Evangelical Christian Pastors and

Dishonesty within the Leader-Subordinate Relationship

By

Brandon J. Bentle, B.A.

A Thesis Submitted to the Department of Sociology
California State University Bakersfield
In Partial Fulfillment for the Degree of
Masters of Sociology

Spring 2014

Evangelical Christian Pastors and

Dishonesty within the Leader-Subordinate Relationship
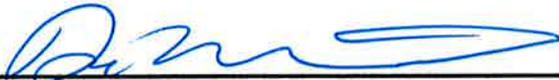
By Brandon J. Bentle

This thesis has been accepted on behalf of the Department of Sociology by their supervisory committee:

Rhonda Dugan

Dr. Rhonda Dugan
Committee Chair

Alem Kebede

Dr. Alem Kebede

Dale Willits

Dr. Dale Willits

Acknowledgements

        There are numerous people who played no small part in this research project and I am in indebted to them all. I want to thank Dr. Rhonda Dugan, my committee chair, whom without this project would still be just in my mind and not an actual thing. Her constant encouragement and steady guidance are within every one of these written pages. I want to thank my children, Jessica, Colton, and Abigail, who have been so supportive of my work, even if it has taken me away from them for big chunks time, and made me a bit grouchy every once and a while. I want to thank my mother-in-law, Darlene, who has done more than she really knows or I could ever fully express. Truly, without her simply being who she is, this project would not have been completed. I want to thank my parents for raising me to "count the cost" before entering into a commitment, and to "fish what you start." The completion of this project is a testament to the values instilled in me through them. Finally, I want to thank my wife, Dennise. Eight years ago we set out on an academic adventure together, not knowing fully where it would take us. Without her strength, tenacity, and dedication to our family and to me as a person, I would not have been able to fulfill the necessary requirements a project of this magnitude demands. She is my favorite person in the whole world and I love her more today than ever. To all of you, this project is not mine; it is ours. We share it together.

Abstract

In this study, eleven Evangelical Christian pastors participated in semi-structured in-depth interviews regarding the occurrence of dishonesty within the Senior Pastor-Associate pastor relationship that exists in the local church congregation. The research discovered that dishonesty is a regular occurrence within this relationship, despite the stated religious morals and values of Christianity generally viewing dishonesty as a moral transgression. Additionally, the types of dishonesty used, and the motivations for choosing to be dishonest, varied between Senior Pastors and Associate Pastors. The outcomes of discovered dishonesty in regard to trust, loyalty, and organizational commitment are also discussed. Five common themes emerged within the interview data as possible causes of dishonesty within this relationship: human nature, character issues, leadership style, organizational structure, and insecurity.

Table of Contents

List of Tables

List of Figures

Chapter 1: Introduction

Traditionally, dishonesty has been viewed as a significant threat to the moral

foundation of society (Bok 1978). Of course, this perspective is highly influenced by the

Judeo-Christian values that permeate Western society, as well as the commonly held notion

that dishonesty is "a deviation from the norm and a violation of accepted standards of

behavior" (Kagle 1998:235). While the general societal notion is that dishonesty is damaging

to social interactions and personal relationships, this perspective has been challenged by

sociologists (Barnes 1994), psychologists (Saarni and Lewis 1993), and philosophers

(Nyberg 1993), who argue that dishonesty, while "publicly condemned," is actually

"practiced by almost everybody" (Nyberg 1993:7). The work of numerous disciplines, based

on identity theory and impression management (Goffman 1959), take the view that deception

is a common occurrence, "an everyday social interaction process" that is "a fact of social

life" (Kashy and DePaulo 1996:1037). Additionally, previous research on dishonesty within

organizations reveals that dishonesty is a regular occurrence within organizations (Payne

2008) and can often be attributed to organizational characteristics, such as organizations

where political behavior among members is common (Schein 1979), role conflicts occur

(Grover 1993b; Grover and Hui 1994; Grover 1997), and highly competitive environments

are fostered (Steinel and De Dreu 2004). Also, dishonesty within organizations can be a

power balancing strategy within superior-subordinate relationships.

For Evangelical Christians, dishonesty is not just thought of as a violation of

normative social behavior, but also as a sin against God's Word; therefore, it is a spiritual

transgression as well. The Bible says one should not "bear false witness;" therefore, it is

wrong to tell someone something that is not true (Exodus 20:16 King James Version).

Adding significance to this view for Evangelical Christians is the fact that this is not just

mentioned in the Bible, but is written in the ever important Ten Commandments, revealing

that God is particularly concerned with those who believe in Him being people of truth. In

light of this view of dishonesty, it seems logical that Evangelical Christians would engage in

dishonesty less often than non-religious people, and within Evangelical Christian

organizations dishonesty would occur less often than it does within non-religious

organizations; however, is this actually the case? More specifically, what is the nature of

dishonesty within the Evangelical local church, and in particular, what are the characteristics

of dishonesty within Senior Pastor-Associate Pastor relationship, and how does this compare

with previous research regarding dishonesty and dishonesty within non-religious

organizations?

Within the Evangelical Christian local church, the interpersonal relationship

of Senior Pastor and Associate Pastor is of particular importance. The Senior Pastor serves in

the head clergy position and sets the direction, or vision, for the organization, coordinates the

responsibilities associated with spiritually caring for the congregants and the community, and

overseas the day to day operations of the church. The Associate Pastor is usually hired

directly by the Senior Pastor as subordinate clergy who specializes in particular areas of

ministry service, which assists the Senior Pastor in properly caring for the congregants and

working toward the church fulfilling the vision set forth by the Senior Pastor. Without the

Senior Pastor and Associate Pastor working together through positive and healthy interaction,

the local church congregation cannot function properly. Thus, the Senior Pastor-Associate

Pastor relationship has many similarities associated with superior-subordinate relationships

that exist within non-religious organizations, such as the asymmetrical power dynamics that

are present and the responsibility of fulfilling multiple roles within the organization. It seems unreasonable to assume that dishonesty is completely absent from the relationship of Senior Pastors and Associate Pastor, but in light of the general Christian view of dishonesty, what are the characteristics of dishonesty within this relationship and what can account for it?

The purpose of this study was to investigate the occurrence of dishonesty within the Senior Pastor-Associate Pastor relationship which exists within Evangelical Christian local churches in an effort to understand such behavior in a religious organization that views dishonesty as a violation of religious morals and values. To guide this endeavor, four research questions were asked: 1) what is the prevalence of dishonesty within this relationship, 2) what types and motivations for dishonesty occur within this relationship, 3) what are the outcomes of discovered dishonesty in regard to trust, loyalty, and organizational commitment, and 4) what are possible explanations for dishonesty within this relationship when dishonesty is viewed as a moral transgression by those involved? By addressing these questions, the findings of this study can be compared to previous research revealing potential similarities and differences between dishonesty within non-religious organizations and religious organizations.

In order to achieve the research goals of describing, exploring, and explaining dishonesty within the Senior Pastor-Associate Pastor relationship, the qualitative method of semi-structured in-depth interviews was chosen. A sample of 11 Evangelical Christian pastors was acquired through availability and snowball sampling procedures. This study furthers deception research by focusing on dishonesty within a religious organization, which has yet to be done and is missing from existing literature.

Chapter 2: Literature Review

Pastor Literature

The literature concerning research on pastors is quite varied. One of the areas previous studies have been interested in is pastor perceptions on particular topics, such as mental illness (Stanford and Philpott 2011), social issues (Johnson 1998), and homosexuality (Olson and Cadge 2002). Research has also studied pastoral behavior within the local congregation by focusing on pastor role functions (Ingram 1981; Kuhne and Donaldson 1995), time management (Perl 2002), conflicts between pastors (Breen and Matusitz 2012), misconduct (Shupe, Stacy, and Darnell 2000), and pastors and church politics (Burns and Cervero 2004). Other studies concentrate on pastors and their mental and emotional state, such as psychological distress (Miles and Proeschold-Bell 2013), job satisfaction (Zondag 2004), and pastors and narcissism (Zondag 2004). Additional research on pastors includes studies regarding women pastors (Royle 1982; Dudley 1996), pastor political views (Kellstedt and Green 2003), spousal relationships (Knight and Lenore 2012), and transitions from ministry (Hoge, Dean, and Wenger 2005; Spence, Winston and Bocarnea 2011). However, research, particularly sociological studies, specifically focused on pastors and deception is absent. As a result, I draw upon general deception research to provide empirical background for the current study.

While the general term within the literature used for this topic is 'deception,' I chose the term 'dishonesty' specifically for this study. Dishonesty is synonymous with deception and yet carries a less negative connotation. Given the somewhat sensitive nature of Christian pastors being less than truthful, I thought that the word dishonesty would be less intimidating for potential participants. Therefore, in the following literature review, the word 'deception'

is used to connect the study to the previous research. All other sections of this manuscript will use the term 'dishonesty.'

Deception Literature

Deception literature is extensive and multidisciplinary. The level and amount of research conducted by the fields of Psychology, Social Psychology, Sociology, Communications, Linguistics, and Business in regard to deception reveal its social and cultural significance. In an attempt to uncover the nature of deception, these studies have focused on particular deception characteristics, such as: 1) its prevalence within social interactions, 2) the various types and/or strategies of deception that are utilized, 3) the various motivations involved in deception, 4) deception detection and deception cues and 5) identifying situations in which deception is likely to occur. Additionally, the possible relational effects of discovered deception have been an area of interest for researchers, particularly the relational variables of power and intimacy. Primarily, the communication context chosen by previous research has been interpersonal interactions, and the majority of the studies, especially earlier research, have been specifically interested in lying rather than overall deception.

While deception research originates from numerous disciplines, and focuses on the wide range of interests listed above, the methodologies utilized by these studies fall into three main categories: 1) participants recall of past situations in which they were dishonest and describe them in detail (Metts 1989; McCornack and Levine 1990), 2) tellers present scripted information to receivers, often times in imagined role plays (Millar and Tesser 2001; Hubbell, Chory-Assad, and Medved 2005; Dunleavy, Chory, and Goodboy 2010), and 3)

participants record their instances of deception over a particular period of time, usually one to three weeks, in a daily diary format (Turner, Edgely, and Olmstead 1975; Knapp and Comadena 1979; Camden, Motley, and Wilson 1984; Lippard 1988; DePaulo, Kashy, Kirkendaol, and Wyer 1996; Kashy and DePaulo 1996; DePaulo and Kashy 1998). With so many disciplines interested in deception, and studying deception from their own particular points of view, there are quite a number of conceptualizations of deception; however, all of them contain the same basic notion as Lippard's (1988) definition of deception, "any conscious misrepresentation of truth," a general conceptualization that is representative of the commonality they each possess (93).

In a study conducted by Turner, Edgely, and Olmstead (1975), in which 130 participants recorded statements made in natural conversation, the participants themselves considered only 38.5 percent of the statements to be completely honest, while the remaining 61.5 percent were thought to be deceptive in some manner. DePaulo, Kashy, Kirkendol, Wyer, and Epstein (1996) studied the recorded diary entries of 77 college students and 70 "community members" and found that college students reported lying in about one out of every three social interactions, while the community members reported lying in one out of every five social interactions. By coding 940 deceptive acts performed by 75 research subjects over a three week period, Lippard (1988) concluded that subjects committed an average of 4.2 acts of deception per week, which revealed a significantly lower frequency of deception than other researchers. These studies, and others like them (Hample 1980; Camden, Motley, and Wilson 1984; Metts 1989), reveal that deception is a common occurrence of everyday life and "a 'normal' part of interpersonal communication" (Lippard 1988:91).

Deception Types and Motivations

In regard to the different types, or categories, of deception, existing research varies on how many there actually are. Camden, Motley, and Wilson (1984), in attempting to developing a taxonomy of social motivations for deception, make an important distinction between "white lies" and "black lies," with "black lies" being fabrications that involve serious breaches of trust and, when discovered, tend to cause significant relational damage. In contrast, "white lies" are fabrications that are typically socially acceptable and result in little to no harm to the receiver or to the relationship. DePaulo and Kashy (1998) make a similar distinction, but do so in a more politically correct form, referring to them as "little lies" and "big lies." In most cases, researchers view deception types as strategies that are chosen by the teller to accomplish deception within various social interactions. For instance, Turner et al. (1975) determine that there are five kinds of deception: lies, exaggerations, half-truths, changing the subject, and secrets, which they view as strategies utilized for information control. Bradac (1983) discusses lies, evasions, and secrets as types of deception. Ekman (1985) details just two basic categories of lies: falsification and concealment, and Lippard (1988) derives seven types of deception: lies, half-truths/distortion, exaggeration, withholding information, cheating, stealing, and hiding behavior. In an attempt to synthesize these numerous typologies, Metts (1989), in researching deception in the close relationships of 357 subjects, promotes three main categories and reports on the percentage in which each occurred: falsification (47%), distortion (32%), and omission (21%). In response to the lack of consensus among researchers regarding a deception typology, and the existence of deceptive messages that fall outside previously determined categories, information manipulation theory (McCronack 1992) takes the overall body of deception literature into

account and concludes that deception may take the following forms (types): limiting the amount of information disclosed, distorting information, equivocating, or presenting irrelevant information.

Like deception types/categories, deception research concerning reasons, or motivations, for deception provides differing conclusions. Turner et al. (1975) reports five major motivations for deception and the percentage each is used by the study subjects: 1) to save face (55.2%), 2) to guide social interaction (9.9%), 3) to avoid tension or conflict (22.2%), 4) to affect interpersonal relationships (9.6%), and 5) to achieve interpersonal power (3.2%). Hample (1980), based on analysis of 42 lies, determines that there are four main motivations for lying: benefiting self, benefiting the other participants in the interaction, benefiting the relationship, and miscellaneous motivations, with the motivation of benefiting self occurring the most often. Camden et al. (1984) also conclude that there are four main motivations for lying; however, the motivations they report are tact, relational stability, psychological compensation, and power deference. As a result, Camden et al. (1984:321) argue that lying can be seen as either "a particular sort of communication competence or skill" or "as a manifestation of a lack of communication competence" due to not recognizing other communication alternatives in potential lying situations. Metts (1989), while recognizing that "it is difficult to generalize from studies using non-comparable methodologies," identifies four broad categories of reasons: to protect oneself, to save the face of another person, to protect a relationship, and to accomplish one's goals during the relationship (162). The most extensive taxonomy of deception motivations is put forth by Lippard (1998), who provides eight different motivations for deception: resources, affiliation, self-protection, conflict avoidance, protection of other, manipulation of the other, obligation-

8

excuse, and joke. Interpersonal deception theory (Buller and Burgoon 1996), in an effort to provide an overarching communication theory to account for deception in interpersonal social interactions, argues that deception involves three broad strategies: information management, image management, and behavior management, and three broad motivations: instrumental motivations, relational motivations, and identity motivations.

