts to teach them to work as extraverts. The format of the book will appeal to those who prefer to learn individually with time to reflect and digest the learning. However, the activities proposed are to create teachers at the front of the class, imparting their knowledge to the children through a range of activities. Extraverts reading this book will want to discuss the subject matter with others and will be frustrated unless they can share their thoughts.

This book seems to be written for those with a sensing preference. Simply by having 32 ways to be a Sunday School teacher, the book appeals to those who like detail

and wish to consider every single possible aspect of working with children. The activities are based around creating a sensory environment in which the children can be taught the faith. Although some of the areas dealt with will appeal to the intuitive type such as 'how our faith develops' or 'multiple intelligence learning', the large number of topics give the impression of detail and may put off the intuitive type from the start.

There are aspects of this book that will appeal to the feeling type, such as the looking at personal crisis and enriching one's faith, although the language of the book does not have a feeling tone to it. There is an answer to every problem and the author takes no account of personal feelings of the child. For example, in the section on personal crisis she declares that a death in the family will affect the behaviour of the child and the way they interact with others. This may be true but takes no account of the distress of the child and how they are feeling. One may conclude this book would appeal more to thinking types, however there are clear instructions but no logical reasons as to why these instructions work.

This book is written for those with a preference for judging. It is written in a highly structured fashion, for example the extra layer of the 'weaving' framework to help you 'map your learning'. There is a clear and structured approach for every problem. Every child will react in a certain way depending on their age and there is no allowance for individuality. A perceiving person may struggle to read this book, let alone learn anything from it.

This book will appeal to those who learn according to Honey and Mumford (2000) as theorists, reflectors, or pragmatists but may frustrate those who prefer to learn as activists. Using the theory of learning asserted by Dunn and Griggs (2002) only those who are visual learners will gain any significant benefit. Those who are aural learners may be frustrated by the lack of vocal stimulus either from the material or from colleagues as this is a self-help book. Kinetic and tactile learners may be frustrated by the lack of physical activities to undertake as all activities are book based. As in previous material described above, this format of study is more favourable to those who like draw in information and process it, rather than those who like to learn by doing.

As mentioned in the description above the author uses a system to help the users measure the depth to which they have studied using a weaving metaphor. This is both confusing and limited to those who understand the system and are excited by weaving. This system could result in inhibiting the development and progress of the leader rather than helping in their learning journey.

There are no learning outcomes written down for each section, however on page 49 the reader is invited to draw up a list of their challenges in teaching from a list of learning outcomes from the training course. The 'weaving' system as previously mentioned is meant to enable the student measure the topics they have covered and to what depth. Its effectiveness is questionable due to its complex nature.

Overall

This is an out-of-date resource but contains some pockets of good practice and valuable information. Experienced practitioners could use parts of it to create their own resources but it would not be advisable for a new leader to children's ministry as they may not see the complexity of each topic and may find the information out of date and not relevant to their work.

Conclusion

The above review has highlighted the main issues of training courses for those working with children. These are: there is a limited range of material available at vocational level; evangelical groups dominate the market place; no training course is the perfect training course; theories of faith development seem on the whole to be limited to Westerhoff and Fowler; local need cannot be satisfied by only one source; any bespoke training provision needs to cater for a range of learning styles; when theories are used there needs to be a more critical approach undertaken which outlines a range of theories; more explanation of the source of theories would be useful; none of the books seem to be based on any research with children.

Chapter 6

Methodology

Introduction

The purpose of this chapter is to outline the methods used for carrying out the empirical component of the research and explaining the reasons behind these methods. In this chapter, first the research questions will be re-stated as a reminder of the context into which the research was designed. This will be followed by looking at the design of the research instruments and the procedure used to carry out the research will be analysed. Finally, further considerations of ethical issues, description of the sample, and analysis will be outlined.

Key research questions

1. What are the psychological type preferences of children's ministry leaders in Connor Diocese?
 - a. Can the identification of these preferences help to clarify issues and possible solutions to the training and support of these leaders?
 - b. What are the implications of these psychological type preferences of children's ministry leaders on the environment in which children's ministry is taking place?

- c. Are there potential areas of conflict due to differences in the psychological type preferences of children's ministry leaders compared with clergy and youth ministry leaders?
2. What are the training and support needs of children's ministry leaders in Connor Diocese?
 - a. What resources are being used by children's ministry leaders and how can their knowledge of, and access to, these resources be improved?
 - b. How do leaders perceive the value of children's ministry in the Church?
3. What are the psychological type preferences of children's ministry leaders beyond Connor Diocese in Ireland and how do they compare to type preferences of youth ministry leaders?

Methods

The research centred on the use of a questionnaire. The questionnaire can be used as a tool to gather quantitative data from a large number of people. The dangers of using a questionnaire include: poor design, bad administration, and capturing only limited data. The strengths of the questionnaire include: ability to gather views of large numbers of people efficiently, uniform answers that can be more easily analysed, ability to compare against population and other previous studies (Milne, 1998). It was decided that the questionnaire was the best tool as the target group was potentially in excess of 800 and focus groups or interviews for all individuals

would not be practical. The target group had also been identified as volunteers and as the main method for distribution was to be to their homes it was decided it would minimise the time required to take part and hopefully make them more favourable to the process.

It was decided to use two questionnaires, a short version, including basic biographical data and the Francis Psychological Type Scales (FPTS) (Francis, 2005), and a long version, the short version plus questions to gather further data about the function of children's ministry and questions relating to children's ministry leaders' attitudes to their work. The long version was targeted first at children's ministry leaders in Connor Diocese, and at a later date it was then distributed to children's ministry leaders in the whole of the Church of Ireland through diocesan staff and an online version. The short version was used at a children's ministry conference in Belfast and also put online. The short version was also used among students on youth training courses run by YouthlinkNI in order to obtain a comparison group from the youth sector.

The use of a personality test such as FPTS has its limitations. First, there is a reliance on those filling in the questionnaire to be able to read the level of language used in the text. Second, people are being asked to rate their personality on their own without observation or comment from other parties who may be able to assist them. As the questionnaire was being administered by post there was a possibility that some may ask others for their opinion when completing the questionnaire. Third, and closely related to the second issue, is that people will vary as to their own depth

of self-awareness and the self-perception of the personality of individuals is being measured as opposed to their actual personality.

Design of questionnaire

The questionnaire was designed with practitioners in the field, using focus groups, and analysis of interview data from clergy (Hamill & Fullerton, 2010). The questionnaire was originally in two parts, the Francis Psychological Type Scales (Francis, 2005) for measuring psychological type and the second part being designed to extract the views and needs of leaders in relation to children's ministry.

Initially the questionnaire was designed around topics and these were; biographical data, information about the group and the leader's role in it, reasons for doing children's ministry, motivation for working in children's ministry, children and spirituality, Francis Psychological Type Scales (Francis, 2005), resources and programme, structure of group, own faith, dealing with change, support in your work, and training. It was felt that using themes was useful for participants to see the purpose behind the questions but may have looked overly complicated due to the range of question types being used in each theme. Each section contained a range of question types including: dichotomous questions, multiple choices, rating scales, and rank ordering. Once the questions had been decided upon it was felt that in order to make the questionnaire easier to follow and complete it was necessary to group the question types together rather than grouping the themes. By mixing the question types there was a need for multiple repetition of instructions on how to

complete the questionnaire. At this stage the 'rank ordering' questions were re-written into 'rating scales' both to minimize the range of question types and also to allow clearer conclusions to be drawn from the results. The final result was a first section of multiple choice questions gathering biographical data, a second section of multiple choice and dichotomous questions, Francis Psychological Type Scales (Francis, 2005) as the third section, and a final section of questions using the Likert (1932) five-point scale of 'strongly agree' to 'strongly disagree'. Cohen, Manion and Morrison (2007) suggest that the questionnaire begins with a section that will be straightforward and encourage the participant to keep going. This was dealt with through using simple biographical questions at the beginning such as sex, age, and employment status.

The Francis Psychological Type Scales (Francis, 2005) were put in the third section as the reader may not initially see the relevance they have to children's ministry; it was hoped that they would be sufficiently through the questionnaire to want to keep going and would complete the Francis Scales so that they could progress to the final section. The structure meant that there were only three sets of instructions in the questionnaire, each set of instructions introducing a new type of question.

Long questionnaire (Appendix 1)

Section 1

This section dealt with biographical data. The first question on page one asked for gender. The next question asked for age using eight choices: under 18, 18-19, 20-

29, 30-39, 40-49, 50-59, 60-69, or 70+. The next question asked for occupational status from one of six choices: in full-time work; in part-time work; housewife/househusband/carer; unemployed; student; or retired. The next question asked about involvement in children's ministry using three choices: voluntary, paid part-time, or paid full-time. The final question in this section asked if participants hold any qualification from the following (they can indicate as many as are appropriate): teaching, childcare (classroom assistant / nursery), youth work, social work, and theology. This final question was designed to see if any participants were professionally qualified in a range of related fields. The anecdotal evidence was that many children's ministry leaders were school teachers in their working life, this question would provide the relevant information to confirm or refute this hypothesis.

Section 2

The first question in this section was designed to show the extent to which children's ministry leaders are involved in their ministry and they were asked to indicate as many of the groups they are involved in from the following list of ten choices: Sunday school during the main church service; Sunday school outside the time of the main church service; a Bible club not on a Sunday; a youth club for under 12s; family ministry; crèche during church services; after schools club; Church sponsored uniform organisation for under 12s; music/worship group; and holiday Bible club. This was to establish the variety of children's ministry being undertaken and to see how many activities individual leaders were undertaking.

The next five questions dealt with how often the groups run and this was designed to find out if many groups were operating a rota system. In the first version given to the focus group there were only three questions, the first asking if there was a rota and then two subsequent questions dealing with the structure of the rota, if it existed. Feedback from the trial group showed that that the rota system they used did not fit into any of the options given, so two further questions were designed to expand the options.

For this section, the final version began with the question asking leaders how often they exercised their ministry and participants could chose from 'every time the group runs' or 'on a rota basis'. The following question asked 'is the rota based on helping out so many weeks per month or is it done in blocks, e.g. four weeks on four weeks off' and had two choices of 'so many blocks per month' or 'in blocks'. The next question asked if the rota is 'so many weeks per month' then how many times per month do you work in the group/s with four choices of: once a month; twice a month; three times a month; or every week.

The last two questions were regarding the structure of the block system, if appropriate. The next question asked 'if the rota is in 'blocks' then how long is each block' with the choices being: two weeks, three weeks, four weeks, or more than four weeks. The next question asked 'If the rota is in 'blocks' then how often is each block' with the choices: once a term; twice a term; or once a year.

The next three questions asked about participants' attendance at Church services. Participants were asked how often they attended all of the Church service with four choices: once a month; twice a month; three times a month; and every week. On reflection there should have been an additional choice of 'never', twelve of those who completed the questionnaire did not respond to this question and this further choice may have been appropriate to them.

The next question asked that if working in your group meant you miss part of the Church service (choice of answering yes or no). The next question asked that if they said yes to the previous question then did they mind missing part of the service (choice of answering yes or no).

The next question followed on from this theme of attendance at Church service to see if they attended any additional fellowship activities and they were asked if they attend any fellowship or Bible study group during the week (choice of answering yes or no).

The questions relating to Church attendance and other fellowships was to gauge how much leaders were participating in the Church beyond children's ministry. From talking to leaders, anecdotal evidence suggested that leaders were frustrated at times by not being able to attend all the Church service and did not always feel part of the wider congregation. Perhaps these questions could have been worded better

by asking how often they attended for the entire Church service and this may have reduced any ambiguity in analysing the results.

The next set of questions in this section looked at the frequency of holding meetings as a group of leaders. There were asked three questions all relating to outside the regular children's group meeting: on average how often do they meet as a leader team; as a group of leaders on average how often do they meet with the rector; and as a group of leaders how often do they meet with the select vestry or ministry team. For each of the three questions they had the same six choices: never; once a year; twice a year; once a term; once a month; and every week. These questions were designed to see if leaders were meeting as a group of leaders and also how much they were engaging with the leaders of the parish as a whole.

The final six questions of section two dealt with training issues. The first two questions in this part dealt with 'Building Blocks'. Building Blocks is a day conference for children's ministry leaders held annually in the autumn in Belfast and Dublin. It is organised by the three largest Church denominations in Northern Ireland (Presbyterian, Methodist, and Church of Ireland) and Scripture Union. Building Blocks has been running for over ten years and up to 400 people have been known to attend. The first question asked if participants had heard of Building Blocks (choice of answering yes or no) and this was then followed by asking if they attend Building Blocks, there were four choices of response: every year; if I am free; sometimes; and never.

Participants were then asked how many children's ministry training events or courses outside their parish had they attended in the last year. They had six choices of response: none, one, two, three, four, and five or more. They were then asked if they would be prepared to attend training in their own parish to help develop their work (choice of answering yes or no) and if they were prepared to attend training in the diocese to help develop their work (choice of answering yes or no). The final question of this section asked if they were to attend training which of the following choices would be most attractive: a one off evening course, a one off Saturday training day, evening sessions once a month that they could pick and choose, a Saturday session once a month that they could pick and choose, a short course of six evening sessions held once a week in a block, and a short course of six Saturday sessions held once a week in a block.

These questions on training were designed to test evidence from work carried out by Fullerton (Hamill & Fullerton, 2010) from clergy interviews that leaders preferred local parish based training and kept away from large conference type events.

Section 3

This section, entitled 'what type of person are you?', was the Francis Psychological Type Scales (Francis, 2005), consisting of forty force-choice questions about personal attributes and behaviour. This particular tool was chosen due to its accessibility, concise design, and lack of any costs. Permission was gained from the

author prior to the questions being used. The author also provided the relevant analysis tool in order to process the results.

Section 4

This section dealt with participant's attitude towards their work and the children they worked with. For all questions, except one, participants were asked to rate statements using the five-point Likert (1932) scale: agree strongly, agree, not certain, disagree, or disagree strongly. For many of the questions it might have been expected to receive a strongly positive response and in order to ensure participants read the questions carefully, at relevant points, questions which would not necessarily favour a positive response were used.

In the first part using the above scale, participants were asked to rate each of the following statements all beginning with 'I understand the reason for children's ministry is': to ensure children know stories from the Bible; to shape a positive attitude in children towards Church; to keep children in Church; to give children a moral code for life; because we have always done it; to build positive relationships with children; to bring children to a faith in Jesus. These questions were designed to see if leaders had a clear idea of what children's ministry is about.

The second part, again using the five point scale, asked the question 'I am a leader because' and participants were asked to rate the following reasons: I enjoy doing it; I feel I have to; there was nobody else to take it on; I feel called; it makes good use of

my gifts, my children are involved, my grandchildren are involved, my children used to be involved, my own childhood experience. These questions were designed to find out why leaders get involved in children's ministry.

The next part dealt with the leaders' perceptions of the children they work with and were designed to capture similar data that had been asked directly from the children in an earlier survey undertaken as part of the diocesan children's project (Hamill & Fullerton, 2010). Once again using the five-point scale participants were asked to rate the following statements: I believe the children understand what we teach them; I believe the children I work with have faith; the children I work with pray on their own regularly; the children I work with read the Bible regularly; the children know what it means to be a Christian.

The next part of this section looked at resources and the extent to which groups and individuals plan their programmes. The first question was an open data capture box asking them to name the programme of resources the group uses. The next statements, again each rated using the five point scale, read: we have a clear plan for each term; we have a clear plan for each session; I like the programme we use; I wish we used a different programme; I spend a lot of time preparing; I tend to prepare last minute; I am happy with the space / environment we work in. These questions were designed to give a picture of the type of resources that groups are using and also indicate if leaders spend time preparing for each session with their group.

The next part focussed on the actual activity carried out in each group and again using the five-point scale participants were asked to rate each of the following statements: we have enough time each week for our activity; I would like more time to get to know the children; I feel we need more time for Bible teaching; I feel we need more time for praying; I feel we need more time for worship; I feel we need more time for games; I feel we need more time to listen to children. These questions were drawn up to test the anecdotal evidence from discussion with leaders that children's ministry is programme and delivery focussed and not relationship focussed.

The next part looked at how confident leaders feel in sharing their own faith. Using the five-point scale, participants were asked to rate the following statements: I feel I know a lot about the Bible; I am happy praying in front of the group; I would be happy talking to children about being a Christian. Children's ministry leaders who express themselves in public meetings can come over as confident and seem to hold very definite faith views and this part was designed to test if that is the case.

The penultimate part looked at change and how children's ministry leaders felt about the prospect of change. They were asked to rate, using the five-point scale, the following statements: I am happy with the way things are; I would need help from my fellow leaders if we were to change things; I would need help from the diocese if we were to change things; I am happy to be a leader for many years to come.

The final part of this section looked at how children's ministry leaders felt their Church viewed them and their work. Participants were asked to rate the following statements on the five point scale: my Church appreciates what I do; my Church understands what I do; my Church support me in what I do; my Church prays for my work regularly. This part was designed to test how Churches valued children's ministry in the parish.

Short questionnaire

The long questionnaire comprised the four sections described above. The short questionnaire was made up of sections one and three plus a question relating to Church denomination when the short questionnaire was being used with groups outside the Church of Ireland. The additional question asked participants to choose one of the following options: Church of Ireland, Methodist, Presbyterian, Roman Catholic, Baptist, Pentecostal /Elim, House / Fellowship Church, and Other. Given the sensitivity of language in Northern Ireland, the use of the term 'Roman Catholic' was agreed with senior youth and children's ministry practitioners from that tradition. Some of those who completed the questionnaire scored out the word 'Roman'.

On-line questionnaire

The online questionnaire was directed principally at children's ministry leaders in the Church of Ireland outside Connor diocese and also to youth leaders of all denominations. The questionnaire was re-ordered to enable relevant people to fill in

the appropriate part of the questionnaire. The online questionnaire was tested by the researcher and academic staff to ensure it functioned as required.

Participants were asked first to complete section 1 and section 3 above. They then were asked to state if the majority of their work was with either under 12s or 12-18 year olds (i.e. were they children's or youth ministry leaders). Youth ministry leaders were then asked the denomination question as outlined in the short questionnaire description above. On completing this question regarding denomination, the questionnaire was deemed completed for them. Those who indicated they were children's ministry leaders were also asked the denomination question; if they indicated they were from a Church other than the Church of Ireland then the questionnaire terminated for them. If they indicated they were a children's ministry leader and part of the Church of Ireland they were then asked which diocese they belonged to from the following list of the twelve dioceses of the Church of Ireland: Armagh; Cashel and Ossary; Clogher; Connor; Cork, Cloyne and Ross; Down and Dromore; Derry and Raphoe; Dublin and Glendalough; Kilmore, Elphin and Ardagh; Limerick, Killaloe and Ardfert; Meath and Kildare; Tuam, Killala and Achonry. They were then asked to complete section 2 and section 4 from the long questionnaire as outlined above.

Trial group

A trial group was identified from outside the prime target group of children's ministry leaders in Connor Diocese. The trial group was a group of nine people working as

volunteer children's ministry leaders in a parish in Bangor in Down and Dromore Diocese. This trial took the form of the focus group beginning with participants being asked to complete the long questionnaire and then an opportunity for questions and comments to be made. The focus group and the administration of the questionnaire were carried out by the researcher and he dealt with all issues directly. The researcher was known to the group but not in the capacity of children's ministry. Prior to taking part in the focus group the researcher explained what was being asked of participants and they had a free choice not to take part or to leave at any point in the process. All participants signed to say they were happy with these terms and conditions and no comments made in the focus group were credited to any named individual.

The leaders ranged in age from early 20s to over 65s and in academic ability from those with some reading difficulties to those with degree level education or above. The researcher was looking for a range of feedback from this group including; the length of time to complete, how easy it was to read the questions, how easy it was to understand the questions, were any questions too intrusive such as those asking about personal faith, did the question cover a range of areas or were there questions people felt should be included, and were there any typographical errors. The group members took between seven and fifteen minutes to complete the questionnaire. The group members as a whole received the questionnaire with interest and had no issues with any questions. They did not feel any further questions were required and showed a great deal of interest in the Francis Psychological Type Scales (Francis, 2005). Feedback was minimal and was acted on as described above. Useful information was gathered from the trial group as to how long individuals took to

complete the questionnaire and this information was used to inform people of how long it would take to complete the questionnaire.

Procedure

Connor children's ministry leaders

All rectors in the diocese were written to and the process was explained to them. The rectors were asked to provide names and addresses of relevant children's ministry leaders (having obtained their permission to do so) to form a database. This database would initially act as a way of distributing questionnaires but could in the future be used to distribute information and support activities and events in the diocese. Only 42 parishes returned names of individual leaders, for the other 33 parishes their rector was sent a copy and they were asked to distribute it amongst the leaders. From this second group of parishes that made no return to the initial request for names, 13 parishes returned questionnaires. All rectors were provided with a copy of the questionnaire so they were aware of what their leaders were being asked to complete. From the database formed, 300 questionnaires were sent out to individuals.

The questionnaire was sent out with a covering letter outlining the nature of the research, the reasons for the research, information on the academic support and supervision for the research, and clear details on when and how to return the questionnaire. The researcher followed the guidelines for distribution as outlined by Cohen, Manion and Morrison (2007) for all individually named participants and

included a stamped return envelope, a clear deadline for return, and contact point for further information if required. The letters were sent out with the Church of Ireland House stamp on them giving them an air of importance for those who received them. All clergy were sent a covering letter, a 'parental permission' letter for those under eighteen who wished to take part (names and addresses of under eighteens were not sought in the initial request for contact names), a clear indication of the return date and instructions on how to return the completed questionnaires by hand to the researcher. All post was sent out in late October to avoid December returns (Cohen, Manion and Morrison, 2007), unfortunately there was a looming postal strike and this may have impacted on tracking of returns.

This research was under a strict timescale as it was part of a wider Connor Diocese Children's Project and it was not possible within the time constraints to send out a pre-survey letter to inform participants. However, hopefully through the clergy asking permission for leaders to be added to the mailing list a form of pre-survey warning had been conveyed.

Other Church of Ireland children's ministry leaders

As a member of a Church of Ireland strategy group the researcher was asked if the questionnaire could be extended beyond those leaders in Connor Diocese. This was more difficult to control but questionnaires were distributed by diocesan children's advisors or the advisors encouraged leaders to complete the online survey. The link to the online survey was distributed by email to known leaders and also published in

diocesan websites, magazines and also in the Church of Ireland Gazette. This did not prove to be a fruitful strategy and was hindered by the Church of Ireland Gazette publishing the article very close to Easter and this meant it only reached a small audience and it had lost the momentum as a central strategy. The researcher was neither in a position to manage this situation or dedicate the time to pursue further participants.

Other children's ministry leaders

The researcher identified that the largest single gathering of faith-based children's leaders occurs at the Building Blocks conference, usually a total of up to 600 people. This conference is held on two consecutive Saturdays in November in Dublin and Belfast. The researcher approached the chairpersons of the relevant organising committees and was granted access to ask participants at the conference in Belfast. He was denied access to the Dublin group due to internal politics within the organising committee.

All persons present at the conference were given a copy of the short questionnaire. During the opening plenary session, the researcher was given time to address the whole group and explain the research and its purpose. Participants were given free choice as to whether they completed the questionnaire. Completed questionnaires were collected in a self-deposit box with the evaluations for the event. There was nothing on the questionnaires to enable the identification of individuals. Returns from this were less than anticipated and this was not due to the method of collection

but the current economic climate meant that the conference was less well attended than normal.

Youth ministry leaders

Youthlink NI is the largest single provider of accredited and degree level youth work training in Northern Ireland. They work principally with the faith-based sector and run more than 20 accredited courses every year and a degree programme with approximately 18 in each year. Permission was sought from Youthlink NI Executive Council to distribute the questionnaires to students. This was granted subject to the individual course tutors being happy to allow the questionnaire to be distributed. The researcher visited five such courses plus years one and two on the degree programme. The researcher explained the purpose of the research and ensured everyone who participated did so freely and could opt out at any point. The researcher collected the questionnaires at the end of each of these sessions with the groups. Further youth ministry leaders were sought by sharing the link to the online questionnaire through Church youth department networks.

Ethical issues

Ethical approval was sought through the University of Warwick Ethical Committee. Further to issues mentioned above, it is worth noting that no individual names will be used in the publication of results, coding used to identify individual parishes was only used to enable the researcher to maximise the return rate. All participants were given the option not to complete the questionnaire. None of the questions asked

about issues of a personal nature. All data has been kept under the relevant security password protection and has adhered to Data Protection legislation.

Some participants were under eighteen and they were only contacted in each parish through a designated contact and no record of their home address was kept. A permission letter outlining the purpose and nature of the research was given to all parents of those under eighteen who agreed to take part. This permission form was drawn up in consultation with the Church of Ireland Child Protection Officer and adhered to the Church of Ireland Safeguarding Trust policy for working with those under eighteen.

The focus group was conducted with the researcher present and each participant signed to indicate that they were willing to take part in the focus group. The nature of the research was explained to them in full.

The researcher did not send emails to anyone for whom he did not have permission to have their email addresses. Emails requesting the completion of the online questionnaire were sent out by local or national offices that had access to individual emails through their own data protection policies.

Description of the sample

From research carried out by Hamill & Fullerton (2010) there is some form of children's ministry taking place in at least 70 parishes in Connor Diocese in the Church of Ireland. The author also identified 300 names of those working in children's ministry from 42 parishes. If, therefore, there is an average of just over 7 leaders per parish, then it is possible to suggest that there are around 500 leaders working with children in the 75 parishes of the diocese. The sample will be analysed by sex, age, role in children's ministry, and employment status. This analysis will enable comparison against the general population and define if there is a particular profile for those working as children's ministry leaders.

There were four sample groups emerging from this research: children's ministry leaders in Connor Diocese; children's ministry leaders not in Connor Diocese in the Church of Ireland; children's ministry leaders from a range of denominations attending a one day leaders' conference; and youth ministry leaders from a range of denominations.

The main group targeted was children's ministry leaders in Connor Diocese. Identifying individuals in this group relied on clergy providing contact details. Some clergy provided no details, some provided a single contact for the parish, and others provided contact details of all the leaders who gave their permission. This left a somewhat ill-defined group and it was only possible to measure return rate by the number of parishes represented. Moreover, this was not an established group and they are not used to contact with the diocese in this way.

The second group to be identified were those outside Connor Diocese but in the Church of Ireland. This proved the most difficult group to access. The author was reliant on local contacts in other dioceses either to ask participants to take part through the written questionnaire or to encourage them through the online version. As these local contacts did not understand the process fully, there was a low response rate. Once again there was no defined group and so response could only be measured by representation from the eleven dioceses outside Connor.

The third group was very straightforward and they were those in attendance at 'Building Blocks' children's leaders' conference. The return rate was 141 out of 257, so 55% of those present returned questionnaires.

The fourth group was also clearly defined and all questionnaires were completed through direct contact with the author. All group members were given the option not to take part, but all were happy to participate and all youth ministry leaders asked responded, so a 100% response rate was obtained. The size of this sample was only restricted by the number of groups the author visited.

Analysis

The questionnaire was analysed using SPSS software. Syntax for SPSS had already been developed to enable the calculation of spread of Psychological Type preferences across a group. The groups were analysed in the following categories: Psychological type of children's ministry leaders in Ireland; Psychological type of children's ministry leaders in Connor Diocese; Psychological type of children's ministry leaders not in Connor Diocese; Psychological type of youth ministry leader's

in Ireland; Information from and opinions of children's ministry leaders in Connor Diocese.

Conclusion

The methodology for this research relied on the use of a questionnaire and the response rate was difficult to measure due to there not being a defined accessible group. Learning can be drawn from both the methods of distribution and from the instrument itself.

In terms of administration and distribution of the survey, a more clearly defined subject group in terms of contact details would have been beneficial. However, despite that, a final sample of 600 is comparable with many other studies in the field. The nature of the sample is that they are not a defined group such as clergy and, as they are volunteers, they tend to be a fluid body of people. As they had not previously been accessed to undertake any research or training, then there was no existing database of contact details. More work time could have allowed for the author to contact each rector individually and obtain a more accurate database of contacts. With the wider Church of Ireland group there was too much reliance on external agents distributing the questionnaire. If the author had jurisdiction over these other dioceses in a recognised role then it would have produced a better result. This is the one area where more time and energy could have significantly added to the sample collected.

The questionnaire itself proved to be a useful tool. On the whole it was well accepted and the rate of full completion was high. The section dealing with the way a

children's group operated went into too much depth and there is limited use for the information gained from a simplified version let alone the more complex one distributed. The format of the questionnaire seemed to work with the psychological type section in the middle ensuring participants kept going until the end. Those who struggled with the psychological type questions either failed to complete any, gave up part way through or didn't read the instructions and gave two answers when only one was required. This is the difficulty of using a forced choice questionnaire and there will always be those who disagree with the wording and format. The FPTs do assume a certain level of literacy and at times the author was asked to explain words (when he was present).

The range of data gained from the questionnaire is sufficient and all will be useful in some form. Like all questionnaires with only quantifiable responses, the reason behind responses is not given and only assumptions can be drawn for the reasons for the results. The only way of investigating the subject further would be to have focus groups of questionnaire participants looking at the results and explaining why they responded in the way they did.

On reflection a set of questions around how much training and preparation children's ministry leaders are given before they commence their role would have been useful. This would have provided data to compare against other volunteer ministry roles such as parish and diocesan readers.

The ethical aspects of the research were well thought through and dealt with the range of groups being accessed.

This chapter has outlined the methodology used in conducting the empirical component of this research project. It has shown that a questionnaire was used with diverse groups and, despite difficulties in accessing participants, a sufficient number were obtained to draw conclusions. As in all research, given more time and access to more people, then the research could have been improved on. However, the research undertaken will provide a clear platform for anyone undertaking further research in this area.

Chapter 7

Meeting the participants

Introduction

The purpose of this chapter is to begin to look in detail at the groups who took part in the research. This will set the scene and indicate the background to the groups that will be analysed by psychological type in later chapters. This chapter will outline the biographical data gathered alongside information about the type preferences for children's ministry leaders and youth ministry leaders. This chapter will investigate if there are any significant differences and if any lessons can be learnt from looking at these differences. The biographical data was gathered using both the long and short version of the questionnaire and four groups were identified: children's ministry leaders (401); children's ministry leaders in Connor Diocese (197); children's ministry leaders not in Connor Diocese (204); youth ministry leaders (185).

Sex

In terms of the breakdown of sexes there is a difference between children's ministry leaders and youth ministry leaders (See Table 7.1). In the children's ministry leaders group (n=401), 79% are female and 21 % are male. In the youth ministry leaders group (n=185), 53% are female and 47% are male. Clearly there are a higher percentage of men among those who work with young people, than those who work with children. There may be many reasons for this and further research would be required to find out these reasons.

Denomination

Participants identified their own denomination and the most common denomination identified was Church of Ireland, followed by Presbyterian (See Table 7.2). The balance of these denominations present does not represent the general Church population but only indicates the access that the researcher had to particular groups.

Age

There is a difference between the numbers of people in particular age brackets for children's ministry leaders compared with youth ministry (See Table 7.3). For the children's ministry leaders (n=401) the highest frequency occurs in the age bracket 40-49 (30%), for youth ministry leaders the highest frequency occurs in the age bracket 20-29 (46%). Further analysis shows that 61% of children's ministry leaders are over the age of 40 and yet 62% of youth ministry leaders are under the age of 30. Clearly youth ministry leaders are attracted to the role at a much younger age than children's ministry leaders. There appears to be a natural progression from being a young person into being a youth ministry leader. It appears that children's ministry leaders become leaders at a much later age. This has implications for how children's ministry leaders are recruited; leaders need to be drawn in from the wider congregation and they appear not on the whole to emerge naturally from within the group. There appears to be little visible difference in the age profile due to the sex of the leader. (Tables 7.4 and 7.5)

Table 7.1 Sex of participants

	Children's ministry leaders (all) %	Children's ministry leaders (Connor) %	Children's ministry leaders (not Connor) %	Youth ministry leaders %
Male	21	19	23	47
Female	79	81	77	53
	n=403	n=197	n=204	n=185

Table 7.2: Denomination of participants

	Children's ministry leaders (all) %	Children's ministry leaders (Connor) %	Children's ministry leaders (not Connor) %	Youth ministry leaders %
Church of Ireland	73	100	47	52
Methodist	1		2	3
Presbyterian	18		35	14
Roman Catholic	2		4	10
Baptist	3		7	4
Pentecostal / Elim	1		1	4
House / Fellowship Church	1		2	1
Other	1		1	12
	n=401	n=197	n=204	n=185

Table 7.3: Age of participants (all)

	Children's ministry leaders (all) %	Children's ministry leaders (Connor) %	Children's ministry leaders (not Connor) %	Youth ministry leaders %
Under 18	4	7	1	0
18-19	4	4	4	16
20-29	13	9	17	46
30-39	17	17	17	16
40-49	30	31	29	11
50-59	23	24	22	8
60-69	7	7	7	3
70+	1	<1	2	0
	n=401	n=197	n=204	n=185

Table 7.4: Age of participants (female)

	Children's ministry leaders (all) %	Children's ministry leaders (Connor) %	Children's ministry leaders (not Connor) %	Youth ministry leaders %
Under 18	4	7	2	0
18-19	4	4	4	16
20-29	11	8	15	46
30-39	18	18	18	16
40-49	31	30	32	11
50-59	23	25	20	8
60-69	7	7	7	3
70+	2	1	2	0
	n=317	n=159	n=158	n=98

Table 7.5: Age of participants (male)

	Children's ministry leaders (all) %	Children's ministry leaders (Connor) %	Children's ministry leaders (not Connor) %	Youth ministry leaders %
Under 18	4	8	0	0
18-19	5	5	4	14
20-29	19	13	24	49
30-39	15	16	15	20
40-49	27	34	22	8
50-59	24	18	28	7
60-69	6	5	7	2
70+	0	0	0	0
	n=84	n=38	n=46	n=87

Occupation

The main difference in terms of the occupation of the leaders seems to be that more children's ministry leaders than youth ministry leaders work part-time (27% compared with 15%) (Table 7.6). This shift is further shown by the fact that youth ministry leaders are more likely to be students (31%) compared with children's ministry leaders who are students (12%). This difference may simply be down to the profile of age ranges described above.

The women who are leaders of both children and young people are more likely to be in part-time employment rather than full-time employment compared to the male leaders. Sex difference does not have an impact on the number of leaders who are either students or retired. A further observation is that for children's ministry leaders,

73% of the men are in full-time employment (Table 7.8). This figure drops to 53% for youth ministry leaders and again the age profile for male youth ministry leaders would explain this difference.