Deception and Interpersonal Relationships

Of course, deception does not occur equally across all relationship types, and existing research reveals that the relational variables of intimacy and power are key factors. According to Turner et al. (1975), intimate relationships have less distortions of truth than non-intimate relationships. Similarly, Kashy and DePaulo (1996) find that people with more meaningful same-sex relationships tell fewer lies, but oddly enough, meaningful opposite-sex relationships show no difference. One explanation for this strange finding is that within close relationships deception may be used as a method to maintain relational harmony and unity (Levinger and Senn 1967; Knapp, Hart, and Dennis 1974; Bradac 1983, Metts 1989). For example, Leveinger and Senn (1967) report that satisfied spouses are more likely to hide their negative feelings from their mates than less satisfied spouses. Additionally, married individuals appear to have more of a concern for their spouses' face (social image) and self-esteem compared to other types of relationships (Metts 1989:175). DePaulo and Kashy (1998) distinguish between self-centered lies, which are told to benefit the teller, and altruistic lies, which are told to benefit the receiver, and claim that within close personal relationships altruistic lies may be a show of love and concern, in which "the liars may be saying that they care more about the other person's feelings than they do about the truth"

(64). In fact, DePaulo and Kashy (1998) report findings that suggest while close personal relationships have less self-centered lives, they actually have more altruistic lies than casual relationships. However, "big lies," or "serious lies," are told in close personal relationships for the purpose of protecting the relationship and occur when the teller views the truth as a greater threat to the relationship than deception, and occur far less often than everyday "little lies" (DePaulo and Kashy 1998).

In contrast to intimate relationships, within friend relationships, the extrinsic rewards and utility functions of friendship (Wright 1978) result in more self-centered deceptions conducted to ensure that the extrinsic rewards continue, as well as, to protect resources and/or avoid retaliation from the friendship partner (Metts 1989:175). Within relationships that are asymmetrical in power, such as employer-employee or parent-child, deception is more often used as a means of balancing out the power dynamics and mediating behavior control (Hample 1980; Lippard 1988). Within superior-subordinate relationships, deception is frequently "a means of social or economic defense in a disadvantaged situation" (Hample 1980:45).

Sissela Bok (1978), in her classic philosophical work on deception, argues that when the discovery of deception occurs concerning a significant matter, it results in the discoverer feeling wronged, resentful, disappointed, and suspicious, causing the discoverer to be "wary of new overtures" by the deceiver (1978:22). Research focused on deception detection and the effects of discovered deception on relationships reveal that Bok's perspective appears to be correct. The freedom to be themselves, which results from self-disclosure, is the aspect of relationships that people most value (Argyle and Henderson 1984; Maxwell 1985; Parks and Floyd 1996). Such self-disclosure only occurs where there is considerable trust, which is the

foundation for all social relationships (Bok 1978). Simply put, deception is a violation of that trust. However, when it comes to violating trust, not all deception is viewed the same way or carries the same relational consequences. There are instances where deception is considered socially acceptable, thought as the "right thing to do," and situational perceived as the only viable choice (Turner et al. 1975; Camden et al. 1984; Hample 1980), as well as, deception that results in significant negative emotions, decreased relational stability, and termination of the relationship (McCornack and Levine 1990). According to McCornack and Levine (1990), the factors involved in deceptions being recognized as socially acceptable or socially damaging are the perceived importance of the information, the degree of relational involvement of the participants, and the degree of importance assigned to the event.

Deception within Organizations

Dishonesty within organizations is common and occurs throughout the various organizational levels, from leaders down to janitorial staff (Payne 2008). While deception is often considered a dysfunctional behavior within organizations, the particular characteristics of various organizations can serve as a driving force behind deceptive acts (Dunleavy, Chory, and Goodboy 2010). According to Schein (1979), relationships within organizations tend to operate more like those within the political area; thus, deception can be viewed as a way of power acquisition, which "may be necessary for effective functioning within an organization" (289). In contrast, Zanzi and O'Neil (2001) argue that dishonesty within organizations, other than withholding information, is viewed as an unsanctioned political tactic that carries negative relational outcomes. Other characteristics of organizations or workplaces that may foster deception are role conflict, functioning in multiple roles with

competing demands where deception can serve as a strain releasing strategy (Grover 1993b; Grover and Hui 1994, Grover 1997), competitive versus cooperative environments, where the strong push to be better than others may result in deception being a strategy for achieving success (Steinel and De Dreu 2004), and deception as a communicative response to superiors and coworkers as an attempt to restore relational balance, such as in the cases of perceived unfair performance evaluations and peers dating superiors (Chory and Hubbell 2008; Hubbell and Chory 2009).

Three research foci make up the literature on deception within the context of organizations: information distortion (Mellinger 1956; Read 1962; Zand 1972; Athanassiades 1973, 1974; Gaines 1980; Faulk and Mani 1986), strategic ambiguity (Eisenburg 1984; Eisenburg and Goodall 1993; Paul and Strbiak 1997), and lies (Argyris 1953; Breed 1955; Grover 1993; Johnson, Grazioli, and Jamal 1993). Hubbell, Chory-Assad, and Medved (2005), guided by information manipulation theory (McCornack 1992), determined that the deception types that are likely to occur within organizations are withholding information, distortions, ambiguity, and changing the subject. Similar to the overall deception literature, research on deception within organizations shows that not all deceptions are considered equal, with information distortions viewed more negatively than withholding information (Dunleavy et al. 2010). Additionally, within organizations there are numerous factors that influence a person's objections to deception, including the employee's cultural background (independent versus interdependent), the type of relationship that exists between the teller and the receiver, and the motive behind the deception (Grover 1993b; Seiter, Bruschke and Bai 2002; Park 2007; Kim, Kam, and Singelis 2008). In regard to the effects of deception within organizations, discovered deception in organizations is connected to decreased

information quality, decreased cooperation, and decreased trust (Grover 1997). Work outcomes, such as turnover rate, organizational commitment, work attitude, and antisocial behaviors all appear to be influenced by trust (Aryee et al. 2002; Chory and Hubbell 2008); leading Grover (1997) to argue that too much lying can negatively affect how an organization functions. Additionally, Dunleavy, Chory, and Goodboy (2010) state that within the organizational context, it appears that "any type of deception damages perceptions of trustworthiness among coworkers;" however, distortions are more negative and unaccepted, while withholding information may be thought of as a useful strategy for managing discourse in organizations (249-250).

Statement of the Research Questions

The purpose of this study is to investigate the occurrence of dishonesty within the Senior Pastor-Associate Pastor relationship which exists within Evangelical Christian local churches in an effort to understand such behavior in a religious organization that views dishonesty as a violation of religious morals and values. By focusing on deception within the Senior Pastor-Associate Pastor relationship within Evangelical Christian local churches, this study furthers deception research by conducting research within a religious organizational context, which has yet to be done. Additionally, by comparing the findings of this study with those of previous studies, differences and similarities that exist between overall deception, deception within business organizations, and deception within religious organizations might be revealed. Therefore, the following research questions have guided my research.

Research Question I: How prevalent is deception within the Senior Pastor-Associate Pastor relationship that exists within Evangelical Christian local churches?

Research Question II: What types of deception occur, which are most frequent, and what are

the motivations behind deceptions within this relationship?

Research Question III: What are the outcomes of discovered deception within this

relationship concerning trust, loyalty, and organizational

commitment?

Research Question IV: What are the causes of deception within this superior-subordinate

relationship considering that it exists within an organization founded

on religious morals and values that view dishonesty as a moral

transgression?

Chapter 3: Methodology

Research Design

Initially, this study intended to utilize a mixed methods approach, relying on a web-based survey distributed throughout California for quantitative data collection and semi-structured in-depth interviews for qualitative data. It was hoped that the quantitative data would provide descriptive statistics addressing the first three research questions regarding dishonesty within the Senior Pastor –Associate Pastor relationship: 1) prevalence of dishonesty, 2) types and motivations for dishonesty, and 3) outcomes of discovered dishonesty in regard to trust, loyalty, and organizational commitment. IRB approval was gained for both, the survey and interview, portions of the study. However, after releasing the web-based survey, the number of respondents was too low for appropriate statistical analysis. While this was disappointing, it was not particularly surprising considering the sensitive nature of the topic for pastors and pastors being reluctant to potentially harm the image of "the Church" or of pastors in general. The remainder of this section describes the methods involved in the qualitative aspect of this study.

According to the National Association of Evangelicals (NAE), an Evangelical Christian organization comprised of more than 40 different Evangelical Christian denominations and fellowships, the distinctive characteristics of Evangelical Christianity is a commitment to:

1) Conversionism: the belief that lives need to be transformed through a 'born-again' experience and life-long process of following Jesus.
2) Activism: the expression and demonstration of the gospel in missionary and social reform efforts.
3) Biblicism: a high regard for and obedience to the Bible as the ultimate authority.
4) Crucicentrism: a stress on the sacrifice of Jesus Christ on the cross as making possible the redemption of humanity (NAE 2012).

Therefore, for this study, an Evangelical Christian pastor is a member of an Evangelical Christian denomination or fellowship who has been credentialed as a minister and serves in a clergy position within a local church congregation. A Senior Pastor is a credentialed minister who is financially compensated (full-time or part-time) for serving in the head clergy position within an Evangelical Christian local church. An Associate Pastor is a credentialed minister who is financially compensated (full-time or part-time) for serving as clergy in a local Evangelical Christian church in a position that is subordinate to the Senior Pastor. Associate Pastor positions may include Youth Pastor, Children's Pastor, Worship/Music Pastor, and/or Executive Pastor. Senior Pastors set the direction, or "vision," for the congregation and oversee the daily operations of the church, while Associate Pastors serve to assist the Senior Pastor in achieving that vision by fulfilling specific functions and/or serving as clergy for particular groups in the church. For my research, dishonesty is conceptualized as "any conscious misrepresentation of truth" (Lippard 1988:93).

The unit of analysis for this study is the Evangelical Christian pastor. The population is Evangelical Christian Senior Pastors and Associate Pastors who serve in a local church within California. The sample includes 11 Evangelical Christian Senior Pastors, who also have Associate Pastor experience as part of their pastoral careers. The sample was acquired using availability and snowball sampling procedures. The initial pastor who agreed to participate in the study provided a list of six other pastors he perceived to be open to being interviewed regarding dishonesty within the Senior Pastor-Associate Pastor relationship. Five of the six pastors agreed to be interviewed. Through those five pastors, additional contact names were garnered, ultimately providing a sample size of 11 Evangelical Christian pastors who were interviewed.

Data Collection

The first participant was contacted by telephone and informed that his name had been given to me as someone who might be willing to sit for an interview regarding dishonesty within the Senior Pastor-Associate Pastor relationship. After a participant communicated a willingness be involved in the study, a one-on-one interview was scheduled at the pastor's convenience and at a location of the pastor's choosing. The in-depth interviews were conducted using an interview guide (see Appendix B) consisting of open-ended questions. The semi-structured format of the interview allowed me the freedom to ask relevant impromptu follow-up questions based on participants' answers, while ensuring that the interview remained focused on dishonesty within the Senior Pastor-Associate Pastor relationship. The interview was designed to take an hour to an hour and a half to complete. For the 11 interviews conducted, the average interview time was 1 hour and 27 minutes, with the shortest interview lasting 54 minutes and the longest interview lasting 2 hours and 32 minutes.

Prior to an interview, each participant was provided with a consent form (see Appendix A) which included a clear description of the study, the approximate time frame it would take to complete the interview, the confidential nature of the interview, and the steps I would take to ensure the participant's confidentiality. Additionally, the consent form notified the participant that the interview would be recorded using a digital recording device in order for the interview to be transcribed at a later time, and at the participant's request, the recording device would not be used. In those instances, I would utilize hand written note taking in its place. All 11 participants consented to the interview being digitally recorded, and the each interview was recorded in its entirety. Finally, the consent form informed the

participant that he or she could voluntarily terminate the interview and withdraw from the study at any time.

While the sample of this study is not considered a vulnerable population, due to the sensitive nature of the study's topic, significant harm could be done to participants if their identities were to be made known. Participants' confidentiality was ensured by the name of the participant not being spoken during the interview. At the beginning of each interview, I began the recording by providing a number to designate the interview. The interview number corresponded to the date the interview took place. Once the interview was transcribed, each interviewee was given a pseudonym to further protect the participants' identity when reporting the study's findings, particularly when including direct quotations from a participant's interview. Additionally, the names of the denominations or fellowships the participants are affiliated with, or any other distinguishing characteristics, are not used within any reports or presentations of the study findings.

Data Analysis

I did an initial reading of the transcripts from the in-depth interviews prior to the coding process. Open coding was then conducted looking for clear instances of dishonesty discussed by participants. Clear instances of dishonesty refers to participant's recounted experiences of dishonesty that provided enough detail that allow for them to be coded by type and motivation. The types of dishonesty coded for were based on the types of deception listed within information manipulation theory (McCornack 1992). The motivations for dishonesty coded for were based on the motivations listed within interpersonal deception theory (Buller and Burgoon 1996). The types and motivations were then counted and

classified according to who told them, Senior Pastor or Associate Pastor, in order to recognize possible patterns in who is being dishonest, in what ways, and for what reasons. Additionally, open coding was also conducted in an effort to recognized common themes that appear in the interview data. Axial coding was then conducted to recognize concept connections within existing literature, and/or discover new emergent themes relating to dishonesty within the Senior Pastor-Associate Pastor relationship. Five themes emerged in connection with possible explanations of dishonesty within this relationship: human nature, character issues, leadership style, organizational structure, and insecurity.

Chapter 4: Findings

In reporting the researching findings regarding dishonesty within the Senior Pastor and Associate Pastor relationship of Evangelical Christian local churches, I will address each research question in order: 1) prevalence of dishonesty, 2) dishonesty types and motivations, 3) outcomes of dishonesty regarding trust, loyalty, and organizational commitment, and 4) possible causes of dishonesty based upon emergent themes, which are human nature, character issues, leadership style, organizational structure, and insecurity. Quotations will be accompanied by a pseudonym that has been given to each participant. Prior to addressing the research questions, I will provide some basic overall demographic information regarding the 11 interviewees who participated in the study.

Basic Demographics of Participants

Of the 11 pastors who participated in the study, all were male, with 10 being white and one being African American. All interviewees were Senior Pastors of local church congregations at the time of the interviews and each had previous experience as Associate Pastors. Even though availability and snowball sampling were used to acquire participants, the 11 interviewees make up a well dispersed group of ages and pastoral experience. In regard to age, two were in their 30s, two were in their 40s, four were in their 50s, and three were in their 60s. In regard to years of pastoral ministry experience, two of the participants had pastoral experience between ten and twenty years (12 and 16), four had experience between twenty and thirty years (22, 28, 29, and 29), three had experience between thirty and forty years (30+, 31, and 37), and two pastors had experience of forty years or more (40 and 40+). While each of the participants had previous experience as an Associate Pastor, that

experience was quite varied. Four of the participants had one Associate Pastor position prior to being a Senior Pastor, four of the participants had held two Associate Pastor positions, two of the participants had been an Associate Pastor four times, and one participant had been an Associate Pastor in five different local churches. For Senior Pastor experience, five of the participants had held one Senior Pastor position, three of the participants had been a Senior Pastor for two separate congregations, and three of the participants had been the Senior Pastor for three different churches during their ministry careers. Additionally, in regard to the participants' level of education, five of the participants have completed their Bachelor's degrees, with three of them working on their Master's at the time of the interview, and six of the participants having completed Master's degrees.

In comparison, from a sample of 2196 respondents from 166 countries and territories, a 2010 Pew Research Center study of global Evangelical Christian church leaders reported that 71% were male and 26% were female, 14% were between the ages of 30 – 39, 20% between the ages of 40-49, 18% between the ages of 50-59, and 8% were over the age of 60; 37% of respondents did not provide their age. Additionally, 85% of respondents had at least a bachelor's degree. The respondent and participant demographic differences that exist between the Pew Research Center study and this study reveal the sample for this study are not representative to the overall Evangelical Christian pastor population, lacking in female representation and having a higher percentage of pastors with a bachelor's degree or higher, as well as having a higher percentage of pastors between the ages of 50 – 59 and over 60.

Participants' Definitions of Dishonesty

In answering the question, "How do you personally define dishonesty?" participants

provided definitions that were very closely aligned with one another. By far, the most

common response was "not telling the truth," or some variation of this definition. However,

of those participants, two, Pastors Greg and Scott, gave qualifying statements showing that

they saw dishonesty as more complex than simply right or wrong. Pastor Greg remarks that

with dishonesty "there is a spectrum," and begins to name different types, or ways, to be

dishonest. He goes on to state that for him "the issue is intent," pointing out that he thinks

dishonesty can be done for a good reason, making it not necessarily wrong in those instances,

and possibly even the right thing to do. Pastor Scott agrees with this assessment of dishonesty

claiming that we all partake in dishonesty "to have civility." He then makes a distinction

between dishonesty done in a "gray area" and dishonesty done that is "a line crossing

dishonesty" into the "black area." Pastor Scott ends his remarks on this topic by saying: "If

any person is going to be 100% honest all the time, they are going to be very lonely."

While Pastor Aaron's comments align with those made by Pastors Greg and Scott, his

definition of dishonesty is narrower, referring to dishonesty as "deception for your own

gain." He explains:

> You can say that everything is black and white, but when you live in the world you
> know that is not true. There are things were you could get some legalist who says,
> 'Well, I would never. If someone was fat and asked me if she looks horrible, I would
> tell her she looks like a piece of crap. You know what I mean, because that's honest.'
> It's like, no, that's insensitive. So, I think that it's dishonesty when it is for protecting
> your own pride, protecting your selfish interests, not for the sake of others.

Taking it further, Pastor Aaron brings up people who lied to the Nazi's to hide Jews, saying

that for them to have been honest and given up those they were hiding would have been

"cowardly," a "promotion of the self," and "a betrayal." He then mentions a story in the

Bible about a woman named Rahab to prove his point from a biblical perspective. In this story, the Bible acknowledges that there are instances where being dishonest is not just okay, but exemplary. In Joshua chapter 2, a woman named Rahab, a prostitute in the city of Jericho, hides two Israelite spies on her roof and lies to the king about their whereabouts. By telling a lie, she saves their lives and aids the Israelites in conquering the city. She and her family are then accepted in the Israelite community. Two of her descendants are King David and Jesus of Nazareth. Additionally, in Hebrews 11:31, she is praised for her faith in God that led her to "welcome the spies" (English Standard Version). Pastor Aaron adds: "So, when it comes to dishonesty, it's deeper than just is it immediately true. There are varying degrees of all of that, and the heart behind it, and the motivations behind it." In these comments about dishonesty, it appears that at least a few of the participants view dishonesty very much like what previous research reports, the difference between "little lies" and "big lies," that there are instances where dishonesty is considered socially acceptable, and even as the right thing to do (Turner et al. 1975; Camden et al. 1984; Hample 1980).

Prevalence of Dishonesty

Previous deception research reveals that dishonesty is a common everyday occurrence (Turner et al. 1975; Hample 1980; Camden et al. 1984; Lippard 1988; Metts 1989; DePaulo et al. 1996). According to Payne (2008), dishonesty within organizations is common as well. Based on the responses of the 11 pastors who participated in this study, dishonesty within the Senior Pastor and Associate Pastor relationship of Evangelical Christian churches also appears to occur somewhat regularly. When asked if, while they were Associate Pastors, they had ever experienced a Senior Pastor they worked for being dishonest with them, 7 of the 11

participants stated they had such an experience. When asked if, while they were Senior

Pastors, they had experienced an Associate Pastor being dishonest with them, 8 of the 11

participants stated they had such an experience. Additionally, when asked if they had ever

been dishonest within this relationship, 7 of the 11 participants stated that they had been

dishonest, with all seven stating they had been dishonest with a Senior Pastor while they

were Associate Pastors, and 3 of the 7 saying that they had also been dishonest with an

Associate Pastor who worked for them while they were Senior Pastors.

One possible explanation for this difference between the number of participants who

were dishonest as an Associate Pastor versus the number who were dishonest as a Senior

Pastor is that dishonesty within asymmetrical power relationships, such as the superior-

subordinate relationship of Senior Pastor and Associate Pastor, appears to mostly be used as

a power balancing strategy and a method for mediating behavior control (Hample 1980;

Lippard 1988); thus, subordinates, such as Associate Pastors, would be dishonest more often

than Senior Pastors because they are in a weaker position. Another possible explanation for

this difference is that dishonesty may be viewed differently from the Associate Pastor and

Senior Pastor perspectives based on the different roles each plays within the organization.

Senior Pastors may be dishonest within this relationship just as much as Associate Pastors,

but they fail to recognize it as dishonesty due to the various norms, demands, and priorities of

the Senior Pastor role compared to the Associate Pastor role

Other findings that point to a pattern of dishonesty within the Senior Pastor-Associate

Pastor relationships of the 11 participants are the responses of participants concerning

whether or not they would be surprised to discover that dishonesty had actually occurred in

their previous Senior Pastor-Associate Pastor relationships. When asked if they would be

surprised to discover that, when they were Associate Pastors, their Senior Pastor(s) had been dishonest with them, seven participants responded with "No" they would not be surprised and four responded with "Yes" they would be surprised. When asked if they would be surprised to discover that, during their time as a Senior Pastor, their Associate Pastors had been dishonest with them, five responded with "No" they would not be surprised and four responded with "Yes" they would be surprised. Two of the participants were not asked this question due to not having any Associate Pastors work for them up to that point in their Senior Pastor experience. Additionally, while not all of the participants stated they had experienced dishonesty or had been dishonest in this relationship, when asked if they knew of other pastors who had experienced dishonesty within the Senior Pastor-Associate Pastor relationship, all 11 participants stated that they knew other pastors who had such an experience. The following are examples of participant responses to being asked if they knew other pastors who had experienced dishonesty:

> Everybody always had stories. I don't remember what any of those are, but everybody has them. – Pastor Tim

> I have seen it at other churches from both ends, where it was the Senior Pastor and/or the Associate Pastor who had been dishonest. – Pastor Evan

> Yeah, I have been in the community long enough so I had some interesting conversations with staff members and Senior Pastors that have felt a sense of betrayal. – Pastor Ben

> Yeah, usually it was a moral failure, a sexual affair. In many cases too, promises that were made that were not kept. It's very hurtful, very hurtful. - Pastor Craig

When asked if dishonesty within the Senior Pastor-Associate Pastor relationship is expected, six of the respondents stated that it was expected and that it would happen eventually, and three participants stated that is was not expected. One participant responded by saying, "I hope not" (Pastor Greg), and one participant was inadvertently not asked the question during

the interview. A statement made by Pastor Scott seems to sum up the frequency of dishonesty between Senior Pastors and Associate Pastors: "In regards to dishonesty, ministry would not be any different than any other organization, even a corporate organizational structure…"

Types and Motivations of Dishonesty

In order to gain a picture of the types and motivations of dishonesty that occur within the Senior Pastor-Associate Pastor relationship, the number of clear instances of dishonesty recounted by the participants were coded based upon the types of dishonesty within information manipulation theory (McCornack 1992) and the motivations for dishonesty within interpersonal deception theory (Buller and Burgoon 1996). Clear instances of dishonesty refers to recounted experiences of dishonesty by the participants in which discovered dishonesty occurred and the details provided by the participant were explicit enough to categorize the dishonesty into a type and/or a motivation. By synthesizing previous research on deception, information manipulation theory identifies four general types of dishonesty: 1) withholding information, 2) distortion of information, which includes lies, half-truths, exaggerations, and minimizations, 3) equivocation, and 4) irrelevant information, given in an attempt to change the subject to avoid disclosure (McCornack 1992). Interpersonal deception theory, also based upon previous deception research, identifies three main motivations for dishonesty: 1) instrumental motivations, which include "establishing, maximizing, and maintaining power of influence over the receiver, acquiring and protecting resources, avoiding dissonance, being entertained, avoiding punishment or disapproval, and attempting to harm the target for self-gain," 2) relational motivations, which include "initiating, maintaining, maximizing, or terminating relationships; avoiding interpersonal

tension or conflict; maintaining and redirecting social interaction; expressing obligatory acceptance; avoiding self-disclosure; protecting partner from worry, hurt, or punishment; and conforming to relational role expectations," and 3) identity motivations, which include "avoiding shame or embarrassment, projecting a more favorable image, enhancing or protecting self-esteem, and increasing social desirability" (Buller and Burgoon 1996:216).

Based on the comments from the eleven in-depth interviews, 30 instances of dishonesty were able to be classified as a type and 28 were classified by motivation. Two of the instances, both classified as dishonesty by withholding information, were not able to be properly aligned with a motivation due to a lack of clarity concerning the teller's purpose in being dishonest. These instances of dishonesty included recounted stories of dishonesty in which the participants were the tellers of the dishonesty, the receivers of the dishonesty, or gave third party accounts of situations they knew of. After classifying the instances of deception by type, 16 were dishonest by withholding information, 13 were dishonesty by distortion (7 lies, 2 minimizations, 1 half-truth, 1 exaggeration, and 2 distortions that could not be categorized more specifically beyond general distortion), and 1 distortion by

Table 1.   Types of Dishonesty: Associate Pastor and Senior Pastor

Type	Associate Pastor	Senior Pastor
Withholding Information	10	6
Distortions	3	10
Equivocations	0	1
Irrelevant Information	0	0
Total: 30		

equivocation. None of the instances were classified as irrelevant information, which is not

surprising considering this type of dishonesty would be difficult for a receiver to discover. Of

the 28 instances of deception that were classified by motivations, 19 were found

to be instrumental motivations (6 – acquiring or protecting resources; 8 – avoiding

punishment or disapproval; and 5 – establishing, maximizing, and maintaining power of

influence over receiver), seven were found to be relational motivations (5 – protecting

partner from worry, hurt, or punishment; 1 – avoiding disclosure; and 1 avoiding

interpersonal tension or conflict), and two were found to be identity motivations (1 –

projecting a more favorable image, and 1 – avoiding shame or embarrassment).

Organizing the types according to who told them, Senior Pastor or Associate Pastor,

shows that Associate Pastors told more of the withholding information type of dishonesty (10

of the 16), while Senior Pastors told more of the distortion type (10 of the 13). The one

equivocation was told by a Senior Pastor. Table 1 shows the types of dishonesty for

Associate Pastors and Senior Pastors. Organizing the motivations in the same manner reveals

that both, Senior Pastors and Associate Pastors, are almost equal in instrumental motivations

(Senior Pastor – 11, Associate Pastors – 8); however, subcategories associated with

instrumental motivation appear to reflect the power dynamics of the relationship. Of the six

instrumental motivations told for the purpose of acquiring or protecting resources, four of

them were Senior Pastors and two were Associate Pastors. Of the eight instrumental

motivations told for the purpose of avoiding punishment or disapproval, six were Associate

Pastors and two were Senior Pastors. Finally, of the five instrumental motivations told for the

purpose of establishing, maximizing, and maintaining power, all five were Senior Pastors. In

contrast to instrumental motivations, which Senior Pastors and Associate Pastors both seem

Table 2.   Motivations for Dishonesty: Associate Pastors and Senior Pastors

Motivation	Associate Pastors	Senior Pastors
Instrumental Motivations:		
Acquiring and Protecting Resources	2	4
Avoiding Punishment or Disapproval	6	2
Establishing, Maximizing, Maintaining Power	0	5
Relational Motivations:		
Avoiding Interpersonal Tension or Conflict	0	1
Avoiding Disclosure	0	1
Protecting Partner from Worry, Hurt, or Punishment	1	4
Identity Motivations:		
Projecting a More Favorable Image	1	0
Avoiding Shame or Embarrassment	1	0
Total: 28		

to share, but for different reasons, relational motivations and identity motivations appear to

be associated with either Senior Pastors or Associate Pastors. For relational motivations, the

one told for the purpose of avoiding interpersonal tension or conflict was told by a Senior

Pastor, and the one told for the purpose of disclosure was as well. The most interesting

finding is that the relational motivations told for the purpose of protecting partner from

worry, hurt, or punishment were overwhelming told by Senior Pastors (4 of the 5). For

identity motivations, the one told for the purpose of projecting a more favorable image, and

the one told for the purpose of avoiding shame or embarrassment were both told by Associate

Pastors. Table 2 shows the motivations for dishonesty for Associate Pastors and Senior

Pastors. It appears that the power dynamics of the Senior Pastor-Associate Pastor relationship

highly influence the use of dishonesty within the relationship. While it seems that Associate

Pastors use dishonesty at times to mitigate the power imbalance and Senior Pastors do

sometimes use dishonesty to ensure their position of power within the relationship, Senior

Pastors are also dishonest as a means of protecting the Associate Pastors who work for them. One explanation for this is that the local church, while being an organization, is considered by its members (congregants and clergy) to be a family. Senior Pastors can do both because they function in both roles of organizational leader and spiritual/family head.

Outcomes of Dishonesty – Trust, Loyalty, and Organizational Commitment

According to Nyhan (2000), trust is a "critical factor" in influencing organizational behaviors (88), and Sahittal, Berman, and Ilter (1998) state that "no single variable influences interpersonal and group behavior as much as trust" (163). The participants of this study all stated that trust is an essential part of a healthy Senior Pastor-Associate Pastor relationship, with the words "very important" and "vital" being used multiple times. The following quotations are examples of participant responses when asked about trust:

> It's the heart and soul. It's no different than any other human relationship. Trust is the foundation of it all. If you can't build a trusting relationship, you're sunk. – Pastor Ben
>
> Trust is huge. That is big. It goes back to, if you don't trust them, then you don't have relationship with them. They are not your friend. They don't have your back. – Pastor Aaron
>
> It's vital. It's either the heart beat that drives the relationship or the nail in the coffin, due to the lack thereof. If I trust you, we can walk into any situation and I can be confident that, regardless of what happens in this situation, we've got each other's back. – Pastor Joseph

When asked if the discovery of dishonesty affected their level of trust with the teller, the majority of the participants responded that the dishonesty did affect their ability to trust the person afterward. However, the degree to which trust was affected was based upon how negative the dishonesty was perceived to be. Pastor Greg acknowledges that discovering dishonesty as either an Associate Pastor or a Senior Pastor within this relationship would be

"very devastating," but states how significant trust would be affected depends upon the dishonesty's "impact and what the dishonesty was about." For Pastor Ben, while the content of the dishonesty is an important factor in how it influences trust, he considers "the overriding principle" to be whether or not this action is a "characterization of behavior," an ongoing habitual problem, or just a lapse in judgment that occasionally occurs with imperfect people.