Table 7.6: Occupation of participants (all)

	Children's ministry leaders (all) %	Children's ministry leaders (Connor) %	Children's ministry leaders (not Connor) %	Youth ministry leaders %
Full-time work	44	42	46	42
Part-time work	27	27	28	15
Housewife/househusband	10	12	7	3
unemployed	1	0	2	8
student	12	14	9	31
retired	6	6	7	1
	n=401	n=197	n=204	n=154

Table 7.7: Occupation of participants (female)

	Children's ministry leaders (all) %	Children's ministry leaders (Connor) %	Children's ministry leaders (not Connor) %	Youth ministry leaders %
Full-time work	36	35	37	32
Part-time work	33	33	33	18
Housewife/househusband	12	15	9	6
unemployed	1	0	2	13
student	11	13	10	30
retired	6	5	8	1
	n=317	n=159	n=158	n=78

Table 7.8: Occupation of participants (male)

	Children's ministry leaders (all) %	Children's ministry leaders (Connor) %	Children's ministry leaders (not Connor) %	Youth ministry leaders %
Full-time work	73	71	74	53
Part-time work	6	3	9	12
Housewife/househusband	0	0	0	0
unemployed	2	0	4	3
student	13	18	9	33
retired	6	8	4	0
	n=84	n=38	n=46	n=76

Involvement in ministry with young people

There is a much higher frequency of youth ministry leaders being in some form of employed role in their ministry (35%) compared with children's ministry leaders (8%) (Table 7.9). This could be due to the method of collection of data as youth ministry leaders were contacted mainly at training courses and employed workers are more likely to be attending as part of their professional development. The second reason could be that in Northern Ireland there seems to be far more paid opportunities in youth ministry than in children's ministry. For example in Connor Diocese in 2010 there were 17 paid roles either part-time or full-time in youth ministry and 3 paid roles either part-time or full-time in children's or family ministry (figures obtained through local knowledge and are not published). In Northern Ireland, youth work and youth ministry is seen in the Church as a recognised career, but children's ministry as yet has not obtained such a high profile. There is a much higher number of males employed youth ministry compared to females in such a role. (Tables 7.10, 7.11)

Table 7.9: Involvement in ministry with young people

	Children's ministry leaders (all) %	Children's ministry leaders (Connor) %	Children's ministry leaders (not Connor) %	Youth ministry leaders %
Voluntary	92	97	88	66
Paid part-time	3	2	3	14
Paid full-time	5	2	8	20
	n=401	n=197	n=204	n=154

Table 7.10: Involvement in ministry with young people (female)

	Children's ministry leaders (all) %	Children's ministry leaders (Connor) %	Children's ministry leaders (not Connor) %	Youth ministry leaders %
Voluntary	95	97	92	76
Paid part-time	2	1	3	13
Paid full-time	3	3	4	12
	n=317	n=159	n=158	n=78

Table 7.11: Involvement in ministry with young people (male)

	Children's ministry leaders (all) %	Children's ministry leaders (Connor) %	Children's ministry leaders (not Connor) %	Youth ministry leaders %
Voluntary	83	95	74	57
Paid part-time	5	5	4	16
Paid full-time	12	0	22	28
	n=84	n=38	n=46	n=76

Relevant qualifications

As expected, the group of youth ministry leaders contains a higher percentage of those holding a youth work qualification (35%) compared to the children's ministry leaders holding a youth work qualification (15%) (Table 7.12). There is a very strong framework for the delivery of faith-based youth work qualifications in Northern Ireland. YouthLink NI (training organisation sponsored by the four largest Church denominations in NI) runs a larger number of accredited training courses than any other organisation in NI, therefore it would be expected that a relatively high number of leaders hold youth work qualifications. It is of further note that the percentage of those who hold theology qualifications amongst the youth ministry leaders (14%) is double that among the children's ministry leaders (7%).

When looking at qualifications by sex it shows that 26% of female youth ministry leaders are qualified teachers in comparison to 18% of female children's ministry leaders and yet with the men there is not such a difference (only 2%) (Tables 7.13 & 7.14). It also shows that 10% of female youth ministry leaders hold a theology qualification but only 5% of children's ministry leaders hold a theology qualification. In the male groups, 18% of both youth ministry leaders and children's ministry leaders hold a theology qualification. It seems that female children's ministry leaders are not attracted to undertake a theology qualification as much as their male counterparts.

Table 7.12:

Qualifications held (please note leaders may hold more than one qualification)

	Children's ministry leaders (all) %	Children's ministry leaders (Connor) %	Children's ministry leaders (not Connor) %	Youth ministry leaders %
Teaching	16	12	20	17
Childcare	8	7	9	5
Youth work	15	18	12	35
Social work	2	2	3	3
Theology	7	3	12	14
	n=401	n=197	n=204	n=154

Table 7.13:

Qualifications held (female) (please note leaders may hold more than one qualification)

	Children's ministry leaders (all) %	Children's ministry leaders (Connor) %	Children's ministry leaders (not Connor) %	Youth ministry leaders %
Teaching	18	15	20	26
Childcare	9	8	11	9
Youth work	12	15	9	31
Social work	2	3	2	4
Theology	5	2	8	10
	n=317	n=159	n=158	n=78

Table 7.14:

Qualifications held (male) (please note leaders may hold more than one qualification)

	Children's ministry leaders (all) %	Children's ministry leaders (Connor) %	Children's ministry leaders (not Connor) %	Youth ministry leaders %
Teaching	10	0	17	8
Childcare	2	0	4	0
Youth work	25	31	20	39
Social work	4	0	7	3
Theology	18	5	28	18
	n=84	n=38	n=46	n=76

Discussion

There are some clear differences between children's ministry leaders and youth ministry leaders. First, there is a more evenly balanced split of male and female among youth ministry leaders; second, the youth ministry leaders are predominately under thirty whilst the children's ministry leaders are predominantly over thirty. This age imbalance is reflected in the employment status of leaders with more students among the youth ministry leaders than the children's ministry leaders. There is a higher percentage of youth ministry leaders employed full-time in a youth ministry role and this reflects a market where there are many more youth posts than children's posts. It is also worth noting that a higher percentage of female youth ministry leaders are qualified teachers compared to the percentage of children's ministry leaders who are qualified teachers. It seems that the pre-conception that primary school teachers involved in Church are Sunday school teachers is not correct and maybe many seek out the even more informal environment of a youth

setting. What lessons can be learnt from these results and what areas of action have been identified?

First, there is a need to recruit more men into children's ministry. This lack of men may be due to lack of availability of men, yet there are more men in youth ministry. Does this mean that children's ministry needs to appeal to men more? Would changing the types of activities undertaken attract more men?

Second, there seems to be a need to attract younger people into leadership in children's ministry and so balance the age range. Again the young people who become leaders seem to go to youth ministry. This could be due to natural progression and once young people who are active in their youth group and are interested in becoming leaders reach the age of eighteen then they become leaders in that group. Children's ministry stops around the age of twelve so there is a gap until the young people becomes adults. Perhaps the engagement of young people as assistants in the children's ministry would create this seamless passage into leadership in children's ministry. This would involve more work and more leaders as the young assistants would be classified as young people themselves and so need supervision.

Third, there seems to be a need for children's ministry to have a higher status. Those in full-time employed youth ministry often complain that they are not treated with the same social and professional status of a teacher. This is also true for those working in children's ministry and is potentially worse as children's ministry can be seen as the soft option. The press seems to demonize young people over the age of eleven

but it sanctifies children under the age of eleven, so there is an inaccurate perception that children under eleven have no problems and do not create discipline issues.

This means that children's ministry is seen sometimes as a baby-sitting service and not valued as much as other ministries. The status of children's ministry needs to be raised in the eyes of the Church so that volunteers also feel valued as professionals.

Fourth, an environment of training results in more people engaging in training opportunities. If training is seen as a nuisance and an added burden to working with children then it will be resented and resisted by leaders. If training is seen as an essential part of being a leader and there is regular training available then more people will engage in it. This in turn will improve the standard of the provision and so benefit the children involved. Those who preach in services undergo extensive training and yet children's leaders may not be expected to do any training. This lack of consistency in initial training needs to be addressed.

Conclusion

Clearly there are no significant differences in biographical make-up between the children's ministry leaders from Connor and those not from Connor and therefore it is best to consider children's ministry leaders as the larger group of 401. However, the next chapter will deal with the children's ministry leaders from Connor as they all completed the longer questionnaire containing the questions about issues in children's ministry.

This chapter has outlined the biographical data gleaned from the questionnaires and from this areas of need have been identified. A later chapter will look further at the management concerns within children's ministry using data from the long questionnaire and the recommendations above will be incorporated in this long-term strategy for improving children's ministry.

Chapter 8

Listening to Connor Children's Ministry Leaders

Introduction

The purpose of this chapter is to report the results from the long questionnaire distributed to children's ministry leaders in Connor and so lead to further chapters that will explore in depth the issues arising from these results. This will then lead to the development of a strategy for supporting and training leaders in their ministry.

This chapter outlines the responses of children's ministry leaders from Connor Diocese who completed the full questionnaire. This chapter will report the data gathered through the questionnaire covering opinions expressed by children's ministry leaders. This data was gathered in three sections: biographical data; data relating to how their children's ministry operates; and data relating to their opinions of issues in children's ministry. The questionnaire also contained a section on psychological type and this has been reported in another chapter of the dissertation.

The questionnaire was distributed to 300 leaders, names and contact details were provided by their rector with their consent. There were 196 returned complete and this represented 43 of the 75 parishes in the diocese. It was also made available online and 5 of the 196 completed through this method. Please note that this data set of 196 is a different data set from the 197 referred to in the chapters on psychological type. Some participants completed all the general questions correctly

but failed to complete the psychological type questions; others completed the psychological type test but failed to complete the full questionnaire.

Biographical data

Sex

More women returned questionnaires than men. There were 157 women who returned questionnaires representing 80% of the sample and 39 men who returned questionnaires representing 20% of the sample. This is an expected result and is similar to the data according to the Department of Education NI (2010) that states that 15% of teachers working with under 12s in Northern Ireland are male.

Location

For 17 of the returns it was not possible to identify the parish they came from, but four identified their locality so the type of area they came from was able to be determined. The location of participants was identified as 34 (17%) coming from the inner city, 78 (40%) coming from an urban environment, 71 (36%) from a rural environment, and 13 (7%) for whom it was not possible to determine their location. This showed a higher response from the rural areas as only 25% of the parishes in the diocese are in a rural location. It may indicate that those in a rural area are more committed to the work they undertake.

There seems to be some differences between the sex of the leaders depending on their location. Tables 8.1 shows that 49% of the males come from an urban environment compared with 38% of females. 37% of the females come from a rural environment, compared with 33% of males.

Age

The age bracket containing the highest number of participants was 40-49 (30%) with the second being 50-59 (24%) (Table 8.2). These figures show that 62% of leaders are aged over forty and 79% of leaders are aged over thirty.

Table 8.3 demonstrates that among this group of children's leaders 29% of men are under the age of thirty with only 19% of women are under the age of thirty. This may indicate that men are recruited as leaders at an earlier age and then also leave leadership at an earlier age.

If the age of children ministry leaders is compared with the results gained for youth ministry leaders, children's ministry leaders are much more likely to be older with 58% of leaders being between forty and sixty compared to youth ministry leaders, for whom 62% of leaders are under the age of thirty (Table 8.4). This comparison has an impact in terms of training and support for children's ministry leaders. The children's ministry leaders may have less spare time, be more economically independent, and have more responsibilities at home. This would mean training would have to be more spread out and held in locations close to the largest groups of leaders.

Table 8.1: Location of participants (by sex)

	Male	Female
	%	%
Inner city	13	18
Urban	49	38
Rural	33	37
No response	5	7
n=196	n=39	n=157

Table 8.2: Age of participants (all)

	N	%
Under 18	14	7
18-19	9	5
20-29	18	9
30-39	34	17
40-49	59	30
50-59	48	24
60-69	13	7
70+	1	<1
n=196		

Table 8.3: Age of participants (by sex)

	Male %	Female %
Under 18	8	7
18-19	8	4
20-29	13	8
30-39	15	18
40-49	33	29
50-59	18	26
60-69	5	7
70+	0	1
n=196	n=39	n=157

Table 8.4: Age of children's and youth ministry leaders

	Children %	Youth %
18-19	5	16
20-29	10	46
30-39	19	16
40-49	32	11
50-59	26	8
60-69	7	3
70+	<1	0
	n=196	n=197

Occupation

Participants were asked to indicate their occupation and 41% indicated they were in full-time work, 28% indicated they were in part-time work, 14% indicated they were students, 11% indicated they were a housewife or househusband, 6% indicated they were retired and less than 1% indicated they were unemployed.

When comparing occupation (table 8.5) to the Northern Ireland statistics for employment (Department of Employment and Learning (DEL), 2009) (Table 8.6) children's ministry leaders are more economically active than the general population. For female leaders, 31% are economically inactive compared to 48% of the female population (DEL, 2009) and 34% of female leaders are working part-time compared to 18% of the female population (DEL, 2009). For male leaders, 69% are in full-time employment compared to 56% of the male population (DEL, 2009). This would indicate that either Church population on the whole is more economically active than the general population or that leaders who are already in employment are attracted to this voluntary role.

Involvement in children's ministry

Children's ministry leaders are nearly all volunteers (97%). Paid employment for children's ministry workers is an emerging phenomenon in the Church of Ireland and this is reflected in that only 6 out of 196 people (4%) who returned surveys are in such employment. The paid workers are made up of two men in part-time employment, one woman in part-time employment and three women in full-time employment.

Qualifications

Participants were asked to identify if they held any of the following qualifications; teaching, childcare, youth work, social work, and theology. Participants could identify holding as many of these qualifications as they had. The majority of leaders seem not to be engaged in children's ministry because of their profession, as 122 (62%) indicated they did not hold a professional qualification relating to working with children. The most commonly held qualification was youth work (18%) followed by teaching (12%), then childcare (12%), then theology (3%), and finally social work (2%). The seemingly high percentage of those holding a youth work qualification may be due to the active programme of promoting and delivering youth work training that the diocese has been undertaken over the last few years.

It is worth noting that all clergy have extensive training and even parish readers, a lay office of the Church of Ireland whose only function is to read the service, undertake a formal training programme before commencing. Has the Church devalued its ministry among children by not insisting leaders undertake some kind of formal training before taking up post? Has this situation developed due to the desperation of Churches to maintain ministry among children without regard to training those who undertake the ministry?

None of the men hold a teaching, social work, or childcare qualification. Men are significantly more likely to hold youth work qualifications than women (Table 8.7). The youth work qualifications are held by 15% of women and 31% of men. Sex does not seem to have an impact on holding a qualification in theology.

There are seven people who hold more than one qualification (10% of the 74 who hold qualifications), nobody indicated holding more than three qualifications (Table 8.8). A childcare qualification is the most commonly held by those who hold multiple qualifications. The fact that 10% of those with a qualification have more than one qualification may indicate that those who value training seek out further training beyond an introductory level.

Table 8.5: Occupation of participants (by sex)

	Male %	Female %
Full-time work	69	34
Part-time work	3	34
Housewife/househusband	0	14
unemployed	0	1
student	20	12
retired	8	5
n=196	n=39	n=157

Table 8.6: NI stats taken from Labour Market Bulletin 22, June 2009, Department for Employment and Learning

<i>working aged population, 16-64</i>	Male %	Female %
Employed full-time	56	32
Employed part-time	6	18
Unemployed	5	1
Economically inactive	33	48
	n=709k	n=667k

Table 8.7 Type of qualification held (by sex)

	Male %	Female %	χ^2	p
Theology	5	2	1.3	NS
Youth work	31	15	5.5	*
	n=39	n=157		* $p < .05$

Table 8.8: Those with more than one qualification

	N	%
Teaching plus Childcare	2	3
Teaching plus Youth work	2	3
Youth work plus theology plus childcare	1	1
Youth work plus Childcare	2	3
n=74		

How does children's ministry operate?

Activities involved in

Participants were asked to indicate the activities in which they were involved from a specified list and they were able to indicate more than one activity (Table 8.9 shows all on the list). The most frequently attended activity for leaders was Sunday School during the service (53%) followed by Youth Club for under twelves (21%), Uniform organisations for under twelves (20%), Sunday School outside the service (17%), crèche (13%), holiday Bible club (10%), music or worship group for under twelves (10%), family ministry (6%), after schools club (4%), and Bible club (not on a Sunday) (4%). Clearly 70% of leaders are involved in some form of Sunday School. The range of activity shown is a good indicator that ministry among children is not restricted to just Sunday School.

Table 8.9: Activities participant involved in

	N	%
Sunday School during service	104	53
Sunday School outside service	34	17
Bible club, not on a Sunday	7	4
Youth Club for U12s	42	21
Family Ministry	11	6
Crèche	25	13
After Schools Club	8	4
Uniform organisation for U12s	40	20
Music or worship group for U12s	19	10
Holiday Bible Club	20	10

n=196

More than 30% of leaders are involved in more than one activity with children, 21% being involved with two activities, 5% with three, 3% with four, 1% with five and 1% with six (Table 8.10). This would seem to back up the phrase used in volunteering in the Church, 'if you want something done, ask a busy person'. It is also a warning that those who are leaders may need to be careful not to be too busy and burn out.

Table 8.10: Numbers of activities individuals are involved in

No of activities	N	%
One	135	69
Two	42	21
Three	9	5
Four	6	3
Five	2	1
Six	2	1

n=196

If a leader is involved in Sunday School (regardless of whether it is during or outside Sunday service time) then there is an increased likelihood of him or her being involved in a second activity. Table 8.11 shows that 38% of those involved in Sunday School are also involved in another activity with children. This survey did not record whether a person is involved in other activities within the Church not related to children.

Table 8.11: Sunday school, outside or during church, plus other activities

	outside %	during %
Only SS during service	62	62
SS during service plus one activity	21	25
SS during service plus two activities	12	7
SS during service plus three activities	3	5
SS during service plus four activities	3	1
n=138	n=34	n=104

Frequency of helping out

According to the focus group, there seems to be an increasing tendency for Churches to run a rota system for their ministry among children and in order to clarify this, participants were asked to indicate the frequency of their assistance with the group. In reality only 31% of groups operate with leaders on a rota system, perhaps lower than the figure expected.

Table 8.12: Frequency of helping out

	N	%
Every time group runs	136	69
On a rota basis	60	31
n=196		

From the focus group it became apparent that groups operated rotas in two main ways (Table 8.13). Firstly leaders volunteer for so many weeks per month, for example the first and third Sunday of each month. This so many weeks per month approach is undertaken by the majority (87%) of those who operate a rota in this way. The second way is for leaders to work in block, for example 4 weeks on and then 4 weeks off. A minority of groups (13%) who run a rota operate in this way.

Table 8.13: How is the rota comprised?

	N	%
So many weeks per month	52	87
In blocks	8	13

n=60

For those operating a rota where leaders helped out so many weeks per month then the most common combination was helping out once a month (54%) followed by twice a month (38%) (Table 8.14).

Table 8.14: If a rota, how many weeks is the rota

	N	%
Once a month	28	54
Twice a month	20	38
Three times a month	2	4
Every week	2	4

n=52

For those operating a system where leaders undertook a series of blocks then the most common way to work was with 4 week blocks (50%) and then two week blocks (37%) (Table 8.15). Most groups operating a block system had leaders undertake two blocks per term (63%) and the other groups operated a system with one block per term (37%) (Table 8.16). These data show that there is a range of ways in which leaders' help is organised and they suggest systems are drawn up to suit individual needs.

Table 8.15: If in blocks, how large are the blocks

	N	%
Two weeks	3	37
Four weeks	4	50
More than four weeks	1	13
n=8		

Table 8.16: How often do the blocks occur?

	N	%
Once a term	3	37
Twice a term	5	63
n=8		

Involvement with the wider parish

Just under half of leaders (46%) attend Church every week in some form (Table 8.17), the rest of the leaders (47%) attend church at least once a month (6% did not respond). Clearly those committed to children's ministry are also committed to attending worship in their church. This question could have been further developed to identify if leaders attended all of the service or only part due to going out to a children's ministry group, as when asked if they missed the Church service due to their role with children, 57% said they did (Table 8.18). As this 57% is larger than the number who said that they did not attend Church every week (54%) then one must assume those saying they do miss Church service interpreted the question to mean miss any part of the service. Clearer question design would have cleared up this ambiguity.

Clearly missing Church is an issue for leaders and Churches may need to find ways to further support and nurture leaders in their own faith so they may feel more confident in sharing a living faith with the children they work with.

Table 8.17: How often do you attend the Church service?

	N	%
Every week	91	46
Three times a month	28	14
Twice a month	24	12
Once a month	42	21
No response	12	6

n=196

Table 8.18: Does your work with children involve you missing the Church service?

	N	%
Yes	112	57
No	84	43

n=196

It is worth noting that 32% of leaders who missed some or all of Church (N=112) stated that they minded missing Church. Leaders were further asked if they attend any other form of fellowship activity outside Sunday service and 36% said they did, however it was open to individual interpretation as to what constituted a fellowship event. This figure was encouraging, but it also shows that 64% of leaders do not undertake any opportunity to articulate their faith with others in their own parish. This appears to be a wider issue with all Churches, as generally the normal Sunday service does not allow for opportunities for individuals to articulate their faith with others. Fellowship and training events allow for that opportunity and help to develop growth in the Church. Children's ministry leaders may find it difficult to articulate their faith to children if they have not had another opportunity to share with other adults.

Meeting with others

The next set of questions dealt with leaders' meetings. In the first question leaders were asked how often as a group they met outside their usual activity (Table 8.19). The majority of groups (62%) hold leaders' meetings either once a year, twice a year, or once a term, 14% hold meetings either monthly or weekly, and 18% never

hold leaders' meetings (7% did not respond). The fact that 18% of groups never have a leaders' meeting is not a healthy way to run a group. Leaders' meetings are vital for both the support of leaders, sharing of knowledge and issues among the children, in-house training, and organisation of the terms work. Leaders who are not meeting outside their time with the children may have no concept of the bigger picture of what the group is trying to achieve and may not see the direction in which the group is moving.

The majority of groups (61%) hold leaders meetings with their rector either once a year, twice a year, or once a term, 9% hold meetings with their rector either monthly or weekly, and 22% never meet with their rector (8% did not respond) (Table 8.20). How can the leaders and the rector see children's ministry as part of the wider ministry of the Church if they are not meeting together to share how the ministry is developing?

The majority of groups (71%) never hold leaders' meetings with their select vestry or ministry team, 17% hold leaders' meetings with their select vestry or ministry team either once a year, twice a year or once a term, and less than 5% hold meetings with their select vestry or ministry team either monthly or weekly (8% did not respond) (Table 8.21). Those who meet with them on a frequent basis would most likely be members of the select vestry or ministry team in their own right. This may be seen as a sad reflection on the importance of children's ministry within the wider Church. Engagement with the select vestry or ministry team may not need to be frequent but an annual meeting would seem beneficial.

Table 8.19: Frequency of leaders' meetings (outside regular activity)

	N	%
Once a week	8	4
Once a month	19	10
Once a term	43	22
Twice a year	49	25
Once a year	29	15
Never	35	18
No response	13	7

n=196

Table 8.20: Frequency of meetings with rector (outside regular activity)

	N	%
Once a week	6	3
Once a month	12	6
Once a term	24	12
Twice a year	41	21
Once a year	55	28
Never	43	22
No response	15	8

n=196

Table 8.21: Frequency of meetings with select vestry or ministry team (outside regular activity)

	N	%
Once a week	1	<1
Once a month	8	4
Once a term	8	4
Twice a year	9	5
Once a year	15	8
Never	140	71
No response	15	8

n=196

Training Opportunities

Building Blocks is the largest single training event for children's ministry leaders in Church ministry in Ireland. It is held on two consecutive Saturdays in November in Dublin and then Belfast. It has been running for more than ten years and is organised by a range of Church organisations including the Church of Ireland. When asked if they had heard of Building Blocks, 63% said they had not heard of Building Blocks. All clergy in the Church of Ireland are informed of Building Blocks through mailings. Therefore it must be assumed that the clergy are not disseminating the information to the relevant people. By not giving the leaders the information they are not even giving them the choice of whether to attend or not.

Participants were then asked a further question if they had attended Building Blocks (Table 8.22) and of those who had heard of Building Blocks: 64% had never

attended the conference, 17% sometimes attended, 11% attended if they were free, and 8% attended every year. Clearly there seems to be reasons why they do not attend Building Blocks even if they are aware of it. Further research would be required to find out these reasons.

Table 8.22: Frequency of attending Building Blocks, if you have heard of it?

	N	%
Every year	6	8
If I am free	8	11
Sometimes	12	17
Never	46	64

n=72

The last part of this section of the questionnaire dealt with training issues.

Participants were asked how many training events they had attended in the last year (table 8.23). The majority (72%) did not attend any training events, 18% attended one training event, and 10% attended more than one training event. Clearly lack of on-going training may be an issue. A question missing from the questionnaire could have asked the extent of their training before commencing their role. One would expect this to be low as training does not seem to be a priority amongst this group of leaders.

Table 8.23: How many training events for children's ministry attended in the last year?

	N	%
Five or more	3	1
Four	4	2
Three	5	3
Two	7	4
One	35	18
None	142	72

n=196

The majority of participants (84%) indicated they were happy to attend training in their parish and the majority (69%) indicated they were happy to attend diocesan training (Table 8.24).

It is encouraging that there seems to be a willingness to attend training. Combined with the information gathered with reference to the Building Blocks one day conference, it would seem location and type of training is important to attracting leaders to attend.

In order to identify the best times for diocesan training events participants were asked when their best time for attending training events was. There was range of opinion with just under half (48%) who would prefer a one off evening event, 16% would prefer a one off Saturday event, 11% would prefer an evening once a month, 7% would prefer a short course of evenings, 3% would prefer a Saturday once a

month, 2% would prefer a short course of Saturdays, and 13% did not respond (Table 8.25). The response to this question shows two key points; first that children's ministry leaders are busy people and can only spare limited time for training, second that they may not value undertaking longer skills and faith-based courses.

Table 8.24: Happy to attend training at diocesan level or in parish?

	diocese %	parish %
Yes	69	84
No	25	14
No response	6	2

n=196

Table 8.25: Preferred timings for training events

	N	%
One off evening	94	48
One off Saturday	31	16
An evening once a month	22	11
A Saturday once a month	6	3
A short course of evenings	14	7
A short course of Saturdays	3	2
No response	26	13

n=196

What are the concerns in children's ministry?

The third section of the questionnaire (following the psychological type section) dealt with attitudes and opinions towards ministry among children. Participants were asked to score a number of questions with the five-point Likert scale of strongly agree, agree, not certain, disagree and strongly disagree. The strongly agree and agree responses were combined to an 'yes' response for clearer analysis and the strongly disagree and disagree responses were also combined to a 'no' response for clearer analysis.

Reasons for children's ministry

The first sub-section asked participants their opinions on a set of statements each giving a reason for children's ministry. More than 90% of participants agreed with the following statements: children's ministry is to bring children to a faith in Jesus (98%), children's ministry is to build positive relationships with children (98%), children's ministry is to shape a positive attitude in children towards Church (95%), it is to give children a moral code for life (92%), and it is to ensure children know stories from the Bible (90%) (Table 8.26). There was more divided opinion when asked about keeping children in Church, 69% agreed children's ministry was to keep children in Church, 20% were not certain and 11% disagreed. When asked if they thought the reason for children's ministry was because we have always done it, 59% disagreed, 23% agreed, and 18% were not certain.

The above results may not be surprising. However, the question asking participants to comment on the phrase 'because we have always done it', showed that 23% agree with this statement. This may imply that some leaders see children's ministry

as a task and not a vocational ministry. This is re-enforced by the result for 'to keep children in Church', showing that 69% agree with this statement. Clearly there seems to be a desire to bring children up in the institution and not just in the faith.

Table 8.26: Questions on the reason for children's ministry

	Yes %	? %	No %
To ensure children know stories from the Bible	90	5	5
To shape a positive attitude in children towards Church	95	3	2
To keep children in Church	69	20	11
To give children a moral code for life	92	5	3
Because we have always done it	23	18	59
To build positive relationships with children	98	1	1
To bring children to a faith in Jesus	98	2	0

n=196

Table 8.27 shows that the sex of the leader has no bearing on their opinions of these questions about the reasons for children's ministry.

Table 8.27

Questions on the reason for children's ministry (by sex and recorded 'yes')

	Male %	Female %	X ²	p
To ensure children know stories from the Bible	87	91	0.5	NS
To shape a positive attitude in children towards Church	100	94	2.3	NS
To keep children in Church	72	68	0.2	NS
To give children a moral code for life	92	92	0	NS
Because we have always done it	18	24	0.7	NS
To build positive relationships with children	95	99	4.2	NS
To bring children to a faith in Jesus	95	99	2.3	NS
n=196	n=39	n=157		

Why a leader in children's ministry

The next set of questions asked participants to score on the Likert scale a number of statements relating to why someone becomes a leader in children's ministry. Nearly all leaders (98%) agreed that they undertake children's ministry because they enjoy doing it (Table 8.28). More than 70% stated they were leaders because of their own childhood experience and 69% agreed they were leaders because it makes good use of their gifts. Only 50% felt they were called to be leaders in children's ministry, 37% agreed they were leaders because there was no-one else to do it, and 31% agreed they were leaders because they felt they had to.

Only 7% of leaders agreed they were involved because their grandchildren were involved (the majority may simply have not been grandparents nor had grandchildren in the parish). There were 34% of leaders who agreed they were leaders because

their children were involved and 27% of leaders agreed they were leaders because their children had been involved.

It is encouraging that 97% of leaders enjoy their ministry and yet disappointing that 31% feel obliged to do it because they have to. More than a third believed that nobody else would take it on and this highlights the shortage of leaders to undertake such ministry. More than 50% felt called, but if children's ministry is to be given the worth it deserves then all leaders would feel called and more valued in their work. The children or grandchildren of a leader influence if someone becomes a leader and 46% indicated they agreed with either of the statements below regarding their involvement being due to their own children. However, the biggest influence seems to be childhood experience. It seems the future of the Church may rest on children having a positive experience of children's ministry in their parish.

Table 8.29 shows that women are more likely to be involved as leaders than men on the grounds that their children used to be involved.

Table 8.28: Statements of reason for being a leader.

	Yes %	? %	No %
I enjoy doing it	97	3	<1
I feel I have to	31	15	54
There was nobody else to take it on	37	14	49
I feel called	57	30	14
It makes good use of my gifts	69	23	8
My children are involved	34	7	60
My grandchildren are involved	7	9	85
My children used to be involved	27	8	65
Of my own childhood experience	71	12	17

n=196

Table 8.29: Statements of reason for being a leader (by sex and recorded 'yes')

	Male %	Female %	X ²	p
I enjoy doing it	95	97	0.7	NS
I feel I have to	36	30	0.5	NS
There was nobody else to take it on	44	35	1.0	NS
I feel called	67	54	2.0	NS
It makes good use of my gifts	64	70	0.5	NS
My children are involved	28	35	0.7	NS
My grandchildren are involved	5	7	0.2	NS
My children used to be involved	15	30	3.4	*
Of my own childhood experience	69	72	0.2	NS
n=196	n=39	n=157	* p<0.05	

Questions about children

The next set of questions related to leaders opinions and knowledge of the faith of the children they work with (Table 8.30). More than three quarters of leaders agreed that the children understand what they are taught and yet only 56% agreed that the children know what it means to be a Christian. More than 50% of the leaders are not sure if the children have a faith. More than 60% of leaders were not certain if they thought the children they work with read the Bible regularly or pray on their own regularly.

Table 8.37 shows that 21% of leaders are not sure if the children understand what they teach them, but have they asked the children what they think? In terms of Bible reading and prayer the significant figures are those relating to the 'not certain', both being in excess of 60%. Why are they not certain? Have they asked the children? Research carried out by Hamill and Fullerton (2010) showed that a significant number of the children these leaders work with both pray (51% of 541) and read the Bible regularly (29% of 541). These statistics would indicate that maybe leaders are not asking the children about their own faith, and they may be caught up simply delivering a programme of religion to them and not giving them time to express their own faith.

Table 8.31 shows that the sex of the leader has no significance in the opinions generated from these questions.

Table 8.30: Questions about children

	Yes %	? %	No %
I believe the children understand what we teach them	79	19	2
I believe the children I work with have a faith	48	47	5
The children I work with pray on their own regularly	21	62	17
The children I work with read the Bible regularly	16	65	19
The children know what it means to be a Christian	56	33	12
n=196			

Table 8.31: Questions about children (by sex and recorded 'yes')

	Male %	Female %	X ²	p
I believe the children understand what we teach them	79	79	0	NS
I believe the children I work with have a faith	41	50	1.1	NS
The children I work with pray on their own regularly	15	22	0.9	NS
The children I work with read the Bible regularly	18	15	0.2	NS
The children know what it means to be a Christian	54	56	0.1	NS
n=196	n=39	n=157		

Questions about organisation

The next set of questions looked at organisational matters within the group the leaders work with. The first question in this sub-section asked them to name the resources that are used in their group and 112 responded to this question giving a range of 22 different answers (Table 8.32). The most popular resources were

Scripture Union (31%), Go Teach (16%), Own-in house programme (10%), and Living Stones (10%).

Having consulted informally with the Church of Ireland book shop in Belfast, it would seem that Go Teach is on the increase and Scripture Union's dominance of the market is declining. No group indicated using a resource directly related to the Church of Ireland or any Anglican Church. The consultation with the book shop indicated that they have had many requests for such a resource.

Further questions on organisation were asked in order to identify how well children's ministry groups are organised. The majority of leaders felt they had a clear plan for each session (88%) and a clear plan for the term (77%) (Table 8.33). With regard to resource programmes, again a majority agreed that they understood the programme (87%) and also liked the programme (71%). As expected from the answer to the previous question, when asked if they wished they used a different programme, 51% of leaders disagreed.

Nearly three quarters of leaders (74%) agreed they were happy with the environment they carry out their children's ministry in. Just over half of the leaders agreed they spend a lot of time preparing for their group (57%) and disagreed that they tend to prepare last minute (54%). When analysed by the sex of the leader it would seem that female leaders are more likely to spend a lot of time preparing than male leaders (Table 8.34). This could be due to differences in psychological type or due to different attitudes to the importance of the ministry being undertaken.

Table 8.32

Resources used by groups

	N	%
Scripture Union	35	31
Go Teach	18	16
Own in- house programme	11	10
Living Stones	11	10
Searchlights	9	8
A mixture of different resources	4	4
Urban Saints	3	3
The Bible	2	2
CLB and CGB	2	2
GB PSALT Files	2	2
Scouts programme	2	2
Roots	2	2
No resource programme used	2	2
Kids sermon.com	1	1
Humongous book of pre-school ideas	1	1
On the way	1	1
Confirmation info	1	1
Child Evangelism Fellowship	1	1
Your Book of Hope	1	1
Building Blocks	1	1
Prayer and discussion	1	1
Kidszone Craft resource	1	1

n=112

Table 8.33: Questions about organisation

	Yes %	? %	No %
We have a clear plan for each term	77	14	9
We have a clear plan for each session	88	8	5
I like the programme we use	71	20	9
I understand the programmes we use	87	10	4
I wish we used a different programme	18	31	51
I spend a lot of time preparing	57	19	24
I tend to prepare last minute	26	20	54
I am happy with the space/environment we work in	74	12	14

n=196

Table 8.34: Questions about organisation (by sex and recorded 'yes')

	Male %	Female %	X ²	p
We have a clear plan for each term	67	80	3.0	NS
We have a clear plan for each session	87	88	0	NS
I like the programme we use	72	71	0	NS
I understand the programmes we use	82	88	0.9	NS
I wish we used a different programme	18	18	0	NS
I spend a lot of time preparing	44	60	3.4	*
I tend to prepare last minute	33	24	1.4	NS
I am happy with the space/environment we work in	79	73	0.6	NS

n=196 n=39 n=157 * p<0.05

These data show that leaders are well organised and generally are well prepared. There is a high level of satisfaction with the programme of resources they use and little desire to change this programme of resources. There is a surprisingly high number of 74% who are happy with the environment they work in. Hamill and Fullerton (2010) found that many comments came from the children expressing their discontent at the environment their children's group is in. Few of the spaces used for such groups are child friendly and are generally one end of a Church hall used for many functions. Creating a secure, comfortable, child friendly environment is paramount in the enjoyment of the learning experience that the children take part in.

Questions about activity with children

The next set of questions dealt with issues over the use of time with the children. More than three quarters of leaders agreed they had enough time for their activities, yet 64% of leaders agreed they would like more time to listen to the children and 49% of leaders agreed they would like more time to get to know the children (Table 8.35).

When leaders were asked if they need more time for specific activities, 40% of leaders agreed they needed more time for worship, 39% agreed they needed more time for praying, 33% agreed they needed more time for Bible teaching (37% were not certain), and 34% agreed they needed more time for games (35% disagreed).

This shows that there is a desire to have more time to get to know the children better. Just fewer than 50% of participants would like more time to get to know the

children and more than 60% would like more time to listen to the children. There was equal enthusiasm for more time for the religious activities such as prayer, worship, Bible reading as there was for more time for playing games, all coming between 30% and 40%. These figures would show a possible need for a re-structuring of programmes for directed time to interact with the children and ask their opinions. Children are used to being allowed to express themselves in school and yet children's ministry seems not to have caught up with the concept of allowing each individual to express themselves in their own way.

Table 8.35 Questions about activity

	Yes %	? %	No %
We have enough time for our activity	77	10	13
I would like more time to get to know the children	49	22	29
I feel we need more time for Bible teaching	33	37	30
I feel we need more time for praying	39	31	30
I feel we need more time for worship	40	31	29
I feel we need more time for games	34	32	35
I feel we need more time to listen to the children	64	19	16

n=196

Table 8.36 shows that the sex of the leader has no impact on their opinion about the use of time in the programme.