Additionally, in some cases the dishonesty affected not only the participants' ability to trust the one who was dishonest, but it affected other Senior Pastor-Associate Pastor relationships the participant would enter into. The dishonesty that Pastor Scott experienced as an Associate Pastor, and the realization that not everybody on the church staff had his best interests in mind, changed the way he viewed "pastors in general." As a Senior Pastor who has experienced dishonesty multiple times on the part of his Associate Pastors, Pastor Greg acknowledges that his tendency as a Senior Pastor, after experiencing dishonesty, is to "pull back from everybody a little bit" as a protective response, and that he knows Senior Pastors who have become more guarded with their Associate Pastors and changed their leadership style to being less relational with their Associate Pastors in response to experiencing dishonesty and the sense of betrayal that can accompany it.

The responses of the participants in regard to discovered dishonesty's influence on trust within the Senior Pastor-Associate Pastor relationship seem to correspond with previous research concerning deception detection and its effects on relationships. Within social relationships, all dishonesties are not considered equal (Dunleavy et al. 2010), and according to McCornack and Levine (1990), the importance of the information, the degree of relational involvement of the participants, and the importance assigned to the event are all factors that

determine how significant the dishonesty is perceived to be within the relationship. These same factors seem to be in play within the Senior Pastor and Associate Pastor relationship as well. Additionally, it is commonly held that dishonesty, in violating trust, often leads to undermining the relationship, even to the point of resulting in termination (Knapp 1984). The participants do acknowledge that this does sometimes occur in the Senior Pastor-Associate Pastor relationship, if the dishonesty is significant enough, and trust is undermined to a large enough degree. However, termination of the relationship based on a loss of trust seems to be different for Senior Pastor and Associate Pastors.

From the Senior Pastor perspective, a significant loss of trust is itself enough to terminate the superior-subordinate relationship. Pastors Matt, Craig, Aaron, Greg, Evan, and Joseph, as Senior Pastors, all reported terminating a superior-subordinate relationship with an Associate Pastor due to a significant dishonesty resulting in the loss of trust, such as improper sexual behavior or attempted secretive power plays, which is not surprising considering the extremely large amount of trust a Senior Pastor must have in order to entrust an Associate Pastor with the physical, mental, and spiritual wellbeing of the congregants. For Associate Pastors, when it comes to dishonesty resulting in them deciding to terminate the superior-subordinate relationship by leaving the congregation, a loss of trust is not spoken of as the main reason. The concern for an Associate Pastor seems to be whether or not they think they can maintain their loyalty despite the significant loss of trust, and whether or not they feel it is time for them to go. As Associate Pastors, Pastors Aaron and Joseph were in situations where they lost significant trust in the Senior Pastors they worked for but remained at their respective congregations because they still felt as if they were "called" to serve there and were not yet spiritually "released" to leave. Pastor Aaron explains:

He didn't respect us. Eventually, it came down to, after getting a lot of counseling from a former professor, that this was a spiritual authority issue. God put us here. We are not released. I need to respect him and learn to get along the best I can and trust that God will take care of this. It was a year of a pretty bad existence. I would smell his cologne and just get sick to my stomach when he would come into the office after having golfed all day. Methodologically, philosophy, theology, everything was just so backwards from what we were, and yet God said, 'Stay, respect him, serve him well, and serve those kids, and don't undermine him in the process.' So that second year was way better.

Pastor Joseph describes a similar understanding of Associate Pastor loyalty:

It did change my opinion of him. I prayed regularly that God would bring him back to being the man I knew before, but I knew I couldn't trust him. That determined how much I was going to share what was going on in my heart. It was a very lonely two and a half years… It was crushing to the point that I never knew what to expect. It was like working for a crazy man. We knew we were supposed to stay as long as we did. The church thanked us for staying.

In situations like these, it seems like the trust the Associate Pastors lost in their Senior Pastors is overcome by their greater trust in God, whom they feel is guiding and directing their life. It appears as if trust in the other, while important to both Senior Pastors and Associate Pastors, carries a different weight within the relationship for the two positions.

Like trust, the participants state that loyalty is extremely important within the Senior Pastor-Associate Pastor relationship. When it comes to discovered dishonesty possibly affecting the receiver's level of loyalty to the teller, within the Senior Pastor-Associate Pastor relationship, loyalty is very resilient. Of the participants who reported that they experienced dishonesty, the consensus was that loyalty was not affected, even by significant dishonesties that had undermined trust in the teller. An example of this is the Senior Pastors previously mentioned who terminated the superior-subordinate relationship with an Associate Pastor due to improper sexual behavior. While they dismissed the Associate Pastors from their ministerial position within the congregation, the Senior Pastors tended to maintain a

relationship with them in an attempt to help them and their families work through the situation, and hopefully see them go through a restoration process. So, even though the superior-subordinate relationships had been dissolved, the Senior Pastors felt that they had remained loyal and committed to them relationally. The following quotation for Pastor Tim exemplifies this mentality in the Senior Pastors:

> No, not at all. I would always take it to God in prayer, and understanding how to deal with offense and releasing someone from the hurts they cause. So, dishonesty did not hurt my loyalty … Again, I believe that whatever happens with the staff sets the tone, or the culture, for the community (church). They are the trend setters. Out there, in the world, they are not. As the Church, we have to be different than that. If the people are going to learn how to be biblical, and how to be brothers and sisters with each other in Jesus, then we need to learn how to be loyal to one another, even though somebody may be goofing off, or doing bad, or not doing something right, we still have to be loyal to that person.

For Associate Pastors, being loyal to the Senior Pastor is seen as being loyal to Christ and His Church. Their ability to remain in situations where their trust in the Senior Pastor has been eroded, as previously discussed, is due to this understanding. Pastor Aaron explains their mentality:

> Loyalty has to do with spiritual authority. So, it's about who I am really submitting to. This is what I was conscience of. That is the only way that I could be loyal with the Pastor in his 60s. That first year was really hard, but then I realized that my submission to him was submission to Jesus right now. Loyalty is part of the package. I can't go around talking about him to people in the church. At home, he was fair game. We would come home and just go off about things. Definitely, an awareness of spiritual authority encompasses loyalty. It didn't matter what he did to us. If he would of saw it right, he would have realized that his actions were against Christ too, not just me, as somebody who Christ put under his care.

The strength of this view of loyalty for Associate Pastors can even be seen by those who stated that they were disloyal to a Senior Pastor they worked for due to continued experienced frustrations. Pastors Scott and Greg both used the word 'disloyal' in describing some of their behavior while serving in local churches that they considered difficult and not

meeting expectations they had for pastoral ministry. This 'disloyalty' was defined as listening to others speak negatively about the Senior Pastor's leadership without stopping it or walking away, voicing frustrations with congregants, and or withholding information (dishonesty) they should have disclosed to the Senior Pastor. While some may consider such acts of 'disloyalty' understandable considering the situation, Pastors Scott and Greg look back on the behavior as inappropriate for an Associate Pastor and regrettable. This is quite different than non-religious organizations, in which discovered dishonesty is connected to decreased cooperation and decreased trust, and the loss of trust then influencing turnover rate, work attitude, and antisocial behaviors (Aryee et al. 2002; Chory and Hubbell 2008).

In discussing organizational commitment with the participants, they were asked about their experience with dishonesty within the Senior Pastor-Associate Pastor relationship and whether or not discovering dishonesty influenced: 1) their commitment to the local church they were serving in at the time, 2) their commitment to the denomination or fellowship they were members of at the time, and/or 3) their commitment to remaining pastors. None of the participants stated that dishonesty changed their commitment to the local church they were serving in. In their view, they were led to serve and minister to the people of that congregation and dishonesty on the part of a Senior Pastor or an Associate Pastor had not changed God's direction and the time God had set for them to be there. When asked about their commitment to the denomination or fellowship they served in, only one participant said that dishonesty negatively affected it. According to Pastor Aaron, the entire experience negatively impacted his willingness to remain with that particular denomination and the dishonesty on the part of the Senior Pastor was only a portion of that overall experience. In fact, after leaving that congregation, he resigned from that particular fellowship and joined

the one of which he is currently a member. In regard to their commitment to being a pastor, most of the participants stated that discovering dishonesty did not affect their dedication to being a pastor. A few of the participants stated that it made them think about "leaving the ministry" for a short time, but ultimately they knew they were called and could not imagine doing anything else. However, most of the participants knew of other Senior Pastors and Associate Pastors who had "gotten out" due to hurts from difficult Senior Pastor-Associate Pastor relationships that they could not properly work through. Pastor Ben explains his perspective on dealing with dishonesty and continuing to pastor:

> I think you mature and grow and you realize that people are people and life is life, even in the church. It's not a perfect little organism here. There is dysfunction and dis-health and viruses and bacteria and all sorts of stuff. So, I think you just become a little more realistic … for whatever reason, and I still don't get it, God entrusted the Church to people like us. So, it was His idea. It's His plan, and I read in here (holds up a Bible) letters that were written to all kinds of people who were jacked up and misbehaving and not treating people right, doing sinful things they shouldn't have been doing. We are a continuation of that story.

However, two of the participants who have pastored for over 30 years expressed that after many years of difficulty, disappointment, and hurt within pastoral ministry, they are at places of questioning whether or not it is time to make a change. Pastor Evan, who at the time of the interview had recently dealt with an Associate Pastor being dishonest with him about having inappropriate sexual relations with a congregant within the church, remarks:

> Stuff like that hits you in the gut. It makes you tired and disappoints you. I mean, I am getting older and it makes you say things like 'retirement.' Yeah, it did. Things like that aren't easy. It kind of affects your commitment and you start talking to God about it and you realize your time is not over yet.

Pastor Greg explains:

> I love preaching, love teaching, love those kind of things, but all of the other stuff is grueling and exhausting … So, that is the debate you have with yourself. People say I am good at this, but it takes so much out of me and stifles so much more of my life.

> So, that is pretty honest. When you add up all the betrayals and struggles and difficulty, and again, I am constantly criticized; that gets old. That is probably the biggest hurt is the disloyalty of the congregation. There is staff disloyalty and that really hurts, but it really hurts in the congregation. It's a part of it. It's the way it goes.

The resilience of loyalty and organizational commitment within Senior Pastors and Associate Pastors can be understood through using social identity theory as a means of explaining organizational behavior.

According to social identity theory (SIT), individuals organize and order the social environment by classifying themselves and others according to their group associations (Tajfel and Turner 1985). Doing so provides a means for defining others, and defining one's self. The self-concept involves a personal identity, an individual's idiosyncratic characteristics, and a social identity, made up of the various group associations one has. Social identification is the perception of oneness with a group to the point of personifying the values, beliefs, norms, and demands associated with the social group, or groups, one belongs to (Ashforth and Mael 1989). Additionally, the various social identities that comprise a person's self-concept are activated, or cued, by the corresponding social settings an individual finds herself in (Turner 1982, 1985). In applying SIT to the social context of organizations, Ashforth and Mael (1989) state that an individual can be so identified with the organization itself that the values, beliefs, norms, and demands of the organization are internalized and the individual's personal identity is partially defined by her organizational membership. In such cases, the organizational identity is so strong that "despite wrong doing by senior management" the individual can continue to believe in the integrity of the organization and remain loyal regardless of drastic staff changes (28).

Senior Pastors and Associate Pastors are so identified with the Church that the object of their loyalty goes beyond the other person in the superior-subordinate relationship and is directed toward the organization itself. Thus, their loyalty becomes insulated from individual transgressions of what is considered normal and appropriate for pastors. Additionally, individuals identified with organizations in this way experience "psychic loss" when leaving the organization. Simply put, they lose a sense of themselves; thus, organizational commitment is particularly strong because the individuals see their membership not just as something they do, but as a significant part of who they are. For the participants of this study, being a pastor is not a job; it is a calling. It is who they are and who they are meant to be. For some occurrence, event, or experience to result in a pastor leaving his calling, it must be a very significant happening. Most likely, pastors who willfully leave "the ministry" do so because of multiple problematic experiences that occur over a period of time, and dishonesty can be a part of those problematic experiences. This corresponds well with Ebaugh's (1988) process of role exit and transitioning from one role identity to another.

According to Ebaugh, role identities that are "part of a totalistic, given system that goes unquestioned," such as religious roles, and clergy roles in particular, where the individual buys into the "all-encompassing ideology," greatly slow, or impede, the role exit process (1988:81). These kinds of role identities are particularly difficult to let go of, in large part because the individual does not feel like she has any control. To deny this identity is to deny herself and deny the calling. Thus, a significant amount of inconsistency regarding the person's ideology and expectations compared with lived out experience is usually required, which can take years. The one exception seems to be in the case of those who experience

"burnout," due to problematic discrepancies between ideology and experience, during the first few years serving in the role (52).

Based on comments from a few of our participants, this seems to be precisely what can occur for young Associate Pastors and new Senior Pastors. In discussing the frustration he experienced during his first Associate Pastor position based on how he was treated by the Senior Pastor, Pastor Greg states: "I was confused. Again, I felt like, 'I didn't think pastors acted this way.' I probably had a rosy view of pastors and so, it's why I considered leaving the ministry. I thought, "If everybody is like this…" Pastor Joseph, in speaking about the same type of experiences, such as unmet expectations, dishonesty about job descriptions and pay, remarks: "I believe that is one of the reasons…I think the average youth pastor/associate stays less than 18 months. Senior Pastors even, last less than 3 years, I think." It is possible that new Associate Pastors and new Senior Pastors have a different response to dishonesty within the Senior Pastor-Associate Pastor relation than pastors who have served in their ministry roles for many years, like most of the participants of this study.

Chapter 5: Emergent Themes – Possible Explanations for Dishonesty

In analyzing the data from the 11 interviews, five reoccurring themes emerged in relation to possible explanations for dishonesty within the Senior Pastor-Associate Pastor relationship: human nature, character issues, leadership style, organizational structure, and insecurity of pastors. This chapter covers the themes of human nature, character issues, and leadership style. The themes of organizational structure and insecurity are discussed in individual chapters later in this manuscript.