Table 8.36

Questions about activity (by sex and recorded 'yes')

	Male %	Female %	X ²	p
We have enough time for our activity	67	80	3.0	NS
I would like more time to get to know the children	56	48	0.9	NS
I feel we need more time for Bible teaching	41	31	1.4	NS
I feel we need more time for praying	44	38	0.5	NS
I feel we need more time for worship	41	39	0	NS
I feel we need more time for games	31	34	0.2	NS
I feel we need more time to listen to the children	61	65	0.2	NS
n=196	n=39	n=157		

Sharing your faith

The next set of questions dealt with the leader's own confidence in sharing their faith and the data showed that 71% of leaders agreed they were happy talking to the children about being a Christian, 66% of leaders agreed they were happy to pray in front of the group, and only 40% of leaders agreed they felt they knew a lot about the Bible (Table 8.37).

The fact that only 40% are confident in their biblical knowledge and 34% of leaders are not completely happy praying in front of the children indicates that leaders may benefit from some form of theological training and support. Table 8.37 shows that the sex of the leader has no impact on their own spiritual knowledge and confidence.

Table 8.37: Sharing your faith (by sex and recorded 'yes')

	Male %	Female %	X ²	p
I feel I know a lot about the Bible	46	39	0.7	NS
I am happy praying in front of the group	77	63	2.7	NS
I would be happy talking to the children about being a Christian	72	71	0	NS
n=196	n=39	n=157		

Change

The next set of questions dealt with change and looked at how leaders felt the need for change and how they could manage it. The majority of leaders agreed that they were both happy to be a leader for many years to come (61%) and were happy the ways things are (59%)(Table 8.38). More than three quarters of leaders agreed they would need help from fellow leaders if they were to change things, however only a third agreed they would need help from the diocese if they were to change things.

This shows that 41% would like some kind of change. It would seem that if major change were to come then leaders feel more confident in support from within their own leader team and as the diocese has no history of support in this area then it seems natural that only 33% see the diocese as an agent of change. It is encouraging that more than 60% are happy to be leaders for many years to come.

Table 8.38: Questions about change

	Yes %	? %	No %
I am happy with the way things are	59	28	14
I would need help from my fellow leaders if we were to change things	76	18	6
I would need help from the Diocese if we were to change things	33	44	23
I am happy to be a leader for many years to come	61	30	9

n=196

Table 8.39 shows that sex of the leader has no significance on opinions regarding change.

Table 8.39: Questions about change (by sex and recorded 'yes')

	Male %	Female %	X ²	p
I am happy with the way things are	67	57	1.3	NS
I would need help from my fellow leaders if we were to change things	74	76	0	NS
I would need help from the Diocese if we were to change things	26	34	1.1	NS
I am happy to be a leader for many years to come	64	60	0.2	NS

n=196

n=39

n=157

Parish Support

The final set of questions focussed on how well leaders felt supported by their own parish. More than 70% of leaders agreed that they felt their Church appreciates what they do (74%), support them in what they do (73%), and understands what they do (71%). More than 65% of leaders agreed that their Church prays for them regularly.

This set of statistics is encouraging in that most leaders feel appreciated, understood and supported by their parish. The majority also feel that their parish cares for them spiritually. It may have been interesting to ask how well supported leaders felt in terms of being part of the wider ministry of the Church and how much of a budget the parish would give them to support their work.

Table 8.40: Questions re parish support

	Yes %	? %	No %
My Church appreciates what I do	74	22	4
My Church understands what I do	71	24	5
My Church supports me in what I do	73	19	8
My Church prays for my work regularly	67	24	9

n=196

Table 8.41 shows that the sex of the leader makes no difference in leaders' opinions of how much they feel supported by their parish.

Table 8.41

Questions re parish support (by sex and recorded 'yes')

	Male %	Female %	X ²	p
My Church appreciates what I do	69	75	0.6	NS
My Church understands what I do	69	72	0.1	NS
My Church supports me in what I do	67	74	1.0	NS
My Church prays for my work regularly	56	70	2.7	NS
n=196	n=39	n=157		

Conclusion

This chapter set out the results from the questionnaires completed by children's ministry leaders in Connor Diocese. The data have shown that leaders are dedicated and feel well supported by their own parish. There are some areas that may cause concern and these relate to: leaders' own personal faith; leaders' opportunity to listen to the children they work with; leaders coming together for team meetings and meeting with their rector; support leaders may require for change; availing of training and support opportunities for leaders. These issues that have been raised from the analysis of the results and the key themes will be further analysed and discussed in following chapters.

Chapter 9

Supporting Connor Children's Ministry Leaders

Introduction

The purpose of this chapter is to comment on the findings from the long questionnaire. The chapter will look at the issues raised by the data gathered from the 196 returned long questionnaires from children's ministry leaders in Connor Diocese. Each issue will be outlined and possible solutions to any problems identified.

Profile of leaders involved

There seems to be a need for more men to be involved in children's ministry and this will only come through a change in the way children's ministry is viewed and the types of activities undertaken. Men need to be attracted to the role of children's ministry leader and therefore activities and learning need to be broader and appeal to a wider range of both leaders and children. The small percentage of men in children's ministry leaders' roles may also be due to the fact that there are a small percentage of men among the overall Church population. It would also seem from those men who do attend Church, that they hold many other volunteer positions in the parish and so there is a much smaller pool of men available as volunteers. This is an issue for the whole Church and there is a need to attract more men into the Churchgoing population.

The positive outcome from this research is that 29% of men involved as leaders are under the age of 30, compared with only 19% of women are under the age of 30. This would indicate that men are becoming leaders at a younger age and for men there could be some form of transition from being a young person into being a children's ministry leader. This transition process does not seem to happen so much with women who may join as children's ministry leaders later in their lives or perhaps women are not being recruited into this ministry and have simply been there for a long time.

For the whole group the age profile is concentrated towards the 40+ age ranges; 30% of leaders are aged 40-49 and 62% of leaders are aged over 40. This is in contrast to the profile of the youth ministry leaders surveyed where 62% of leaders were under the age of 30. This age profile may be a good thing and it means leaders bring wisdom and life experience and may be more committed to the work. The danger of the leaders being older is that they are more likely to have their own family, work, or home commitments and have less time and energy to devote to the voluntary ministry among children. In youth ministry leadership peer support and mentoring is an accepted practice and yet in children's ministry it has not been considered. According to Thurston et al (2007), 'The advantage of peer learning is that the peer acts as co-learner, and therefore, the damaging excesses of challenge are minimised.' There are clear advantages to having both leaders around the same age as the children and having leaders with more life experience.

Children's ministry leaders are more economically active than the general population. This could simply be down to the fact that the whole Church population is more economically active than the general population. The implications are that leaders are more likely to be working and have time commitments outside Church. It also may suggest that the leaders have the capacity to embrace new ideas and the ability to implement these ideas into their programmes. If they are used to change in the workplace they may be more skilled in bringing about change in their volunteer roles.

Qualifications

The experience of the training coordinator of Connor Diocese would indicate that if training courses are being set up and being promoted well, and delivered on a regular basis, it would seem that more and more people engage with them. In recent years youth work qualifications have been heavily promoted in Connor Diocese. The impact of this is shown by the percentage of children's ministry leaders in Connor who hold a youth work qualification (18%) compared with the percentage of other children's ministry leaders not from Connor (12%).

The supposition was that children's ministry would have a high number of qualified teachers as part of the volunteer workforce. This did not prove true in reality and only 12% of leaders in Connor are qualified teachers. This is not a concern, and could be a benefit, as those who are teachers during the week may not have the sufficient energy and enthusiasm for children's ministry at the weekend.

Men are significantly more likely to hold a youth work qualification than women (31% compared with 15%). This may indicate that those men involved in children's ministry are also likely to be involved as leaders in youth ministry as well.

Leaders' commitment

For those whose main activity is being a leader in Sunday School (either during or after the Church service) then 38% of these leaders are also involved in another activity with children. This would seem to show that people are committed to their role, but could be in danger of doing too much, and in fact, 6% of this group were doing more than three further activities beyond Sunday School.

It is worth noting that 62% of all leaders are involved in Sunday School during Church and 17% are involved in Sunday School outside the service. Clearly a traditional model of Sunday School held during the service, and time-bound by the length of that service, is the most frequently occurring model of children's ministry being delivered.

Hamill and Fullerton (2010) found that the number of leaders in children's ministry is declining and as a result it would be expected that more and more Churches are operating a rota system for leaders to ensure some form of children's ministry is maintained. Anecdotally this rota system seems to be on the increase, however only

31% of leaders indicated they were operating on a rota system. In order to show if the number of Churches using a rota system was on the rise, further research would be required. The danger of a rota system is that the leaders and children do not have the continuity of regular contact necessary for building relationships that can occur in a system where both children and leaders are there every week. The advantage of a rota system is that it provides the children with a variety of input and teaching styles and may keep the programme more interesting. It can also help when there is a personality clash between leader and child as they will not come into contact every week and the child is more likely to stay in the group.

Only 46% of leaders in children's ministry attend Church every week. This would indicate that although leaders are dedicated to their role with children, they may not be as dedicated to attending Church services. Only 57% report that their children's ministry role involves them not being able to attend all or part of the Church service. This re-enforces the argument that leaders are more dedicated to their role with children than with their attendance at Church services. However, 32% of those who are prevented from going to Church do not like missing it and 36% attend some form of other fellowship event during the week. These results would indicate that although children's leaders are not all dedicated Sunday service attenders, most seem interested in being part of the wider church.

Leaders' meetings

The data gathered shows that 18% of leaders do not meet as a team of leaders outside the group itself. How do they plan? How do they work together as a team? How do they share information? How do they evaluate their programme and develop? Clearly this needs to be addressed and leaders need to be shown how vital it is for the leaders to come together outside the group. Yount (1998) recommends that group leaders meet with their leaders on a monthly basis for 'prayer, training, encouragement, friendship, and accountability.' It would seem for many leaders in Connor diocese they come nowhere near Yount's vision for leadership.

The data gathered shows that 22% of leaders never meet with their rector outside the children's group. How does the rector know what is going on in the children's ministry? What does that say about the place of children's ministry in the parish? How do leaders feel supported in being part of the life of the parish? Although the rector should not be expected to do all things in the parish, as the figurehead and director they need to be making some sort of contact with all volunteer leaders in some form. Research carried out by Hamill (2011) in Connor Diocese showed that 82% of clergy are involved in delivering talks to primary schools. Why are clergy who are working in local primary schools not meeting with the leaders of their own children's ministry in their own parish?

Training

Access to training for leaders among children is a further issue. 'Building Blocks' is the largest training event available for children's ministry leaders in Ireland and takes place on a Saturday in November in Belfast. Only 37% had heard of the event and only 36% of those who had heard of it had actually attended it in some form. This raises two key points: first, why are clergy not telling their leaders about it, and second why do they not go? All clergy in the Church of Ireland receive notification and information on the Building Blocks conference from the Church of Ireland Board of Education. Are clergy receiving too much in the post? Are they making judgments on the conference and then not telling others about it? What other events are they not telling leaders about? It would seem that clergy may need to improve their communication with volunteer leaders. Thompson (2002) states that 'written communication is a vital part of people work' and the data above shows that rectors may need to be better at passing on information and engaging with their leaders.

The second issue is regarding the lack of attendance at Building Blocks, even when knowing about the event it appears that maybe a large event on a Saturday does not appeal to leaders. This is further re-enforced when looking at the response to the questions on how leaders regard training. There appears to be no discernable culture of training as 72% of leaders have undergone no training in the twelve months prior to completing the questionnaire. All parishes are required to provide regular child protection training and this might indicate that such training is not taking place.

Encouragingly 84% of leaders would be happy to attend training in their parish and 69% would be happy to attend a diocesan event. This would indicate that most are open to training events, but would prefer them localised and on a small scale. The timing of training may also be vital and 66% indicated that they would prefer training events to take place on evenings rather than on a Saturday.

Reasons for children's ministry

When participants were asked to indicate how much they agreed with a set of statements about the reasons for children's ministry there were no surprising results. It is worth noting that 69% agreed that children's ministry was to keep children in Church, perhaps indicating that leaders may not be completely focussed on the child. There were also 23% of leaders felt children's ministry was there because we have always done it, perhaps these leaders may need to rediscover their calling to this ministry.

Reason's for being involved in children's ministry

The role of a leader in children's ministry would seem to be a fulfilling one as 97% of children's ministry leaders indicated that they were in their role because they enjoy doing it. The learning point from this set of statements is that 71% of leaders became leaders because of their own childhood experience. It is also worth noting that the leaders' own children have an impact with 34% indicating they are involved due to their own children being present in the children's group and 27% involved because their children used to be involved. Women are more likely to be involved as leaders

than men as a result of their children having been involved in the group. Clearly if children have a positive experience then it will encourage a future generations to become leaders and will also encourage parents to become involved.

Questions about children

When asked questions about the children and what the leaders surveyed knew about the faith of the children, the most striking result was the high number who indicated they were not certain about these issues. The results showed that 47% of leaders were not certain if the children had a faith, 62% of leaders were not certain if the children prayed on their own regularly, and 65% of leaders were not certain if the children read the Bible regularly. In research by Hamill and Fullerton (2010) they found that 82% of the children surveyed pray at home in some form and 71% read the Bible at home in some form. Why do the leaders not know that a high percentage of children engage in faith activities at home? How well do the leaders know the children and do they discuss faith with them? Are the leaders under time pressure to deliver a message as part of a programme and as a result there is limited time to discuss faith issues with the children? This lack of knowledge regarding the children they work with may need to be addressed, pastoral care training for leaders may be a help in solving this issue.

Organisation

Hamill and Fullerton (2010) found that clergy receive complaints from leaders that there are not enough different types of resources available to them and yet when

asked which resources they used, twenty-two different resources were identified. The most frequently used resources came from Scripture Union, who tend to base their model of practice on delivery of a programme of activities. Leaders are well organised but significantly more women spend a lot of time preparing compared with men (60% of women compared with 44% of men). This could be down to different psychological type or women having more time (more men are in full-time employment than women, see chapter 8).

When asked if leaders were happy with the environment in which they ran their children's group, 79% agreed. However, when the children were asked by Hamill and Fullerton (2010) what they did not like about their Church and what they would like to change, many commented on their surroundings and indicated desire for them to be changed. Training for leaders may need to include looking at the learning environment and improving it to be an inviting place conducive to learning.

Activities with children

Leaders were asked if they would like more time to work on activities such as prayer, Bible teaching, praying, worship, and games, and for each area between 34-40% agreed that more time was need for these activities. When asked if they needed more time to talk to the children, 64% agreed that this was the case. This would indicate that leaders are aware of their need to engage more with the children and listen to their opinions and ideas.

Sharing your faith

Leaders were asked as to how they felt about their own biblical knowledge and how they felt about sharing their faith. Only 40% agreed that they knew a lot about the Bible and 28% were not completely confident in sharing their faith the children. This would indicate that faith development of leaders is a need among those working with children. Connor Diocese Training Council in 2010 indentified this as a training need for all leaders in Churches and they ran a course of basic theological training. The high response rate to this course indicated a desire for this theological training for all leaders.

Change

It was encouraging to see that 61% of leaders are happy to undertake their leadership role for many years to come. However, 59% agreed that they were happy with the way things are and yet Hamill and Fullerton (2010) showed that both clergy and children are not happy with the way things are, indeed the clergy indicated a decline in the level of children's ministry activities in Churches. It is slightly worrying that children's ministry leaders may have not seen the need to change in order to develop their ministry. The results also showed that 76% of leaders would require help from fellow leaders to initiate change, but only 33% would require external help from the Diocese. This would indicate that leaders need local support to bring about change.

Parish support

More than 70% of leaders agreed that their parish appreciates, understands, and supports them in their role as leaders among children. This is very encouraging and it also highlights the importance of the wider parish if a change process is required. Clearly the leaders would benefit from the support of the wider parish in bringing about new initiatives and ways of working. Not only may leaders need to be convinced of the need to change, but the wider parish may need to be aware of the reasons and processes as well.

Application and recommendations

Having drawn some conclusions from the results outlined above, the next stage is to summarise the issues into key points and recommendations. Hubbard (1991) identified three common areas that, when developed, produce high quality children's ministry: Church base, continuity, and relevance. The first of these, Church base, seems to be the foundation of children's ministry.

Hubbard's theory indicates that children's ministry cannot operate in a vacuum and that the support and encouragement of the wider parish is vital to growing children's ministry. Children's ministry must be valued in the parish and seen as an integral part of the mission of the parish. It must not be seen as the child-minding service that gets rid of the noisy children out of Church. In an unpublished survey by Hamill (2010) concerning children's ministry and conducted with clergy across the Church of Ireland, a rector wrote "the children know they are not welcome in Church". How

could children's ministry ever flourish and grow in such an environment? A Church that sees children's ministry as one of its core functions and is prepared to give resources to that function will have more chance of developing a thriving children's ministry. The research has shown that leaders need the support of the local parish.

Key to how children's ministry is viewed in the parish is the role of parents. Research carried out by Hamill and Fullerton (2010) showed that parents and grandparents are the main controller of the frequency of children under 12 attending Church activities. Price (2002) notes that if children are spending as much as three hours of their time per week engaged in Church activities, then that still only represents less than four percent of their waking time. The majority of their time is spent with parents and teachers.

The first recommendation is that in any strategy for change or new ways of thinking that the parish is involved and informed of any developments. Encourage the parish to make children's ministry as much of a priority as any other ministry in the parish. Parents must be integral to this process and support change and development.

Price (2002) outlines the importance of understanding the culture in which the children live and in which the parish is set. She highlights that given the pace at which technology is moving, it is very easy for leaders to be left behind in the development of IT and communications. This does not mean that all children's ministry leaders must be able to operate all the raft of devices and communication

technology available, but they do need to understand the implications on the life of the children of such technology. Culture is not just about technology and the current trend for celebrity culture also impacts greatly on the world in which children are growing up. Culture also impacts on Church and so often Church is blamed for being counter cultural and not appealing to the world. Biblically we are told by Jesus to be 'in' the world and not 'of' the world (John 15, 18-20). The research has highlighted the need for leaders to listen more to the children and understand where they are coming from.

The second recommendation is that information sessions are provided for leaders and parents to look at the culture into which the children are growing up.

Pimlott (2009) highlights the need for participation at all levels of ministry. Pimlott (2002) states 'unfortunately in many Church contexts, most of the time most of these people are ignored, marginalized and never asked for their opinion'. How often in Churches does this apply to the children? From the research we see that leaders may need more time to find out more about the children. Leaders also may need to be taught how to allow the children to participate in the decision making for the running of the group. Leaders do not seem to be taking on leadership roles until later in life and possibly by giving the children more responsibility they will want to stay on as trainee leaders and then move into full leadership roles on becoming adults. Peer education as a concept needs to be introduced into children's ministry.

The third recommendation is that children are given a regular opportunity to express their own thoughts and to be given the skills to articulate their own faith. Further to this, leaders need to be given training in how to allow children to participate in decision making and running of the group. Models of peer education and mentoring need to be identified and tried out.

Yount (1998) outlines the process of recruiting and managing volunteers. She begins by looking at Jesus' example of how he led the disciples. She argues he loved his followers, understood his position and role, knew his followers, and focussed on a few. A leader team needs to get on with each other and they will never know if they get on with each other if they do not socialise with each other. Yount (1998) highlights the need for the leader team to meet regularly for both social and organisational reasons. It is essential that leader teams meet regularly, at least once a term. It is also important that meetings are not just about the running of the group but there is time to get to know each other as a team. The overall leader of the group needs to understand the importance of their role and the need to represent children and leaders at the parish level. Children will not have a voice if the leaders who minister among them do not speak up first. It is important that the leader not only understands their role but understands the roles they are asking others to undertake. By knowing this, and knowing the skills and abilities of the leaders, then the leader in charge will be able to match to correct leader to the correct role for that leader. Leaders need to develop and this can only occur through support and training. Due to time commitment a leader-in-charge may not be able to focus on all their leader team. However, if they train up one or two people well, then those leaders can go

and train another couple of people and so all leaders are trained and supported eventually.

The fourth recommendation is for training to be made available on how to run and develop leadership teams, including the necessity and benefit of regular leaders meetings.

There needs to be a perceived need and a desire among leaders to create a culture of learning and development. Leaders may need structure to develop this. Yount (1998) puts forward a five step training cycle for leaders in children's ministry: tell them why scripturally; show them how; get them started; keep them going; and get them to train others. This is a very practical approach and is based on the premise that leaders are there to share their faith with the children. This five step process would equally work when trying to bring about change in a children's group. Leaders are more likely to engage with change when they see it in action and can see the immediate benefits. Leaders are more likely to stay when they feel invested in and valued.

The fifth recommendation is to ensure all leaders avail of some form of training at least once a year whether locally, at diocesan level, or at national level. A culture of reflective practice and learning will be a positive culture to work in and so enhance the children's ministry being carried out.

Yount (1998) states that giving the leader the opportunity to develop their individual faith and be able to articulate it is very important. In chapter four a review of the training programme produced by the Girls' Brigade showed they had identified the need for leaders to have grounding in their own faith. How can leaders be expected to share their faith with the children if they lack confidence in articulating it themselves? Churches can at times be places where people come to hear a message but do not get the opportunity to discuss that message. Faith in Christ is not learned, it needs to be owned by an individual. In other ministries in the Church theological reflection is required prior to working in that role, why not in children's ministry? A diocesan reader must study theology for up to two years and yet a children's leader is rarely given any preparatory training and yet is expected to work with the most impressionable age group in the Church, an age group seen as vital to the long-term survival of the Church.

The sixth and final recommendation is that leaders are given opportunities to access theological training to equip them in their roles.

Conclusion

This chapter has explored some of the issues drawn from the results of the long questionnaire completed by leaders in Connor Diocese. These issues have been summed up in six recommendations for enhancing children's ministry: involve the whole parish in the support and development of children's ministry; provide opportunities to explore the culture in which the children are living; involve children in

the decision making process for running their groups; training to be provided on how to run and manage leader teams; encourage training to become mandatory among leaders; provide opportunities for leaders to engage in theological reflection. The next few chapters will look at the results of the psychological type tests and how they can indicate needs among leaders.

Chapter 10

Results for Type Distribution

Introduction

This chapter will present the results for the psychological type preferences as measured by the Francis Psychological Type Scales (Francis, 2005). The sets of results are drawn from the data set of 601 completed questionnaires from both children's and youth ministry leaders. The purpose of this chapter is to display the results of the type distribution in a standard format to enable analysis to be carried out. This chapter will show only the results and the following chapters will analyse the results and develop the issues that they highlight.

Results will be outlined for the following sections: children's ministry leaders not in Connor compared to children's ministry leaders in Connor; all children's ministry leaders compared to the UK population; all youth ministry leaders compared to the UK population; all youth ministry leaders compared to all children's ministry leaders; male youth ministry leaders compared to male children's ministry leaders; female youth ministry leaders compared to female children's ministry leaders.

Each of these sections will report the data in three stages in terms of the: sample, results, and comparison with other sample. The results section will display the dichotomous preferences, the dominant functions, the dominant / auxiliary pairs, the

sixteen type preferences, and the temperament pairs (theory behind temperament pairs to be discussed in next chapter). Results will also be displayed in tabular form.

Children's ministry leaders in Connor compared to children's ministry leaders not in Connor

Sample

In Connor Diocese, the questionnaire was distributed to 303 leaders, whose names and contact details were provided by their rector with their consent. There were 196 questionnaires returned complete and this represented 43 of the 75 parishes in the diocese. It was also made available online and 5 of the 196 completed through this method. This represented a return rate of 65% of those questionnaires sent out and 57% of parishes in Connor Diocese; both these return rates are high enough to assume that this sample represents the whole population.

There were a greater number of women who returned questionnaires than men. In the sample, 159 women returned questionnaires representing 81% of the sample and 38 men returned questionnaires representing 19% of the sample. Women are much more likely than men to be in a leadership role among children in Connor Diocese.

For those outside Connor Diocese, questionnaires were distributed at 'Building Blocks' children's ministry leaders' conference, through contacts in the Church of Ireland, and through the online questionnaire. More women returned questionnaires than men. In this sample, 158 women returned questionnaires representing 77% of the sample and 46 men returned questionnaires representing 23% of the sample.

Results (Table 10.1)

A recognised way of reading type tables is to begin by looking at dichotomous preferences. In this sample, the number of people with a preference for extraversion (53%) is greater than the number of people with a preference for introversion (47%). The number of people with a preference for sensing (82%) is greater than the number of people with a preference for intuition (18%). The number of people with a preference for feeling (63%) is greater than the number of people with a preference for thinking (37%). The largest difference comes in the final pair where the number of people with a preference for judging (93%) is much greater than the number of people with a preference for perceiving (7%).

The second step in reading a type table is to look at the distribution of dominant types. For 41% of the sample sensing is their dominant type, for 34% of the sample feeling is their dominant type, for 16% of the sample thinking is their dominant type, and for 9% of the sample intuition is their dominant type.

The third step in reading a type table is to look at the eight dominant auxiliary pairs. The most frequently occurring pairing is dominant feeling with auxiliary sensing, with 28% participants having a preference for this combination. The next most frequently occurring combinations are dominant sensing with auxiliary feeling (22%), then dominant sensing with auxiliary thinking (18%), and then dominant thinking with auxiliary sensing (13%).

The fourth step in reading a type table is to look at the sixteen psychological types. The most frequently occurring type was ESFJ (27%) followed by ISFJ (22%). These two types were followed by ISTJ (18%) and then ESTJ (13%). Therefore ESFJ and ISFJ together made up 49% of the sample and the top four types together made up 80% of the sample. There were no ISTPs present in the sample.

An alternative way to analyse type is to look at the temperament pairs. For this sample, the percentage of the temperament pairs is as follows: SJ (80%), NF (13%), NT (6%), and SP (2%).

Comparison with children's ministry leaders from Connor diocese (Table 10.2)

When compared with the results from children's ministry leaders in Connor Diocese there are no significant differences and it is possible to say that by combining the two samples a picture of the psychological type of children's ministry leaders in Christian faith-based activities in Ireland is produced.

Table 10.1

Connor children's ministry leaders

Table 1. Type Distribution for:

Children's Ministry Leaders Connor

N = 197 (NB: + = 1% of N)

The Sixteen Complete Types:

ISTJ n = 36 (17.8 %)	ISFJ n = 43 (21.8 %)	INFJ n = 7 (3.6 %)	INTJ n = 3 (1.5 %)
-----------------------------	-----------------------------	---------------------------	---------------------------

+++++
+++++
+++++
++

+++++
+++++
+++++
+++++
+

++++

+

ISTP
n = 0
(0.0 %)

ISFP
n = 1
(0.5 %)

INFP
n = 1
(0.5 %)

INTP
n = 2
(1.0 %)

+

ESTP
n = 1
(0.5 %)

ESFP
n = 1
(0.5 %)

ENFP
n = 5
(2.5 %)

ENTP
n = 2
(1.0 %)

++

+

ESTJ
n = 26
(13.2 %)

ESFJ
n = 54
(27.4 %)

ENFJ
n = 12
(6.1 %)

ENTJ
n = 4
(2.0 %)

+++++
+++++
+++

+++++
+++++
+++++
+++++
+++++
+++++
++

+++++
+

++

Dichotomous Preferences

	n =	%
E	105	(53.3 %)
I	92	(46.7 %)
S	161	(81.7 %)
N	36	(18.3 %)
T	73	(37.1 %)
F	124	(62.9 %)
J	184	(93.4 %)
P	13	(6.6 %)

Pairs and Temperaments

IJ	88	(44.7 %)
IP	4	(2.0 %)
EP	9	(4.6 %)
EJ	96	(48.7 %)
ST	62	(31.5 %)
SF	99	(50.3 %)
NF	25	(12.7 %)
NT	11	(5.6 %)
SJ	158	(80.2 %)
SP	3	(1.5 %)
NP	10	(5.1 %)
NJ	26	(13.2 %)
TJ	68	(34.5 %)
TP	5	(2.5 %)
FP	8	(4.1 %)
FJ	116	(58.9 %)
IN	13	(6.6 %)
EN	23	(11.7 %)
IS	79	(40.1 %)
ES	82	(41.6 %)
ET	33	(16.8 %)
EF	72	(36.5 %)
IF	52	(26.4 %)
IT	40	(20.3 %)

Jungian Types (E)

	n	%
E-TJ	30	(15.2 %)
E-FJ	66	(33.5 %)
ES-P	2	(1.0 %)
EN-P	7	(3.6 %)

Jungian Types (I)

	n	%
I-TP	2	(1.0 %)
I-FP	2	(1.0 %)
IS-J	78	(39.6 %)
IN-J	10	(5.1 %)

Dominant Types

	n	%
Dx. T	32	(16.2 %)
Dx. F	68	(34.5 %)
Dx. S	80	(40.6 %)
Dx. N	17	(8.6 %)

Table 10.2

Children's ministry leaders in Connor Diocese compared with children's ministry leaders not in Connor

Table 1. Type Distribution for:

Connor Child Leaders				not Connor Child Leaders		Selection Ratio Index																																																																																																						
N = 197	(NB: + = 1% of N)	Compared with:																																																																																																										
The Sixteen Complete Types:				<table style="width: 100%; border-collapse: collapse;"> <tr> <th colspan="3" style="text-align: left;">Dichotomous Preferences</th> </tr> <tr> <td style="text-align: left;">E</td> <td style="text-align: center;">n = 105 (53.3 %)</td> <td style="text-align: center;">1.02</td> </tr> <tr> <td style="text-align: left;">I</td> <td style="text-align: center;">92 (46.7 %)</td> <td style="text-align: center;">0.98</td> </tr> <tr> <td style="text-align: left;">S</td> <td style="text-align: center;">161 (81.7 %)</td> <td style="text-align: center;">1.06</td> </tr> <tr> <td style="text-align: left;">N</td> <td style="text-align: center;">36 (18.3 %)</td> <td style="text-align: center;">0.79</td> </tr> <tr> <td style="text-align: left;">T</td> <td style="text-align: center;">73 (37.1 %)</td> <td style="text-align: center;">1.10</td> </tr> <tr> <td style="text-align: left;">F</td> <td style="text-align: center;">124 (62.9 %)</td> <td style="text-align: center;">0.95</td> </tr> <tr> <td style="text-align: left;">J</td> <td style="text-align: center;">184 (93.4 %)</td> <td style="text-align: center;">1.06</td> </tr> <tr> <td style="text-align: left;">P</td> <td style="text-align: center;">13 (6.6 %)</td> <td style="text-align: center;">0.56</td> </tr> <tr> <th colspan="3" style="text-align: left;">Pairs and Temperaments</th> </tr> <tr> <td style="text-align: left;">IJ</td> <td style="text-align: center;">88 (44.7 %)</td> <td style="text-align: center;">1.02</td> </tr> <tr> <td style="text-align: left;">IP</td> <td style="text-align: center;">4 (2.0 %)</td> <td style="text-align: center;">0.52</td> </tr> <tr> <td style="text-align: left;">EP</td> <td style="text-align: center;">9 (4.6 %)</td> <td style="text-align: center;">0.58</td> </tr> <tr> <td style="text-align: left;">EJ</td> <td style="text-align: center;">96 (48.7 %)</td> <td style="text-align: center;">1.09</td> </tr> <tr> <td style="text-align: left;">ST</td> <td style="text-align: center;">62 (31.5 %)</td> <td style="text-align: center;">1.17</td> </tr> <tr> <td style="text-align: left;">SF</td> <td style="text-align: center;">99 (50.3 %)</td> <td style="text-align: center;">1.01</td> </tr> <tr> <td style="text-align: left;">NF</td> <td style="text-align: center;">25 (12.7 %)</td> <td style="text-align: center;">0.78</td> </tr> <tr> <td style="text-align: left;">NT</td> <td style="text-align: center;">11 (5.6 %)</td> <td style="text-align: center;">0.81</td> </tr> <tr> <td style="text-align: left;">SJ</td> <td style="text-align: center;">158 (80.2 %)</td> <td style="text-align: center;">1.11</td> </tr> <tr> <td style="text-align: left;">SP</td> <td style="text-align: center;">3 (1.5 %)</td> <td style="text-align: center;">0.35</td> </tr> <tr> <td style="text-align: left;">NP</td> <td style="text-align: center;">10 (5.1 %)</td> <td style="text-align: center;">0.69</td> </tr> <tr> <td style="text-align: left;">NJ</td> <td style="text-align: center;">26 (13.2 %)</td> <td style="text-align: center;">0.84</td> </tr> <tr> <td style="text-align: left;">TJ</td> <td style="text-align: center;">68 (34.5 %)</td> <td style="text-align: center;">1.07</td> </tr> <tr> <td style="text-align: left;">TP</td> <td style="text-align: center;">5 (2.5 %)</td> <td style="text-align: center;">1.73</td> </tr> <tr> <td style="text-align: left;">FP</td> <td style="text-align: center;">8 (4.1 %)</td> <td style="text-align: center;">0.39</td> </tr> <tr> <td style="text-align: left;">FJ</td> <td style="text-align: center;">116 (58.9 %)</td> <td style="text-align: center;">1.05</td> </tr> <tr> <td style="text-align: left;">IN</td> <td style="text-align: center;">13 (6.6 %)</td> <td style="text-align: center;">0.79</td> </tr> <tr> <td style="text-align: left;">EN</td> <td style="text-align: center;">23 (11.7 %)</td> <td style="text-align: center;">0.79</td> </tr> <tr> <td style="text-align: left;">IS</td> <td style="text-align: center;">79 (40.1 %)</td> <td style="text-align: center;">1.02</td> </tr> <tr> <td style="text-align: left;">ES</td> <td style="text-align: center;">82 (41.6 %)</td> <td style="text-align: center;">1.10</td> </tr> <tr> <td style="text-align: left;">ET</td> <td style="text-align: center;">33 (16.8 %)</td> <td style="text-align: center;">0.98</td> </tr> <tr> <td style="text-align: left;">EF</td> <td style="text-align: center;">72 (36.5 %)</td> <td style="text-align: center;">1.04</td> </tr> <tr> <td style="text-align: left;">IF</td> <td style="text-align: center;">52 (26.4 %)</td> <td style="text-align: center;">0.85</td> </tr> <tr> <td style="text-align: left;">IT</td> <td style="text-align: center;">40 (20.3 %)</td> <td style="text-align: center;">1.22</td> </tr> </table>			Dichotomous Preferences			E	n = 105 (53.3 %)	1.02	I	92 (46.7 %)	0.98	S	161 (81.7 %)	1.06	N	36 (18.3 %)	0.79	T	73 (37.1 %)	1.10	F	124 (62.9 %)	0.95	J	184 (93.4 %)	1.06	P	13 (6.6 %)	0.56	Pairs and Temperaments			IJ	88 (44.7 %)	1.02	IP	4 (2.0 %)	0.52	EP	9 (4.6 %)	0.58	EJ	96 (48.7 %)	1.09	ST	62 (31.5 %)	1.17	SF	99 (50.3 %)	1.01	NF	25 (12.7 %)	0.78	NT	11 (5.6 %)	0.81	SJ	158 (80.2 %)	1.11	SP	3 (1.5 %)	0.35	NP	10 (5.1 %)	0.69	NJ	26 (13.2 %)	0.84	TJ	68 (34.5 %)	1.07	TP	5 (2.5 %)	1.73	FP	8 (4.1 %)	0.39	FJ	116 (58.9 %)	1.05	IN	13 (6.6 %)	0.79	EN	23 (11.7 %)	0.79	IS	79 (40.1 %)	1.02	ES	82 (41.6 %)	1.10	ET	33 (16.8 %)	0.98	EF	72 (36.5 %)	1.04	IF	52 (26.4 %)	0.85	IT	40 (20.3 %)	1.22
Dichotomous Preferences																																																																																																												
E	n = 105 (53.3 %)	1.02																																																																																																										
I	92 (46.7 %)	0.98																																																																																																										
S	161 (81.7 %)	1.06																																																																																																										
N	36 (18.3 %)	0.79																																																																																																										
T	73 (37.1 %)	1.10																																																																																																										
F	124 (62.9 %)	0.95																																																																																																										
J	184 (93.4 %)	1.06																																																																																																										
P	13 (6.6 %)	0.56																																																																																																										
Pairs and Temperaments																																																																																																												
IJ	88 (44.7 %)	1.02																																																																																																										
IP	4 (2.0 %)	0.52																																																																																																										
EP	9 (4.6 %)	0.58																																																																																																										
EJ	96 (48.7 %)	1.09																																																																																																										
ST	62 (31.5 %)	1.17																																																																																																										
SF	99 (50.3 %)	1.01																																																																																																										
NF	25 (12.7 %)	0.78																																																																																																										
NT	11 (5.6 %)	0.81																																																																																																										
SJ	158 (80.2 %)	1.11																																																																																																										
SP	3 (1.5 %)	0.35																																																																																																										
NP	10 (5.1 %)	0.69																																																																																																										
NJ	26 (13.2 %)	0.84																																																																																																										
TJ	68 (34.5 %)	1.07																																																																																																										
TP	5 (2.5 %)	1.73																																																																																																										
FP	8 (4.1 %)	0.39																																																																																																										
FJ	116 (58.9 %)	1.05																																																																																																										
IN	13 (6.6 %)	0.79																																																																																																										
EN	23 (11.7 %)	0.79																																																																																																										
IS	79 (40.1 %)	1.02																																																																																																										
ES	82 (41.6 %)	1.10																																																																																																										
ET	33 (16.8 %)	0.98																																																																																																										
EF	72 (36.5 %)	1.04																																																																																																										
IF	52 (26.4 %)	0.85																																																																																																										
IT	40 (20.3 %)	1.22																																																																																																										
ISTJ n = 35 (17.8 %) I= 1.25 +++++ +++++ +++++ +++	ISFJ n = 43 (21.8 %) I= 0.9 +++++ +++++ +++++ +++++ ++	INFJ n = 7 (3.6 %) I= 0.91 ++++	INTJ n = 3 (1.5 %) I= 0.78 ++																																																																																																									
ISTP n = 0 (0.0 %) I= #DIV/0! #####	ISFP n = 1 (0.5 %) I= 0.3 +	INFP n = 1 (0.5 %) I= 0.26 +	INTP n = 2 (1.0 %) I= 2.07 +																																																																																																									
ESTP n = 1 (0.5 %) I= 1.04 +	ESFP n = 1 (0.5 %) I= 0.2 +	ENFP n = 5 (2.5 %) I= 0.58 +++	ENTP n = 2 (1.0 %) I= 2.07 +																																																																																																									
ESTJ n = 26 (13.2 %) I= 1.08 +++++ +++++ +++	ESFJ n = 54 (27.4 %) I= 1.2 +++++ +++++ +++++ +++++ +++++ ++	ENFJ n = 12 (6.1 %) I= 1.04 +++++ +	ENTJ n = 4 (2.0 %) I= 0.52 ++																																																																																																									
<table style="width: 100%; border-collapse: collapse;"> <tr> <th colspan="3" style="text-align: left;">Jungian Types (E)</th> <th colspan="3" style="text-align: left;">Jungian Types (I)</th> <th colspan="3" style="text-align: left;">Dominant Types</th> </tr> <tr> <td style="text-align: left;">E-TJ</td> <td style="text-align: center;">n = 30 (15.2 %)</td> <td style="text-align: center;">I= 0.9</td> <td style="text-align: left;">I-TP</td> <td style="text-align: center;">n = 2 (1.0 %)</td> <td style="text-align: center;">I= 2.07</td> <td style="text-align: left;">Dt. T</td> <td style="text-align: center;">n = 32 (16.2 %)</td> <td style="text-align: center;">I= 0.97</td> </tr> <tr> <td style="text-align: left;">E-FJ</td> <td style="text-align: center;">66 (33.5 %)</td> <td style="text-align: center;">1.2</td> <td style="text-align: left;">I-FP</td> <td style="text-align: center;">2 (1.0 %)</td> <td style="text-align: center;">0.30</td> <td style="text-align: left;">Dt. F</td> <td style="text-align: center;">68 (34.5 %)</td> <td style="text-align: center;">1.08</td> </tr> <tr> <td style="text-align: left;">ES-P</td> <td style="text-align: center;">2 (1.0 %)</td> <td style="text-align: center;">0.3</td> <td style="text-align: left;">IS-J</td> <td style="text-align: center;">78 (39.6 %)</td> <td style="text-align: center;">1.05</td> <td style="text-align: left;">Dt. S</td> <td style="text-align: center;">80 (40.6 %)</td> <td style="text-align: center;">1.00</td> </tr> <tr> <td style="text-align: left;">EN-P</td> <td style="text-align: center;">7 (3.6 %)</td> <td style="text-align: center;">0.7</td> <td style="text-align: left;">IN-J</td> <td style="text-align: center;">10 (5.1 %)</td> <td style="text-align: center;">0.86</td> <td style="text-align: left;">Dt. N</td> <td style="text-align: center;">17 (8.6 %)</td> <td style="text-align: center;">0.80</td> </tr> </table>				Jungian Types (E)			Jungian Types (I)			Dominant Types			E-TJ	n = 30 (15.2 %)	I= 0.9	I-TP	n = 2 (1.0 %)	I= 2.07	Dt. T	n = 32 (16.2 %)	I= 0.97	E-FJ	66 (33.5 %)	1.2	I-FP	2 (1.0 %)	0.30	Dt. F	68 (34.5 %)	1.08	ES-P	2 (1.0 %)	0.3	IS-J	78 (39.6 %)	1.05	Dt. S	80 (40.6 %)	1.00	EN-P	7 (3.6 %)	0.7	IN-J	10 (5.1 %)	0.86	Dt. N	17 (8.6 %)	0.80																																																												
Jungian Types (E)			Jungian Types (I)			Dominant Types																																																																																																						
E-TJ	n = 30 (15.2 %)	I= 0.9	I-TP	n = 2 (1.0 %)	I= 2.07	Dt. T	n = 32 (16.2 %)	I= 0.97																																																																																																				
E-FJ	66 (33.5 %)	1.2	I-FP	2 (1.0 %)	0.30	Dt. F	68 (34.5 %)	1.08																																																																																																				
ES-P	2 (1.0 %)	0.3	IS-J	78 (39.6 %)	1.05	Dt. S	80 (40.6 %)	1.00																																																																																																				
EN-P	7 (3.6 %)	0.7	IN-J	10 (5.1 %)	0.86	Dt. N	17 (8.6 %)	0.80																																																																																																				

All children's ministry leaders compared to the UK population

Sample

The questionnaire was distributed to 303 leaders, names and contact details were provided by their rector with their consent. Further questionnaires were distributed at 'Building Blocks' children's ministry leaders' conference, through contacts in the Church of Ireland, and through the online questionnaire.

As with the samples analysed so far, more women returned questionnaires than men. In this sample, 317 women returned questionnaires representing 79% of the sample and 84 men returned questionnaires representing 21% of the sample (Table 10.3).

Table 10.3: Sex of all children's ministry leaders

	N	%
male	84	21
female	317	79
n=401		

Results (Table 10.4)

As previously stated, a recognised way of reading type tables is to begin by looking at dichotomous preferences. In this sample, the number of people with a preference for extraversion (53%) is greater than the number of people with a preference for

introversion (47%). The number of people with a preference for sensing (79%) is greater than the number of people with a preference for intuition (21%). The number of people with a preference for feeling (65%) is greater than the number of people with a preference for thinking (35%). The largest difference comes in the final pair where the number of people with a preference for judging (91%) is much greater than the number of people with a preference for perceiving (9%).

The second step in reading a type table is to look at the distribution of dominant types. For 41% of the sample sensing is their dominant type, for 33% of the sample feeling is their dominant type, for 16% of the sample thinking is their dominant type, and for 10% of the sample intuition is their dominant type.

The third step in reading a type table is to look at the eight dominant auxiliary pairs. The most frequently occurring pairing is dominant feeling with auxiliary sensing, with 26% participants having a preference for this combination. The next most frequently occurring combinations are dominant sensing with auxiliary feeling (24%), then dominant sensing with auxiliary thinking (16%), and then dominant thinking with auxiliary sensing (13%).

The fourth step in reading a type table is to look at the sixteen psychological types. The most frequently occurring type was ESFJ (25%) followed by ISFJ (23%). These two types were followed by ISTJ (16%) and then ESTJ (13%). Therefore ISFJ and

ESFJ together made up 48% of the sample and the top four types together made up 77% of the sample. There were no ISTPs present in the sample.

An alternative way to analyse type is to look at the temperament pairs. For this sample, the percentage of the temperament pairs is as follows: SJ (76%), NF (15%), NT (3%), and SP (3%).

Table 10.4: Type distribution for children's ministry leaders combined (all) compared with UK population

Table 1. Type Distribution for:				Children's Leaders (all)		Compared with:		UK Population		Selection Ratio Index	
N = 401 (NB: + = 1% of N)											
The Sixteen Complete Types:											
ISTJ n = 64 (16.0 %) I= 1.38 *	ISFJ n = 91 (22.7 %) I= 1.6 ***	INFJ n = 15 (3.7 %) I= 2.56 **	INTJ n = 7 (1.7 %) I= 0.85								
+++++	+++++	++++	++								
+++++	+++++										
+++++	+++++										
+	+++++										
	+++										
ISTP n = 0 (0.0 %) I= 0.00 ***	ISFP n = 4 (1.0 %) I= 0.1 ***	INFP n = 5 (1.2 %) I= 0.28 **	INTP n = 3 (0.7 %) I= 0.23 **								
	+	+	+								
ESTP n = 2 (0.5 %) I= 0.12	ESFP n = 6 (1.5 %) I= 0.2	ENFP n = 14 (3.5 %) I= 0.43 **	ENTP n = 3 (0.7 %) I= 0.23 **								
	+	+++	+								
ESTJ n = 51 (12.7 %) I= 1.47 **	ESFJ n = 100 (24.9 %) I= 2.0 ***	ENFJ n = 24 (6.0 %) I= 2.43 ***	ENTJ n = 12 (3.0 %) I= 1.67								
+++++	+++++	+++++	+++								
+++++	+++++	+									
+++	+++++										
	+++++										
	+++++										

Dichotomous Preferences		
n =	%	I
E	212 (52.9 %)	1.07
I	189 (47.1 %)	0.93
S	318 (79.3 %)	* 1.08
N	83 (20.7 %)	* 0.78
T	142 (35.4 %)	0.88
F	259 (64.6 %)	1.08
J	364 (90.8 %)	*** 1.68
P	37 (9.2 %)	*** 0.20
Pairs and Temperaments		
IJ	177 (44.1 %)	*** 1.53
IP	12 (3.0 %)	*** 0.14
EP	25 (6.2 %)	*** 0.26
EJ	187 (46.6 %)	*** 1.85
ST	117 (29.2 %)	0.98
SF	201 (50.1 %)	* 1.15
NF	58 (14.5 %)	0.88
NT	25 (6.2 %)	* 0.61
SJ	306 (76.3 %)	*** 1.65
SP	12 (3.0 %)	*** 0.11
NP	25 (6.2 %)	*** 0.33
NJ	58 (14.5 %)	*** 1.86
TJ	134 (33.4 %)	*** 1.39
TP	8 (2.0 %)	*** 0.12
FP	29 (7.2 %)	*** 0.24
FJ	230 (57.4 %)	*** 1.91
IN	30 (7.5 %)	* 0.67
EN	53 (13.2 %)	0.85
IS	159 (39.7 %)	1.00
ES	159 (39.7 %)	* 1.17
ET	68 (17.0 %)	0.94
EF	144 (35.9 %)	1.15
IF	115 (28.7 %)	1.01
IT	74 (18.5 %)	0.83

Jungian Types (E)			Jungian Types (I)			Dominant Types		
n	%	I=	n	%	I=	n	%	I=
E-TJ	63 (15.7 %)	** 1.5	I-TP	3 (0.7 %)	*** 0.09	DI. T	66 (16.5 %)	0.86
E-FJ	124 (30.9 %)	*** 2.1	I-FP	9 (2.2 %)	*** 0.17	DI. F	133 (33.2 %)	* 1.19
ES-P	8 (2.0 %)	*** 0.2	IS-J	155 (38.7 %)	*** 1.52	DI. S	163 (40.6 %)	1.06
EN-P	17 (4.2 %)	*** 0.4	IN-J	22 (5.5 %)	1.56	DI. N	39 (9.7 %)	** 0.66

Comparison with UK population

This section will look at the overall profile of children's ministry leaders compared with the overall profile of the UK population (Kendall 1998). In discussing this comparison it is important to note that the ratio between the sexes is radically different in the two groups being compared (the sample of children's ministry leaders is made up of 21% male and 79% female but the sample for the UK population according to Kendall (1998) is made up of 51% female and 49% male). The type table demonstrates that the two groups are different not only in the balance of sexes, but also in the balance of psychological type.

There are significantly more sensing types among children's ministry leaders compared with the UK population (79% compared with 73%, $p < .05$). There are significantly more judging types in the children's leaders sample compared with the UK (91% compared with 54%, $p < .001$).

When comparing dominant types, in the children's ministry leaders sample there are significantly more people with a dominant F type than the general UK population (33% compared with 28%, $p < .05$) and significantly fewer people with a dominant N type (10% compared with 15%, $p < .01$).

Of the sixteen psychological types, the following are over represented among children's ministry leaders compared with the UK population: ESFJ (25% compared with 12%, $p < .001$); ISFJ (23% compared with 14%, $p < .001$); ENFJ (6% compared

with 3%, $p < .001$); INFJ (4% compared with 2%, $p < .01$); ESTJ (13 % compared with 9% $p < .05$); and ISTJ (16% compared with 12%, $p < .05$). This would indicate that there should be a large number of types significantly underrepresented, however only ENFP (3% compared with 8%, $p < .01$) and INFP (1% compared with 4%, $p < .01$) can be shown to be significantly underrepresented.

In terms of the Temperament Pairs, in the children's ministry leaders sample there are significantly more SJs (76% compared with 46%, $p < .001$) and there are significantly fewer SP's (2% compared to 27%, $p < .001$) and NTs (6% compared with 10%, $p < .05$) compared with the UK population.

All youth ministry leaders compared to the UK population

Sample

The questionnaire was distributed to youth ministry leaders at area support meetings, training courses and it was also made available online.

More women returned questionnaires than men. In this sample, 98 women returned questionnaires representing 53% of the sample and 87 men returned questionnaires representing 47% of the sample (Table 10.7).

Table 10.5: Sex of youth ministry leaders

	N	%
male	87	47
female	98	53

n=185

Results (Table 10.6)

As previously stated, a recognised way of reading type tables is to begin by looking at dichotomous preferences. In this sample, the number of people with a preference for extraversion (65%) is greater than the number of people with a preference for introversion (35%). The number of people with a preference for sensing (61%) is greater than the number of people with a preference for intuition (39%). The number of people with a preference for feeling (55%) is greater than the number of people

with a preference for thinking (45%). The largest difference comes in the final pair where the number of people with a preference for judging (76%) is much greater than the number of people with a preference for perceiving (24%).

The second step in reading a type table is to look at the distribution of dominant types. For 31% of the sample sensing is their dominant type, for 25% of the sample thinking is their dominant type, for 23% of the sample intuition is their dominant type, and for 21% of the sample feeling is their dominant type.

The third step in reading a type table is to look at the eight dominant auxiliary pairs. The most frequently occurring pairing is dominant thinking with auxiliary sensing, with 18% participants having a preference for this combination. The next most frequently occurring combinations are dominant sensing with auxiliary thinking (17%), then dominant intuition with auxiliary thinking (17%), and then dominant sensing with auxiliary thinking (14%).

The fourth step in reading a type table is to look at the sixteen psychological types. The most frequently occurring type was ESTJ (17%) followed by ISTJ (12%). These two types were followed by ISFJ (11%), ESFJ (11%), and ENFP (11%). There were no ISFPs present in the sample.

An alternative way to analyse type is to look at the temperament pairs. For this sample, the percentage of the temperament pairs is as follows: SJ (51%), NF (27%), NT (13%), and SP (9%).

Table 10.6: Type distribution for youth ministry leaders (all)

Table 1. Type Distribution for:				Youth Leaders		Compared with:		UK population		Selection Ratio Index	
N = 185 (NB: + = 1% of N)											
The Sixteen Complete Types:											
ISTJ		ISFJ		INFJ		INTJ					
n = 22 (11.9 %)	n = 21 (11.4 %)	n = 10 (5.4 %)	n = 6 (3.2 %)								
I= 1.03	I= 0.8	I= 3.70 ***	I= 1.57								
+++++	+++++	+++++	+++								
+++++	+++++										
++	+										
ISTP		ISFP		INFP		INTP					
n = 3 (1.6 %)	n = 0 (0.0 %)	n = 1 (0.5 %)	n = 1 (0.5 %)								
I= 0.30 *	I= 0.0 ***	I= 0.12 *	I= 0.17 *								
++		+	+								
ESTP		ESFP		ENFP		ENTP					
n = 3 (1.6 %)	n = 11 (5.9 %)	n = 21 (11.4 %)	n = 5 (2.7 %)								
I= 0.38	I= 0.7	I= 1.41	I= 0.85								
++	+++++	+++++	+++								
	+	+++++									
		+									
ESTJ		ESFJ		ENFJ		ENTJ					
n = 31 (16.8 %)	n = 21 (11.4 %)	n = 17 (9.2 %)	n = 12 (6.5 %)								
I= 1.93 ***	I= 0.9	I= 3.74 ***	I= 3.61 ***								
+++++	+++++	+++++	+++++								
+++++	+++++	++++	+								
+++++	+										
++											

Dichotomous Preferences											
		n =		%						I	
E		121		(65.4 %)						*** 1.33	
I		64		(34.6 %)						*** 0.68	
S		112		(60.5 %)						*** 0.83	
N		73		(39.5 %)						*** 1.48	
T		83		(44.9 %)						1.12	
F		102		(55.1 %)						0.92	
J		140		(75.7 %)						*** 1.40	
P		45		(24.3 %)						*** 0.53	
Pairs and Temperaments											
IJ		59		(31.9 %)						1.10	
IP		5		(2.7 %)						*** 0.12	
EP		40		(21.6 %)						0.90	
EJ		81		(43.8 %)						*** 1.74	
ST		59		(31.9 %)						1.07	
SF		53		(28.6 %)						*** 0.66	
NF		49		(26.5 %)						*** 1.62	
NT		24		(13.0 %)						1.26	
SJ		95		(51.4 %)						1.11	
SP		17		(9.2 %)						*** 0.34	
NP		28		(15.1 %)						0.80	
NJ		45		(24.3 %)						*** 3.13	
TJ		71		(38.4 %)						*** 1.59	
TP		12		(6.5 %)						*** 0.40	
FP		33		(17.8 %)						*** 0.60	
FJ		69		(37.3 %)						* 1.24	
IN		18		(9.7 %)						0.87	
EN		55		(29.7 %)						*** 1.92	
IS		46		(24.9 %)						*** 0.63	
ES		66		(35.7 %)						1.06	
ET		51		(27.6 %)						** 1.54	
EF		70		(37.8 %)						1.21	
IF		32		(17.3 %)						** 0.61	
IT		32		(17.3 %)						0.78	

Jungian Types (E)				Jungian Types (I)				Dominant Types					
n		%		n		%		n		%		I =	
E-TJ	43	(23.2 %)	*** 2.2	I-TP	4	(2.2 %)	** 0.25	Dx. T	47	(25.4 %)	* 1.33		
E-FJ	38	(20.5 %)	* 1.4	I-FP	1	(0.5 %)	*** 0.04	Dx. F	39	(21.1 %)	* 0.76		
ES-P	14	(7.6 %)	* 0.6	IS-J	43	(23.2 %)	0.92	Dx. S	57	(30.8 %)	* 0.81		
EN-P	26	(14.1 %)	1.2	IN-J	16	(8.6 %)	*** 2.46	Dx. N	42	(22.7 %)	** 1.54		

Comparison with the UK population

When looking at the comparison with the UK general population it is worth noting firstly that the group of youth ministry leaders men make up 47% of the sample and women make up 53% of the sample and according to Kendall (1998) the sample for the UK population is made up of 49% men and 51% women. This shows that the youth leaders sample is very close to the UK population sample in terms the balance between the sexes.

In the youth ministry leaders sample there are significantly more people with a preference for extraversion (65% compared with 49%, $p < .001$), people with a preference for intuition (40% compared with 27%, $p < .001$) and people with a preference for judging (76% compared with 54%, $p < .001$) compared with the UK population.

When comparing dominant types, in the youth ministry leaders sample compared to the general UK population there are significantly more people with a dominant intuitive type (23% compared with 15%, $p < .01$) and with a dominant thinking type (25% compared with 19%, $p < .05$). There are significantly fewer people in the youth ministry leaders sample compared to the UK population with a dominant feeling type (21% compared with 28%, $p < .05$) and with a dominant sensing type (31% compared with 38%, $p < .05$).

Of the sixteen psychological types, the following are over represented among youth ministry leaders compared with the UK population: ESTJ (17% compared with 9%, $p < .001$); INFJ (5% compared with 2%, $p < .001$); ENFJ (9% compared with 3%, $p < .001$); and ENTJ (7% compared with 2%, $p < .001$). This would indicate that there should be a large number of types significantly underrepresented, but none of the other types can be shown to be significantly underrepresented.

In terms of the Temperament Pairs, in the youth ministry leaders sample there are significantly higher number of NFs (27% compared with 16%, $p < .001$) and significantly fewer SPs (9% compared to 27%, $p < .001$) compared to the UK population.

All youth ministry leaders compared to all children's ministry leaders

Sample

When looking at the two samples it is worth noting firstly that the group of youth ministry leaders is made up of 47% male and 53% female and the group of children's ministry leaders is made up of 79% female and 21% male (table 10.7). Previous chapters have shown that the youth ministry leaders sample is very close to the UK population sample in terms of sex difference but the children's ministry leaders sample is significantly different.

Table 10.7: Sex of children's and youth ministry leaders

	Children %	Youth %
male	21	47
female	79	53

Results

These are outlined in earlier sections.

Comparison youth ministry leaders with children's ministry leaders (table 10.8)

Among the youth ministry leaders there are significantly more people with a preference for extraversion (65% compared with 53%, $p < .001$), more people with a preference for intuition (40% compared with 21%, $p < .001$), more people with a

preference for thinking (45% compared to 35%, $p < .05$) and more people with a preference for perceiving (24% compared with 9%, $p < .001$) compared with the children's leaders sample.

When comparing dominant types, in the youth ministry leaders sample compared with the children's ministry leaders sample there are significantly more people with a dominant intuitive type (23% compared with 10%, $p < .05$) and with a dominant thinking type (25% compared with 17%, $p < .05$). There are significantly fewer people in the youth ministry leaders sample compared to the children's ministry leaders sample with a dominant feeling type (21% compared with 33%, $p < .05$) and with a dominant sensing type (31% compared with 41%, $p < .01$).

Of the sixteen psychological types the following are over represented among youth ministry leaders compared with the children's ministry leaders, ENFP (11% compared with 4%, $p < .001$) and ENTJ (7% compared with 3%, $p < .05$). Those with a preference for ISFJ (11% compared with 23%, $p < .01$) are significantly underrepresented in the sample of youth ministry leaders compared to the children's ministry leaders.

In terms of the Temperament Pairs, in the youth ministry leaders sample there are significantly fewer SJs (51% compared to 76%, $p < .001$) and significantly higher number of NFs (27% compared to 15%, $p < .001$), NTs (13% compared with 6%,

$p < .01$), and SPs (9% compared to 3%, $p < .01$) compared to the children's leaders sample.

Table 10.8: Type distribution for youth ministry leaders compared to children's ministry leaders (all)

Table 1. Type Distribution for:		Youth Leaders		Children's leaders		Selection Ratio Index
N =	185	(NB: + = 1% of N)		Compared with:		
The Sixteen Complete Types:						
ISTJ n = 22 (11.9 %) I= 0.75	ISFJ n = 21 (11.4 %) I= 0.5 **	INFJ n = 10 (5.4 %) I= 1.45	INTJ n = 6 (3.2 %) I= 1.86			
+++++	+++++	+++++	+++			
+++++	+++++					
++	+					
ISTP n = 3 (1.6 %) I= #D/W/0! *	ISFP n = 0 (0.0 %) I= 0.0	INFP n = 1 (0.5 %) I= 0.43	INTP n = 1 (0.5 %) I= 0.72			
++		+	+			
ESTP n = 3 (1.6 %) I= 3.25	ESFP n = 11 (5.9 %) I= 4.0	ENFP n = 21 (11.4 %) I= 3.25 ***	ENTP n = 5 (2.7 %) I= 3.61			
++	+++++	+++++	+++			
	+	+++++				
		+				
ESTJ n = 31 (16.8 %) I= 1.32	ESFJ n = 21 (11.4 %) I= 0.5 ***	ENFJ n = 17 (9.2 %) I= 1.54	ENTJ n = 12 (6.5 %) I= 2.17 *			
+++++	+++++	+++++	+++++			
+++++	+++++	++++	+			
+++++	+					
++						
Dichotomous Preferences						
	n =	%		I		
E	121	(65.4 %)		**	1.24	
I	64	(34.6 %)		**	0.73	
S	112	(60.5 %)		***	0.76	
N	73	(39.5 %)		***	1.91	
T	83	(44.9 %)		*	1.27	
F	102	(55.1 %)		*	0.85	
J	140	(75.7 %)		***	0.83	
P	45	(24.3 %)		***	2.64	
Pairs and Temperaments						
IJ	59	(31.9 %)		**	0.72	
IP	5	(2.7 %)			0.90	
EP	40	(21.6 %)		***	3.47	
EJ	81	(43.8 %)			0.94	
ST	59	(31.9 %)			1.09	
SF	53	(28.6 %)		***	0.57	
NF	49	(26.5 %)		***	1.83	
NT	24	(13.0 %)		**	2.08	
SJ	95	(51.4 %)		***	0.67	
SP	17	(9.2 %)		**	3.07	
NP	28	(15.1 %)		***	2.43	
NJ	45	(24.3 %)		**	1.68	
TJ	71	(38.4 %)			1.15	
TP	12	(6.5 %)		**	3.25	
FP	33	(17.8 %)		***	2.47	
FJ	69	(37.3 %)		***	0.65	
IN	18	(9.7 %)			1.30	
EN	55	(29.7 %)		***	2.25	
IS	46	(24.9 %)		***	0.63	
ES	66	(35.7 %)			0.90	
ET	51	(27.6 %)		**	1.63	
EF	70	(37.8 %)			1.05	
IF	32	(17.3 %)		**	0.60	
IT	32	(17.3 %)			0.94	
Jungian Types (E)						
	n	%	I=			
E-TJ	43	(23.2 %)	* 1.5			
E-FJ	38	(20.5 %)	** 0.7			
ES-P	14	(7.6 %)	*** 3.8			
EN-P	26	(14.1 %)	*** 3.3			
Jungian Types (I)						
	n	%	I=			
I-TP	4	(2.2 %)	2.89			
I-FP	1	(0.5 %)	0.24			
IS-J	43	(23.2 %)	*** 0.60			
IN-J	16	(8.6 %)	1.58			
Dominant Types						
	n	%	I=			
Dt. T	47	(25.4 %)	* 1.54			
Dt. F	39	(21.1 %)	** 0.64			
Dt. S	57	(30.8 %)	* 0.76			
Dt. N	42	(22.7 %)	*** 2.33			

The final two sections of this chapter deal with the comparison of female youth ministry leaders with female children's ministry leaders and male youth ministry leaders with male children's ministry leaders. As these sections are dealing in each case with two subsets not previously dealt with then the results are displayed in tabular form. This enables direct comparison to be made without having to display separate sets of results.

For each section, the type tables are displayed firstly with the female or male youth ministry leaders compared with the female or male children's ministry leaders and then the second table shows the female or male children's ministry leaders compared with the female or male youth ministry leaders.

Female youth ministry leaders compared to female children's ministry leaders

(tables 10.15 and 10.16)

Sample

Table 10.9: Comparison of female children's and youth ministry leaders

	children		youth	
	N	%	N	%
female	317	79	98	53

Results

Table 10.10: Dichotomous preferences female children's and youth ministry leaders

	children %	youth %
Extravert	52	67
Introvert	48	33
Sensing	81	67
iNtutive	19	33
Thinking	31	36
Feeling	69	64
Judging	93	83
Perceiving	7	17

Table 10.11: Dominant function female children's and youth ministry leaders

	children %	youth %
Sensing	43	35
iNtutive	9	13
Thinking	14	25
Feeling	35	28

Table 10.12 Preference pairs, dominant / auxiliary female children's and youth ministry leaders

children	youth
dom F aux S (28%)	dom S aux F (24%)
dom S aux F (27%)	dom T aux S (18%)
dom S aux T (15%)	dom F aux S (14%)
dom T aux S (10%)	dom F aux N (13%)

Table 10.13 Sixteen type preferences female children's and youth ministry leaders

children	youth
ESFJ (27%)	ESTJ (17%)
ISFJ (26%)	ISFJ (17%)
ISTJ (15%)	ESFJ (14%)
ESTJ (10%)	ENFJ (13%)

Table 10.14 Temperament pairs female children's and youth ministry leaders

	children %	youth %
SJ	78	57
NF	14	26
NT	5	7
SP	3	10

Comparison female youth ministry leaders with female children's ministry leaders

There are significantly more female youth ministry leaders with a preference for extraversion (67% compared with 52%, $p < .001$), significantly more female youth ministry leaders with a preference for intuition (33% compared with 19%, $p < .01$), and significantly female youth ministry leaders with a preference for perceiving (17% compared with 7%, $p < .001$) compared with female children's ministry leaders.

When comparing dominant types, in the female youth ministry leaders sample compared to the female children's ministry leaders sample there are significantly more people with a dominant thinking type (25% compared with 14%, $p < .05$).

Of the sixteen psychological types ENFJs are over-represented among female youth ministry leaders compared to the female children's ministry leaders (11% compared with 4%, $p < .05$), and ESFJs are significantly under-represented in the sample of female youth ministry leaders compared to the female children's ministry leaders (14% compared with 27%, $p < .01$).

In terms of the Temperament Pairs, in the female youth ministry leaders sample there are significantly fewer SJs (57% compared with 78%, $p < .001$) and significantly higher number of NFs (26% compared with 14%, $p < .01$), and SPs (10% compared with 3%, $p < .01$) compared to the female children's ministry leaders sample.

Table 10.15

Female youth ministry leaders' type compared with female children's ministry leaders' type

Table 1. Type Distribution for:

Youth Leaders (female)		Children's Leaders (female)		Selection Ratio Index
N =	(NB: + = 1% of N)	Compared with:		
The Sixteen Complete Types:				
ISTJ n = 8 (8.2 %) I= 0.54	ISFJ n = 17 (17.3 %) I= 0.7	INFJ n = 5 (5.1 %) I= 1.35	INTJ n = 1 (1.0 %) I= 0.65	
+++++	+++++	+++++	+	
+++	+++++			
	+++++			
	++			
ISTP n = 1 (1.0 %) I= #DIV/0!	ISFP n = 0 (0.0 %) I= 0.0	INFP n = 0 (0.0 %) I= 0.00	INTP n = 0 (0.0 %) I= 0.00	
+				
ESTP n = 2 (2.0 %) I= 6.47	ESFP n = 7 (7.1 %) I= 4.5	ENFP n = 7 (7.1 %) I= 2.26	ENTP n = 0 (0.0 %) I= 0.00	
++	+++++	+++++		
	++	++		
ESTJ n = 17 (17.3 %) I= 1.72	ESFJ n = 14 (14.3 %) I= 0.5 **	ENFJ n = 13 (13.3 %) I= 2.10 *	ENTJ n = 6 (6.1 %) I= 1.94	
+++++	+++++	+++++	+++++	
+++++	+++++	+++++	+	
+++++	+++++	+++		
++	++++			
Dichotomous Preferences				
E	66 (67.3 %)			** 1.29
I	32 (32.7 %)			** 0.69
S	66 (67.3 %)			** 0.83
N	32 (32.7 %)			** 1.70
T	35 (35.7 %)			1.16
F	63 (64.3 %)			0.93
J	81 (82.7 %)			** 0.89
P	17 (17.3 %)			** 2.50
Pairs and Temperaments				
IJ	31 (31.6 %)			* 0.69
IP	1 (1.0 %)			0.65
EP	16 (16.3 %)			*** 3.04
EJ	50 (51.0 %)			1.09
ST	28 (28.6 %)			1.12
SF	38 (38.8 %)			** 0.70
NF	25 (25.5 %)			** 1.84
NT	7 (7.1 %)			1.33
SJ	56 (57.1 %)			*** 0.73
SP	10 (10.2 %)			** 4.04
NP	7 (7.1 %)			1.62
NJ	25 (25.5 %)			* 1.72
TJ	32 (32.7 %)			1.09
TP	3 (3.1 %)			3.23
FP	14 (14.3 %)			** 2.38
FJ	49 (50.0 %)			* 0.79
IN	6 (6.1 %)			0.97
EN	26 (26.5 %)			** 2.05
IS	26 (26.5 %)			** 0.64
ES	40 (40.8 %)			1.04
ET	25 (25.5 %)			** 1.84
EF	41 (41.8 %)			1.09
IF	22 (22.4 %)			0.73
IT	10 (10.2 %)			0.60

Jungian Types (E)			Jungian Types (I)			Dominant Types		
n	%	I=	n	%	I=	n	%	I=
E-TJ	23 (23.5 %)	* 1.8	I-TP	1 (1.0 %)	3.23	Dt. T	24 (24.5 %)	* 1.81
E-FJ	27 (27.6 %)	0.8	I-FP	0 (0.0 %)	0.00	Dt. F	27 (27.6 %)	0.79
ES-P	9 (9.2 %)	*** 4.9	IS-J	25 (25.5 %)	** 0.63	Dt. S	34 (34.7 %)	0.81
EN-P	7 (7.1 %)	2.1	IN-J	6 (6.1 %)	1.14	Dt. N	13 (13.3 %)	1.50

Table 10.16

Female children's ministry leaders' type compared with female youth ministry leaders' type

Table 1. Type Distribution for:

N = 317 (NB: += 1% of N)

Children's Leaders (female)

Compared with:

Youth Leaders (female)

Selection Ratio Index

The Sixteen Complete Types:

ISTJ n = 48 (15.1 %) I= 1.85 +++++ +++++ +++++	ISFJ n = 81 (25.6 %) I= 1.5 +++++ +++++ +++++ +++++ +++++ +	INFJ n = 12 (3.8 %) I= 0.74 ++++	INTJ n = 5 (1.6 %) I= 1.55 ++
ISTP n = 0 (0.0 %) I= 0.00	ISFP n = 2 (0.6 %) I= #DIV/0! +	INFP n = 2 (0.6 %) I= #####	INTP n = 1 (0.3 %) I= #DIV/0!
ESTP n = 1 (0.3 %) I= 0.15	ESFP n = 5 (1.6 %) I= 0.2 ++	ENFP n = 10 (3.2 %) I= 0.44 +++	ENTP n = 1 (0.3 %) I= #DIV/0!
ESTJ n = 32 (10.1 %) I= 0.58 +++++ +++++	ESFJ n = 87 (27.4 %) I= 1.9 ** +++++ +++++ +++++ +++++ +++++ ++	ENFJ n = 20 (6.3 %) I= 0.48 *	ENTJ n = 10 (3.2 %) I= 0.52 +++

Dichotomous Preferences		
	n =	%
E	166	(52.4 %)
I	151	(47.6 %)
S	256	(80.8 %)
N	61	(19.2 %)
T	98	(30.9 %)
F	219	(69.1 %)
J	295	(93.1 %)
P	22	(6.9 %)
Pairs and Temperaments		
IJ	146	(46.1 %)
IP	5	(1.6 %)
EP	17	(5.4 %)
EJ	149	(47.0 %)
ST	81	(25.6 %)
SF	175	(55.2 %)
NF	44	(13.9 %)
NT	17	(5.4 %)
SJ	248	(78.2 %)
SP	8	(2.5 %)
NP	14	(4.4 %)
NJ	47	(14.8 %)
TJ	95	(30.0 %)
TP	3	(0.9 %)
FP	19	(6.0 %)
FJ	200	(63.1 %)
IN	20	(6.3 %)
EN	41	(12.9 %)
IS	131	(41.3 %)
ES	125	(39.4 %)
ET	44	(13.9 %)
EF	122	(38.5 %)
IF	97	(30.6 %)
IT	54	(17.0 %)

Jungian Types (E)				Jungian Types (I)				Dominant Types			
	n	%	I=		n	%	I=		n	%	I=
E-TJ	42	(13.2 %)	* 0.6	I-TP	1	(0.3 %)	0.31	Di. T	43	(13.6 %)	* 0.55
E-FJ	107	(33.8 %)	1.2	I-FP	4	(1.3 %)	#DIV/0!	Di. F	111	(35.0 %)	1.27
ES-P	6	(1.9 %)	*** 0.2	IS-J	129	(40.7 %)	** 1.60	Di. S	135	(42.6 %)	1.23
EN-P	11	(3.5 %)	0.5	IN-J	17	(5.4 %)	0.88	Di. N	28	(8.8 %)	0.67

Male youth ministry leaders compared to male children's ministry leaders

Sample

Table 10.17 Sex of male children's and youth ministry leaders

	children		youth	
	N	%	N	%
male	84	21	87	47

Results of type distribution

Table 10.18 Dichotomous preferences of male children's and youth ministry leaders

	children's %	youth %
Extravert	55	63
Introvert	45	37
Sensing	74	53
iNtutive	26	47
Thinking	52	55
Feeling	48	45
Judging	82	68
Perceiving	18	32

Table 10.19 Dominant function of male children's and youth ministry leaders

	children %	youth %
Sensing	33	26
iNtutive	13	33
Thinking	27	26
Feeling	26	14

Table 10.20 Preference pairs, dominant / auxiliary, male children's and youth ministry leaders

children	youth
dom T aux S (23%)	dom N aux F (22%)
dom S aux T (20%)	dom T aux S (18%)
dom F aux S (18%)	dom S aux T (17%)
dom S aux F (13%)	dom N aux T (11%)

Table 10.21 Sixteen type preferences of male children's and youth ministry leaders

children	youth
ESTJ (22%)	ESTJ (16%)
ISTJ (19%)	ISTJ (16%)
ESFJ (15%)	ENFP (16%)
ISFJ (12%)	ESFJ (8%)

Table 10.22

Temperament pairs of male children's and youth ministry leaders

	children %	youth %
SJ	69	45
NF	17	27
NT	10	20
SP	5	8

Comparison male youth ministry leaders with male children's ministry leaders

There are significantly more male youth ministry leaders with a preference for extraversion (47% compared with 26%, $p < .01$) and significantly more male youth ministry leaders with a preference for perceiving (32% compared with 18%, $p < .001$) compared with male children's ministry leaders.