"I don't see anywhere in the Bible where it says a pastor is going to be perfect.": Pastors, Dishonesty and Human Nature

In attempting to identify the potential causes of dishonesty with the Senior Pastor-Associate Pastor relationship, the most common statement made by the participants is that being dishonest is a characteristic of human nature and pastors are human, so they sometimes engage in such behavior, just like anyone else. Human nature comments are made by five of the 11 participants and it is mentioned a total of 17 times. When asked about how surprised he would be to discover dishonesty within his relationships with his Associate Pastors, Pastor Fred states that he is not sure how surprised he would be but he knows "we are all fallen creatures and we make mistakes," and "because of human fallibility, I would say everyone" has been dishonest with him at some point, but not in serious ways very often. Similarly, Pastor Evan remarks, "I recognize the human condition. We are all sinners saved by grace. I have always recognized that," and Pastor Ben responds, "I learned that pastors are human beings and fallible, and prone to be sinful just like all of us are."

Those participants who spoke of human nature as a cause of dishonesty also communicated what they considered to be the basic motivation for general dishonesty, the protection of one's self. Pastor Tim makes this point when he says:

> It just comes back to the fact that everybody is human and we all try to make ourselves look good, right? Sometimes you do things to make yourself look good, that's all.

And Pastor Evan even acknowledges this tendency within himself:

> I think there have been instances in all our lives where we have done it to protect our self. You can be dishonest and not lie. I think that there are times where we have been less than honest because we have made a mistake or haven't done what we were supposed to do, or whatever it is. I think we have all done that. I think that is human nature. I don't see anywhere in the Bible where it says a pastor is going to be perfect.

In spite of claiming that dishonesty to protect yourself is a common human behavior, participants widely agreed that it still is not appropriate for pastors to engage in. Pastor Fred points out the dangers pastors face in engaging in even common human dishonesty:

> I think there is a tendency to cover yourself … the tendency of human nature is to live in the shadows. You can't do that in the ministry. You have to be in the light all the time, with God and with your relationships with others … Credibility in the ministry is very fragile and you can lose it very easily, so you have to make sure that you're not lying. I mean, we all make mistakes, and that's a part of life, but when you shoot yourself in the foot and you do something wrong because you didn't disclose, it gives people a question in their mind of whether they can follow you and trust you.

The participants' recognition that being dishonest is the result of human nature, and because pastors are human they too engage in dishonesty from time to time, aligns with previous research. The literature reveals that dishonesty is a common occurrence within social interactions (Kashy and DePaulo 1996), in spite of the general societal view that dishonesty is a violation of normative social behavior (Kagle 1998), something that threatens relations, and should be avoided (Bok 1978). Pastors seem to share this view of dishonesty, and while their general perspective of dishonesty as a moral transgression, or sin, can be seen

as amplifying the notion that dishonesty should be avoided, pastors still chose to be dishonest at times. With the nature of pastoral work being particularly social within the local church and the local community, it stands to reason that pastors would engage in dishonesty in some form or another periodically. According to the participants of this study, pastors choose to be dishonest at times just like everybody else, including within the Senior Pastor-Associate Pastor relationship.

"Of course, you don't want people in ministry who are, again, like systematically evil, or systematically doing bad things, or constantly lying all the time. That's not going to last.": Pastors, Dishonesty, and Character Issues

Related to the theme of human nature is the emergent theme of character issues. According to participants, dishonesty committed to protect one's self is normal human behavior and, while discouraged and recognized as inappropriate for pastors, is understandable. However, dishonesty can also be the result of pastors who have character issues being protective of the ongoing sinful behavior they are engaged in. While talking about pastors and dishonesty, Pastor Tim explains:

> They fall. They have hard times too. Of course, you don't want people in ministry who are, again, systemically evil, or systemically doing bad things, or constantly lying all the time. That's not going to last. But, there are elements of dishonesty that are within leadership, which has to do with being human. And if we are dishonest, I think it is important that we own up to it, obviously, and don't go back there. But sometimes, stuff happens.

The "stuff" Pastor Tim is referring to is pastors going beyond normal human fallibility and behaving in such a way that a character problem, or integrity problem, is revealed. To put it simply, pastors with character issues are going to also be dishonest at times as a means of hiding their unacceptable behavior. Pastor Joseph refers to it as an ongoing "sin issue," and Pastor Ben describes low level of character as "a besetting sin" that cannot be overcome.

Of the 11 participants in this study, six mention pastoral character issues as a cause of dishonesty within the Senior Pastor-Associate Pastor relationship, with character issues being mentioned a total of nine times. In reviewing the comments participants made concerning character issues, different types of character issues emerge. Pastors Fred, Joseph, Evan, Craig and Matt all mention the character issue of living a double life, professing to be a certain kind of person and yet secretly engaging in behavior that is contrary to biblical teachings. In talking about former Associate Pastors that worked for him who had character issues, Pastor Craig explains:

> Some I knew about. Some I found out later after they had left. In the end, I have expectations of a certain lifestyle. They weren't living the lifestyle. I am very clear. I am not making things up. It's the lifestyle that the Bible says we should live as a believer. I don't put nothing on the people that the Word of God doesn't say. I have found out that people, you know, you can live a lie. We call it a hypocrite. In the New Testament, the Greek word for hypocrite is the Greek word for 'actor.'

The types of double life behavior mentioned by the participants are primarily "sexual sins," such as sex outside of marriage, adultery, and homosexuality. The consensus among the participants who discussed this double life behavior was that while it does occasionally occur with Senior Pastors and Associate Pastors alike, it is not particularly common.

The other type of character issue mentioned is pastors who service in congregations with personal agendas, or for selfish reasons. Pastors Greg, Joseph, Ben, and Craig all mention having seen or experienced this type of lack of ministerial integrity within pastors. Examples of personal agendas given are Associate Pastors who serve in congregations for their own benefit, such as gaining experience with designs on moving to another congregation in order to make more money and/or to gain more notoriety within the denomination, and Senior Pastors who lead congregations for their own purposes, which also

tend to be focused on maintaining or increasing their salary level and/or "climbing the ladder" within their denomination.

The connection of character issues to human nature is that participants did not seem to harshly judge other pastors who have had character issues. The participants were more saddened by these cases and identified with these individuals because they recognize they could have easily fallen into the same "trap." Pastor Evan explains:

> Satan is after ministers, and we all have to be on our guard. It takes just any of us to let our guard down any moment and we can be in trouble … its but for the grace of God there go I. We are all just one bad choice, one weak moment, away from telling a lie, or embezzling funds, or letting our morality slip.

The relationship between dishonesty and pastor character issues mentioned by the participants of this study can best be explained by Goffman's theory of the presentation of self and impression management (1959). The dramaturgical explanation provided by Goffman describes individuals as actors who must perform for the audience in ways that the audience will accept the actor's performance as being representative of the role the actor is playing and corresponding with the situation at hand. Without meeting the audience's notions of how the role is played, the actor will not be accepted as being what she claims to be. Within his theory, Goffman distinguishes between the individual's back stage self and front stage self, which is performed for the audience. When a person's back stage behavior, if discovered by the audience, is destructive to the acceptance of their front stage performance, the actor engages in information control in an effort to keep such destructive information from them. Goffman refers to this destructive information as "dark secrets," which are kept from the audience because the actor recognizes that if discovered, such knowledge would completely undermine the role they play in the front stage (141). In the descriptions of dishonesty and pastors with character issues mentioned by participants of this study, the

unethical behavior of the pastors, their 'dark secrets' performed by their back stage self, are

hidden from others through dishonesty, a type of information control, in an effort to maintain

the perception that they are acceptable pastors. Once the 'dark secrets' are uncovered, and the

back stage self and the front stage self are recognized as contradictory, the individual is no

longer viewed by the church and other pastors as an acceptable pastor and the person's

ability to perform the role of pastor is destroyed.

"… there are a lot of rotten Senior Pastors out there that grind people into the meat grinder in their desire to build the machine.": Pastors, Dishonesty, and Leadership Style

Of the 11 participants, four discussed dishonesty within the Senior Pastor-Associate

Pastor relationship possibly resulting from the particular leadership style adopted by the

Senior Pastor. In total, leadership style was mentioned nine separate times. Analyzing the

comments made concerning the Senior Pastor's leadership style, two main types of

leadership emerged: a corporate style of leadership and a relational style of leadership.

According to the participants, Senior Pastors who adopt a corporate style of leadership tend

to be more authoritarian and positional in their managing of the church and staff members,

compared to the relational leadership style, which is focused on a familial type of atmosphere

were teamwork is prized. Additionally, corporate leaders do not seem to be very interested in

developing meaningful relationships with their Associate Pastors, or fostering the

development of meaning relationships between fellow Associates and staff members. The

two types of leadership mentioned by participants, corporate and relational, seem

synonymous with leadership behavior and styles that emerged within the leadership research

conducted in the 1940s and 1950s, employee oriented leadership and production leadership

(Schmid 2006). Also, these two "orientations" are recognized as relating to the prominent

classifications of "autocratic (task) and democratic (relationship)" leadership patterns (Schmid 2006:180).

Pastor Scott describes his Associate Pastor experience with the corporate leadership style and how it can easily lead to dishonesty on the part of the Associate Pastor:

> There is a difference between hiring people to fill a role and investing in a person you believe in, and I think the corporate thinking is a big reason for that. Instead of helping people, the thought is, 'We can just get rid of them and go get a better model.' So, you don't acknowledge brokenness, and you think, 'Don't go to the Pastor with any kind of issues because of what he does to people he works with.' I think that the congregation has a perception that the staff is more family oriented than it is. Only one staff, of the four that I worked for as an Associate, have I felt like the staff was family, as opposed to guys that I worked with who just happened to be hired at the same job. So, like a corporation.

Pastor Ben, who also worked under such leadership, describes the loyalty that his Senior Pastor had toward him as "utilitarian," remarking that "as long as I was useful and benefiting the organization it was high. If that was ever in question, the meter would have swung pretty quick." Pastor Ben also recounts a time where he withheld information from his Senior Pastor in order to protect a fellow staff member, stating: "I had been at the church long enough and seen some mishandling of staff. I was very concerned … I saw guys get fired on the spot."

Of the four participants who spoke of leadership style, three (Pastors Scott, Aaron, and Ben) characterized the corporate leadership style as being generational, coming from older Senior Pastors trained in a previous era. Pastor Aaron explains:

> Don't get me wrong, but I think, going back to why most people have a bad first experience in ministry, it's because there are a lot of rotten Senior Pastors out there that grind people into the meat grinder in their desire to build the machine … Had I been born at a different time, then I would probably be like them in some way or another. It's generational.

In describing the struggle that often takes place in serving under the corporate leadership style, Pastor Scott states:

> I feel like pastors in my generation definitely have a more relational aspect to them; whereas, pastors I worked for had a more corporate view of their position as clergy. So, these would consistently bump up against each other, with the Associate Pastors wanting to be more relational and tone down the corporate aspects of this, and the Lead Pastors would be fighting against that to keep it corporate in nature, and maybe that led to some dishonesty, maybe.

In contrast to the other participants who mentioned leadership style as a possible cause of dishonesty in the Senior Pastor-Associate Pastor relationship, Pastor Greg takes a different view regarding the corporate leadership style being merely generational. While being a proponent of the relationship style of pastoral leadership, Pastor Greg points out that it has its risks, with the primary risk being vulnerability:

> I loved working under it, but it is such a huge risk and that is why a lot of pastors don't do it. They have been burned. They have been burned by their Associates. They have been burned by their staff and so now, it is just, 'You are the employee and I am the boss.' You can get a lot of things done like that.

Based on a recounted experience by Pastor Aaron, this assessment seems to be fairly accurate. Pastor Aaron recalls how his relationship with his Senior Pastor changed after a fellow staff member split the church, taking a significant number of people from the congregation through accusing the Senior Pastor of being disingenuous. He explains that prior to the church split he and the Senior Pastor had started the church together and were more like equals, even though his particular position was as Associate Pastor. Once the betrayal by the other staff member occurred, the Senior Pastor become more protective and the relationship shifted to a more superior-subordinate relationship, which was a challenge for him.

From this perspective, it appears the corporate leadership style is often adopted by Senior Pastors as a protective measure following perceived betrayals on the part of their Associate Pastors. This reveals an interesting dynamic where the corporate leadership style of Senior Pastors possibly fosters dishonesty on the part of the Associate Pastor, while betrayal on the part of the Associate Pastor, which often includes dishonesty, can lead to abandonment of the relational leadership style and the adoption of the corporate leadership style. It is also interesting to note that with dishonest behavior chosen due to leadership style the actions of both Associate Pastors and Senior Pastors are undertaken for self-protective purposes.

With the corporate leadership style operating by a very ridged employee-employer relationship for Senior Pastors and Associate Pastors, and the relational leadership style functioning more like a friendship of team members, the above comments of the participants appear to line up well with previous research. In working under the corporate style of leadership, Associate pastors appear to engage in dishonesty as a means of balancing out the power dynamics and defending themselves from unwanted outcomes (Hample 1980; Lippard 1988). While the participants did not discuss the nature of the dishonesties that might occur within a Senior Pastor-Associate Pastor relationship that is formed under the relational leadership style, it was communicated by the participants that such a leadership style is more friend-like and results in more meaningful relationships, which are better for the individuals and better for the church as a whole; thus, leading to less dishonesty. It is possible that the majority of dishonesties that do occur under relational leadership mimic those of friendship relationships, which are done to protect the extrinsic rewards afforded by the friendship (Metts 1989). Additionally, based upon the remarks by Pastor Greg concerning the damage

that perceived betrayal does to a Senior Pastor deciding not to continue a relational style of leadership, and the participants' comments regarding the less effective nature of the corporate leadership style, it appears that numerous and significant dishonesties within the Senior Pastor-Associate Pastor relationship are damaging, not only to the relationship itself, but possibly to the effective functioning of the local church as an organization, much like other organizations (Grover 1997). However, a few of the participants mentioned that when it comes to large congregations (attendance above 1000), with larger pastoral staffs, the corporate leadership style is more effective than the relational style due to the increased levels of organizational structure that characterize larger churches. If this is truly the case, then it is quite possible that dishonesty within the Senior Pastor-Associate Pastor relationship occurs more frequently in larger congregations than in churches that are average in size, or smaller.

Chapter 6: "This is a terrible way to run a church family." - Pastors, Dishonesty, and the Organizational Structure of the Local Church

Church leaders and church members tend to refer to the church as a family. In many Evangelical congregations, members of the church call each other "brother" and "sister" as a symbol of this familial relationship, where God is the Father, Jesus Christ is the Son, and those who believe in Jesus are God's children and Christ's siblings. You will often hear Evangelical Christians speak of the church as "the family of God." However, the participants of this study paint a somewhat different picture when discussing the Senior Pastor-Associate Pastor relationship. A sense of this difference is gained from the previous discussion concerning the influence of leadership style on the Senior Pastor-Associate Pastor relationship and dishonesty. However, it seems to go farther than that. While the corporate leadership style does result in a more corporate structure and environment within local churches, our participants point out that all congregations, even those led by Senior Pastors who operate as relational leaders, have adopted corporate characteristics in an effort to better organize the local church for efficiency and effectiveness. According to some of our participants, the corporate organizational structure that exists within churches can result in something much different than the family ideal that is so cherished and propagated. Four of the 11 participants of this study mention church organizational structure as a possible cause of dishonesty within the Senior Pastor-Associate Pastor relationship.