When comparing dominant types, in the male youth ministry leaders sample there are significantly more people with a dominant intuitive type than in the male children's ministry leaders sample (33% compared with 13%, $p < .01$) and significantly fewer in the male youth ministry leaders sample with a dominant feeling type than in the male children's ministry leaders sample (14% compared with 16%, $p < .05$).

Of the sixteen psychological types ENFPs are over-represented among male youth ministry leaders compared with among male children's ministry leaders (16% compared with 5%, $p < .05$).

In terms of the Temperament Pairs, in the male youth ministry leaders sample there are significantly fewer SJs (45% compared to 69%, $p < .01$) compared with the male children's ministry leaders sample.

Table 10.23

Male youth ministry leaders type compared with male children's ministry leaders type

Table 1. Type Distribution for:		Youth Leaders (male)		Children's Leaders (male)		Selection Ratio Index
N = 87 (NB: + = 1% of N)		Youth Leaders (male)		Children's Leaders (male)		Selection Ratio Index
The Sixteen Complete Types:						
ISTJ n = 14 (16.1 %) I= 0.84 +++++ +++++ +++++ +	ISFJ n = 4 (4.6 %) I= 0.4 +++++	INFJ n = 5 (5.7 %) I= 1.61 +++++ +	INTJ n = 5 (5.7 %) I= 2.41 +++++ +	Dichotomous Preferences		
ISTP n = 2 (2.3 %) I= #DNV/G!	ISFP n = 0 (0.0 %) I= 0.0	INFP n = 1 (1.1 %) I= 0.32	INTP n = 1 (1.1 %) I= 0.48	E 55 (63.2 %)		1.15
ESTP n = 1 (1.1 %) I= 0.97 +	ESFP n = 4 (4.6 %) I= 3.9 +++++	ENFP n = 14 (16.1 %) I= 3.38 *	ENTP n = 5 (5.7 %) I= 2.41 +++++ +	I 32 (36.8 %)		0.81
ESTJ n = 14 (16.1 %) I= 0.71 +++++ +++++ +++++ +	ESFJ n = 7 (8.0 %) I= 0.5 +++++ +++	ENFJ n = 4 (4.6 %) I= 0.97 +++++ +++++ +++++ +	ENTJ n = 6 (6.9 %) I= 2.90 +++++ ++	S 46 (52.9 %)	**	0.72
				N 41 (47.1 %)	**	1.80
				T 48 (55.2 %)		1.05
				F 39 (44.8 %)		0.94
				J 59 (67.8 %)	*	0.83
				P 28 (32.2 %)	*	1.80
				Pairs and Temperaments		
				IJ 28 (32.2 %)		0.87
				IP 4 (4.6 %)		0.55
				EP 24 (27.6 %)	**	2.90
				EJ 31 (35.6 %)		0.79
				ST 31 (35.6 %)		0.83
				SF 15 (17.2 %)	*	0.56
				NF 24 (27.6 %)		1.66
				NT 17 (19.5 %)		2.05
				SJ 39 (44.8 %)	**	0.66
				SP 7 (8.0 %)		1.69
				NP 21 (24.1 %)		1.84
				NJ 20 (23.0 %)		1.76
				TJ 39 (44.8 %)		0.97
				TP 9 (10.3 %)		1.74
				FP 19 (21.8 %)		1.83
				FJ 20 (23.0 %)		0.64
				IN 12 (13.8 %)		1.16
				EN 29 (33.3 %)	**	2.33
				IS 20 (23.0 %)		0.69
				ES 26 (29.9 %)		0.74
				ET 26 (29.9 %)		1.05
				EF 29 (33.3 %)		1.27
				IF 10 (11.5 %)		0.54
				IT 22 (25.3 %)		1.06
Jungian Types (E)						
				Jungian Types (I)		
				Dominant Types		
E-TJ 20 (23.0 %)	I= 0.9	I-TP 3 (3.4 %)	I= 1.45	DI. T 23 (26.4 %)		0.97
E-FJ 11 (12.6 %)	I= 0.6	I-FP 1 (1.1 %)	I= 0.19	DI. F 12 (13.8 %)	*	0.53
ES-P 5 (5.7 %)	I= 2.4	IS-J 18 (20.7 %)	I= 0.67	DI. S 23 (26.4 %)		0.79
EN-P 19 (21.8 %)	** I= 3.1	IN-J 10 (11.5 %)	I= 1.93	DI. N 29 (33.3 %)	**	2.55

Table 10.24

Male children's ministry leaders type compared to male youth ministry leaders type table

Table 1. Type Distribution for:		Children's Leaders (male)		Youth Leaders (male)		Selection Ratio Index																																																																																																									
N = 84 (NB: + = 1% of N)		Compared with:																																																																																																													
The Sixteen Complete Types:																																																																																																															
ISTJ n = 16 (19.0 %) I= 1.18	ISFJ n = 10 (11.9 %) I= 2.6	INFJ n = 3 (3.6 %) I= 0.62	INTJ n = 2 (2.4 %) I= 0.41	<table border="1"> <thead> <tr> <th colspan="3">Dichotomous Preferences</th> </tr> <tr> <th>n =</th> <th>%</th> <th>I</th> </tr> </thead> <tbody> <tr><td>E</td><td>46 (54.8 %)</td><td>0.87</td></tr> <tr><td>I</td><td>38 (45.2 %)</td><td>1.23</td></tr> <tr><td>S</td><td>62 (73.8 %)</td><td>** 1.40</td></tr> <tr><td>N</td><td>22 (26.2 %)</td><td>** 0.56</td></tr> <tr><td>T</td><td>44 (52.4 %)</td><td>0.95</td></tr> <tr><td>F</td><td>40 (47.6 %)</td><td>1.06</td></tr> <tr><td>J</td><td>69 (82.1 %)</td><td>* 1.21</td></tr> <tr><td>P</td><td>15 (17.9 %)</td><td>* 0.55</td></tr> <tr><th colspan="3">Pairs and Temperaments</th></tr> <tr><td>IJ</td><td>31 (36.9 %)</td><td>1.15</td></tr> <tr><td>IP</td><td>7 (8.3 %)</td><td>1.81</td></tr> <tr><td>EP</td><td>8 (9.5 %)</td><td>** 0.35</td></tr> <tr><td>EJ</td><td>38 (45.2 %)</td><td>1.27</td></tr> <tr><td>ST</td><td>36 (42.9 %)</td><td>1.20</td></tr> <tr><td>SF</td><td>26 (31.0 %)</td><td>* 1.80</td></tr> <tr><td>NF</td><td>14 (16.7 %)</td><td>0.60</td></tr> <tr><td>NT</td><td>8 (9.5 %)</td><td>0.49</td></tr> <tr><td>SJ</td><td>58 (69.0 %)</td><td>** 1.54</td></tr> <tr><td>SP</td><td>4 (4.8 %)</td><td>0.59</td></tr> <tr><td>NP</td><td>11 (13.1 %)</td><td>0.54</td></tr> <tr><td>NJ</td><td>11 (13.1 %)</td><td>0.57</td></tr> <tr><td>TJ</td><td>39 (46.4 %)</td><td>1.04</td></tr> <tr><td>TP</td><td>5 (6.0 %)</td><td>0.58</td></tr> <tr><td>FP</td><td>10 (11.9 %)</td><td>0.55</td></tr> <tr><td>FJ</td><td>30 (35.7 %)</td><td>1.55</td></tr> <tr><td>IN</td><td>10 (11.9 %)</td><td>0.86</td></tr> <tr><td>EN</td><td>12 (14.3 %)</td><td>** 0.43</td></tr> <tr><td>IS</td><td>28 (33.3 %)</td><td>1.45</td></tr> <tr><td>ES</td><td>34 (40.5 %)</td><td>1.35</td></tr> <tr><td>ET</td><td>24 (28.6 %)</td><td>0.96</td></tr> <tr><td>EF</td><td>22 (26.2 %)</td><td>0.79</td></tr> <tr><td>IF</td><td>18 (21.4 %)</td><td>1.86</td></tr> <tr><td>IT</td><td>20 (23.8 %)</td><td>0.94</td></tr> </tbody> </table>			Dichotomous Preferences			n =	%	I	E	46 (54.8 %)	0.87	I	38 (45.2 %)	1.23	S	62 (73.8 %)	** 1.40	N	22 (26.2 %)	** 0.56	T	44 (52.4 %)	0.95	F	40 (47.6 %)	1.06	J	69 (82.1 %)	* 1.21	P	15 (17.9 %)	* 0.55	Pairs and Temperaments			IJ	31 (36.9 %)	1.15	IP	7 (8.3 %)	1.81	EP	8 (9.5 %)	** 0.35	EJ	38 (45.2 %)	1.27	ST	36 (42.9 %)	1.20	SF	26 (31.0 %)	* 1.80	NF	14 (16.7 %)	0.60	NT	8 (9.5 %)	0.49	SJ	58 (69.0 %)	** 1.54	SP	4 (4.8 %)	0.59	NP	11 (13.1 %)	0.54	NJ	11 (13.1 %)	0.57	TJ	39 (46.4 %)	1.04	TP	5 (6.0 %)	0.58	FP	10 (11.9 %)	0.55	FJ	30 (35.7 %)	1.55	IN	10 (11.9 %)	0.86	EN	12 (14.3 %)	** 0.43	IS	28 (33.3 %)	1.45	ES	34 (40.5 %)	1.35	ET	24 (28.6 %)	0.96	EF	22 (26.2 %)	0.79	IF	18 (21.4 %)	1.86	IT	20 (23.8 %)	0.94
Dichotomous Preferences																																																																																																															
n =	%	I																																																																																																													
E	46 (54.8 %)	0.87																																																																																																													
I	38 (45.2 %)	1.23																																																																																																													
S	62 (73.8 %)	** 1.40																																																																																																													
N	22 (26.2 %)	** 0.56																																																																																																													
T	44 (52.4 %)	0.95																																																																																																													
F	40 (47.6 %)	1.06																																																																																																													
J	69 (82.1 %)	* 1.21																																																																																																													
P	15 (17.9 %)	* 0.55																																																																																																													
Pairs and Temperaments																																																																																																															
IJ	31 (36.9 %)	1.15																																																																																																													
IP	7 (8.3 %)	1.81																																																																																																													
EP	8 (9.5 %)	** 0.35																																																																																																													
EJ	38 (45.2 %)	1.27																																																																																																													
ST	36 (42.9 %)	1.20																																																																																																													
SF	26 (31.0 %)	* 1.80																																																																																																													
NF	14 (16.7 %)	0.60																																																																																																													
NT	8 (9.5 %)	0.49																																																																																																													
SJ	58 (69.0 %)	** 1.54																																																																																																													
SP	4 (4.8 %)	0.59																																																																																																													
NP	11 (13.1 %)	0.54																																																																																																													
NJ	11 (13.1 %)	0.57																																																																																																													
TJ	39 (46.4 %)	1.04																																																																																																													
TP	5 (6.0 %)	0.58																																																																																																													
FP	10 (11.9 %)	0.55																																																																																																													
FJ	30 (35.7 %)	1.55																																																																																																													
IN	10 (11.9 %)	0.86																																																																																																													
EN	12 (14.3 %)	** 0.43																																																																																																													
IS	28 (33.3 %)	1.45																																																																																																													
ES	34 (40.5 %)	1.35																																																																																																													
ET	24 (28.6 %)	0.96																																																																																																													
EF	22 (26.2 %)	0.79																																																																																																													
IF	18 (21.4 %)	1.86																																																																																																													
IT	20 (23.8 %)	0.94																																																																																																													
+++++	+++++	++++	++																																																																																																												
+++++	+++++																																																																																																														
+++++	++																																																																																																														
++++																																																																																																															
ISTP n = 0 (0.0 %) I= 0.00	ISFP n = 2 (2.4 %) I= #DIV/0!	INFP n = 3 (3.6 %) I= 3.11	INTP n = 2 (2.4 %) I= 2.07																																																																																																												
	++	++++	++																																																																																																												
ESTP n = 1 (1.2 %) I= 1.04	ESFP n = 1 (1.2 %) I= 0.3	ENFP n = 4 (4.8 %) I= 0.30 *	ENTP n = 2 (2.4 %) I= 0.41																																																																																																												
+	+	+++++	++																																																																																																												
ESTJ n = 19 (22.6 %) I= 1.41	ESFJ n = 13 (15.5 %) I= 1.9	ENFJ n = 4 (4.8 %) I= 1.04	ENTJ n = 2 (2.4 %) I= 0.35																																																																																																												
+++++	+++++	+++++	++																																																																																																												
+++++	+++++																																																																																																														
+++++	+++++																																																																																																														
+++++																																																																																																															
+++																																																																																																															
Jungian Types (E)		Jungian Types (I)		Dominant Types																																																																																																											
n	%	I=	n	%	I=	n	%	I=																																																																																																							
E-TJ	21 (25.0 %)	1.1	I-TP	2 (2.4 %)	0.69	DI. T	23 (27.4 %)	1.04																																																																																																							
E-FJ	17 (20.2 %)	1.6	I-FP	5 (6.0 %)	5.18	DI. F	22 (26.2 %)	* 1.90																																																																																																							
ES-P	2 (2.4 %)	0.4	IS-J	26 (31.0 %)	1.50	DI. S	28 (33.3 %)	1.26																																																																																																							
EN-P	6 (7.1 %)	** 0.3	IN-J	5 (6.0 %)	0.52	DI. N	11 (13.1 %)	** 0.39																																																																																																							

Conclusion

This chapter has outlined the results for type of both children's and youth ministry leaders. It has shown that there are some significant differences between children's ministry leaders and the UK population, youth ministry leaders and the UK population, and between children's ministry leaders and youth ministry leaders. These differences will be explored in later chapters and a strategy for dealing with such difference put forward.

Chapter 11

Discussion on results of type analysis

Introduction

The purpose of this chapter is to begin to analyse and discuss the results of the psychological type data gathered and presented in previous chapters. The chapter will explore how psychological type theory can help to identify potential problems among children's and youth ministry leaders. This will then allow for further discussion in later chapters as to how to deal with the concerns raised.

This chapter will deal with the information gathered on type and outlined in the previous chapter. The results will be analysed using the psychological type theory discussed in earlier chapters and will deal with dichotomous pairs, dominant functions, dominant function with auxiliary pairs, and the sixteen types. As this research is dealing with a learning environment there will be a further section based on a version of type theory developed by Kiersey (1998) and adapted into the educational environment by Mamchur (1996). The word 'significant' in terms of difference between statistics is used in this chapter to indicate that a significance test has been carried out with the data and has shown the statistical significance of the differences discerned.

The literature research in chapter two concluded that if children's ministry leaders in the Church follow their clergy then they would most likely be ENFJ or if they follow the pattern of day school teachers then ESFJ, or if they follow the pattern of youth

workers then ENFP. This could be summarised as saying that children's ministry leaders would be more likely to be extravert than introvert, more likely to be intuitive than sensing, more likely to be feeling than thinking and more likely to be judging than perceiving.

Dichotomous pairs

E/I

In chapter two the literature review suggested that more children's ministry leaders would be extraverts rather than introverts. However, aspects of children's ministry require both extravert and introvert actions as previously discussed in chapter five when looking at the roles within children's ministry. Youth ministry is seen as more active and leaders are expected to undertake extraverted roles in nearly all activities. From previous research by Francis, Nash, Nash and Craig (2007) it would be expected that youth ministry leaders would be made up of more extraverts than introverts.

This research has shown that this is the case as children's ministry leaders seem to have slightly more extraverts (53%) but youth ministry leaders have significantly more extraverts (65%). This is also significantly higher than the UK population (49%) (Kendall, 1998) and is supported by research from Francis, Nash, Nash, and Craig (2007) who found youth ministry leaders to have more extraverts (63%).

Table 11.1

Extraversion / Introversion (all leaders)

	Children's ministry leaders (all) %	Youth ministry leaders %	UK population %
Extravert	53	65	49
Introvert	47	35	51

For children's ministry leaders the balance of extraverts to introverts seems to be close enough to the population norm, so it is not likely that the children's ministry environment would be dominated by either extraverts or introverts. Therefore, children who are extraverts or introverts would feel comfortable within the children's ministry environment. By contrast, the larger number of extraverts among youth ministry leaders could have implications for how attractive the youth group is for introverts. If the activities of the group are loud, noisy, and interactive then introverts may not engage. It is important that both youth and children's ministry leaders have a balance in the range of activities they offer that will give space to extraverts who want to chat and interact with their peers and introverts who wants some time to reflect on their own in a quiet space. There appears to be no research looking at the psychological type of the young people in youth groups and it would be interesting to see if the level of those leaders with a preference for extraversion was mirrored among the young people.

S/N

Traditionally children's ministry has been seen to be based around the creative arts of drawing, craft, and drama. As previously stated in the literature review in chapter two, this would imply that there would be more intuitive people to provide a creative environment than sensing people. Youth ministry is not seen as activity-based and is seen more as relationally-based and so you would expect a balance similar to the population with a higher number of those who prefer intuition. This is backed up by Francis, Nash, Nash, and Craig (2007) who found that among youth leaders 51% preferred intuition.

This is not born out in this research and children's ministry leaders show that 79% prefer sensing, this is significantly larger than the UK population of 73% who prefer sensing. The youth ministry leaders sample shows that only 60% prefer sensing and so this is significantly lower than the UK population.

Table 11.2 Sensing / Intuition (all leaders)

	Children's ministry leaders (all) %	Youth ministry leaders %	UK population %
Sensing	79	60	73
Intuition	21	40	27

The implications for children's ministry are that the majority of leaders will be good with the detail and ensure the children are aware of the facts. They will create an environment based on tradition and clear values. They may fail to see the bigger picture and not have vision for the future. They may resist change and not wish to think outside the confines of their structures. This high percentage of sensing types among the children's ministry leaders may explain why children's ministry seems to be stuck in an old format and is programme driven without the scope for creativity and development.

Youth ministry would seem to be the opposite and contain a lower number of people with a preference for sensing than the general UK population. This may be why youth ministry leaders are sometimes seen as dreamers and not fixed in the reality of the real world. It also explains why youth ministry is seen as very fluid and badly organised. Perhaps sometimes youth ministry lacks an activity base which allows those young people with a sensing preference to explore their faith through tangible actions. The advantages of there being a higher percentage of intuitive leaders are that youth ministry is much more progressive and creative and keeps an eye on the big picture.

F/T

Children's ministry can be seen as a very soft 'touchy feely' environment where nurture and care are paramount. As previously stated in the literature review in chapter two, it would be expected that among children's ministry leaders there are a

high number of feeling types. Youth ministry is seen as having more games and sports activities and may have more leaders who are thinking types than leaders in children's ministry. According to Francis, Nash, Nash, and Craig (2007), 60% of youth ministry leaders have a preference for feeling.

The research shows that in fact there is no significant difference between any of the groups and the UK population. However there are significantly more people with a preference for feeling in the children's ministry leaders (65%) compared with the youth ministry leaders (55%).

Table 11.3 Feeling / Thinking (all leaders)

	Children's ministry leaders (all) %	Youth ministry leaders %	UK population %
Thinking	35	45	40
Feeling	65	55	60

These results are very positive as for both children's and youth ministry leaders their balance of thinking / feeling types is close enough to the population not to form any barrier to those who wish to join the group. Children's ministry as predicted has a higher number of leaders who are feeling types but not in such large quantities as to cause any major issues.

Children's ministry is seen as very structured and based on programme delivery. As previously stated in the literature review in chapter two, it would seem that there should be a high number of those with a preference for judging within this group. Youth ministry is seen as more chaotic and youth ministry leaders themselves are seen as dreamers who rarely turn up on time. Therefore there would be expected to be a higher number of people with a preference for perceiving among this group than among the group of children's ministry leaders. This is supported by Francis, Nash, Nash, and Craig (2007) who found that only 58% of youth ministry leaders preferred judging. The research shows that there are a significantly high number of those with a preference for judging among children's ministry leaders (91%) compared with the UK population of (54%). Youth ministry leaders surprisingly also have a significantly high number of those with a judging preference (76%), which does not mirror the research by Francis, Nash, Nash, and Craig (2007).

Table 11.4 Judging / Perceiving (all leaders)

	Children's ministry leaders (all) %	Youth ministry leaders %	UK population %
Judging	91	76	54
Perceiving	9	24	46

This is the result which has the most implications for leaders in children's ministry. Such a high percentage as 91% (93% among leaders in Connor) shows that those children's ministry leaders may be creating a highly structured environment with little flexibility. The danger with creating such an environment is that you are possibly excluding over 40% of the population who wish to live in a more flexible and fluid environment. This danger is also mirrored in the youth ministry leaders. Youth ministry is traditionally seen as flexible and responding to the needs of young people, but maybe this is not the case and youth ministry leaders prefer more structure than previously thought.

Dominant function

The dominant function is the most highly developed function that an individual has. An extravert will display this dominant function to the world whereas the introvert will hide it, but the dominant type of the introvert will become more obvious when you get to know the person. Analysis of the dominant type will establish whether there are a range of people working in children's and youth ministry or if one dominant type occurs more frequently than the others.

This research has shown that for children's ministry leaders there are significantly more dominant feeling types (34%) than in the UK population (28%) and significantly fewer dominant intuitive types (10%) compared with the UK population (15%). There is more of a difference in the distribution of dominant types among youth ministry leaders compared with the UK population with significantly more thinking types (25%

compared with 19%) and intuitive types (23% compared with 15%). For youth ministry leaders there are significantly fewer feeling types (21% compared with 28%) and sensing types (31% compared with 38%). When comparing youth ministry leaders with children's ministry leaders there are even larger differences in the percentages as there are significantly more thinking types (25% compared with 16%) and intuitive types (23% compared with 10%). There are significantly fewer feeling types (21% compared with 33%) and sensing types (31% compared with 41%).

Table 11.5 Comparison of dominant functions (all leaders)

	Children's ministry leaders (all) %	Youth ministry leaders %	UK population %
Thinking	16	25	19
Feeling	33	21	28
Sensing	41	31	38
Intuition	10	23	15

Analysis of the dominant type has shown that children's ministry leaders are dominated by those with a preference for sensing and for feeling. The most frequently occurring dominant type is the dominant sensing type. According to Francis (2005) the dominant sensing type will be a very practical person concerned with ensuring tasks are complete, however they would benefit from working with the dominant intuitive type who will bring new ideas and new direction. According to Lawrence (2000), the dominant feeling type is found in other parallel professions

such as nursery worker and early years teachers. Given that dominant feeling types are being attracted to this voluntary role, there is a danger as in early years work that the male leaders are in the minority or absent and thus the boys have no male role model to follow (approx 75% of boys are thinking types (Lawrence, 2000)).

The picture for youth ministry leaders is much more balanced and among this group there is a fairly even spread of all dominant types. This is positive as this more even spread of dominant types among youth ministry leaders should produce a more balanced environment where all young people feel comfortable. There are very clear differences between the spread of dominant types among youth ministry leaders and the spread of dominant types among children's ministry leaders. At times in the Church, children's and youth work can be put into one category of ministry, particularly in support mechanisms for volunteers. Clearly this research is showing that the type of leader in children's ministry is very different from that in youth ministry and they need to be approached differently in terms of their support needs.

Dominant / auxiliary function

When looking at the eight preference pairs of dominant and auxiliary functions it is worth noting that more than a quarter of children's ministry leaders have a dominant feeling preference type and yet dominant feeling types do not feature in the top four pairs for youth workers (Table 11.6). There are however a significant number of youth leaders with feeling as their auxiliary function preference. This imbalance between children's and youth ministry leaders could go some way to explain why

youth ministry is seen as a more balanced environment in terms of thinking and feeling types but children's ministry can be seen as a very soft and caring environment dominated by those with a feeling preference.

Sixteen Types (Table 11.7)

When comparing children's ministry leaders with the UK population the following are overrepresented: ESFJ (27% compared with 12%, $p < .001$); ISFJ (22% compared with 14%, $p < .01$); ISTJ (18% compared with 12%, $p < .01$); ENFJ (6% compared with 3%, $p < .01$); ESTJ (13 % compared with 9% $p < .05$); and INFJ (4% compared with 2%, $p < .05$). When comparing youth ministry leaders with the UK population the following are overrepresented: ESTJ (17% compared with 9%, $p < .001$); INFJ (5% compared with 2%, $p < .001$); ENFJ (9% compared with 3%, $p < .001$); and ENTJ (7% compared with 2%, $p < .001$). When comparing youth ministry leaders to children's ministry leaders the following are overrepresented in the youth ministry leaders: ENFP (11% compared with 4%, $p < .001$) and ENTJ (7% compared with 3%, $p < .05$).

Table 11.6 Preference pairs, dominant / auxiliary (all leaders)

Children's ministry leaders (all)	Youth ministry leaders	UK population
dom F aux S (26%)	dom T aux S (18%)	dom S aux F (22%)
dom S aux F (24%)	dom S aux F (17%)	dom F aux S (21%)
dom S aux T (16%)	dom N aux F (17%)	dom S aux T (16%)
dom T aux S (13%)	dom S aux T (14%)	dom T aux S (14%)

Table 11.7

Most prevalent of the sixteen types (all leaders)

Children's ministry leaders (all)	Youth ministry leaders	UK population
ESFJ (25%)	ESTJ (17%)	ISFJ (14%)
ISFJ (23%)	ISTJ (12%)	ESFJ (12%)
ISTJ (16%)	ISFJ (11%)	ISFP (9%)
ESTJ (13%)	ESFJ (11%)	ESTJ (9%)
ENFJ (6%)	ENFP (11%)	ENFP (8%)

For children ministry leaders the most significant of the sixteen types are ESFJ, ISFJ, ISTJ, ESTJ, ENFJ, and INFJ. By looking at these groups in detail it will help to give a better picture of the profile of leaders involved in children's ministry.

Myers (1998) describe ESFJ as

Warm-hearted, talkative, popular, conscientious, born co-operatoors, active committee members. Need harmony and may be good at creating it. Always doing something nice for someone. Work best with encouragement and praise. Main interest is in things that directly and visibly affect people's lives. (Myers, 1998, 7)

ESFJs are solid and reliable, they like structure and tradition. They are seen as warm people, who express genuine interest in the lives of others. They may fail to

see beyond the tasks set and not question the authority they work under. They may find change threatening and be resistant to it. When they feel they are not appreciated they can become over sensitive and see criticism where it does not exist.

Myers (1998) further describes ISFJs as

Quiet, friendly, responsible and conscientious. Work devotedly to meet their obligations. Lend stability to any project or group. Thorough, painstaking, accurate. Their interests are usually not technical. Can be patient with necessary details. Loyal, considerate, perceptive, concerned with how other people feel. (Myers, 1998, 7)

ISFJs are loyal and faithful; they value harmony and positive working relationships. They are seen as clear minded with definite views and opinions, and dislike undertaking tasks when they are unable to see the reason for the task. They too will be resistant to change. They can be very critical and judgmental when they feel their role is not appreciated.

Myers, McCaulley, Quenk, & Hammer (2003) outlines that both ESFJs and ISFJs may have issues with change, working in poorly defined environments, expressing ideas and theories, disliking fast paced and ever changing environments, and unpredictable situations. They tend to be conventional and conservative.

These two types make up nearly half of all children's ministry leaders. As a result there is a very dedicated workforce of volunteers running children's ministry. They are warm and caring, and looking out for the needs of the children they work with. However, they can create a very structured environment which is predictable and unchanging. They work to clear goals and dislike surprises. Children who are not one of these personality types may struggle to fit in to this rigid environment, particularly those with a preference for perceiving. These two types are more likely to see themselves in the teaching role, imparting knowledge to the child; they may fail to see the relationship as two-way and may not consider that they can learn from the children they work with.

These two types will like learning tasks that have defined answers and can be shown as being right or wrong. They will like things such as colouring in pictures, memory verses, and filling in missing words in a Bible passage. There is nothing wrong with these sorts of tasks as such but the leader needs to be aware of the way they teach and how they expect the child to learn. These tasks can be integrated into a wider curriculum including other more flexible activities that appeal to other psychological types.

The next most prevalent types are ESTJ and ISTJ. Myers(1998) describe ESTJs as

Practical, realistic, matter-of-fact, with a natural head for business or mechanics. Not interested in abstract theories; want learning to have direct and immediate application. Like to organise and run activities. Often make

good administrator; are decisive, quickly move to implement decisions; take care of routine details. (Myers, 1998, 7)

ESTJs adhere to very clear belief systems and do not always see other belief systems as valid especially if that system is not clearly defined. They value excellence and high quality of delivery of programmes. They like structure and do not value work that is fluid and has little or no outcomes. If a plan changes they will create a new plan to compensate. They are task-focussed but enjoy interaction with people. They are conscientious and reliable with their relationships. When under stress the ESTJs can be very judgmental and see anyone who does not believe in what they do as wrong. They can become impatient and be poor listeners.

Myers (1998) further describe ISTJs as

Serious, quiet, earn success by concentration and thoroughness. Practical, orderly, matter-of-fact, logical, realistic and dependable. See to it that everything is well organised. Take responsibility. Make up their own minds about what should be accomplished and work towards it steadily, regardless of protests or distractions. (Myers, 1998, 7)

ISTJs are highly loyal and have a high sense of responsibility when they commit to a group or task. A team role is not their ideal function and they prefer to work alone.

ISTJs are very comfortable with facts and will be keen to share them with others.

They like procedures for all things and look for clear directions to help them carry out

their work. They use logic in their decision making and may come over as cold and uncaring. This is not necessarily the case, they are just using logic rather than emotion to make their decisions. Under stress they can be critical of others and judgmental. They can find it hard to share tasks and delegate responsibility.

Myers, McCaulley, Quenk, & Hammer (2003) outlines that ISTJs and ESTJs have the same issues with change, working in poorly defined environments, expressing ideas and theories, disliking fast paced and ever changing environments, and unpredictable situations. They also tend to be conventional and conservative. She further writes that they dislike precise specifications and have limited interest in pursuing cognitive endeavours.

The ISTJs and ESTJs make up 31% of children's ministry leaders and so have a large influence on the ministry undertaken. Again they are types that crave structure and formal procedures and can in fact undertake these activities in a way that can seem cold and uncaring. These types could be caricatured as the old fashioned traditional Sunday school teacher for whom tight discipline was the key objective followed by learning of the scriptures. This is maybe an unfair analogy but it does highlight that the combination of these types shows a solid and dependable workforce, possibly stuck in the past, and not keen to develop in the future.

It is worth looking at the ENFJs and INFJs as they may be suited to helping the other more frequently occurring type groups if there is a need for change and development. Myers(1998) describes ENFJs as

Responsive and responsible. Feel real concern for what other think or want, and try to handle things with due regard for other's feelings. Can present a proposal or lead a group discussion with ease and tact. Sociable, popular, sympathetic. Responsive to praise and criticism. Like to help others and enable people to achieve their potential. (Myers, 1998, 7)

ENFJs think with their hearts. They come over as warm, encouraging and supportive. They crave harmony and will do anything to achieve it. As a result they do not always deal well with conflict and criticisms. They are constantly looking to better themselves to become a complete person. ENFJs are good at seeing the bigger picture, can be creative, and like to plan long term strategies. If a plan fails they will put people first and then rescue the task. ENFJs need praise and recognition and can become overly sensitive to criticism.

Myers (1998) describes INFJs as

Succeed by perseverance, originality and desire to do whatever is needed or wanted. Put their best efforts into their work. Quietly forceful, conscientious, concerned for others. Respected for their firm principles. Likely to be

honoured and followed for their clear visions as to how best to serve the common good. (Myers, 1998, 7)

INFJs are forward thinking and always want to be the visionary in the group. They internalise their thoughts and may need encouragement to express their opinions. Once these thoughts are expressed, they will be very rich, full of creativity and insight. They are very caring and compassionate to others, although they do not always show this due to their reserved nature. They too are constantly looking to develop themselves to find more meaning and purpose in life. Under stress, INFJs become more withdrawn and have difficulty sharing their inner thoughts.

Myers, McCaulley, Quenk, & Hammer (2003) outlines that ENFJs and INFJs are strongly motivated when working in a setting that promotes freedom and individual thinking but have the structure to sustain and manifest ideas. They like an overall structure but need to have flexibility within that structure. If they are unable to express themselves and then see their ideas not come to fruition they will withdraw from that situation.

This group could become the change agents to help children's ministry develop. They can work within the structure yet they bring creativity and flexibility that may allow the ISFJs and ESFJs to develop (this is assuming that ISFJs and ESFJs have little self-awareness and need to develop). This group should be the one most open to self-development and looking at new ideas.

Temperament pairs

Keirsey (1998) outlines his theory of temperament pairs (originally developed in 1978) as going beyond the work of Myers-Briggs. Keirsey noticed that for certain types there were similar characteristics and traits outlined by Myers-Briggs. He noticed that Myers-Briggs drew many similarities when describing all those types with NF and also when describing all those types with NT but not with SFs and STs. With further analysis Keirsey (1998) noted that Myers-Briggs found many similarities when describing those types with SP and when describing those types with SJ.

Keirsey (1998) proposed the temperament pairs SP, SJ, NF, and NT. He further described these temperaments with the terms artisan (SP), guardian (SJ), idealist (NF), and rational (NT). This concept was further developed by Mamchur (1996) who looks at how type can be used in an educational environment. She took Keirsey's definition of temperament pairs and adapted it for the classroom situation and she talks of four temperaments in teaching: traditionalist (SJ), change agent (NF), achiever (NT) and free spirit (SP). It is through this lens further analysis from the type tables in previous chapters will be analysed. Results are displayed in Table 11.8.

Traditionalist (SJ)

According to Mamchur (1996) the 'traditionalist' is bound by a clear sense of duty, they are dedicated and committed, can be driven to be in charge, and focus very clearly on completing the task in hand. The traditionalist will appreciate praise and

recognition. They need to be sold change and the change must come over as essential and worthy. Once sold the change process they will be very dedicated and ensure the changes are made correctly.

Table 11.8 Comparison of temperament pairs (all leaders)

	Children's ministry leaders (Connor) %	Children's ministry leaders (all) %	Youth ministry leaders %	UK Population %
Traditionalist (SJ)	80	76	51	46
Change agent (NF)	13	14	27	16
Achiever (NT)	6	6	13	10
Free spirit (SP)	2	3	9	27

As 80% of children's ministry leaders in Connor are 'traditionalists', a figure significantly higher than the UK population (46%), then the implications for bringing in change are huge. It would seem to make sense that these leaders firstly need to be acknowledged for the excellent work they are undertaking and then any programme of change needs to be sold to them through perseverance and clear argument. If the new way of thinking and acting is sold to them well, then they will be a wonderful force ensuring the changes are implemented.