The standard organizational structure of Evangelical Christian churches places the Senior Pastor as the head of the church, serving as senior clergy and as the chairman of the church's deacon/elder board. The deacon board is comprised of congregation members who are elected by a vote of the overall church membership. The major church decisions are made by this board and the day to day operations are overseen by the Senior Pastor, who also

provides the overall direction, or the "vision," for the congregation. Additionally, it is the

deacon board who conducts the search for a Senior Pastor, receiving resumes, creating a list

of potential candidates, conducting interviews, and ultimately placing their choice before the

church members for a vote of confirmation. Once a Senior Pastor is hired, the relationship

can be described as the Senior Pastor functioning like a CEO and the deacon board as a board

of directors. There are some congregations that do not have the Senior Pastor serve as the

chairman of their board and elect a church member to fill that role instead. In such cases, the

deacon board leads the congregation and sets the direction rather than the Senior Pastor.

However, this type of structure is not particularly common.

When it comes to the Senior Pastor-Associate Pastor relationship, the hiring of a

particular person to an Associate Pastor position is conducted by the Senior Pastor. The

deacon board does have to approve the hire and the financial compensation to be given, but

usually the deacon board goes along with a Senior Pastor's choice because it is thought that

the Senior Pastor has the vision for what the church is to be and should be able to select the

Associate Pastor(s) who will best help guide the church toward that vision. Thus, the

Associate Pastor answers directly to the Senior Pastor. At its most basic form, structurally the

Senior Pastor-Associate Pastor relationship can be described as employer-employee. In this

relationship, the Associate Pastor serves at the leisure of the Senior Pastor and can be

dismissed at any time; however, it must be justified to the deacon board and overall

congregation, but for the most part the deacon board goes along with the Senior Pastor's

actions. It is important to note that unlike other jobs one is dismissed from, unemployment

pay is not available for pastors. So, the financial pressure of maintaining one's job, which is

significant for all other employment types, is heightened for pastors. It is this pressure that

participants discussed as less than familial and possibly leading to dishonesty on the part of

the Associate Pastor.

The best representation of participant comments regarding the corporate or business

nature of the Senior Pastor-Associate Pastor relationship, and its possible influence on

dishonesty, are the comments of Pastor Scott, who worked as an Associate Pastor in four

separate congregations. When asked if he thought that dishonesty was acceptable within the

Senior Pastor-Associate Pastor relationship, he states:

> I think that as long as the church walks a line between the corporation and the family, there is going to have to be a level of dishonesty that is acceptable, because I feel like, within my family, there is nothing that anyone in my family could say that would cause me to say, 'You are no longer a member of my family anymore.' I would absorb that truth, or whatever it would be, and deal with it as a family, right? If you are a family, you are a family. As opposed to a boss where there is some level of dishonesty, or if the truth comes out, you are unemployed. So, there has to be some level of dishonesty. I can't believe I just said that. That just sounds weird to say. I think it is the corporate church culture that really seemed like a good idea, to make the church a corporation, until we really discovered how corporations work, and then we were like, 'This is a terrible way to run a church family.'

When asked if he was ever dishonest with a Senior Pastor while he was an Associate, Pastor

Scott responds:

> I am sure. Yes. I am sure that along the way I may have skewed numbers as far as attendance or budget. You know, there are probably times where the Senior Pastor asked me what I thought about the service, and I said it was great, but I was really thinking it was a pile a crap, so a lot of that, a lot of the gray. In the denomination I am a part of, you work for the Senior Pastor, so he is your boss. You do want him or her to think you are supportive, even if you are not, which can often be the case based on not agreeing with the church's direction, saying to yourself that 'if I just lived in this town, I wouldn't attend this church.' Maybe the whole thing is kind of a lie, in that, 'I don't support you at all, but you pay pretty good and I am here.' Man, I can't believe I just said that.

Here, Pastor Scott seems to be communicating a frustration of being "called" to vocational

ministry, to serve as full-time clergy, and yet the precarious nature of that service, and the

ongoing financial pressures involved, can lead to that service being less than genuine.

According to Jansen and Von Glinow's (1985) theory of ethical ambivalence, unethical behaviors in organizations can be the unintentional result of rewards systems that reward behavior that is considered at odds with the stated expectations and values of the organization. It appears that a similar occurrence can take place in the Senior Pastor-Associate Pastor relationship, where expected behavior, honesty, can result in Associate Pastors being punished, possibly to the extent of losing their jobs; thus, at times they feel compelled to be dishonest. In a sense, the dishonesty is rewarded by increased job security. This aligns with previous research regarding the occurrence of dishonesty within the superior-subordinate relationship, in which it was found that dishonesty is frequently used as a "means of social or economic defense in a disadvantaged situation" (Hample 1980:45).

It is important to note that Associate Pastors are not the only ones who can experience considerable pressure due to the organizational structure of the local church congregation. Inherent in the church is a reliance on volunteers for necessary church responsibilities, such as individuals serving in indispensable roles and individuals choosing to financially give to the church. Due to these characteristics being inherent within the local church structure, Brannon (1971) refers to churches as "vulnerable" organizations, which "always [have] persistent needs" (29). Thus, churches have a built in precarious nature. The primary person that bears the responsibility of managing this dependence on volunteer support in financial giving and physical service is the Senior Pastor. This makes the Senior Pastor vulnerable as well. If people like what the Senior Pastor is doing, volunteer service and financial giving are usually high, but if people do not approve, then service and giving tend to decline, as well as general attendance at the primary worship gathering. The weight of the congregation being able to pay its monthly bills, cover the salaries of its pastoral staff and office staff workers,

and fund additional ministry projects is constantly on the shoulders of the Senior Pastor. According to Spencer, Winston, and Bocarnea (2011), one of the main pressures that can lead to Senior Pastors resigning, or being forced to resign, from congregations is financial pressures associated with declining attendance and declining monetary giving.

All of the participants of this study mention the level of responsibility that is carried by Senior Pastors and how it cannot really be understood by Associate Pastors until they become Senior Pastors themselves. While none of the participants explicitly mention this pressure as a cause of dishonesty, most of the participants discuss, as Senior Pastors, having to withhold information from their Associates in order to properly protect the church and its interests in particular situations. Like Associate Pastors, it seems that pressures resulting from the church's organizational structure can result in dishonesty on the part of the Senior Pastor within this relationship. Both can best be described using role conflict theory.

A role is created by a series of expectations that are connected to a particular position one holds (Parsons 1951). In order to function properly in the position, one must meet the perceived expectations; they must assume the role. It is also quite common for individuals to hold many roles at once, choosing between them based on the social context and particular situation (Grove 1993a). Role conflict occurs when different roles a person plays contradict one another. In such cases, the individual must choose which role to prioritize. For true role conflict to occur, both roles need to be particularly strong within the individual. Ultimately, the role with the strongest demand wins out. Dishonesty is often used by individuals as a strategy for resolving inner role conflicts in a way that others think the expectations of both roles were met (Grover 1993).

For Associate Pastors, it appears that the organizational structure of the church, with its corporate characteristics, can result in Associates Pastors experiencing a conflict between the role of clergy and the role of spouse and/or parent who needs to financially provide. Apparently, for some Associate Pastors, the role of provider, which is external to the organization, can trump the role of clergy, resulting in less than genuine service and being dishonest with the Senior Pastor in order to maintain one's position/job. For Senior Pastors, the role of church protector seems often to be prioritized over roles associate with the Senior Pastor-Associate Pastor relationship. An interesting finding is that when discussing their withholding of information, Senior Pastors admit that their Associate Pastor may have felt like it was dishonesty, but the Senior Pastors justify it based on the perceived good it does. An example of this is a response from Pastor Joseph after being asked if any of the Associate Pastors who had worked for him would say he has ever been dishonest with them:

> There is a possibility that they could because they can only have so much information at a time. I wasn't being dishonest. It was that I could only expose a certain amount for their own safety or the benefit of the church, in the sense that, too much information too fast would have devastated them or given them too much hope for something we were getting ready to do. So, it wasn't dishonesty; it was more need to know."

Here, Pastor Joseph acknowledges that from his Associate Pastors' perspective he could be seen as dishonest but because his purpose in withholding information was positive and protective; in his mind, it was not dishonesty. From the Associate Pastor perspective, Pastor Aaron recounts an experience where his Senior Pastor withheld information from him while Pastor Aaron was transitioning out of the congregation to plant a new church in another location in the community. Now, after having become a Senior Pastor, he looks at the dishonesty as the Senior Pastor "just trying to protect the big picture," the overall church, and even acknowledges that, now that he is a Senior Pastor himself, he could see himself doing

the same thing to protect the church, even though at the time it hurt him to be distrusted in

such a way. In situations like these, where Senior Pastors feel that they must withhold

information from their Associate Pastors to protect the overall congregation, it appears they

are altering their conceptions of the dishonesty to deal with cognitive dissonance.

Cognitive Dissonance is the result of inner-conflict experienced by an individual

when making a choice that contradicts one's values, beliefs, or morals, which often takes

place during role conflicts (Festinger 1957, 1964). In order to reduce the dissonance to the

point of being able to perform the act, cognitions concerning the action are altered in terms of

its effects and the reason(s) for behaving in such a way. This justifies the act by internally

minimizing its negative effects and maximizing its positives (Grover 1993). It appears that

Senior Pastors, when withholding information from their Associates, can engage in altering

their cognitions as a means to justify the dishonest act, which if done to them by their

Associate Pastors, would be perceived as dishonest and disloyal. Pastor Aaron describes this

cognitive process when talking about how pastors justify dishonesty to themselves:

> That's the kind of things pastors do to help themselves feel better, or okay, with the
> stuff they do. Why do you think I can't come up with a lie I have told in the last 10
> years? We justify this stuff, and use self-deception to smooth it over in your mind to
> the point that you don't even remember it. You only remember the gross things that
> you do. That's the only thing that stands out, but the subtle things you gloss over, but
> you sure do remember someone else doing that stuff to you.

Associated with organizational structure is the unique relationship that exists between

Senior Pastors and Associate Pastors. While at its most basic form the relationship is one of

employer and employee, it is not the only way Senior Pastors and Associate Pastors relate to

one another. Because of the spiritual and familial expectations connected with being clergy

and serving in the church, the relationship can also take on other forms, such as mentor-

mentee, friend-friend, and spiritual advisor-advisee. An example of the numerous roles

involved in the Senior Pastor-Associate Pastor relationship can be found in a study conducted by Kuhne and Donaldson (1995) regarding the difficulty Senior Pastors face in balancing the ministry aspects of their position with the managerial aspects. Kuhne and Donaldson identified four broad categories of roles that Senior Pastors function in: 1) interpersonal roles (figure head, leader, and liaison), 2) informational roles (monitor, disseminator, and spokesperson), 3) decisional roles (entrepreneur, disturbance handler, and resource allocator), and 4) professional roles (mentor, care-giver, and preacher). Within each of the four broad categories, specific roles associated with the Senior Pastor-Associate Pastor relationship can be easily recognized, such as leader, monitor, disseminator, resource allocator, mentor, and care-giver, revealing the uniqueness of this particular superior-subordinate relationship in comparison to non-religious organizations. Often times, the different priorities involved with the different roles associated with the relationship can result in relational difficulties due to role conflicts. However, unlike the situations discussed before, where pressures external to the relationship resulted in role conflict and dishonesty between Senior Pastors and Associate Pastors, in this case it is inter-relational roles, and the expectations involved, that conflict with one another and result in dishonesty.

When asked, "What are the most difficult conversations to have within the Senior Pastor-Associate Pastor relationship?," participants provide seven different answers: correction, dealing with performance, staff transitions, salary, ministry style differences, misunderstandings, and issues with spouses, In talking about money and the uniqueness of the relationship from an Associate Pastor perspective, Pastor Scott remarks, "There is something really strange about people you know and love, and do life with, determining your monetary value, sitting in a meeting and determining how much you are going to make that

year." Here, Pastor Scott is referring to the conflict between the employer-employee role and the friend-friend or mentor-mentee role. According to Pastor Fred, the most difficult aspect for him is "making a distinction between friendship and performance," where he represents the interests of the church as the Senior Pastor, but also wants to "encourage people to get the maximum potential out of them." Here, Pastor Fred seems to be expressing the struggle of functioning in the employer-employee aspect of the relationship to benefit the church, while also functioning in the mentor-mentee and spiritual advisor-advisee aspects to benefit the individual.

Pastor Joseph makes similar comments when discussing the ways he sees himself relating to his Associate Pastors as a Senior Pastor:

> I feel like, as a Senior Pastor, my role with a staff member is three fold: I am their Pastor, I am their boss, and I am their friend. Now, I can never use my friendship role to try to get something from them as their pastor. I can never use my boss role to use … I have to be able to separate each role, and in doing that be completely honest with them.

It is interesting that Pastor Joseph recognizes these various relational roles (spiritual advisor, employer, and friend) as being so different, with different priorities and purposes for the relationship, that they must be specifically delineated, as if they could not possibly be integrated to the point of supporting one another. Ashforth and Mael (1989) argue that competing roles "are typically not resolved by cognitively integrating the identities, but by ordering, separating, or buffering them," and that such compartmentalization can possibly lead to "double standards, apparent hypocrisy, and selective forgetting" (35).

However, most of the participants expressed some difficulty as Senior Pastors in separating these roles so distinctly, with most of them choosing to lean toward the role of friend while acting in the other roles. This has led many of them to be dishonest with their

Associate Pastors at times in an effort to protect them from hurt feelings. Evaluations of performance and correction are examples the participants gave of situations in which this most likely occurs. The fact that each of the participants describes himself as a relational leader could play a part in most of them prioritizing the friend-friend aspect of the relationship over others. Senior Pastors who operate more from a corporate leadership style are likely to report a different experience in the roles they fill within the Senior Pastor-Associate Pastor relationship and how they manage functioning in those roles.

Chapter 7: "See, pastors can be some of the most insecure people you ever want to meet." – Pastors, Dishonesty, and Insecurity

The final theme that emerged from the interview data is insecurity. Of the 11 participants in this study, four mention that pastors tend to be an insecure group of people and that insecurity could possible result in dishonesty. The insecurity spoken of by participants is associated with the precarious nature of the pastor position, Associate and Senior Pastor, due the vulnerability of the local church as an organization based on its complete reliance on volunteers for financial giving and physical service. Thus, pastor insecurity can be defined as the feeling of a lack of positional stability resulting from the realization that one's power/influence and financial well-being are completely reliant on others, rather than one's self. According to Pastor Matt, the insecurity of pastors, and the "people pleasing" that tends to accompany it, can lead to poor decision making and possible dishonesty. When asked, "What do you think is the reason for dishonesty?" Pastor Matt responds:

> I would probably first go at, from my point of view, all pastors have basically a weak ego. I think it is part of the calling (laughs). Whether they are Type A personalities and all that, it is covered up. I tend to think that all pastors have a weak ego. So, they are a bit insecure and they are people pleasers … So, given the right circumstances, at one point or another, all of us would probably make a mistake. Hopefully, there might be some that don't, but a guy who thinks he is right all the time is a fool.