Change agent (NF)

According to Mamchur (1996) 'change agents' are driven to grow to be true to themselves. Change agents tend to be dedicated teachers who stay a long time in the profession. They crave change and can be complex and it can be difficult to understand their temperament. They do not function well in a critical environment and enjoy environments where they can be imaginative and see new ideas come to fruition. They are good at selling and delivering change.

This is a key group among children's ministry leaders and this group needs to be mobilized in order to bring about change. Only 13% of children's ministry leaders in Connor are change agents and this is similar to the UK population of 16%. Any programme of development and change would do well to somehow identify this group and use them to develop and sell the change to others.

Interestingly 'change agents' are represented twice as much in youth ministry leaders than in children's ministry leaders. This would also reflect the fact that youth ministry is seen as more dynamic and moving with the times.

Achiever (NT)

According to Mamchur (1996) 'achievers' are the most driven of the four temperaments and they need to understand and be in control of their own life.

Achievers are attracted to educational pursuits initially but want to develop and be in

positions of authority and so often do not stay in teaching roles. Achievers hate to be wrong and are not good when they make mistakes. They appreciate being praised for their intellect and wisdom.

There are significantly fewer 'achievers' among children's ministry leaders (6%) compared to the UK population (10%). This is probably the least significant result in terms of temperament and the main indication is the need for a range of people to be part of children's ministry.

Free Spirit (SP)

According to Mamchur (1996) 'free spirits' are driven to be free. They undertake activities for the sheer enjoyment and are not concerned with outcome as long as the journey is enjoyable. They are uncomfortable with structure and are fixed on the present. The enjoy working off impulse and spontaneity and freedom are key to their working desires. They can be extremely resourceful, but need to be trained to deal with structured learning. There are very small numbers of this group in teaching or leadership roles.

Only 2% of children's ministry leaders in Connor are 'free spirits' and this is considerably less than the UK population (27%). Once again this reflects the structured nature of children's ministry. Children's ministry needs more free spirits.

The fact that more than a quarter of the population are 'free spirits' means that children's ministry could be excluding a quarter of the population simply by running

their programmes to their type. Attracting this type of leader needs to be priority to develop the breadth of leadership in children's ministry.

Conclusion

This chapter has helped to create a picture of the type of people who are either children's ministry leaders or youth ministry leaders. It is clear that there is very definitely a different range and balance of type working with children than the type working with young people. Children's ministry leaders are dominated by those with sensing and judging preferences, whilst youth ministry leaders are dominated by those with feeling and judging preferences. Further analysis shows the difference between children's ministry leader, youth ministry leaders, and the UK population in terms of dominant function and auxiliary function. Clearly the analysis shows that both types of leader like a formal environment in which to work.

In order to change, the children's ministry leaders must look to those with a preference for NF to bring about and sell change to the others. When looking at the results through the lens of temperament, both children's ministry leaders and youth ministry leaders lack many 'free spirits' in their groups and encouraging these type of people to become leaders would benefit the ministry.

The following chapter will look further at these implications for type and practical steps can be taken to improve both children's and youth ministry.

Chapter 12

Learning from the type profiles of Children's Ministry Leaders

Introduction

The purpose of this chapter is to take the learning from the previous chapter which analysed the results of the psychological type tests and apply it to the specific task of supporting children's ministry leaders. This chapter will also bring together work from chapter five which looked at the leadership roles within children's ministry with the analysis of the psychological type results.

Previous chapters have looked at results for type preference from groups of children's ministry leaders and youth ministry leaders. This chapter will deal specifically with children's ministry leaders and particularly with the group of children's ministry leaders from Connor diocese, the group central to the research. In chapter five the range of types found in a children's ministry programme was discussed, mapping particular types to particular roles based on the knowledge of the researcher and research available.

In this chapter the results of type preference from Connor diocese will be analysed against the hypothesis put forward in chapter four. This will be followed by a look at potential solutions to using type theory as a tool in order to develop and support leaders in children's ministry including training needs and approaches to learning.

Roles in children's ministry

In chapter four there were seven key roles in children's ministry identified: team leader or manager, front of group leader, pastor, creative artist, musician, teacher, and administrator. Most children's ministry groups would be delighted if they had enough leaders to fulfil all these roles with individuals tasked with only one role. This is not the reality and from research carried out by Hamill (2010) children's ministry groups in the Church of Ireland average eight leaders per group, as each group should include at least three 'teachers' then all roles cannot be carried out exclusively. For the sake of this discussion it may help to create a fictional leader team as each of the above roles is not required in equal measure, for example you only need one team leader but you may need a number of teachers.

For ease of use, this fictional leader team will contain ten members and be running a Sunday school programme in a Church. This team will need one team leader, two front of group leaders, two pastors, two creative artists, one musician, eight teachers, and one administrator. Clearly too many roles for the task in hand and so some leaders will have dual roles, these can be allocated using type theory. In chapter five the following psychological types were assigned to each role: team leader or manager (ENTJ), front of group leader (ENT/FJ), pastor (INFP), creative artist (INFP), musician (ENFP), teacher (E/IS/NFJ) and administrator (ISTJ). Obviously this is a fictitious example and an ideal situation would include leaders from all sixteen types, but this may give an indication of how certain particular types may dominate a group.

Table 12.1

Fictional leaders' team – distribution of type

Leader one	Team leader / front of group leader	ENTJ
Leader two	Front of group leader /teacher	ENFJ
Leader three	Pastor / creative artist	INFP
Leader four	Pastor / creative artist	INFP
Leader five	Musician/ teacher	ENFP
Leader six	Administrator / teacher	ISTJ
Leader seven	Teacher	ESFJ
Leader eight	Teacher	ISFJ
Leader nine	Teacher	ENFJ
Leader ten	Teacher	INFJ

In reality some leaders would take on more than two roles as listed above, but the above breakdown gives some indication of the balance required to run a children's programme. The next stage is to compare this to the type results for leaders in Connor Diocese outlined in previous chapters. Table 12.2 shows the fictional distribution of the team and compares with the actual results found from children's ministry leaders in Connor Diocese. Table 12.3 is a reminder of the most frequently found types among the Connor Diocese children's ministry leaders.

Table 12.2

Fictional leaders' team – distribution of roles

	Roles	Type	fictitious team %	leaders in Connor Diocese %
Leader one	Team leader / front of group leader	ENTJ	10	2
Leader two	Front of group leader /teacher	ENFJ	20	6
Leader three	Pastor / creative artist	INFP	20	1
Leader four	Pastor / creative artist	INFP	20	1
Leader five	Musician/ teacher	ENFP	10	3
Leader six	Administrator / teacher	ISTJ	10	18
Leader seven	Teacher	ESFJ	10	27
Leader eight	Teacher	ISFJ	10	22
Leader nine	Teacher	ENFJ	20	6
Leader ten	Teacher	INFJ	10	4

Table 12.3

Top five of sixteen types in children's ministry leaders in Connor Diocese

Children's
ministry leaders
(Connor)

ESFJ (27%)

ISFJ (22%)

ISTJ (18%)

ESTJ (13%)

ENFJ (6%)

The main point to be learnt from this exercise is that a team needs a range of types to be balanced and that balance does not currently exist in children's ministry leaders in Connor Diocese. The next step is to look at each role in more detail to see if any lessons can be learned.

Team leader

The type outlined for this role in chapter five is ENTJ. Bayne (2004) states that 36% of managers have an NT preference and yet 2% of children's ministry leaders in Connor have an ENTJ preference and only 6% have a NT preference. Does this mean that there are no team leaders in Connor Diocese? Not at all, but it does mean that there may be few people who fit naturally into this role because of their type preference. This means that groups may lack clear direction from a team leader or that those who are in team leader roles are working out of type and so may find

leadership draining and uncomfortable. In this latter scenario it could mean that overall leaders focus on the here and now, and what is neglected is the ability to see the future, change, and develop their ministry.

Front of group leader

There is no research showing the dominant type in a front of group role. However, most extraverts may feel happy in this role. ENFJ is the fifth highest type preference represented in the children's ministry leaders from Connor Diocese and yet only makes up 6% of the total sample. This group has been identified as key change agents and targeting this group to help drive change will be essential in any strategy to develop children's ministry.

Pastor

The most frequently occurring type among counsellors according to Dodd and Bayne (2006) is INFP. Interestingly this is not a frequently occurring type among clergy whose role usually includes a high degree of pastoral work. Francis and Robbins (2008) found the most frequently occurring type among clergy to be ENFJ. There are only 1% of children's ministry leaders in Connor whose preferred type INFP. This may be due to the structured nature of groups and the rigid programme delivery. As a result of there being a low number with a type that suits pastoral work, those who are undertaking pastoral roles may not be fully equipped to do so, or the biggest danger, is that pastoral work is not being undertaken and the children are not listened to. As previously discussed many groups seem to deliver programmes at

children and not learn *with* children. Possibly if more leaders were of this INFP or ENFP then children would feel more listened to and they would be more part of the decision making process of their group. Training for existing leaders will enable them to become more pastorally aware.

Creative artist

Bayne (2004) surveyed 'fine artists' and found the dominant type among this group to be INFP and this would seem reasonable given the need to be creative dynamic and always trying to develop new ideas. This type of person may not fit well into the highly structured environment we seem to have in children's ministry. Anecdotally leaders' requests seem always to be for new resources and new ideas. This would suggest that they struggle to be creative and when training is provided in creative arts it is very popular. The fact that only 1% of the children's ministry leaders in Connor fitted this type preference would suggest a lack of creative skills among children's ministry leaders. Therefore training in this area may be crucial in empowering the current leaders to be more creative.

Musician

Music skills are highly prized but more available than the creative art skills. It would seem that most children's ministry groups have at least one person who can either play the piano or the guitar, however with the development of technology there is less need for this skill. There are a whole range of sing-along music and visual aids. As most places also seem to have a data projector then the musicians can be

replaced by the free downloadable video clips which can be used to lead the singing. Steel and Young (2008) found that among music education professionals that ENF J or P was the most common type preference identified. Interestingly, as 3% of children's ministry leaders in Connor are ENFP and 6% are ENFJ, then 9% fall into one of these types, meaning that just under one in ten leaders may have a type preference which leans towards musical skills, and so backs up the supposition that the majority of groups have at least one person who may have an musical skill for use in the group.

Teacher

Teaching skills are the most in demand among children's ministry and the traditional Sunday School is seen as the backbone of children's ministry. This is now changing with the emergence of other models such as Kidz Club and Messy Church. Clearly children's ministry leaders in Connor are dominated by psychological types suited to formal teaching environment and research (Francis, 2004; Hauser, 2005) has shown that ESFJ is the dominant type in primary level teaching, but other research (Rushton, Knopp and Lee Smith, 2006; Rushton, Morgan and Richard, 2007) with teachers who have won awards show ENFP as a dominant type. The above fictitious children's ministry leader team included a variety of types in a teaching role and this model of a range of types seems to be most preferable. The danger with the introduction of new styles of children's ministry is that the stalwarts who have been working faithfully for years may feel threatened and resist any changes brought in. A careful and deliberate process of introducing the dominant types of ESFJ and ISFJ

to new ideas will bear fruit in the long run and this group could prove to be a very loyal workforce.

Administrator

Bayne (2004) cites research that the most frequently occurring preference types for administrators were ESTJ (22%), ESFJ (12%), and ISTJ (11%). All three types are in the top four most frequently occurring types for children's ministry leaders in Connor and so it would seem that there are plenty of skilled administrators in children's' ministry in Connor Diocese. Administrators are vital in ensuring a group runs smoothly and they can be well equipped to deal with the issues that children's ministry can bring within the wider structure of the Church such as child protection and health and safety. The danger can be if administrators are overly officious and stifle the creativity and space that the children require. Administrators can be a great help in developing long term strategies and plans, as long as they do not get caught up in the detail of the here and now. Leaders who are skilled administrators may need training in developing long term plans and strategies.

Training Needs

It is not possible suddenly to remove a large proportion of volunteer leaders and then replace them with new leaders of particular types. Firstly ministry would collapse and secondly it would not be possible, and to recruit leaders based on their psychological type preferences should not be done. The type theory is only designed to give an

overall picture of the make-up of a group and to help with self-awareness and training needs.

Self-awareness can only be brought about through training or exposing leaders to theory. Some of the leaders would happily go away and read a book, whilst others need to learn new theories in the interactive state of the classroom.

The first recommendation is that a training unit be developed to teach type theory to leaders. Like much training, in order to get people to engage and participate, it is not always wise to title an event with exactly the theory involved. For example the session may be titled 'Jungian type theory and its personal application in a learning environment' or alternatively titled 'It takes all sorts – a biblical look at how individual difference impacts on our ministry'. The second title may draw more people in and help to introduce type theory to a larger audience. People in children's ministry in Connor Diocese tend to be Bible focussed and especially in a programme format where one of the key goals is to teach the children the Bible. If you can start with the Bible as the established basis for practice then taking it further into psychological theory will be a gentler step and less threatening. This would help the ESFJs and ISFJs as described above, they could see the solid basis for exploring difference and then new ideas can be gently introduced. This session would be aimed to affirm people in their own psychological type and help them understand the ranges of ways that both leaders and children think.

The second recommendation is a training unit on leadership. Leadership training is broader than management training. Management training deals with day-to-day activities and will include the role of administration in the group. Management issues have been dealt with in a previous chapter when looking at the issues brought up by the longer questionnaire completed by children's ministry leaders in Connor.

Leadership role training must include setting out the aims for the children's group, developing participation and ensuring children are involved in the running of the group, integrating the children's ministry as part of the Churches strategy, the place of children in worship, personal development and support of leaders, recruiting new leaders, reaching out to children and families, and developing a long-term plan for the children's ministry group. These are the basic elements of a leadership training programme, but there are further elements that could be added on.

The third recommendation would be to develop training for pastoral awareness.

Clearly from the type results we see that the majority of children's ministry leaders have a preference for F and so should be more open to the feelings of others. This does not mean that those with a preference for T are unfeeling but they may not be as aware of others' feelings. Unfortunately there seems to be an assumed ability of leaders to deal with feelings and related issues rather than training and support to deal with pastoral issues. This has also been a fault of clergy training in the past, where the role is highly pastorally focussed and yet adequate training may not have been provided in the theological colleges. There needs to be training for leaders in how to relate to children, how to ask appropriate questions within the boundary of the leadership role, how to listen to children, and how to respond appropriately with pastoral needs. Some agencies have acknowledged this and the CORE training

material described in chapter four has a unit dealing with pastoral awareness. From the analysis of type, it seems that these pastoral skills may not be in abundance with the group of children's ministry leaders in Connor and therefore training is needed.

The fourth recommendation is a unit of training on the creative arts. This is probably the most straightforward unit to sell to leaders as they have already perceived the need for training in this area. This unit would need to be delivered by creative practitioners in children's ministry with good teaching skills and able to share new ideas. The key to this training would be to enable and encourage leaders to be more creative in their programmes. Leaders need the confidence to try new things and not be afraid if they do not go to plan.

The fifth recommendation is to create a unit on the use of music, visuals and information technology in children's ministry. As previously noted there may be a limited number of children's ministry leaders with musical skills. Children are now growing up in a multimedia driven world and leaders need help to develop the use of musical instruments such as the guitar and piano and also look at the new 'instruments' of data projectors, video clips, and multimedia presentation. Multimedia technology is now much more accessible due to cost and children are now used to schools with highly developed technology and learning aids. Leaders need to learn how to deal with these issues and ensure their presentation style is not seen as dull and boring. We do not need to change the message but may need to change the way the message is delivered.

The sixth recommendation is a unit on the exploration of resources and how to adapt and use them. Due to the internet, there are a huge amount of resources available online. There is also a wide range of printed materials available from a range of sources. Many leaders simply need a list of these resources, how to access them, and any comments others have found when using them. In the same way people may consult consumer websites when buying items such as a fridge, television, or car, children's leaders would benefit from a consumer reference on resources. Once the resources have been obtained, leaders then need the confidence to adapt them to their own situation. Comments from leaders in Connor have been that resources can be too 'American' or too 'English'. Leaders need the time and skills to take these resources and contextualise them to both their own geographical area and to their own theological perspective defined by their parish or their group.

The seventh recommendation is a unit looking at the range of models of children's ministry available. It is important that this is a critical look at a range of other ideas. So often a leader comes across a new model of children's ministry and is completely absorbed by it. They take it on completely and do not question its ethos and methodology. In reality new models have great benefits but do not always fit a local context. Leaders need to be brave and critically analyse a programme and take the 'good' bits that fit their context. Training leaders to be self-aware and to be constructive critics will improve the quality of provision of children's ministry.

Approaches to learning

The implication of using type analysis with this group of leaders is that, through training, leaders are then equipped to examine their programme and see if it suits all ranges of types of children. The following is a look at activities and how some activities will only suit some types of learners.

Activities for extravert learners

Extraverted learners need certain activities to stimulate their learning. They enjoy activities where they can talk out loud and do their thinking 'in public'. This talking helps to clarify their thought process and allows them to process the concepts being offered. Extraverts need others to stimulate working, so being part of a group is essential. They also tend to like practical tasks, learn by doing rather than thinking. They appreciate feedback, especially from the teacher. Extraverts will be stimulated by variety and repetitive tasks will bore them and cause them to switch off. They do not want to work in silence and being told to not speak when working may stifle the learning experience.

Activities that extraverts would like to engage in are very common in most children's ministry and include things like; drama, art and crafts, group work, singing, games, and show and tell. The Kidz Club programme is designed for extraverts and involves lots of noise and interaction with the leaders. For all these activities the extraverts need clear instructions and clear feedback from the leaders on how they performed.

Activities for introvert learners

Introverted learners want and value quiet. They will be rehearsing in their mind exactly what they want to say before they say it. They need time to process new ideas and concepts. Once set a task introverts want to be left alone to complete that task. Introverts will learn from watching others doing something or listening to clear instructions. They will fear public displays such as drama and speaking to the group. If required to undertake such activities they need plenty of warning and preparation time. They do not like being put on the spot and asked to 'perform'. They will be drained by noisy activities and too much group interaction. They appreciate a quiet workspace and do not wish to be interrupted.

Activities for introverts are less catered for in traditional Sunday school format, but the 'do not speak unless spoken to' atmosphere of the learning environment will appeal to them. Programmes such as Messy Church and Godly Play include space for children to learn and express themselves individually. Activities that they appreciate would include quiet reading, listening to stories, individual art and craft activities conducted in silence, and watching video clips. It is essential when undertaking any public tasks that introverts are given time to prepare before having to perform.

When setting up a programme that suits both introverts and extraverts it is essential that there are a range of activities but also that there is space for both types to operate to their preferred type. For example a space could be created that introverts

can go to sit quietly and read if they do not wish to engage in a noisy activity. This same space could be used in reverse when conducting quiet activity, offering a space for extraverts to go and discuss the tasks they are being asked to undertake. Creating this extra space has its issues depending on the layout of the building involved and also the supervision levels possible, but could prove a valuable place for all.

Activities for sensing learners

Sensing learners want to learn clearly and methodically. They like to build their skills from previously learned behaviour. If they are presented with an overall theory they will become confused and switch off, however if the theory is presented in small chunks they are much more likely to respond positively. Sensing learners need to see the practical application of what they learn, this is very important to note when leaders are sharing biblical concepts to children. The sensing learners need to know how it will impact on their lives. Sensing students do not respond well to testing beyond successful completion of the task. The old style 'Bishop's Medal' with a written test on biblical facts would scare the sensing learner. Sensing students are excellent at drawing information in from outside stimuli such as colours, music, smells, tastes, and pictures.

Activities for those with a sensing preference include practical tasks such as art and craft, drama, singing, games, and structured play. Activities need to have clearly defined instructions and rules for completion. Any new concepts must be taught

step-by-step so they can be easily absorbed. Sensing learners will look for a defined conclusion to an activity and will want to know if they are right or wrong. They will not cope well with open concepts that have no finite boundary.

Activities for intuitive learners

Intuitive learners want to learn in an environment with variety and change. They want to put their own interpretation on everything and feel they have contributed to the end product. They do not necessarily want clear boundaries and look for opportunities to experiment and be creative. Intuitive learners do not learn in a steady consistent pace but learn in bursts of energy. This can give the impression that intuitive learners are either passionately engaged or distant dreamers. The dreamy phase might only be down time to regain energy to complete the project. Intuitive learners will pick up on detail only if they see it as integral to the final goal. They very easily skip over the detail and look for the overall meaning and connections with other things. They do not like repetition and will only review a task if it is seen as a test or challenge. They prefer an end goal rather than a step-by-step path.

Intuitive learners need activities in which they can express their own ideas, such as open-ended tasks where they can put on their own interpretation. For example, following reading a Bible passage give them a blank piece of paper and ask them to draw a picture of what they think the scene would have looked like. Asking intuitive learners to colour in a pre-drawn outline will not be a worthwhile task for the learners.

An intuitive activity could be to ask the children to write their own prayers or write down their version of a Bible passage they have heard.

When providing learning opportunities for both sensing and intuitive learners it is best to provide a clear platform from which the sensing learners can then be more creative. Simply by providing the creative opportunity the intuitive learner will feel comfortable. Sensing leaders may find it difficult to provide intuitive activities where there is no right or wrong and each child's interpretation is valid. Godly Play allows intuitive learners to express themselves having listened to the sensing Bible story acted out in words and actions. With such a high proportion of sensing learners it is vital that activities are included for the intuitive learners. Activities such as memory verses will not appeal to intuitive learners and while they can be a valuable activity, it must not be expected that all the children will enjoy it. It is also important that if children fail such a task they are not belittled but it is just accepted that such an activity is not for them.

Activities for feeling learners

Feeling learners are looking for a particular type of environment and the nature of the task is not always important but how the task is conducted is highly important.

Feeling learners value harmony and lack of conflict; even if they are not part of the conflict they are uneasy when any conflict arises in the group. They respond badly to severe criticism and are motivated by warm encouragement. Feeling learners are motivated when they have the opportunity to please leaders and their fellow learners.

When asking feeling learners what their favourite subjects are, it is very likely that the interest in the subject has been sparked by them liking the teacher and not necessarily the topic. Feeling learners work best when they like the leaders they are working with and personal relationship takes primacy over completion of tasks. Completion of tasks becomes the means to pleasing someone.

Activities for feeling learners need to be conducted in a positive and encouraging environment. Feeling learners will be put off by sarcasm and patronising attitudes. Feeling learners need to believe the leader is genuine and honest. If the relationship between learners and leaders breaks down, then feeling learners will be less likely to learn from the subject matter delivered by the leaders. Thinking leaders may focus on the task and fail to take into account the feelings of the learners, thus causing a possible breakdown in the relationship. Thinking leaders will provide criticism and advice in order to enhance the outcome of the task. Feeling learners may take this criticism personally and disengage from the activity.

Activities for thinking learners

Thinking learners are driven by logic. They need to see honesty and fair-play at all levels and will be distraught if they think a leader is demonstrating favouritism. They like a well-organised environment with clear rules and structures. If those rules are broken they expect the relevant consequences to occur. If they do not see this fairness acted out then they can lose belief in the whole system of administration and discipline. They do not like public humiliation and will disengage if they are shown to

be always failing. They can very competitive and always want to win. They will accept not winning if it is shown they lost within the boundaries of the task but if they feel that rules have been bent, they may disengage from future activities. Once again it is not about the nature of the tasks but how the tasks are executed.

Activities for thinking learners need to be structured and give them an opportunity to learn from experts and see the logic in each decision. Thinking learners may suit individual activities where they can succeed and demonstrate their own level of excellence. Feeling leaders may come over as too soft and putting people before procedure. Thinking learners may be very critical of the feeling leaders' style of delivery. Although the feeling leaders advice may help learners complete the task, the thinking learners may come over as cheeky and critical of the leaders when giving feedback.

Accommodating the feeling and thinking learner is not about the task but the way the task is delivered and the learning environment created. If leaders are fair, open and honest, they will accommodate all. Severe criticism and public humiliation are not good ways of leading a children's group and yet many of those who have come away from Church will tell stories of such humiliation when they were children in a Sunday school. They have been unable to remember a memory verse or not said the exact words on the card but the way they were treated when this happened has put them off Church for life.

Activities for judging learners

Judging learners like to know where they stand. They like clear schedules and programmes of work. They like to know what they are doing next and in what order it is happening. They can get upset when things change or if there is no time to complete an activity. They can feel guilty if they are unable to complete an activity and this is true of both learners and leaders. Judging learners will want to know the score they achieved and will want to do better next time. They will respond to reward systems and frameworks for excellence.

Activities for the judging learner must be well thought through and have clearly defined ends. Games must be completed at the time stated and targets for success must be clearly shown. If leaders have to introduce change it must be well managed and learners should be involved in the re-shaping of the structure. Spontaneity and chaos will put off the judging learners. Judging learners will be good at creating structure and will make good team leaders when setting children a group task. They will ensure the task is completed and to a high standard

Activities for perceiving learners

Perceiving learners crave freedom and self-expression. They can still cope with boundaries but there must be open ended aspects to tasks and activities. Perceiving learners do not want to feel pressure to complete and they want to enjoy the process and they care less about the end product. They hate testing and will disengage if

there is constant evaluation of their progress. They are not looking for the right answer but simply a way for them to express themselves.

Activities for perceiving learners must be about discovery and exploration. If they come to their own conclusions then they are much more likely to learn from the experience. Leaders need to provide clear boundaries and checkpoints to keep perceiving learners on track but they must provide opportunity for flexibility and freedom within these boundaries. For example judging leaders will have a clear plan for the hour long programme and will want to stick to this plan rigidly. The perceiving learners will want to keep to the activities they enjoy and will not worry if the plan is not adhered to. It is best if the judging leaders allows for the plan to change and not to feel guilty if they do not get everything done. With such a high number of judging types among leaders it is vital that leaders do not enforce their own rules for structure too tightly or they will only attract judging types. It is clear that perceiving leaders are not being attracted to children's ministry and therefore it may be the case that perceiving children are also not attracted to be members. Changing the way activities are delivered could help to change this.

Conclusion

This chapter has looked at the results of the type analysis of children's ministry leaders in Connor Diocese and its implications for the learning environment. There have been some clear recommendations made as to how these results could be interpreted and training programmes put into place to ensure the needs of all types

of children are met. Some of these recommendations deal with the nature and content of the programme of activities and the other recommendations advise analysis of the way children's ministry is conducted and the learning environment created. Previous chapters have looked at how the opinions of the leaders gleaned from the longer questionnaire may also provide a need for training and support for leaders. The two sets of recommendations will be brought together in a later chapter.

Chapter 13

Working with type

The purpose of this chapter is to explore some of the implications of the type results outlined in earlier chapters. Three areas will be examined: day-to-day operation of a group; vision and planning for the future; and preventing and dealing with conflict.

This will lead to a clearer understanding of working relationships and could be used for training programmes on psychological type in Churches.

This chapter will look at the three areas above in terms of psychological type for three different groups or combinations of groups: leaders within the children's group; children's ministry leaders compared with Anglican clergy; children's ministry leaders compared with youth ministry leaders.

Leaders within children's ministry groups (results from 'all children's ministry leaders', chapter 10, n=401)

For the purpose of this group the most frequently occurring type (ESFJ, n=100) will be compared with the least frequently occurring type (ISTP, n=0), and the type that is ninth most frequently occurring (INTJ, n=7). The reason for this is to look at what impact the most frequently occurring type may have on the dynamic of the group, to ask why there is a type not present at all, and to show how the most frequent type is likely to impact on the minority section of leaders.

Day-to-day running

To give a lens through which to analyse the impact of the above types, it is worth considering the questions put forward by Lawrence (2000) when discussing teachers in terms of type preferences: what is the role of teacher; where do ideas for teaching come from; how is the teaching planned; what is the typical method of teaching; how is students' work evaluated; what makes the teacher feel successful. By adapting Lawrence's (2000) hypothesis into the children's ministry context it will be possible to draw some insights on possible issues for leaders. Lawrence (2000) focuses on dichotomous pairs of S/N and F/T, looking at how teachers draw in information and how they make their decisions.

ESFJ leaders will see their role as teachers and disciplinarians. They will be there to provide a role model for the children to look up to. They are happy to support and serve others. INTJ leaders will see their role as much more holistic and want to see the development of the whole child through nurture, encouragement, and inspiration. ISTP leaders will see their role primarily to be a role model, sharing their own experiences. There would seem to be a place for all three models in children's ministry but if the instructing, disciplinarian model sets the tone for the group then the INTJs and the ISTPs may feel frustrated and not comfortable being leaders in the group.

ESFJ leaders will want to source their learning materials from curriculum guides, manuals, and instruction books, preferably ones they have used before. This may

explain why leaders seem to be searching out for new resources that they hope will solve all their problems, and why from the survey results they appear not to always see the need to ask the children. INTJ leaders will want to source learning materials from the needs of the children and from concepts and thematic ideas. ISTP leaders will also want to source their material from course books and guides. ISTP leaders may feel more comfortable in a group dominated by ESFJs, but INTJ leaders may be very frustrated and want more time to engage with the children rather than to use the prescribed material.

ESFJ leaders will want to plan learning in an ordered and structured manner. They will want a clear plan with markers and objectives for each point of completion and they will want to know that there is a plan for at least a term in advance. When involved in long-term planning, they will base this plan on their perceived view of the academic standard of the children they are working with. INTJ leaders will want to consult the children and determine the level of work through consultation. They will want an overall plan for the year but based on themes and ideas. ISTP leaders will also want clear planning but they will be happy to move off the plan until a new plan is created. They will be frustrated if the plan is adhered to the letter. The danger of ESFJ leaders setting the context is that they will be caught up in the detail and fail to consult with the children and also fail to see the bigger picture.

ESFJ leaders will want to teach in a very orderly and formal manner. They will wish for time to interact with individuals and will want to know how the children feel. INTJ leaders will want a flexible teaching structure that can be adjusted due to the subject

or the student need. They will expect students to learn and they will be happy if this learning is ordered. ISTP leaders will appreciate structure but will want flexibility within that. They will enjoy directing activities so they can provide the flexibility to make things interesting. The group dominated by ESFJ leaders will frustrate the INTJ leaders as there may not be sufficient focus on the child and ISTP leaders may be put off by the lack of flexibility.

ESFJ leaders like to evaluate a session or programme based on hard facts. They will like exams and may wish to use tests or quizzes to evaluate how much the children have learnt. They will also base their level of evaluation on the level of attendance, a successful group will increase in number and they will see this as a positive reflection on the teaching methods. INTJ leaders will use a range of ways of evaluating the group and numerical evaluation may be only one of them. ISTP leaders will also like to evaluate through tests or quizzes, but they may introduce them randomly and be less likely to give warning. Most groups can accommodate a range of evaluations. ESFJ leaders may not see the value in personal development based evaluations and may struggle with not being able to measure the learning. This could result in INTJ leaders feeling frustrated that personal development is not being considered.

ESFJ leaders feel they have been successful when the children have all behaved themselves and have answered all the questions at the end correctly. They rely on measured learning and it may be the failure of the children to learn rather than the teaching method that is at fault if poor results are achieved. INTJ leaders measure

success by the children becoming more involved in their learning and seeing an increase in the children's enthusiasm for learning. ISTP leaders look for improved grades and behaviour much like ESFJ leaders. ESFJ leaders may create an environment where all learning is measured and this can be frustrating for both INTJ leaders and a proportion of the children attending the group.

Vision and planning

ESFJ leaders will not see vision and planning as their main priority. They will be looking at the detail of any plan presented to them but they will not readily volunteer to develop such a plan. Their preferred mode of working is to go from week to week looking only as far ahead as next week's material.

ISTP leaders like to look for detail but are happy for it to be delivered in an unstructured and more random fashion. They are not natural organisers and so will be happy to follow. Their preferred mode of working is to follow a course that can be adjusted as it progresses.

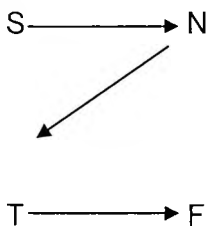
INTJ leaders like well-structured plans put in place, spanning a significant length of time, e.g. a term or full year. They will relish putting such a plan together and connecting the themes across the plan. Their preferred mode of operation is working with a plan that includes themes and opportunities for open-ended exploration.

Conflict

Working together as a team should be the main goal for leaders' teams and ministry teams alike. In reality conflict and disagreement can occur. This section looks at how an understanding of type can be used to minimise conflict and deal with it if it does occur.

The four processes of sensing, intuition, thinking, and feeling, have a significant impact when a conflict situation arises either in a group or between individuals. As previously discussed, each of the sixteen types has a dominant function, an auxiliary function, an inferior function, and a tertiary function. If an individual is aware of their own psychological type and has attempted to balance these functions in terms of use when dealing with a situation, then according to Lawrence (2000) and Vansant (2003) they are less likely to engage in conflict and if they do engage in conflict are more likely to drive the resolution of the conflict. Lawrence (2000) puts forward a theory for problem solving based on psychological type using a Z formation of the four processes above. Vansant (2003) further develops this model into a method for conflict resolution using psychological type.

Fig 13.1 Model for zigzag analysis (Lawrence, 2000)



The key to this theory is the presumption that people are well balanced if they use the four processes above in a particular order and if they can use the processes to equal effect. Vansant (2003) suggests that people first use their sensing function to gather information from the outside world; they then use their intuitive function to generate a range of solutions without evaluating these solutions; the next step is to use the thinking function to evaluate the pros and cons logically of each solution; finally the feeling function is used to evaluate the impact on others. In psychological type theory the order people use these functions is not necessarily that described by Vansant (2003) and the balance of uses of each function is not always equal. Using this theory as a basis for analysing potential conflict and learning from Vansant's (2003) descriptions of how those from the sixteen preferences may react in conflict situations, it is possible to look at potential conflict issues among children's leaders and the wider parish.

For this section dealing with conflict within the children's ministry leaders' group comparing the most frequently occurring type (ESFJ), the majority group, with the type that is ninth most frequently occurring (INTJ), a minority group, can help to identify what possible conflict may occur among the team.

According to Vansant (2003), when meeting a conflict situation, those with a preference for ESFJ will first deal with the feeling function and will operate that in an extravert way. In reality they will want to know how everyone feels and they will want to talk about it. They will then move on to sensing the situation and taking in all the physical clues as to what is going on but they will be happy to keep this sensing

function inside and not express to others they are doing it. They will then move on to looking at the bigger picture using their intuition and finally their logical function of thinking will help them make a decision. These final two processes are again carried out internally and not exposed to the outside world. This type needs to take in the physical information and listen to the facts first in order to gain the bigger picture. From gathering this information they can then more accurately judge people's feelings before making any decisions as to how to proceed.

For those with a preference for INTJ they will immediately try to find the bigger picture and may miss the detail of the situation. They will carry out this analysis of the bigger picture internally and not show others they are doing it. They will then make a very logical decision as to how they will proceed, talking it through with others. Next they will take into account how others are feeling, but this may be too late as their decisions may have hurt others. Finally they will take in the physical and factual clues that may have helped them in the first place.

These are two very different approaches to assessing a conflict and so while the ESFJ leaders are trying to talk about the conflict and how everyone feels then the INTJ leaders will be forming an overview without necessarily picking up on the details. The ESFJ leaders will then look for the detail whilst the INTJ leaders may already be making decisions as to how to proceed. Simply their different approaches to conflict may cause conflict in itself.

Vansant (2003) suggests that each type will bring a particular contribution to the conflict process, they will seem to react outwardly in one way, and they will be processing something else internally that others do not see. ESFJ leaders will be very determined to find a solution to the conflict and once a solution is agreed on they will be very dedicated and committed to bringing about the solution. Externally they will be using their voice to control and seem to be intense in the way they speak. Internally they will be passionate about bringing harmony and will see the impact on people's lives impacted by the conflict. INTJ leaders will have the skills to see the bigger picture and have a vision for harmony which they will be driven to enact. Externally they will be able to articulate complex solutions to difficult problems. Internally however they will be working towards their vision for the future which they may not share with others.

Clearly having both these groups involved in conflict resolution would be beneficial, but the danger arises when one group dominates and the path to harmony is only driven by one type of person. In children's ministry it seems that as the ESFJ group dominate, then any conflict arising could be caught up in the detail and the bigger picture missed, with no vision for the future. The ESFJ group will be very determined and focussed on individual goals. This way of working could put off other types of leaders and the danger is that, when conflicts occur, other leaders walk away from the group and the dominant group becomes even larger. The learning from this is that once again self-awareness will help to minimise and deal with any conflict that arises. If leaders are not aware of their own ways of working and do not see that others work in a different way, then conflict is more likely to happen and can be more destructive when it does happen.

Children's ministry leaders compared with Anglican clergy

For the purpose of this section a comparison will be drawn between the most frequently occurring type among children's ministry leaders ESFJ (25%) and the most frequently occurring type among Anglican clergy according to Francis and Robbins (2008) ENFJ (22%). Francis and Robbins (2008) research is cited in chapter two and used as the representative sample for the psychological type of Anglican clergy. It is worth noting that among children's ministry leaders the second most frequent type is ISFJ (23%) and among Anglican clergy the second most frequent type is INFJ (14%). Clearly the SFJ and NFJ combinations are most prevalent in their relevant groups and so may determine the culture of their work.

Day-to-day running

Once again the framework discussed above, based on Lawrence (2000), will be used to analyse the types and make comparisons: what is the role of teacher; where do ideas for teaching come from; how is the teaching planned; what is the typical method of teaching; how is students' work evaluated; what makes the teacher feel successful.

As previously stated, ESFJ children's ministry leaders will see their role as teacher and disciplinarian. They will feel they are there to provide a role model for the children to look up to. They are happy to support and serve others. ENFJ clergy will see their role as encouragers, motivators, and supporters. The clergy may not see

their role as relating directly to the children but to the leaders. In chapter nine the frequency of clergy interaction with leaders meetings was discussed and there seemed to be a low attendance by clergy at such meetings. Perhaps if clergy were clear in their role as spiritual supporters of the leaders they could provide an excellent resource in providing teaching and guidance to the leaders.

Once again, ESFJ children's ministry leaders will want to source their learning materials from curriculum guides, manuals, and instruction books, preferably ones they have used before. ENFJ clergy will want to source their materials and ideas not just from books but from wider sources. They have more of an ability to see the bigger picture and so will be exposed to more than just materials targeted on children's ministry. They could have a role of advising the leaders of current trends and helping leaders to see the depth of views on spirituality.

ESFJ children's ministry leaders will want to plan learning in an ordered and structured manner. They will want a clear plan with markers and objectives for each point of completion and they will want to know that there is a plan for at least a term in advance, even if they only refer to it on a weekly basis. When involved in long term planning, they will base this plan on their perceived view of the academic standard of the children they are working with. ENFJ clergy will want to keep their goals more general and open to change. They will see the bigger picture of how children's ministry fits into the whole ministry of the parish and ultimately the whole Kingdom of God. Clergy could help children's ministry leaders by sharing this vision of how children's ministry fits into the whole parish vision.

ESFJ children's ministry leaders will want to teach in a very orderly and formal manner. They will wish for time to interact with individuals and will want to know how the children feel. ENFJ clergy will perhaps be more flexible in their approach to teaching and will want to focus on student need. It may be good for the clergy to 'teach' the children at some point in the programme to give an outside view and show the leaders that they are valued.

ESFJ children's ministry leaders like to evaluate a session or programme based on hard facts. They will also base their level of evaluation on the level of attendance, a successful group will increase in number and they will see this as a positive reflection on the teaching methods. ENFJ clergy will see success from a wider range of sources. They will value personal development as much as how well a young person performs in a test. They will be encouraged by numerical growth but not necessarily see it as the end goal.

ESFJ children's ministry leaders feel they have been successful when the children have all behaved themselves and have answered all the questions at the end correctly. They rely on measured learning and they may blame the failure of the child to learn rather than the teaching method if poor results are achieved. ENFJ clergy see success through personal development and an increase in understanding. They are much more likely to be interested in faith development, ESFJ leaders may focus more on faith conversion. ENFJ clergy would benefit from interaction with both the children and leaders as they would feel more encouraged by the experience.

Vision and planning

ESFJ children's ministry leaders will not see vision and planning as their main priority. They will be looking at the detail of any plan presented to them but they will not readily volunteer to develop such a plan. Their preferred mode of working is to go from week to week looking only as far ahead as next week's material.

ENFJ clergy will see vision and planning as a priority. They will want the plan to bring harmony and peace among all. They may not want to focus on defined goals and outcomes. Their preferred mode of work is to have a plan for longer fixed times such as a term or academic year.

ENFJ clergy have a great deal to bring to the ESFJ children's ministry leaders in helping them to see the bigger picture and helping them to realise the value of children's ministry in the wider ministry of the Church.

Conflict

As stated above, ESFJ children's ministry leaders when in a conflict situation will first deal with the feelings outwardly, then deal with gathering the information inwardly, then move to the big picture inwardly and finally may engage some logic in making a decision how to progress. ENFJ clergy work slightly differently. Like the ESFJs they will first deal with the feeling function and will operate that in an extravert way. So in reality they will want to know how everyone feels and they will want to talk about it.

They will then move on to using their intuitive function inwardly and taking in the big picture of what is going on. They will then move on to sensing the detail and finally their logical function of thinking will help them make a decision. These final two processes are again carried out internally and not exposed to the outside world.

This type looks immediately for the bigger picture and wants to bring harmony. They may miss the finer details and so their solutions may seem more based on calming feelings than a logical and fair outcome. ESFJ leaders may get caught up in the detail and fail to see the bigger picture. Both types will be looking for a harmonious solution but this may alienate those with types that look primarily for a logical and fair solution. The danger is that conflict between ESFJs and ENFJs may not be dealt with and only treated on the surface to maintain a status quo. Both these types need to take time to analyse the conflict and will bring forth more constructive solutions if they do not make instant judgements.

Children's ministry leaders compared with youth ministry leaders

For the purpose of this section a comparison will be drawn between the most frequently occurring type among children's ministry leaders ESFJ (25%) and the most frequently occurring type among youth ministry leaders in this research ESTJ(17%) and the most frequently occurring type among youth ministry leaders in research carried out by Francis, Nash, Nash and Craig (2007) ENFP (12%). In this research ESTJ made up 11% of the sample and was the third most frequently occurring type preference. The marked difference between the children's ministry leaders' sample and the youth ministry leaders' sample is the spread of types. For children's ministry leaders, four types make up 77% of the sample and for youth

ministry leaders, five types make up 62% of the sample. Both groups have fifteen of the sixteen types present in their respective samples.

Day-to-day running

Once again the framework discussed above, based on Lawrence (2000), will be used to analyse the types and make comparisons: what is the role of teacher; where do ideas for teaching come from; how is the teaching planned; what is the typical method of teaching; how is students' work evaluated; what makes the teacher feel successful. The children's ministry leaders are more likely to see themselves in a teaching role as part of their ministry and the youth ministry leaders are more likely to see themselves as leaders focussing on building appropriate relationships with young people and not necessarily imparting knowledge.

As previously stated, ESFJ children's ministry leaders will see their role as teachers and disciplinarians. They will be there to provide a role model for the children to look up to. They are happy to support and serve others. ESTJ youth ministry leaders will see themselves as providing good examples for the young people to aim to be. They will want to impart their own knowledge and faith experience in order for the young people to follow their direction. ENFP youth ministry leaders will see their role as encouragers, motivators, and supporters. ENFPs will not want structures and formality which the other two types prefer.

Once again, ESFJ children's ministry leaders will want to source their learning materials from curriculum guides, manuals, and instruction books, preferably one they have used before. ESTJ youth ministry leaders will be looking for materials that come in a structured course format (for example Youth Alpha). ENFP youth ministry leaders will want to source their materials and ideas not just from books but from wider sources. They have more of an ability to see the bigger picture and so will be exposed to more than just materials targeted on youth work.

ESFJ children's ministry leaders will want to plan learning in an ordered and structured manner. They will want a clear plan with markers and objectives for each point of completion and they want to know that there is a plan for at least a term in advance. When involved in long term planning, they will base this plan on their perceived view of the academic standard of the children they are working with.

ESTJ youth ministry leaders will want clear plans with clear objectives. In contrast, ENFP youth ministry leaders will want to keep their goals more general and open to change. They may not want a plan at all and be happy just turning up and getting to know the young people.

ESFJ children's ministry leaders will want to teach in a very orderly and formal manner. They will wish for time to interact with individuals and will want to know how the children feel. The ESTJ youth ministry leaders will like routine and like to be in charge. The ENFP youth ministry leaders will be more flexible in their approach and will want to focus on young people's needs. ENFP youth ministry leaders will bring

the flexibility and relaxed demeanour that young people seem to look for in informal youth settings.

ESFJ children's ministry leaders like to evaluate a session or programme based on hard facts. They will also base their level of evaluation on the level of attendance, a successful group will increase in number and they will see this as a positive reflection on the teaching methods. ESTJ youth ministry leaders will evaluate a session by using a scoring system, counting the number present or counting those who respond to a particular challenge. ENFP youth ministry leaders will see success from a wider range of sources. They will value personal development as much as how well a young person performs in a quiz. They will be encouraged by seeing a young person develop in their faith.

ESFJ children's ministry leaders feel they have been successful when the children have all behaved themselves and have answered all the questions at the end correctly. They rely on measured learning and they may blame the failure of the child to learn rather than the teaching method if poor results are achieved. ESTJ youth ministry leaders will measure success by an increase in numbers attending, higher scores on a satisfaction rating scale, and quiz questions being correctly answered. ENFP youth ministry leaders see success through personal development and an increase in understanding. They are much more likely to be interested in faith development, ESTJ leaders may focus more on faith conversion.

Vision and planning

As previously stated, ESFJ children's ministry leaders will not see vision and planning as their main priority. They will be looking at the detail of any plan presented to them but they will not readily volunteer to develop such a plan. Their preferred mode of working is to go from week to week looking only as far ahead as next week's material.

ESTJ youth ministry leaders similarly will not see vision and long term goals as their priority. They will want to be well planned and organised for the next session or next number of sessions. They will struggle if plans change and they are not able to carry out their plans.

ENFP youth ministry leaders will see vision as a priority but not be so keen on planning. They will want the plan to bring harmony and peace among all. Any plans they have to work to they want to be flexible and open to change. They will be energised when confronted with change and relish any new direction.

Conflict

As stated above ESFJ children's ministry leaders when in a conflict situation will first deal with the feelings outwardly, then deal with gathering the information inwardly, then move to the big picture inwardly and finally may engage some logic in making a decision how to progress.

ESTJ youth ministry leaders when confronted with conflict will first adopt a very logical and clear thinking approach to conflict. They will display this logical side to the outside world. Having started to address the conflict this way, then they will inwardly gather all the facts and information around the conflict. They may then go on to see the big picture and finally address people's feelings in the conflict. Both these actions will be unseen by those around them. The danger in dealing with conflict in this way is that they do not get to the later stages in this process and fail to see the big picture and ignore other people's feelings. They may come over as cold and heartless. Their decisions however will be very fair, even if that is not obvious to others at first.

ENFP youth ministry leaders will, when confronted with conflict firstly look at the big picture and see how things connect. They will be seen to be listening to all sides of the conflict. Their second process is to take into account people's feeling. Although they will do this inwardly they will still be seen as peacemakers and caring for others. The next stage for this type is to look at the logical and fair solutions possible. The final stage is to look at the detail of the issues and pick up all the available information. Again these last two stages are undertaken within themselves. The danger is that this type may fail to take account of all the detailed information and they can be so flexible that it looks if they have many solutions to the conflict. Putting forward too many solutions could come over as having no opinion and no clarity of thinking.

The danger with children's leaders is that conflict is only dealt with in one way. This is less of an issue with the youth leaders as their range of approaches is more likely to bring about a healthy solution.

Conclusion

This chapter has looked at potential issues between leaders in terms of type preference. Among children's ministry leaders there are four types making up 77% of the sample. This could lead to work being carried out in one particular way.

Ensuring children's ministry leaders are self-aware and enabling them to realise that they do undertake tasks as per their type preference will help to provide a balanced environment in which all children will feel welcome.

When children's ministry leaders have to work with clergy there may be some differences in their approach and key difference could be the clergy being more likely to see the bigger picture. Children's ministry leaders would benefit more from clergy interacting with their group and providing a role of spiritual guide and pastor to the leaders.

The main difference between children's ministry leaders and youth ministry leaders is that the youth ministry leaders have a much wider spread of types and there is no one type present that may control the ethos of the group. Children's ministry leaders could learn from youth ministry leaders that flexibility and relationship building are important for balance. Youth ministry leaders could learn that children's ministry

leaders are not as formal as they think and that there are similarities between the two groups. More awareness of each other's work may help them to see the need for children to make a smooth transition in Church from children's ministry into youth ministry.

Summary and Conclusion

For the purposes of this conclusion each chapter will be analysed to clarify two issues: first an overview of the content of the chapter is offered to provide a clear summary of the contribution made to knowledge; second attention is drawn to the key findings of the chapter and to implications of these key findings for addressing the overall research problems raised by the dissertation.

The research questions will help to keep the chapter summaries in perspective.

1. What are the psychological type preferences of children's ministry leaders in Connor Diocese?
 - a. Can the identification of these preferences help to clarify issues and possible solutions to the training and support of these leaders?
 - b. What are the implications of these psychological type preferences of children's ministry leaders on the environment in which children's ministry is taking place?

- c. Are there potential areas of conflict due to differences in the psychological type preferences of children's ministry leaders compared with clergy and youth ministry leaders?
2. What are the training and support needs of children's ministry leaders in Connor Diocese?
 - a. What resources are being used by children's ministry leaders and how can their knowledge of, and access to, these resources be improved?
 - b. How do leaders perceive the value of children's ministry in the Church?
3. What are the psychological type preferences of children's ministry leaders beyond Connor Diocese in Ireland and how do they compare to type preferences of youth ministry leaders?

Chapter 1 – Introduction to psychological type

Overview

This chapter began by outlining the history of the theory of psychological type and how Carl Jung, through his observations of human behaviour, created the theory. Although Jung was working as a medical doctor, the theory has been subsequently developed by rigorous scientific observation of large groups in order to establish generalisable principles. Jung's theory has been popularised by Isabel Briggs Myers

and the theory has been used in practice most widely through the Myers-Briggs Type Indicator (MBTI).

Psychological type theory works through proposing four dichotomous pairs of preferences. Jung classified three of these pairs and a fourth pair was added through the work of Isabel Briggs Myers. The four pairs of opposites are: extravert, introvert; sensing, intuition; thinking, feeling; judging, perceiving. In this branch of personality theories the preferences are not on a continuum and people are classified as having one preference or the other. People are either extraverts or introverts; they cannot be a bit of both.

The first construct (introvert, extravert) shows how people orientate themselves to the outer world, the second construct (sensing, intuition) shows how they gather information, the third construct (thinking, feeling) shows how they make their decisions, and finally the last construct (judging, perceiving) shows the preferred world they would like to work in. As there are four sets of preferences then there are sixteen different psychological types.

The chapter outlined in more depth the differences between these pairs of preferences and also began to introduce how type preferences can help show individual difference. The concept of a dominant function as the most highly developed type preference among the perceiving and decision-making processes

was introduced. This led to showing that the other three functions within these two processes can be defined as auxiliary, tertiary, and inferior functions.

This exposition of psychological type theory was followed by a discussion on the validity of psychological type theory. The case was made that, despite criticisms, psychological type theory has been shown to be a robust and useful tool in helping to explain individual difference.

Key findings and implications

This chapter defined the theoretical fundamentals on which the dissertation builds and demonstrated the scientific merits of these foundations.

Chapter 2 – Leadership and type

Overview

This chapter further developed the introduction from chapter one and began with a look at type dynamics. The characteristics of each of the sixteen types are briefly outlined in terms of the dominant and auxiliary functions described above. The function seen by others is determined by the preference of the fourth pair as to whether people like to live in an organised world (judging) or a fluid environment (perceiving). Whether this is the dominant or auxiliary function is determined by whether people are extraverts or introverts. Extraverts show their dominant function to the outside world, whereas introverts hide their dominant function and show their

auxiliary function to the outside world. By using type dynamics it is possible to define the individual differences of the sixteen psychological types.

Having set the theory into place, this chapter went on to show research that has been carried out across the world using psychological type theory. This section began with a look at the difference between the psychological type preference spread across the population between the UK and the USA. Figures universally accepted as representative of the population of the UK were produced by Kendall (1998) and are used in the dissertation for comparison purposes. The next part of the chapter compared different types among different occupations and professions. Research has shown that within each occupation and profession there tends to be a more frequently occurring type, different from the general population. Therefore a particular type of person can be attracted to a particular profession. Research has shown that the most frequently occurring type for business managers is ENTJ and for primary school teachers is ESFJ.

As this research is centred on the faith-based sector, the chapter went on to look at research in psychological type carried out among the faith community. Research among Anglican clergy has shown that the most frequently occurring types are ENFJ and INFJ, among Churchgoers in Anglican Churches the most frequently occurring type preference is ISFJ (female) and ISTJ (male). There is only one piece of research among youth workers in a faith context and this showed that ENFJ was the most frequently occurring type preference. There is no research among children's ministry leaders.

Key findings and implications

The purpose of this research is to look at children's ministry leaders and their psychological type. This chapter explored whether there is likely to be a more frequently occurring type among a parallel profession or line of work that could indicate the most frequently occurring type among children's' ministry leaders. On the basis of current research based knowledge the chapter refined the research question posed by the dissertation by asking whether children's ministry leaders as a group have more ESFJs like teachers, more E/INFJs like clergy, or more ENFJs like youth workers?

This chapter indicated potential type preferences to keep in mind when analysing the type preference of children's ministry leaders. Previous research only made it possible to speak about the psychological type profile of related groups and not the target group for the research. Research in this area is extensive among faith-based communities in England and Wales and, as we have seen, type can vary due to locality. Therefore comparing a group from Ireland with other faith groups in England and Wales may be useful to show some difference but it is difficult to draw clear conclusions from this comparison. The best scenario would have been if there had been similar research among teachers and clergy in Ireland to compare with.

Chapter 3 – Church, education, and type

Overview

One of the concerns raised in chapter one is that the use of psychological type is not appropriate alongside theology or in a faith-based context. This chapter began by exploring this issue in more depth. The argument put forward is that psychology is a relatively recent discipline concerned with a scientific approach to human behaviour. Christianity offers a much longer established body of knowledge not based on the principles of scientific enquiry. How can Christianity and psychology work together? Francis (2005) argues that from a theological perspective psychology may be seen as a tool to help us understand more about ourselves made in the image of God.

The next section investigated the use of knowing people's type preferences and explored what difference knowing people's type has on roles in life and the Church. The main conclusion is that when people know their type they are more aware of the way they operate. They are also more aware of the range of other types working within the group. By being more aware of the range of types it is possible to change personal behaviour and so work in better harmony across a group or organisation. Knowledge of psychological type can help leaders develop those with whom they work by enabling them to develop their colleagues' strengths and support their colleagues' weaknesses.

The chapter moved on to look at how psychological type can help identify potential burnout among leaders. Research has shown that introverts are more prone to

burnout and introverts need time alone to recharge and gain energy. If introverts are working in extravert jobs all week and are also in extravert roles in Church, they may be prone to burnout.

The next part of the chapter looked at worship, prayer, and Bible study. Particular types will be drawn to particular styles of worship, and particular types may be more critical of poorly managed worship than others. As with regards to prayer, the language of people's prayer can reflect their type and the challenge is to pray using a range of language. People's type preferences will also shape how they read the Bible and interpret it. Once again, a balanced approach considering all types will be more acceptable to a wide audience.

The final section looked at how type preference can impact on the classroom. If the majority of the leaders have only a small variety of type preferences then the danger is that the environment created will reflect only one or two types and could be off-putting to students of opposite types. At best these students may not be able to learn in this environment, and at worst in a voluntary setting they will leave and not return.

Key findings and implications

The key findings from this chapter are that the type preferences of the leaders can impact on many aspects of the group that they are leading from the style of activity, to the language used, and to the way the environment is set up. The presence of a limited number of types within the leader team and a lack of awareness of type

preferences among the leaders could put off some group members and some may even feel excluded.

This chapter began to challenge the methods and environments in which children's ministry is undertaken. This chapter showed how psychological type theory could be used in a children's ministry environment to help develop the leaders and enable all children of different psychological types to feel welcome and want to learn.

Chapter 4 – Type and children's ministry

Overview

This chapter began to look more closely at the role of the children's ministry leaders.

This chapter looked at the specific roles involved in running a children's ministry group. Initial investigation showed that there are no generic role descriptions available for children's ministry leaders. There are, however, some studies into the role of clerics and the chapter began by looking at these role descriptions for clerics. Payne (2001) drew up the Payne Index of Ministry Styles (PIMS) which maps ministry styles to psychological type theory to see if certain types undertake certain roles. Payne's results were inconclusive, but he does provide a useful tool to see if clergy are working to their type preference or against their type preference and be more prone to burnout.

Using the same format as the clergy research and from some role descriptions available the following list of roles for children's ministry leaders were identified: team leader or manager, front of group leader, pastor, creative artist, musician, teacher, and administrator. Each of these roles was then described in more detail with reference to psychological type theory. For example the team leader or manager role may suit those with a psychological type preference of ENTJ. To see if there was any validity in making these suppositions a comparison was then made against research available with like roles. Again for the example of team leader or manager, research by Bayne (2004) with business managers showed that the highest percentage had the type preference ENTJ.

Key findings and implications

Having described all the roles in the context of children's ministry and then using the available research, a hypothesis for the preferred type preference for those undertaking specific roles in children's ministry was created: team leader or manager (ENTJ), front of group leader (ENT/FJ), pastor (INFP), creative artist (INFP), musician (ENFP), teacher (E/IS/NFJ) and administrator (ISTJ).

This chapter was important in putting forward the components of the role of children's ministry leaders and beginning to show how psychological type could help in supporting and informing those in such a role. The implications of the hypothesis created was not discussed in this chapter, but it formed the framework for a later

chapter (12) where the results of the children's ministry leaders research into psychological type were compared against the hypothesis and conclusions were drawn.

Chapter 5 – Current training provision

Overview

This chapter began by giving an overview of the context of children's ministry in the UK in terms of professional recognition and highlights that youth ministry has professional recognition but that children's ministry has not attained this yet. The chapter went on to explore training opportunities available for leaders in children's ministry. It listed the courses available in Northern Ireland and some other courses available nationally at vocational level. This is followed by a list of the third level academic courses available in the UK.

The main part of this chapter was an analysis of five training programmes chosen to show a variety of such learning opportunities: Children's Ministry Certificate Course (PCI) (a course delivered in Northern Ireland); CORE (CGMC) (a training manual for both individual and group work); Scripture Union XStreme training (an online resource); Seek Serve Follow (Girls' Brigade) (A DVD based resource); and 32 Ways to be a Sunday School Teacher (Delia Halverson) (A self-help book for individual study).

A framework for analysis was set up around reviewing the pedagogies, resources, and delivery strategies. In order to focus the analysis, three learning style theories were chosen to help reflect on the training opportunities: psychological type theory; Dunn and Dunn model of visual, auditory, kinaesthetic, and tactile; Honey Mumford model of activist, reflector, theorist, and pragmatists.

The Children's Ministry Certificate Course (PCI) is varied and appropriate to the level of volunteers but there seems to be a conflict between the compulsory reading text promoting a child-centred philosophy and some subject areas being delivered as programme focussed. The CORE training programme is a high quality course, but more breadth of theoretical knowledge would improve it. CORE is very accommodating to a range of learners and comes from a child-centred philosophy.

Scripture Union Xstreme is more a series of support texts rather than a constructed course. There seems to be no consistency of format between the modules. It is programme and scripture driven in its philosophy. Seek Serve Follow (Girl's Brigade) is not based on a model of training leaders to deliver a programme but is in fact an introduction to the Christian faith to enable leaders to then share that faith with the young people. It attempts to be dynamic in its delivery but fails and in fact could have been more interesting if it had been produced more simply.

Finally, 32 Ways to be a Sunday School Teacher (Delia Halverson) is a self-help training manual. It could be useful in the hands of an experienced practitioner who could

sift out the best parts and deliver them in an appropriate manner. As there are 32 different subject areas dealt with in two pages each then there is little depth to this resource and if followed in its entirety could be confusing. It is based on an old school philosophy of the knowing leaders imparting knowledge to the empty vessel children.

Key findings and implications

Children's ministry does not have the professional status of youth ministry. There are a number of vocational and academic courses available to engage with for children's ministry leaders. From the five particular courses chosen, there seems to be a range of material available and a range of approaches to children's ministry in terms of focus and the place of the child. Children's ministry leaders can access training if they really want to and there is a wide variety available. There is scope to develop further training, particularly based on psychological type theory.

Chapter 6 – methodology

Overview

This chapter began by giving the argument for the use of a questionnaire as the main tool for this piece of research. It was decided to use two versions of the questionnaire and both versions would include capturing biographical data and administering the Francis Psychological Type Scale (Francis, 2005). The longer

version in addition had a section on how children's ministry leaders operate in their group and how they view training, and a section on leader's opinions of issues surrounding their work in children's ministry. This longer version of the questionnaire was targeted at children's ministry leaders in Connor Diocese and the shorter questionnaire was used with children's and youth ministry leaders outside Connor Diocese. Both versions of the questionnaire were made available in paper and in an online format.

The long questionnaire was trialled through a focus group of children's ministry leaders from a Church of Ireland parish outside Connor Diocese. The researcher administered this questionnaire at the focus group in person. This gave an indication of the time taken to complete the questionnaire and sorted out any questions of understanding the text. This chapter described every question in the questionnaire created by the author and gave the reason behind each question being used. The use of the Francis Psychological Type Scale (Francis, 2005) was not up for review and no changes were made to it.

The chapter explained how the questionnaires were delivered: through direct contact with parishes in Connor Diocese via their rector; through diocesan children's advisors to other Church of Ireland dioceses; at the Building Blocks children's ministry conference; through Youthlink NI (targeting youth ministry leaders).

Ethical issues were covered and consent for the research was gained from the University of Warwick ethical committee. Leaders under the age of 18 were not specifically targeted but relevant ethical protocols were put in place if parishes wished to ask such leaders.

There were four sample groups identified in this research: children's ministry leaders in Connor Diocese; children's ministry leaders not in Connor Diocese in the Church of Ireland; children's ministry leaders from a range of denominations attending a one day leaders' conference; and youth ministry leaders from a range of denominations.

Key findings and implications

A more clearly defined group of people would have been easier to contact and administer the questionnaire to. This seems to be a reflection on the way Churches operate as opposed to the way the research was undertaken. The questionnaire was a successful tool in gathering information. The design of the questionnaire was effective as 97% completed it correctly.

Some of the data gathered was not useful such as the intricacies of how a rota system operates in a children's ministry group. The main question not asked, and which should have been, was to find out what training leaders had undertaken before taking up the role of children's ministry leader.

For future research more time would be required to identify a clear group, however this may never be possible as it is such a fluid group. As with all research there are gaps in questions and it would have been preferential to have more people take part, but on the whole, given the time-scale it was successful in its delivery.

Chapter seven – Meeting the participants

Overview

This chapter displayed the biographical data gathered from all the questionnaires completed correctly. It displayed everything in the four categories: children's ministry leaders in Connor Diocese; children's ministry leaders not in Connor Diocese in the Church of Ireland; children's ministry leaders from a range of denominations attending a one day leaders' conference; and youth ministry leaders from a range of denominations.

The biographical data asked for the following information: sex, denomination, age, occupation, involvement in ministry with young people, and relevant qualifications.

The data is displayed as the full dataset and then in terms of sex.

Key findings and implications

There is a more balanced split of male and female among youth ministry leaders compared with children's ministry leaders. Youth ministry leaders are predominately

aged under thirty whilst the children's ministry leaders are predominantly aged over thirty. This age imbalance is reflected in the employment status of leaders. There are a higher percentage of students among the youth ministry leaders than the children's ministry leaders. There is a higher percentage of youth ministry leaders employed full-time in a youth ministry role and this reflects a market where there are many more youth ministry posts than children's ministry posts. It is also worth noting that a higher percentage of female youth ministry leaders are qualified teachers compared to the percentage of children's ministry leaders who are qualified teachers.

There seems to be a need to recruit more men into children's ministry. Any recruitment of leaders needs to start early, so that there is a natural path from young people into children's ministry leadership. Children's ministry would benefit from having a higher public status and from being seen as a potential profession in order to attract qualified people. Children's ministry would benefit from a mechanism that encourages more leaders into training and produces a higher percentage of qualified leaders among children's ministry.

Chapter 8 – Listening to Connor Children's Ministry Leaders

Overview

This chapter reported the results from the long questionnaire distributed to children's ministry leaders in Connor and so leads to further chapters that explore in depth the issues found from these results. The first section began by showing the biographical data in terms of: sex, location, age, occupation, involvement in children's ministry,

qualifications. Each question is analysed as one group and also as male and female. The second section related to 'how does children's ministry operate' and included categories as follows: activities involved in; frequency of helping out; involvement in wider parish; meeting with others; and training with others. The third section related to 'what are the issues in children's ministry' and included categories as follows: reasons for children's ministry; why a leader in children's ministry; questions about children; questions about organisation; questions about activity with children; sharing your faith; change; and parish support. Each of the questions in the third section were analysed to see if there is any significant difference between male and female responses to the questions.

Key findings and implications

In biographical data, the key results are: 20% of the leaders are male, 80% female; the percentage of men is higher in the urban areas than in the rural areas; 79% of leaders are over 30; 29% of men are under 30; 41% are in full-time work outside the Church; 69% of men are in full time work, 34% of women; 97% of leaders are volunteers; 62% have no relevant qualifications, 18% hold a youth work qualification, and 12% hold a teaching qualification.

In 'how does children's ministry operate', the key results are: 70% of leaders are involved in Sunday School; more than 30% are involved in more than one activity; 31% of groups operate a rota system, the rest (69%) attend every time the group

meets; 46% of leaders attend Church every week in some form; 32% of leaders who missed some or all of Church stated that they minded missing Church; 18% never hold leaders' meetings; 22% never meet with their rector; 63% said they had not heard of Building Blocks Children's Ministry conference; 72% had not attended any training events in the past year; 84% indicated they were happy to attend training in their parish and 69% indicated they were happy to attend diocesan training.

In 'what are the issues in children's ministry', the key results are: 98% agreed the statement that children's ministry is to bring children to a faith in Jesus, 98% also agreed that children's ministry is to build positive relationships with children; 23% agreed we do children's ministry because we have always done it; 97% of leaders enjoy their ministry; 71% agreed they were a leader because of their own childhood experience; whether their children have been involved is a more significant reason for being a leader for a women than for a man; 21% of leaders are not sure if the children understand what they teach them; there were 22 different resources mentioned by leaders; 74% of leaders are happy with the environment they work in; female leaders are more likely to spend a lot of time preparing than male leaders; 64% agreed they needed more time to listen to children; only 40% are confident in their biblical knowledge and 34% of leaders are not completely happy praying in front of the children; 41% would like some kind of change; 60% are happy to be leaders for many years to come; more than 70% felt that their parish appreciates what they do, understands what they do and supports them in what they do. The implications of the results displayed in this chapter are discussed at length in later chapters.

Chapter 9 – Supporting Connor Children’s Ministry Leaders

Overview

This chapter is a discussion and exploration of the results outlined in chapter 8. The chapter is split into sections highlighting results of particular interest, these are: profile of leaders involved; qualifications; leaders’ commitment; leaders’ meetings; training; reasons for children’s ministry; reasons for being involved in children’s ministry; questions about children; organisation; activities with children; sharing your faith; change; parish support. The results from the questionnaire are discussed with reference to the context of children’s ministry, other related research in children’s ministry, and other texts relating to the management of groups in children’s ministry.

Key findings and implications

Following the discussion on individual results, six recommendations are made and the reasoning behind them is explained in full.

The first recommendation is that in any strategy for change or new ways of thinking the parish be involved and informed of any developments. Encourage the parish to make children’s ministry as much a priority as any other ministry in the parish. Parents must be integral to this process and support change and development. The second recommendation is that information sessions are provided for leaders and parents to look at the culture into which the children are growing up. The third recommendation is that children are given a regular opportunity to express their own thoughts and to be given the skills to articulate their own faith. Further to this leaders

need to be given training in how to allow children to participate in decision making and running of the group. Models of peer education and mentoring need to be identified and tried out.

The fourth recommendation is for training to be made available on how to run and develop leadership teams, including the necessity and benefit of regular leaders meetings. The fifth recommendation is to ensure all leaders avail of some form of training at least once a year whether locally, at diocesan level, or at national level. A culture of reflective practice and learning will be a positive culture to work in and so enhance the children's ministry being carried out. The sixth recommendation is that leaders are given opportunities to access theological training to equip them in their roles.

These recommendations are the first step in answering the second part of the research question.

Chapter 10 – results for type distribution

Overview

This chapter displayed the results of the psychological type preference distribution for the sample groups: Children's ministry leaders in Connor compared to children's ministry leaders not in Connor; All children's ministry leaders compared to the UK population; All youth ministry leaders compared to the UK population; All youth

ministry leaders compared to all children's ministry leaders; Female youth ministry leaders compared to female children's ministry leaders; Male youth ministry leaders compared to male children's ministry leaders . Each section began with a description of the sample in terms of breakdown of the sexes, it then went on to show the results including the relevant type distribution tables, and finally there is a discussion on the comparison between the two groups highlighting the significant differences.

Key findings and implications

When analysing the data for children's ministry leaders in Connor the results are very similar to the children's ministry leaders not in Connor and when the statistical comparison is carried out there are no significant differences and it is possible to say that by combining the two samples a picture of the psychological type of children's ministry leaders in Christian faith-based activities in Ireland is produced.

For all children's ministry leaders the results showed the following: the highest preferences among the children's ministry leaders are extravert (53%), sensing (82%), feeling (63%), and judging (93%); Sensing (41%) is the most commonly occurring dominant type; the most frequently occurring dominant / auxiliary pairing is dominant feeling with auxiliary sensing (28%); the most frequently occurring type was ESFJ (27%) followed by ISFJ (22%); the most frequently occurring temperament pair was SJ (80%).

When comparing all children's ministry leaders with the UK population, the following was noted: the balance of male / female among leaders is very different to the general population; there are significantly more sensing and judging types among leaders compared with the UK population; there are significantly more leaders with a dominant feeling type than the general UK population and significantly fewer leaders with a dominant intuitive type; ESFJ, ISTJ, ISFJ, INFJ, ESTJ, and ENFJ types are over represented among leaders compared with the UK population; with temperament pairs there are significantly more SJs and significantly fewer SPs and NTs among leaders compared with the UK population.

For youth ministry leaders the results showed the following: the highest preferences among the youth ministry leaders are extravert (65%), sensing (61%), feeling (55%), and judging (76%); Sensing (31%) is the most commonly occurring dominant type; the most frequently occurring dominant / auxiliary pairing is dominant thinking with auxiliary sensing (18%); the most frequently occurring type was ESTJ (17%) followed by ISTJ (12%); the most frequently occurring temperament pair was SJ (51%).

When comparing youth ministry leaders with the UK population, the following was noted: the balance of male / female among youth ministry leaders is very similar to the general population; there are significantly more extraverts, intuitive types, and judging types among youth ministry leaders compared with the UK population; there are significantly more leaders with a dominant intuitive and dominant thinking type than the general UK population and significantly fewer leaders with a dominant

feeling and dominant sensing type; ESTJ, INFJ, ENFJ, and ENTJ types are over represented among youth ministry leaders compared with the UK population; with temperament pairs there are significantly more NF's and significantly fewer SPs among youth ministry leaders compared with the UK population.

When comparing youth ministry leaders to all children's ministry leaders, the following was noted: the balance of male / female among youth ministry leaders is very different from the balance among children's ministry leaders; there are significantly more extraverts, intuitive types, thinking types, and perceiving types among youth ministry leaders compared with children's ministry leaders; there are significantly more youth ministry leaders with a dominant intuitive and dominant thinking type than children's ministry leaders and significantly fewer leaders with a dominant feeling and dominant sensing type; ENFP and ENTJ types are over represented among youth ministry leaders compared with children's ministry leaders; with temperament pairs there are significantly more NFs, NTs, and SPs and significantly fewer SJs among youth ministry leaders compared with children's ministry leaders. These results were mirrored when comparing male youth ministry leaders with male children's leaders and female youth ministry leaders with female children's ministry leaders.