Three other participants (Pastors Evan, Craig, and Joseph) discuss Senior Pastor insecurity and how it can relate to the Senior Pastor-Associate Pastor relationship itself. Pastor Evan mentions how his insecurity creates a difficulty of confronting staff members who need to be held accountable for an unacceptable action: "I think there is something in pastors where we want people to like us. So, confrontation is, I think for most pastors, I know for me it is, confrontations are a weak point for me." For Senior Pastors who struggle with insecurity in

the area of confrontation, dishonesty may be used as a means of managing the relationship to ensure the continuation of the benefits of the relationship experienced by the Senior Pastor and the church.

In talking about Senior Pastors who make false promises to potential Associate Pastors in order to get them to work at their church, Pastor Craig places the Senior Pastor's insecurity regarding the church not growing at the center of such Senior Pastor behavior:

> See, pastors can be some of the most insecure people you ever want to meet. So, if they are feeling insecure and they are filling like, "I can bring someone in who is going to help the church, or grow the church," then they are going to do that, but it is not always under the most honorable of ways. That is quite common.

It is interesting to note that two other participants (Pastors Matt and Greg) also mention false promises made by a Senior Pastor as a particular dishonesty that reoccurs within this relationship. These promises can include a certain level of eventual pay, performing a certain role in leading particular ministries in the church, and even a promise of one day taking over the congregation as the new Senior Pastor. Years later, when the Associate Pastor realizes that the promises are never going to materialize, there is a tremendous sense of betrayal and the Associate Pastor leaves the congregation bitterly wounded. Pastor Craig refers to such situations as "devastating" for the Associate Pastor.

Another common insecurity of Senior Pastors seems to be an insecurity regarding the motives and intentions of their Associate Pastors. Pastor Joseph remarks that "one of the insecurities of a Senior Pastor, most of the time, is that one of the junior pastors is going to try to get my job." If such an insecurity is present within Senior Pastors, dishonest behavior on the part of the Senior Pastor could be viewed as a strategy for protecting one's position of power in the relationship and in the church, which corresponds with findings of this study concerning the instrumental motivation of maintaining one's position of power over the

other, in which the five instances of this motivation within the interview data were all associated with Senior Pastors.
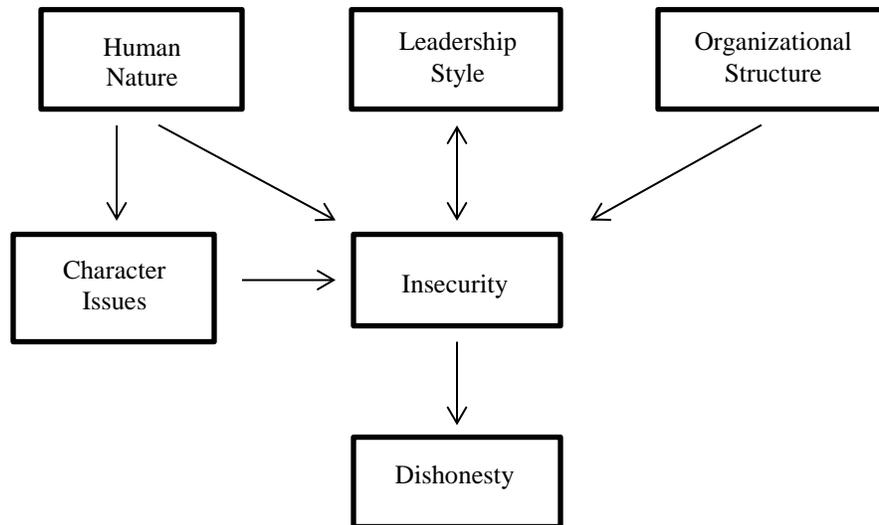
The notion that insecurity could be involved in dishonesty seems somewhat obvious. It seems logical that individuals who lack self-confidence, are low in self-esteem, and experience a high level of social anxiety, would be more likely to engage in dishonesty for instrumental, relational, and identity reasons. However, previous research indicates that insecurity is not associated with lying (Kashy and DePaulo 1996), which seems to contradict the findings of this study. Considering that lying is but one type of information distortion, it is possible that insecurity is associated with the other types of distortion, or the other types of dishonesty. Additionally, the possible connection between dishonesty and pastoral insecurity within the Senior Pastor-Associate Pastor relationship could be the result of the unique characteristics of this relationship, explaining why insecurity appears to be influential in this context and not others. Whether such insecurity exists in superior-subordinate relationships within other organizations, and whether insecurity influences dishonesty within other organizational contexts, including various religious organizations, should be a focus of future research.

The Relationships of the Themes

Insecurity seems to play a significant part in dishonesty occurring within the Senior Pastor-Associate Pastor relationship. The particular instrumental, relational, and identity motivations that seem to be associated with dishonesty in this superior-subordinate relationship all can be traced back to pastoral insecurity of one kind or another. Additionally,

the participants' consistent description of protection being the primary purpose behind

dishonesty shows insecurity's possible influence.

Figure 1.   Relationships of Emergent Themes and Dishonesty

```
┌─────────────┐    ┌─────────────┐    ┌──────────────┐
│    Human    │    │  Leadership │    │ Organizational│
│    Nature   │    │    Style    │    │   Structure   │
└─────────────┘    └─────────────┘    └──────────────┘
       │      ╲          ↕                  ╱
       ↓       ╲         ↓                 ↙
┌─────────────┐  ╲  ┌─────────────┐
│  Character  │───→ │  Insecurity │
│    Issues   │     │             │
└─────────────┘     └─────────────┘
                          │
                          ↓
                   ┌─────────────┐
                   │  Dishonesty │
                   └─────────────┘
```

The other themes relate to insecurity by being factors that seem to cause insecurity, or

exacerbate it, within the Senior Pastor-Associate Pastor relationship. It is human nature for

individuals to have a certain level of insecurity within their relationships. This can result in

dishonesty as impression management and relationship management. This also appears to

occur within the Senior Pastor-Associate Pastor relationship. The pastors with character

issues have the insecurity of being discovered behaving in ways that are considered immoral

and /or unethical according to Christian teachings and values, leading to dishonesty in order

to cover their secret life. Senior Pastor leadership style relates to insecurity in a reciprocal

fashion. Senior Pastors who operate by a corporate leadership style can create insecurity in

their Associate Pastors that results in them being dishonest about issues or problems they are facing so they can protect their image with the Senior Pastor and avoid possibly being dismissed. Additionally, dishonesty by Associate Pastors, which is perceived as a betrayal by Senior Pastors, can result in Senior Pastors who operate by a relational leadership style becoming insecure and changing to a more corporate leadership style to protect themselves from future negative experiences at the hands of an Associate Pastor. Finally, the organizational structure of churches can create a precarious situation for Associate Pastors and their job security, resulting in dishonesty to create security, while Senior Pastor pressures, due to the vulnerability of the local church organization, lends to Senior Pastor insecurity, and can result in pastors being dishonest in an effort to protect themselves and the church. Figure 1 visually portrays these relationships, with arrows indicating the direction of the influence in potentially leading to dishonesty.

Chapter 8: Conclusion

Summary of Findings

This purpose of this study was to investigate the occurrence of dishonesty within the Senior Pastor-Associate Pastor relationship that exists within Evangelical Christian local churches in order to understand such behavior considering that the religious organization this relationship takes place within views dishonesty as a violation of its religious morals and values. This investigation was undertaken by addressing four research questions: 1) what is the prevalence of dishonesty within this relationship, 2) what types and motivations for dishonesty occur in this relationship, 3) what are the outcomes of discovered dishonesty for this relationship, regarding trust, loyalty, and organizational commitment, and 4) what are the causes of dishonesty within this relationship? Data collected through 11 in-depth interviews with current Evangelical Christian Senior Pastors, who also have Associate Pastor experience, was analyzed and interpreted, addressing each of the four research questions.

Based on the findings of this study, in spite of taking place within a religious organization, the Evangelical Christian local church, dishonesty within the Senior Pastor-Associate Pastor relationship does occur, and in particular, within the Senior Pastor-Associate Pastor relationships of this study's 11 participants, a pattern of dishonesty was revealed. While there are some pastors who may feel like they have never experienced dishonesty, or been dishonest, within this relationship, it appears that the majority have experienced it and done it, and it seems that all pastors know others who have dealt with their Associate Pastor or Senior Pastor being dishonest with them. Also, in analyzing the types and motivations for dishonesty, dishonesty between Senior Pastors and Associate Pastors seems to be largely associate with the power dynamics of the relationship, with Senior Pastors being

dishonest in order to maintain their power influence and protect resources, and Associate Pastors using dishonesty as a way to avoid punishment or disapproval, which is similar to dishonesty within superior-subordinate relationships within non-religious organizations, and other asymmetrical power relationships. However, Senior Pastors are also often dishonest to protect their Associate Pastors from harm and/or punishment, which is quite different than superiors in non-religious organizations. This interesting contrast of Senior Pastor motivations is due in large part to the church being, both, an organization and a spiritual community, where the Senior Pastor fills a managerial role as organization leader, and a clergy role as spiritual leader. However, this finding may be due to all of the participants in this study describing themselves as relational leaders. Senior Pastors who are more corporate leaders may not be dishonest for the purpose of protecting their Associate Pastors as often, or at all.

The outcomes of discovered dishonesty within the Senior Pastor-Associate Pastor relationship also mirror non-religious organizations, while having characteristics that are unique to religious organizations. Pastors do experience a loss of trust when discovering that their Associate Pastor or Senior Pastor had been dishonest with them; however, the amount of loss experienced is determined by the intent, content, and impact of the dishonesty, like those who experience dishonesty in non-religious organizations. For some, this loss of trust is so significant that it can impede the extension of trust in future Senior Pastor-Associate Pastor relationships, and even lead Senior Pastors to change their leadership style from relational to a more corporate style in order to better protect themselves going forward. Additionally, for Senior Pastors, a loss of trust is enough to justify the dismissal of an Associate Pastor, but even in the worst of circumstances, such as improper sexual behavior

within the congregation, they feel like they remain loyal by still working to help those Associate Pastors who want to go through a process of restoration.

In contrast, Associate Pastors appear to evaluate their service based on their ability to remain loyal, and their loss of trust in the Senior Pastor is often times mitigated by their greater trust in God as the director of their lives, who has called them and not yet spiritually "released" them from serving the Senior Pastor or the church. In their mind, remaining loyal to the Senior Pastor is remaining loyal to Christ. Organizational commitment also appears to be extremely resilient in pastors. While many pastors who experience the extreme disappointment and sense of betrayal associated with discovered dishonest, and question remaining in "the ministry," most pastors seem able to work through these events and affirm that they are doing what they were called to do.

Applying social identity theory to pastors explains this shielded loyalty and organizational commitment as pastors being so identified with the Church, and their service to it, that their loyalty and commitment go beyond the superior-subordinate relationship, and are directed toward the overarching organization. In regard to organizational commitment in particular, their organizational identity is so encompassing that to transition from their pastor role creates "psychic loss," a loss of who they are. The process of role exit (Ebaugh 1988) points out that in organizations with such strong ideologies those who are newer in their roles are the most vulnerable to contradictions between expectations and experience, leading to burnout and the possibility of seeking alternative roles to transition into. Based on the responses by the pastors in this study, it seems that most young Associates Pastors, and many new Senior Pastors, experience such discrepancies and at one point or another question remaining in the ministry, and it seems that dishonesty can play a significant part in those

discrepancies. Considering that this study focused on current pastors, future research that focuses on former pastors and the possible influence that dishonesty played in their role transition would provide a more comprehensive understanding of the outcomes of discovered dishonesty within this superior-subordinate relationship.

Concerning the five themes that emerged from this study regarding the possible causes of dishonesty within the Senior Pastor-Associate Pastor relationship, the themes of human nature and character issues are not particularly surprising. Pastors readily acknowledge that they are fallible and, while called to serve as clergy, susceptible to being dishonest just like anyone else. Even so, they do not seem to gloss over such behavior, viewing dishonesty as an unfortunate occurrence and something that one should strive to avoid. That pastors with character issues are likely to also be dishonest in an effort to cover their misconduct seems like a common sense conclusion. The definition of a bad pastor is one who engages in behavior that is contrary to the expectations of the pastor position, so dishonesty being the result of a lack of integrity is not especially compelling. The more interesting question is why are good pastors, ministers with good intentions, who display character and integrity, dishonest with superiors or subordinates? The following three emergent themes, leadership style, organizational structure, and insecurity, provide some possible explanations.

The kind of leadership style that a Senior Pastor chooses to operate by has a significant influence on the way a local church will function and the types of relationships the Senior Pastor will have with staff members and Associate Pastors. Those Senior Pastors who operate by a more corporate style of leadership, which is more utilitarian and authoritarian in nature, can foster dishonesty within their Associate Pastors by developing

68

relationships in which the Associate Pastors feel like they cannot be fully honest with the Senior Pastor out of fear of reprisals, with the most significant being the loss of their job. However, Associate Pastors being dishonest with their Senior Pastors can result in Senior Pastors protecting themselves from future betrayals by transitioning from a relational leadership style, which is more open and team oriented, and therefore puts them in a position of being more vulnerable, for a more corporate leadership style. Thus, leadership style and dishonesty within the Senior Pastor-Associate Pastor relationship appears to have a reciprocal influence on one another. In both cases, the actions of Senior Pastors and Associate Pastors are undertaken for self-protective purposes. It is interesting to note than with the corporate leadership style, it is the Associate Pastor who feels compelled to be dishonest. Corporate Senior Pastors are typically less concerned with staff members' feelings and perceptions than relational Senior Pastors, and are more concerned about the function of the position and the fulfillment of responsibilities. In this regard, corporate Senior Pastors may be more honest with their Associate Pastors; however, that honesty could be perceived as harsh or callous. Another interesting aspect of leadership style is that larger churches are primarily lead by Senior Pastors who are corporate leaders, which suggests that larger congregations may have more dishonesty occurring between Senior Pastors and Associate Pastors.