The implications for the results of children's and youth ministry leaders are discussed in later chapters. This chapter answer the third research question.

Chapter 11 - Discussion on results of type analysis

Overview

This chapter built on the previous chapter by discussing and analysing the results of the psychological type test data. The discussion and analysis was based around the results in the following areas: dichotomous pairs, dominant function, dominant/auxiliary function, sixteen types, and temperament pairs (the theory of temperament pairs as an addition to psychological type theory was included). The results were interpreted with reference to the relevant context of either children's or youth ministry.

Key findings and implications

For dichotomous pairs the following main points were noted: for children's ministry leaders the balance of extraverts to introverts seems to be close enough to the population norm to not create any major barriers by creating an environment dominated by either extraverts or introverts; the high percentage of sensing types among the children's ministry leaders may explain why children's ministry may be stuck in an old format and can be programme driven without the scope for creativity and development. Youth ministry would seem to be the opposite and contain a lower number of people with a preference for sensing than the population; for both children's and youth ministry leaders their balance of thinking / feeling types is close enough to the population to not form any barrier to those who wish to join the group; the high percentage of 'judging' children's ministry leaders may show they are creating a highly structured environment with little flexibility. The danger with creating

such an environment is that you are possibly excluding over 40% of the population who wish to live in a more chaotic fluid environment.

When analysing the dominant function, the following main points were noted: given that dominant feeling types are being attracted to be leaders in children's ministry, there is a danger - as in early years work - that the male leaders are in the minority or absent and thus the boys have no male role model to follow: the picture for youth ministry leaders seems to be much more balanced and among this group there is a fairly even spread of all dominant types.

When analysing the dominant/auxiliary function, the following main points were noted: more than a quarter of children's ministry leaders have a dominant feeling preference type and yet dominant feeling types do not feature in the top four pairs for youth workers: this imbalance between children's and youth ministry leaders could go some way to explain why youth ministry is seen as a more balanced environment in terms of thinking and feeling types but children's ministry can be seen as a very soft and caring environment .

When analysing the sixteen types, the following main points were noted: ESFJs and ISFJs make up nearly half of all children's ministry leaders. As a result there is a very dedicated workforce of volunteers running children's ministry: these two types are more likely to see themselves in the teaching role, imparting knowledge to the child;

they may fail to see the relationship as two-way and may not consider that they can learn from the children they work with.

For temperament pairs the following points were noted: 80% of children's ministry leaders are 'traditionalists'; 13% of children's ministry leaders are change agents and this is similar to the UK population of 16%; there are significantly fewer 'achievers' among children's ministry leaders (6%) compared to the UK population (10%); only 2% of children's ministry leaders are 'free spirits' and this is considerably less than the UK population (27%).

Chapter twelve – Learning from the type profiles of Children's Ministry Leaders

Overview

This chapter was made up of three sections; the first section dealt with the roles defined as part of children's ministry in chapter four; the second section outlined training needs based on the discussion in the first section; the third section outlined possible approaches to learning based on psychological type preferences.

The first section began by using the children's ministry roles discussed in chapter four. Using the roles of team leader or manager, front of group leader, pastor, creative artist, musician, teacher, and administrator, a fictitious model of a children's ministry leader team is set up to help show how type would impact on a group.

The second section outlined seven recommendations for training and support based on the discussion around the roles of children's ministry leaders. The third section gave suggestions for activities for learners with each of the eight preferences: extravert, introvert, sensing, intuitive, feeling, thinking, judging, and perceiving.

Key findings and implications

For the first section the key findings and implications for each role was as follows: team leader, there may be few people who fit naturally into this role because of their type preference; front of group leader, this group has been identified as key change agents and targeting this group to help drive change will be essential in any strategy to develop children's ministry; pastor, there are only 1% of children's ministry leaders whose preferred type INFP and possibly if more leaders were of this type then children would feel more listened to and they would be more part of the decision making process of their group; creative artist, the fact that only 1% of leaders fitted this type preference (INFP), it would suggest a lack of creative skills among children's ministry leaders; musician, one in ten leaders may have a type preference which leans towards musical skills, and so the majority of groups have at least one person who may have an musical skill for use in the group; teacher, a deliberate process of introducing the dominant types of ESFJ and ISFJ to new ideas will bear fruit in the long run and this group could prove to be a very loyal workforce; administrator, it would seem that there are plenty of skilled administrators in children's' ministry.

The second section gave the following recommendations for the development of seven training units in: teaching type theory to leaders; leadership, but broader than just management training; pastoral awareness; creative arts; the use of music, visuals and information technology in children's ministry; the exploration of resources and how to adapt and use them; a study of the range of models of children's ministry available. This section answers part 1a of the research question.

The third section looks at possible approaches to learning based on the eight type functions. The following are a summary of each area: extravert learners would be attracted to noisy activities such as drama, art and crafts, group work, singing, games, and show and tell; introvert learners would be attracted to quiet activities such as quiet reading, listening to stories, individual art and craft activities conducted in silence, and watching video clips; sensing learners would be attracted to practical tasks such as art and craft, drama, singing, games, and structured play; intuitive learners would be attracted to open ended activities such as writing their own prayers or writing down their version of a Bible passage they have heard; feeling learners prefer to be in a positive and encouraging environment, feeling learners will be put off by sarcasm and patronising attitudes; thinking learners need to be in a fair environment, activities for thinking learners need to be structured and give them an opportunity to learn from experts and see the logic in each decision; judging learners would be attracted to activities that are well thought through and have clearly defined ends, games must be completed at the time stated and targets for success must be clearly shown; perceiving learners would be attracted to activities about discovery and exploration, if they come to their own conclusions then they are much more

likely to learn from the experience. This section answers part1b of the research question.

Chapter 13 – Working with type

Overview

This chapter looked at how different types in ministry may work together and how type preferences may impact on their working relationships. There are three different groups analysed and these are: leaders within children’s groups; children’s ministry leaders compared with Anglican clergy; children’s ministry leaders compared with youth ministry leaders. For each of these groups three areas are looked at: day-to-day running, vision and planning, conflict. The analysis of how the leaders react to conflict is based on a conflict resolution model developed by Lawrence (2000) and further expanded by Vansant (2003).

Key findings and implications

Among children’s ministry leaders there are four types making up 77% of the sample, potentially leading to work being carried out in one particular way. Ensuring children’s ministry leaders are self-aware and enabling them to realise that they do undertake tasks as per their type preference will help to provide a balanced environment in which all children will feel welcome. In children’s ministry it seems that as the ESFJ group dominate, then any conflict arising could be caught up in the detail and the bigger picture missed, with no vision for the future.

When children's ministry leaders have to work with clergy there may be some differences in their approach and key difference could be the clergy being more likely to see the bigger picture. Children's ministry leaders would benefit more from clergy interacting with their group and providing a role of spiritual guide and pastor to the leaders. The danger is that conflict between ESFJs (largest group in children's ministry) and ENFJs (largest group in clergy) may not be dealt with and only treated on the surface to maintain a status quo. Both these types need to take time to analyse the conflict and will bring forth more constructive solutions if they do not make instant judgements.

The main difference between children's ministry leaders and youth ministry leaders is that the youth ministry leaders have a much wider spread of types and there is no one type present that may control the ethos of the group. Children's ministry leaders could learn from youth ministry leaders that flexibility and relationship building are important for balance. Youth ministry leaders could learn that children's ministry leaders are not as formal as they think and that there are similarities between the two groups. The danger with children's leaders is that conflict is only dealt with in one way. This is less of an issue with the youth leaders as their range of approaches is more likely to bring about a healthy solution.

This chapter answers research question 1c.

Conclusion and recommendations

Through the research project of Fullerton (2011) and this study, it has been shown that support is needed for parishes in children's ministry in the Diocese of Connor. This support may need to be delivered through an employed member of staff or a small team of staff.

The research has indicated how the role of this member of staff or team may be developed. Change is needed so that children's ministry groups do not remain static and not develop and in order to bring about change, leaders need to see models of good practice in their own context. I would recommend that any current models of good practice are more widely promoted (outlined in Fullerton, 2011). I would recommend that any new member of staff would create one or two projects in specific parishes and could demonstrate to others that new models of children's ministry are possible in their context.

From the results in this project, this support person or team could then co-ordinate a series of one off training events spread across the diocese focussing on a range of areas, starting with: a vision for children's ministry as part of a parish strategy; introducing change in children's ministry; how to lead and develop children's ministry leaders; self-awareness of type of leader you are and how that impacts on the group; creative arts; identifying and dealing with pastoral issues among children; use of current technology; developing and adapting resources to your context; new models of children's ministry; looking after your own spiritual health; sharing your faith with

the children you work with; listening to the children and helping them to explore their faith; looking at the culture children are living in. It is important that these training events are seen as essential and that leaders attend at least one per year; this encouragement to attend can only come through parish clergy.

Any strategy must be accompanied by a programme for clergy to encourage them to be more engaged with their children's ministry, ensuring it is an integral part of the parish vision. Clergy may need to acknowledge more widely the valuable role of children's ministry leaders and lead by example in taking strategy meetings with the leaders on a regular basis.

This study has shown that children's ministry leaders and youth ministry leaders are significantly different groups of people and this must be acknowledged. They need to be seen as two separate ministries that relate to each other, rather than children's ministry being the baby-minding service until they reach youth ministry.

Connor Diocese is currently in the process of creating a new strategy for the diocese. This new strategy must include children's ministry at the heart of the strategy to ensure the future of the church.

Appendix 1

Leaders' Questionnaire (long version)

Children's Ministry - Leaders' Survey 2009

(please tick (✓) the box that applies)

Are you?	Male	1	
	Female	2	
Your age?	Under 18	1	
	18-19	2	
	20-29	3	
	30-39	4	
	40-49	5	
	50-59	6	
	60-69	7	
	70+	8	
Your occupational status?	in full-time work	1	
	in part-time work	2	
	housewife/ househusband/carer	3	
	unemployed	4	
	student	5	
	retired	6	
Is your involvement in children's ministry?	voluntary	1	
	paid part-time	2	
	paid full-time	3	
Do you hold qualifications in any of the following areas?	Teaching	1	
	Childcare (Classroom assistant / nursery)	2	
	Youth work	3	
	Social work	4	
	Theology	5	

Please tick the type of group/s you are involved in (Please tick as many as are appropriate)

Sunday school during the main church service	1	
Sunday school outside the time of the main church service	2	
A bible club not on a Sunday	3	
A youth club for under 12s	4	
Family ministry	5	
Creche during church services	6	
After schools club	7	
Church sponsored uniform organisation for under 12s	8	
Music / Worship Group	9	
Holiday Bible Club	10	

As a leader do you help out

Every time the group runs	1	
On a rota basis	2	

Is the rota based on helping out so many weeks per month or is it done in blocks eg four weeks on four weeks off?

So many weeks per month	1	
In blocks	2	

If the rota is 'so many weeks per month' then how many times per month do you work in the group/s?

Once a month	1	
Twice a month	2	
Three times a month	3	
Every week	4	

If the rota is in 'blocks' then how long is each block?

Two weeks	1	
Three weeks	2	
Four weeks	3	
More than four weeks	4	

If the rota is in 'blocks' then how often is each block

Once a term	1	
Twice a term	2	
Once a year	3	

How often do you attend all of the church service

Once a month	1	
Twice a month	2	
Three times a month	3	
Every week	4	

Does working in your group mean you miss part of the church service?

No	1	
Yes	2	

If yes, do you mind missing part of the service

No	1	
Yes	2	

Do you attend any fellowship / Bible study group during the week?

No	1	
Yes	2	

Outside the group we meet on average as a leader team

Never	1	
Once a year	2	
Twice a year	3	
Once a term	4	
Once a month	5	
Every week	6	

Outside the group the leaders meet with the rector

Never	1	
Once a year	2	
Twice a year	3	
Once a term	4	
Once a month	5	
Every week	6	

Outside the group the leaders meet with the select vestry or ministry team

Never	1	
Once a year	2	
Twice a year	3	
Once a term	4	
Once a month	5	
Every week	6	

I have heard of 'Building Blocks'

No	1	
Yes	2	

I attend 'Building Blocks'

Every year	1	
If I am free	2	
Sometimes	3	
Never	4	

How many children's ministry training events or training courses outside your parish have you attended in the last year

None	1	
One	2	
Two	3	
Three	4	
Four	5	
Five or more	6	

I would be prepared to attend training in my parish to help develop my work

No	1	
Yes	2	

I would be prepared to attend training in the Diocese to help develop my work

No	1	
Yes	2	

If attending training, which of the following formats is most attractive (please tick only one box)

A one off evening course	1	
A one off Saturday training day	2	
Evening sessions once a month that I could pick and choose	3	
Saturday session once a month that I could pick and choose	4	
A short course of six evenings session held once a week in a block	5	
A short course of six Saturday session held once a week in a block	6	

What type of person are you?

The following list contains pairs of characteristics. For each pair tick (✓) **ONE** box next to that characteristic which is **closer** to the real you, even if you feel both characteristics apply to you. Tick the characteristic that reflects the real you, even if other people see you differently.

PLEASE COMPLETE EVERY QUESTION

Do you tend to be more...

active **or** reflective

Do you tend to be more..

interested in facts **or** interested in theories

Do you tend to be more...

concerned for harmony **or** concerned for justice

Do you tend to be more...

happy with routine **or** unhappy with routine

Are you more...

private **or** sociable

Are you more...

inspirational **or** practical

Are you more...

analytic **or** sympathetic

Are you more...

structured **or** open-ended

Do you prefer...

having many friends **or** a few deep friendships

Do you prefer...

the concrete **or** the abstract

Do you prefer...

feeling **or** thinking

Do you prefer...

to act on impulse **or** to act on decisions

Do you...

dislike parties **or** like parties

- Do you...**
 prefer to design **or** prefer to make
- Do you...**
 tend to be firm **or** tend to be gentle
- Do you...**
 like to be in control **or** like to be adaptable
- Are you...**
 energised by others **or** drained by too many people
- Are you...**
 conventional **or** inventive
- Are you...**
 critical **or** affirming
- Are you...**
 happier working alone **or** happier working in groups
- Do you tend to be more...**
 socially detached **or** socially involved
- Do you tend to be more...**
 concerned for meaning **or** concerned about detail
- Do you tend to be more...**
 logical **or** humane
- Do you tend to be more...**
 orderly **or** easygoing
- Are you more...**
 talkative **or** reserved
- Are you more...**
 sensible **or** imaginative
- Are you more...**
 tactful **or** truthful
- Are you more...**
 spontaneous **or** organised

- Are you mostly...
 an introvert or an extravert
- Are you mostly focused on...
 present realities or future possibilities
- Are you mostly...
 trusting or sceptical
- Are you mostly...
 leisurely or punctual
- Do you...
 speak before thinking or think before speaking
- Do you prefer to...
 improve things or keep things as they are
- Do you...
 seek for truth or seek for peace
- Do you...
 dislike detailed planning or like detailed planning
- Are you...
 happier with uncertainty or happier with certainty
- Are you...
 up in the air or down to earth
- Are you...
 warm-hearted or fair-minded
- Are you...
 systematic or casual

Please read each sentence carefully and think, 'Do I agree with it?'

<i>If you Agree Strongly, put a ring round . . .</i>	AS	A	NC	D	DS
<i>If you Agree, put a ring round . . .</i>	AS	A	NC	D	DS
<i>If you are Not Certain, put a ring round . . .</i>	AS	A	NC	D	DS
<i>If you Disagree, put a ring round . . .</i>	AS	A	NC	D	DS
<i>If you Disagree Strongly, put a ring round . . .</i>	AS	A	NC	D	DS

I understand the reason for children's ministry is

to ensure children know stories from the Bible	AS	A	NC	D	DS
to shape a positive attitude in children towards church	AS	A	NC	D	DS
to keep children in church	AS	A	NC	D	DS
to give children a moral code for life	AS	A	NC	D	DS
because we have always done it	AS	A	NC	D	DS
to build positive relationships with children	AS	A	NC	D	DS
to bring children to a faith in Jesus	AS	A	NC	D	DS

I am a leader because

I enjoy doing it	AS	A	NC	D	DS
I feel I have to	AS	A	NC	D	DS
there was nobody else to take it on	AS	A	NC	D	DS
I feel called	AS	A	NC	D	DS
it makes good use of my gifts	AS	A	NC	D	DS
my children are involved	AS	A	NC	D	DS
my grandchildren are involved	AS	A	NC	D	DS
my children used to be involved	AS	A	NC	D	DS
of my own childhood experience	AS	A	NC	D	DS

I believe the children understand what we teach them	AS	A	NC	D	DS
I believe the children I work with have a faith	AS	A	NC	D	DS
The children I work with pray on their own regularly	AS	A	NC	D	DS
The children I work with read the bible regularly	AS	A	NC	D	DS
The children know what it means to be a Christian	AS	A	NC	D	DS

Please name the programme of resources your group uses

We have a clear plan for each term	AS	A	NC	D	DS
We have a clear plan for each session	AS	A	NC	D	DS
I like the programme we use	AS	A	NC	D	DS
I understand the programmes we use	AS	A	NC	D	DS
I wish we used a different programme	AS	A	NC	D	DS
I spend a lot of time preparing	AS	A	NC	D	DS
I tend to prepare last minute	AS	A	NC	D	DS
I am happy with the space/environment we work in	AS	A	NC	D	DS

We have enough time each week for our activity	AS	A	NC	D	DS
I would like more time to get to know the children	AS	A	NC	D	DS
I feel we need more time for bible teaching	AS	A	NC	D	DS
I feel we need more time for praying	AS	A	NC	D	DS

I feel we need more time for worship	AS	A	NC	D	DS
I feel we need more time for games	AS	A	NC	D	DS
I feel we need more time to listen to the children	AS	A	NC	D	DS
I feel I know a lot about the Bible	AS	A	NC	D	DS
I am happy praying in front of the group	AS	A	NC	D	DS
I would be happy talking to children about being a Christian	AS	A	NC	D	DS
I am happy with the way things are	AS	A	NC	D	DS
I would need help from my fellow leaders if we were to change things	AS	A	NC	D	DS
I would need help from the Diocese if we were to change things	AS	A	NC	D	DS
I am happy to be a leader for many years to come	AS	A	NC	D	DS
My church appreciate what I do	AS	A	NC	D	DS
My church understands what I do	AS	A	NC	D	DS
My church supports me in what I do	AS	A	NC	D	DS
My church prays for my work regularly	AS	A	NC	D	DS

Thank you for completing this survey

References

- Baab, L. M. (1998). *Personality types in congregations: How to work with others more effectively*. Washington DC: The Alban Institute.
- Bayne, R. (2004). *Psychological types at work: An MBTI perspective*. London: Thompson Learning.
- Beckwith, I. (2004). *Postmodern children's ministry: Ministry to children in the 21st century*. Grand Rapids, Michigan: The Zondervan Corporation.
- Blizzard, S.W. (1955). The roles of the rural parish minister, the Protestant seminaries and the science of social behaviour. *Religious Education*, 50, 383-392.
- Blizzard, S.W. (1956). The training of the parish minister. *Union Seminary Quarterly Review*, 2, 45-50.
- Blizzard, S.W. (1958a). The parish minister's self-image of his master role. *Pastoral Psychology*, 89, 25-32.

Blizzard, S.W. (1958b). The Protestant parish minister's integrating roles. *Religious Education*, 53, 374-380.

Brunette-Hill, S., & Finke, R. (1999). A time for every purpose: Updating and extending Blizzard's survey on clergy time allocation. *Review of Religious Research*, 41, 47-63.

Budd, R. J. (1997). *Manual for Jung type indicator*. Bedford: Psytech International.

Carr, M., Curd, J. & Dent, F. (2004). *Ashridge Management School: MBTI research into distribution type*. Berkhamsted: Ashridge Business School.

Centre for Applications of Psychological Type. (2003). *Estimated frequencies of the types in the United States population*. Gainesville, Florida: Centre for Applications of Psychological Type.

Craig, C., Duncan, B. & Francis, L. (2006a). Psychological type preferences of Roman Catholic priests in the United Kingdom. *Journal of Beliefs and Values*, 27, 157-164.

Craig, C., Duncan, B., & Francis, L. (2006b). Safeguarding tradition: Psychological type preferences of male vergers in the Church of England. *Pastoral Psychology, 54*, 457-463.

Craig, C., Horsfall, T., & Francis, L. (2007). Psychological types of male evangelical missionary personnel training in England: A role for thinking type men. *Pastoral Psychology, 53*, 475-482.

Craig, C., Francis, L., & Robbins, M. (2004). Psychological type and sex differences among church leaders in the United Kingdom. *Journal of Beliefs and Values, 25*, 3-13.

Coates, C.H., & Kistler, R.C. (1965). Role dilemmas of Protestant clergymen in a metropolitan community. *Review of Religious Research, 6*, 147-152.

Coffield, F., Moseley, D., Hall, E., & Eccleston, K. (2004). *Learning styles and pedagogy in post-16 learning; A systematic and critical review*. London: Learning and Skills Research Centre.

Cohen, L., Manion, L., & Morrison, K. (2007). *Research methods in education, sixth edition*. London: Routledge.

Coxon, T (1996), 'Fads and foibles in the contemporary Church', in K Leech (ed.), *Myers-Briggs: some critical reflections*. pp.2-6. Croyden: The Jubilee Group.

Davies, D., Watkins, C., & Winter, M. (1991). *Church and religion in rural England*.
Edinburgh: T and T Clark.

Davis-Johnson, L. (1991). The effects of psychological type on stress coping resources and professional burnout (Doctoral dissertation, Georgia State University, 1991), *Dissertation Abstracts International*, 52(03), 1765B.

Department for Employment and Learning Northern Ireland, (2009). *Labour market bulletin 22, June 2009*. Belfast: Department for Employment and Learning Northern Ireland.

Department of Education Northern Ireland, (2010). *Pupil: teacher ratios and teacher workforce statistics in grant aided schools in Northern Ireland 2009/10 (Revised)*. Bangor, County Down: Department of Education Northern Ireland.

- Dodd, N., & Bayne, R. (2006). Psychological types and preferred specific counseling models in experienced counselors. *Journal of Psychological Type*, 66, 98-113.
- Druckman, D. & Swets, J. (1988), *Enhancing human performance: Issues, theories, and technique*. Washington ,DC: National Academy Press.
- Duncan, B. (1993). *Pray your way: Your personality and God*. London: Darton Longman, and Todd.
- Dunn, R., & Griggs, S. (2003). *Synthesis of the Dunn and Dunn learning styles model research: Who, what, when, where and so what – the Dunn and Dunn learning styles model and its theoretical cornerstone*. New York: St John's University.
- Erikson, E. (1963). *Childhood and society: Second edition, Revised and enlarged*. New York: W. W. Norton & Co.
- Eysenck, H.J. (1959). *Manual for the Maudsley Personality Inventory*. London: University of London Press.

Eysenck, H.J., & Eysenck, S.B.G. (1976). *Psychoticism as a dimension of personality*. London: Hodder and Stoughton.

Eysenck, H.J., Eysenck, S.B.G., & Barrett, P. (1985). A revised version of the psychoticism scale. *Personality and Individual Differences*, 6, 21-29.

Fowler, J W (1981), *Stages of faith: the psychology of human development and the quest for meaning*. London: Harper and Row.

Fitzgerald, C., & Kirby, L. (1997). *Developing leaders: research and applications in psychological type and leadership development*. Palo Alto, California: Davis-Black Publishing.

Francis, L. (2004) Psychological types of female trainee primary school teachers in Wales: Teaching in a changing educational climate. *Journal of Psychological Type*, 66(2), 7-13.

Francis, L. J. (2005), *Faith and psychology: Personality, religion and the individual*, London: Darton, Longman and Todd.

- Francis, L., Craig, C., & Butler, A. (2007). Psychological types of male evangelical Anglican seminarians in England. *Journal of Psychological Type*, 67(2), 11-17.
- Francis, L., Craig, C., & Hall, G. (2008). Psychological type and attitude towards Celtic Christianity among committed churchgoers in the United Kingdom; An empirical study. *Journal of Contemporary Religion*, 23(2), 181-191.
- Francis, L., Craig, C., Horsfall, T. & Ross, C. (2007). Psychological types of male and female evangelical lay church leaders in England compared with United Kingdom population norms. *Fieldwork in Religion*, 1(1), 69-83.
- Francis, L. Craig, C, Whinney, M., Tilley, D., & Slater, P. (2007). Psychological typology of Anglican clergy in England: Diversity, strengths, and weaknesses in ministry. *International Journal of Practical Theology*, 11, 266-284.
- Francis, L., Duncan, B., Craig, C., & Luffman, G. (2004). Type patterns among Anglican congregations in England. *The Journal of Adult Theological Education*, 1, 65-77.

Francis, L., Nash, P., Nash, S., & Craig. (2007). Psychology and youth ministry: Psychological type preferences of Christian youth workers in the United Kingdom. *Journal of Youth Ministry, 5*, 73-90.

Francis, L.J., & Payne, V.J. (2002). The Payne Index of Ministry Styles (PIMS): Ministry styles and psychological type among male Anglican clergy in Wales. *Research in the Social Scientific Study of Religion, 13*, 125-141.

Francis, L., Payne, J., & Jones, S. (2001). Psychological types of male Anglican clergy in Wales. *Journal of Psychological Type, 56*, 9-23.

Francis, L., & Robbins, M. (2002). Psychological types of male evangelical Church leaders. *Journal of Beliefs and Values, 23* (2), 217-220.

Francis, L., & Robbins, M. (2008). Psychological type and prayer preferences: a study among Anglican clergy in the United Kingdom. *Mental Health, Religion & Culture, 11*(1), 67-84.

Francis, L.J., & Rodger, R. (1994). The influence of personality on clergy role prioritization, role influence, conflict and dissatisfaction with ministry. *Personality and Individual Differences, 16*, 947-957.

Francis, L., & Village, A (2008). *Preaching with all our souls; a study in hermeneutics and psychological type*. London: Continuum.

Fullerton, M. (2011). Children in the church: A profile of Key Stage 2 participants with the Church of Ireland in the Diocese of Connor. Unpublished Masters' Dissertation, University of Warwick, Coventry.

Garden, A. (1988). Jungian type, occupation and burnout: An elaboration of an earlier study. *Journal of Psychological Type*, 14, 2-14.

Goldberg, L. R. (1981). Language and individual differences: The search for universals in personality lexicons. In Wheeler (Ed.), *Review of personality and social psychology*, Vol. 1, 141-165. Beverly Hills, California: Sage.

Grant, W., Thompson, M., & Clarke, T. (1983). *Image to Likeness: A Jungian path in the gospel journey*. Mahwah, New Jersey: Paulist Press.

Gray, H., & Wheelwright, J. B. (1946). Jung's psychological types, their frequency of occurrence. *Journal of General Psychology*, 34, 3-17.

Griffiths, M. (2009). *One generation from extinction: how the church connects with the unChurched child*. Oxford: Monarch Books.

Grimm, R. (1986). The contribution of personality type and selected individual, role/task, and organizational factors to the experience of burnout (Doctoral Dissertation, University of Colorado at Boulder, 1986) *Dissertation Abstracts International*, 47(12), 4442A.

Hamill, P (2010), *Children's ministry working group report for Standing Committee*, N.p.: Church of Ireland.

Hamill, P. (2011), *Connor Diocese parish survey*. Belfast: Connor Diocese.

Hamill, P., & Fullerton, M. (2010). *Children's project research report 2010*. Belfast: Connor Diocese.

Harbaugh, G (1990). *God's gifted people: Discovering your personality as a gift*. Minneapolis, Minnesota: Augsburg Publishing House.

Hauser, R. (2005). *An investigation into the Myers-Briggs personality types and keirse temperaments of elementary school teachers and elementary*

school teacher/support providers. Doctoral dissertation, Capella University, USA.

Honey, P., & Mumford, A. (2000). *The learning styles helper's guide*. Maidenhead: Peter Honey Publications Ltd.

Hosie, P., Schibeci, R., & Backhaus, A. (2005). A framework and checklists for evaluating online learning in higher education for assessing online learning. *Assessment & Evaluation in Higher Education* 30(5), 539–553.

Hubbard, R. (1991). *Taking children seriously: Developing a children's ministry in your Church*. London: Marshall Pickering.

Inclusion task force (2008), *Quality handbook: Developing practices at the University of Southampton*. Southampton: University of Southampton.

Johnson, E. (1997). Christ the Lord of psychology. *Journal of Psychology and Theology*, 25(1), 11-27.

Jud, G.J., Mills, E.W., & Burch, G.W. (1970). *Ex-pastors: Why men leave the parish ministry*. Philadelphia, Philadelphia: Pilgrim Press.

Kay, W., & Francis, L. (2008) Psychological type preference of female Bible college students in England. *Journal of Beliefs and Values*, 29 (1), 101-105.

Keirsey, D. (1998). *Please understand me II: Temperament character intelligence*. Del Mar, California: Prometheus Nemesis Book Company.

Keirsey, D., & Bates, M. (1978), *Please understand me*. Del Mar, California: Prometheus Nemesis.

Kendall, E. (1998). *Myers-Briggs Type Indicator - European English Edition - UK Manual Supplement*. Palo Alto, California: Consulting Psychologists Press.

Lake, F. (1966). *Clinical theology*. London: Darton, Longman and Todd.

Lauer, R.H. (1973). Organisational punishment: Punitive relations in a voluntary association: a minister in a Protestant Church. *Human Relations*, 26, 189-202.

Lawrence , G. (2000). *People types and tiger stripes (third edition revised)*.

Gainesville, Florida: Centre for Applications of Psychological Type.

Lemkau, J., Purdy, R., Rafferty, J., & Rudisill, J. (1988). Correlates of burnout among family practice residents. *Journal of Medical Education*, 63, 682-691.

Likert, R. (1932). A technique for the measurement of attitudes. *Archives of Psychology*, 22(14), 1-55.

Lloyd, J. B. (2008). Myers Briggs theory: How true? How necessary? *Journal of Psychological Type*, 68, 43-50.

Loomis, M. (1982). A new perspective for Jung's typology: the Singer-Loomis Inventory of Personality. *Journal of Analytical Psychology*, 27, 59-69.

Macdaid, G., McCaulley, M., & Kainz, R. (1991). *CAPT Atlas of Type tables*. Gainesville, Florida: Centre for Applications of Psychological Type.

Mamchur, C. (1996). *A teacher's guide to cognitive type theory and learning style*. Alexandria, Virginia: ASCD Publications.

Management Standards Centre. (2008), *Management and leadership National Occupational Standards*. London: Managements Standards Centre.

McCarthy, B., & McCarthy, D. (2006). *Teaching around the 4MAT cycle; designing instruction for diverse learners with diverse learning styles*. Thousand Oaks California: Corwin Press.

McInerny, S. L. (1996). *Teacher personality styles and behavior referrals*. Doctoral dissertation. The University of Nebraska, Lincoln, USA.

Michael, C., & Norisey, M. (1984). *Prayer and temperament*. Charlottesville, Virginia: Open Door.

Milne, J. (1998) Questionnaires: some advantages and disadvantages. In J. Harvey (Ed), *Evaluation Cookbook* . Edinburgh: Learning Technology Dissemination Initiative.

Miller, T.R. (1991). The psychotherapeutic utility of the five factor model of personality: a clinician's experience. *Journal of Personal Assessment*, 57, 415-33.

Mitchell, W. D. (1991). A test of type theory using the TDI, *Journal of Psychological Type*, 22, 15-26.

Myers, I. (1998). *Introduction to type: A guide to understanding your results on the Myers-Briggs Type Indicator*, Gainesville, Florida: Center for Application of Psychological Type.

Myers, I., McCaulley, H., Quenk, N., & Hammer, A. (2003). *MBTI Manual: A guide to the development and use of the Myers-Briggs type indicator, third edition*. Mountainview, California: Consulting Psychologists Press.

Nelson, H.M., Yokley, R.L., & Madson, T.W. (1973). Ministerial roles and social actionist stance: Protestant clergy and protest in the sixties. *American Sociological Review*, 38, 375-386.

Oswald, R. M. & Kroeger, O. (1988). *Personality type and religious leadership*. Washington DC: The Alban Institute.

- Payne, J.V. (2001). *Personality type and ministry: A study of personality type and clergy satisfaction with ministry*. Unpublished MPhil dissertation, University of Wales, Trinity College Carmarthen.
- Pimlott, N. (2009). *Participative processes; approaches that involve and transform*. Birmingham, UK: Frontier Youth Trust.
- Price, S. (2002), *Children's ministry guide to tailored teaching for 5-9s*, Bournemouth: Kingsway Communications Ltd.
- Ranson, S., Bryman, A., & Hinings, C. (1977). *Clergy, ministers and priests*. London: Taylor & Francis.
- Rawling, K. (1992). *Preliminary Manual: the Cambridge Type Indicator: research edition*. Cambridge: Rawling Associates.
- Reid, J. (1999). The relationship among personality type, coping strategies, and burnout in elementary teachers. *Journal of Psychological Type*, 51, 22-33.
- Reilly, M.E. (1975). Perceptions of the priest role. *Sociological Analysis*, 36, 347-356.

Reynierse, J., Ackerman, D., Fink, A., & Harker, J. (2000). The effect of personality and on management role on perceived values in business settings. *International Journal of Value-Based Management*, 13, 1-13.

Richards, L. (1983), *A Theology of children's ministry*, Grand Rapids, Michigan: The Zondervan Corporation.

Robbins, M., & Francis, L.J. (2000). Role prioritisation among clergywomen: The influence of personality and Church tradition among female stipendiary Anglican clerics in the UK. *British Journal of Theological Education*, 11, 7- 23.

Ross, C., & Francis, L. (2006). Psychological type and Christian religious affiliation among female undergraduates in Wales. *Journal of Psychological Type*, 66(8), 69-78.

Rushton, S., Knopp, T., & Lee Smith, R., (2006). Teacher of the year award recipient's Myer's Briggs personality profiles: Identifying teacher effectiveness profiles toward improved student outcomes. *Journal of Psychological Type*, 66(4), 23-34.

- Rushton, S., Morgan, J., & Richard, M., (2007). Teacher's Myers-Briggs personality profiles: Identifying effective teacher personality traits. *Teacher and Teacher Education, 23*, 432-441.
- Schurr, K., Henrikson, L., Moore, D., & Wittig, A., (1993). A comparison of teacher effectiveness and NTE Core Battery scores for SJ and a combined group of NJ, NP and SP first-year teachers. *Journal of Psychological Type, 25*, 25-30.
- Sears, S., Kennedy, J., & Kaye, G., (1997). Myers-Briggs personality profiles of prospective educators. *Journal of Educational Research, 90*, 195-202.
- Steele, A.L., & Young, S. (2008). A comparison of music education and music therapy majors: Personality types as described by the Myers-Briggs Type Indicator and demographic profiles. *Journal of Music Therapy, XLV* (1), 2- 20.
- Stevens, A. (1994). *Jung: A very short introduction*. Oxford: Oxford University Press.
- The Consultative Group on Ministry among Children, (2006). *Core skills for children's work; developing and extending key skills for children's ministry*. Abingdon: Bible Reading Fellowship.

Thompson, N. (2002). *People skills*. Basingstoke: Palgrave Macmillan.

Thurston, A., Van Keere, K., Topping, K., Kosack, W., Gatt, S., Marchal, J., Mestdagh, N., Schmeinck, D., Sidor, W., & Donnert, K. (2007), Peer learning in primary school science: theoretical perspectives and implications for classroom practice, *Electronic Journal of Research in Educational Psychology*, 5(3), 477-496.

Tiller, J. (1983). *A strategy for the Church's ministry*. London: Church Information Office Publishing.

Towler, R., & Coxon, A.P.M. (1979). *The fate of the Anglican clergy*. London: Macmillan.

Vansant, S. S. (2003). *Wired for conflict; the role of personality in resolving differences*, Gainesville, Florida: Center for Application of Psychological Type.

Viz-a-viz ministries. (2008). *Seek-serve-follow; following Christ. leading others*. London: GBew Trading Ltd.

Ware, R., Yokomoto, C., & Morris, B.B. (1985). A preliminary study to assess validity of the Personality Style Inventory. *Psychological Reports*, 56(3), 903-910.

Westerhoff, J. (2000). *Will our children have faith? – revised edition*. Chicago, Illinois: Thomas Moore Press.

Yount, C. (1998). *Recruit and nurture awesome volunteers for children's ministry*. Loveland Colorado: Group Publishing.