While the local church is often referred to as a family, and described in familial terms, the organizational structure of the local congregation appears to be much more business-like than family-like for Senior Pastor-Associate Pastor relationships. This organizational structure creates role conflicts within Associate Pastors and Senior Pastors, which can often lead to dishonesty. First of all, the employer-employee aspect of the Senior

Pastor-Associate Pastor relationship is most salient, with the Associate Pastor serving at the leisure of the Senior Pastor, making his position somewhat precarious. This can lead to the Associate Pastor being dishonest with the Senior Pastor so the Senior Pastor thinks the Associate is a good clergy member and fully supportive of the Senior Pastor's leadership inorder for the Associate Pastor to ensure continued employment. For the Associate Pastor, the external role of provider for spouse and children can be prioritized over the organizational role of clergy, resulting in the Associate Pastor serving in a less than completely genuine fashion. Second, Senior Pastors must serve in managerial roles as well as clergy roles. When these two types of roles conflict with one another, the managerial roles tend to be prioritized. In large part, the prioritization of managerial roles is due to the inherent vulnerable nature of the local church organization, and its reliance on volunteer financial support and volunteer involvement in church programs, which falls squarely on the shoulders of the Senior Pastor. This can lead to the Senior Pastor being dishonest with an Associate Pastor to protect the church, which is justified as necessary and positive because it is good for the church, and often is not viewed as dishonest by the Senior Pastor. In addition to external roles conflicting with Senior Pastor and Associate Pastor inter-relational roles, the inter-relational roles themselves can conflict with each other. Besides employer-employee, other aspects of the Senior Pastor-Associate Pastor relationship can include mentor-mentee, friend-friend, and spiritual advisor-advisee. Some of these roles have different goals for the relationship; thus, they can conflict with one another and lead to dishonesty.

The ultimate cause of dishonesty within the Senior Pastor-Associate Pastor relationship appears to be insecurity, feeling less than stable in one's position due to the precarious nature of pastoral service within the local church. It is human nature to be

somewhat insecure in your relationships at various times, leading to dishonesty for the purposes of impression management. Pastors are no different in this regard. Pastors who are involved in misconduct are insecure about their behavior being discovered, so they are dishonest to protect themselves. Leadership style can create insecurity in the Associate Pastors, which leads to dishonesty to protect their jobs, and chosen leadership style can be born out of a Senior Pastor's drive to be better protected following dishonesty by an Associate Pastor. The vulnerable nature of the local church, and the overall organizational structure, can also create and intensify insecurity in Senior Pastors and Associate Pastors, but for different reasons.

Discussion

Dishonesty within the superior-subordinate relationship of Senior Pastors and Associate Pastors parallels the multiple dynamics that exist within the relationship. Much of the less than truthful behavior appears to be dishonesty that would be common for close and personal relationships. An example of this is that Senior Pastors are dishonest with their Associate Pastors to protect them from worry, hurt, or harm, much like close and intimate relationships that exist within families. However, dishonesty also occurs in ways that are very similar to non-religious organizations, such as the dishonesty used by Associate Pastors to balance out the power difference within the relationship, and Senior Pastors using dishonesty as a way to retain their power and influence over their employee. The existence of the close and personal dynamics and employer-employee dynamics reported by this study's participants reveal a unique characteristic of superior-subordinate relationships within Evangelical Christian local churches that is quite different from non-religious organizations.

While some of the dishonesty that occurs within this relationship can be viewed as common social dishonesty, other forms of dishonesty can be viewed as problematic, unethical behavior. In this study, pastors with character issues who are engaged in inappropriate sexual relationships, having hidden selfish personal agendas, and misusing funds using dishonesty as a means to cover their damaging acts were discussed by the participants, and this certainly qualifies as unethical behavior, but this is rather obvious and not a new realization. More specifically, dishonesty is viewed is a violation of Christian morality; thus, the use of dishonesty as a means of avoiding particular outcomes, or as a means of acquiring other outcomes, by clergy can certainly be recognized as unethical behavior. Pastors are admittedly dedicated to the truth of the gospel, and that Jesus Christ is 'the way, the truth, and the life.' For them to be engaged in dishonesty in carrying out their responsibilities as clergy within the local church is troubling. This study reveals that such behavior, beyond pastors with significant character issues, is in large part due to the organizational structure of the local church and the organizational culture that results.

Trevino (1986), in using an interactionist model to better understand ethical and unethical behavior in organizations, argues that ethical decision making involves individual and situational components that affect moral cognitive abilities. The individual variables that influence ethical decision making that, according to the findings of this study, relate to pastors are ego strength, and locus of control, and the situational variables that relate to pastors are the organization's normative structure, reinforcement contingencies, and other pressures (Trevino 602). Ego strength is related to an individual's ability to make choices based on personal conviction. Individuals with low ego strength are expected to be more unethical than those with high ego strength due to their diminished ability to resist other

influences and remain committed to their convictions (Trevino 609). Locus of control refers to an individual's perception of the level of control one has over the events that occur in one's life. Individuals who perceive the locus of control for their lives to be more external to themselves, rather than internal, are expected to be more susceptible to acting in unethical ways (Trevino 610). In regard to pastors, both, ego strength and locus of control can be on the low end due to the precarious nature of their positions that results from the vulnerability of the local church as an organization, due to the church being reliant on volunteer involvement financially and physically.

Situational variable of organization's normative structure is associated with the organizational culture that exists within the organization, with organization culture being "the common set of assumptions, values, and beliefs shared by organizational members" (Trevino 611). The organization's normative structure refers to organizations in which a strong culture with clearly stated and shared values and morals guides behavior to the point that individuals in the organization view such behavior as the norm. In contrast, weak organizational cultures have unclear values and morals, resulting in inconsistent behavior among members, including unethical behavior (Trevino 612). One would think that the local church, and the Senior Pastor-Associate Pastor relationship, would be guided by a normative organizational structure, and in many instances, this may be the case; however, the participants of this study reveal a local church culture where dishonesty seems to be a regular occurrence in pastors functioning within their roles. Such behavior is certainly inconsistent with the stated values and morals of Christianity, but some pastors seem to think that being a successful pastor necessitates such behavior in certain situations. In local church organizations, where dishonesty is viewed by pastors as necessary at times for them to meet the demands of their

73

positions, the organizational culture can be thought of as weak, allowing for contradictions to exist between actual actions and stated values and morals.

The situational variables of reinforcement contingencies and other pressures are associated with the immediate job context of the individual and their influence on moral cognition and behavior. The variable of reinforcement contingencies is based on the notion that rewards and punishments influence individual behavior. Organizations can encourage ethical behavior by rewarding it and discourage unethical behavior by punishing it. In organizations where unethical behavior is rewarded, unethical behavior increases (Trevino 614). In the Senior Pastor-Associate Pastor relationship, dishonesty, while being acknowledged as an unwanted behavior, is often rewarded. Associate Pastors are dishonest to protect their jobs; thus, being dishonesty rewards Associates by creating job security, and Senior Pastors are rewarded for being dishonest by their dishonesty protecting the church and themselves from unwanted outcomes. While the local church as an organization does not directly and overtly reward pastors' dishonesty, there are dishonest behavior does achieve their desired ends and leads to it being used again in similar situations in the future.

The variable of other pressures relates to the pressures of personal costs of choosing to act ethically, time pressures to achieve a certain end, and external pressures of dealing with scarce resources. In the case of personal costs, when the costs of acting ethically are personally high, unethical behavior is more likely to be chosen. Also, time pressures, where the unethical behavior is a faster means to the desired end, can result in unethical behavior, and dealing with scares resources can result in individuals choosing to be unethical in an effort to protect resources or gain needed resources. Within the Senior Pastor and Associate

Pastor relationship, the unethical behavior of dishonesty can at times be attributed to these other pressures.

In order to minimize the potential for the unethical behavior of pastor dishonesty within the local church due to a lack of ego strength, an external perception of locus of control, weak organizational culture, dishonesty being rewarded, and other pressures, there needs to be an acknowledgement that the organizational structure of the local church itself fosters dishonesty within the Senior Pastor-Associate Pastor relationship. Additionally, two courses of action can be undertaken to address pastoral dishonesty between Senior Pastors and Associate Pastors. First, pastors should be better educated regarding the potential pitfalls of ministry, and the ease at which a pastor can engage in the unethical behavior of being dishonest with a Senior Pastor or Associate Pastor. Second, where possible, the organizational structure of the local church could be amended to reduce the precarious nature of the pastoral position as much as possible by organizing the local church to be a less vulnerable organization. However, this would require a severe re-imaging and re-organizing of the local church structure, which seems unlikely.

Limitations and Future Research

There are three main limitations of this study. First, the participants were all Senior Pastors. While each of them served as an Associate Pastor in the past, their perceptions of past events, and their responses to them, are now filtered through their Senior Pastor experience. This could result in the Associate Pastor perspective within this study not actually being representative of Associate Pastors. It is quite possible that pastors who have only served as Associate Pastors could have a different view of dishonesty within the Senior

Pastor-Associate Pastor relationship than what has been reported here. Second, due to utilizing availability and snowball sampling methods, the participants within this study agreed to be involved based on their own willingness to discuss dishonesty within the Senior Pastor-Associate Pastor relationship. This lack of a random sample of participants may have resulted in data that is biased and not representative of Evangelical Christian pastors in general. The unknown motivations behind the participants' willingness to be involved in discussing the somewhat sensitive topic of pastors and dishonesty may have distorted the data. Third, this study focused on participants who are currently serving as pastors. To get a better understanding of dishonesty within this relationship, and possible outcomes of discovered dishonesty, former pastors should be included.

Based on this study's inability to gain a significant enough number of survey respondents, future research should attempt to gain access to a larger population in which a survey can be distributed; thus, providing descriptive statistics in order to get a better picture of the prevalence of dishonesty, the types and motivations, and the outcomes of discovered dishonesty within the Senior Pastor-Associate Pastor relationship. Additionally, future studies should include pastors who are Associate Pastors that have not served as Senior Pastors, Senior Pastors who are more corporate leaders as well as relational leaders, and former pastors who have transitioned out of the ministry. Future research should also study church size, and pastoral staff size, and their potential influence on the prevalence of dishonesty within the Senior Pastor-Associate Pastor relationship. In order to gain a better understanding of dishonesty within religious organizations in general, dishonesty within other religious organizations besides Evangelical Christian local churches needs to be studied.

Appendix A. Interview Consent Form

CONSENT TO PARTICIPATE IN A RESEARCH STUDY

**PROJECT TITLE: Evangelical Christian Pastors and Dishonesty
within the Leader-Subordinate Relationship
[Authorized by the CSUB Institutional Review Board/Human Subjects
Research: Protocol 13-51]**

I understand that the purpose of this study is to explore dishonesty within the relationship between evangelical Christian Senior Pastors and Associate Pastors.

I understand that I will answer a few personal questions and will be interviewed by a researcher at a mutually convenient time and in a private location of my choosing. The interview will require 60 to 90 minutes and will be tape-recorded.

I understand that all identifying information which might link me to my interview data will be kept confidential. Only an identification number or false name will appear on the tapes or printed materials. No one will be able to associate my name with my data. The taped interviews will be transcribed by the researcher [or a transcriber who will sign a statement of confidentiality prior to transcription]. A master copy of all participant names will be kept in a locked file in the researcher's office. Only he will have access to this list. This list, the audio-tapes and the personal information sheets will all be destroyed within one year after the completion of the study. The narrative transcripts without identifiers will be kept for possible future research. My name, the denominations name, or name of any local church will not be used in written reports or presentations of the study findings. Additionally, any and all specific events shared during the interview will be disguised within written reports or presentations of the study findings to prevent readers or hearers from linking specific individuals by inference.

I understand that the sharing of names in recounting past pastoral experiences is greatly discouraged. Doing so does not further the study in any way, and is therefore, unnecessary and not preferred by the researcher.

I understand that any discussion of abuse and other reportable offenses is greatly discouraged. If any such reportable offenses are divulged during the interview, the necessary organizations and agencies will be notified and informed of the offense, due to California State University - Bakersfield's status as a mandatory reporter.

I understand that I am free to choose not to participate in this study. In addition, if I do choose to participate I am free to withdraw at any time, even in the middle of an interview, without penalty. This means that I can ask to have the tape-recorder

turned off at any time during the interview. In this case, the researcher will make notes based on my responses to the interview questions.

Benefits: I understand that this study may or may not be of direct benefit to me. It has not been designed to provide direct benefits to participants. Rather, it is hoped that the knowledge gained from this study will help evangelical Christian leaders of denominations and/or organizations to better understand the Senior Pastor and Associate Pastor relationship in regards to dishonesty. A written report of the study's findings will be provided to the denomination's regional leadership. Upon request, I will also be provided a copy of the written report of the study's findings.

Risks: I expect that I will experience a minimum of risk, discomfort, or stress while participating in this study. However, some questions may be personal and thought-provoking or emotional in nature. If I do become uncomfortable during the interview, the interview will stop and additional time will be available to talk about these thoughts with the researcher. Should I need further assistance with residual emotional feelings after the interview, information of a professional pastoral counseling hotline will be provided (Care for Pastors – 352-728-8179).

If I have further questions about the research itself, or if I wish to obtain a summary of the results of the research, I may contact:

Brandon Bentle
4008 Viverone Ln, Bakersfield, CA 93308
(661) 565-3521
pbbentle@netzero.net

In addition, I may contact the faculty member serving as thesis/project committee chair with questions about the research, or if I have a research-related problem:

Dr. Rhonda E. Dugan
Associate Professor of Sociology
California State University, Bakersfield
Bakersfield, CA 93311-1099
(661) 654-6613

For questions regarding my rights as a research subject, I may contact:

Dr. Steve Suter
University Research Ethics Review Coordinator
Institutional Review Board/Human Subjects Research
Department of Psychology
California State University, Bakersfield
Bakersfield, CA 93311-1099
(661) 654-2373

Authorization: I have read this form completely and have decided that I will participate in the study described. The general purpose, the requirements of participation and possible hazards and inconveniences of participating have been explained to my satisfaction. <u>I will be given a copy of this consent form.</u> My signature indicates my consent to participate.

Signatures:

Participant:_____Date:_____

Researcher:_____Date:_____

Evangelical Christian Pastors and Dishonesty within the Leader-Subordinate Relationship

In-Depth Interview Guide

Pastoral History
Q. How did you decide to become an occupational minister?

Q. What kind of education or training did you receive to prepare you to be a pastor?

Q. How old were you when you first became a Pastor and how long have you been a Pastor?

Q. Has being a pastor been like what you expected to be? How has it been different than the expectations you initially had?

Q. As an Associate Pastor, how many churches have you served in, and in what roles?

(Below – Additional Questions for Senior Pastors Only)
Q. As a Senior Pastor, how many churches have you served in, and in what states?

Q. What led to you deciding to change from Associate Pastoring to Senior Pastoring?

Q. As a Senior Pastor, how many different Associate Pastors have worked for you?

Q. In what ways have your experiences as an Associate Pastor influenced you as a Senior Pastor?

Dishonesty within Ministry Experience
Q. How would you personally define dishonesty? What has influenced your personal definition?

Q. As an Associate Pastor, would you be surprised to find out that one of the Senior Pastors you worked for were dishonest with you?

Q. Would it surprise you to find out that all of them were dishonest with you in some way? Why? How would this make you feel?

Q. When you were an Associate Pastor, was a Senior Pastor ever dishonest with you?

Q. What was the circumstance/situation of the dishonesty?

Q. How did you find out about the dishonesty?

Q. How did you feel the first time you realized a Senior Pastor had been dishonest with you?

Q. How many of the Senior Pastors you worked for were dishonest with you at one time or another, and what similarities were there between these experiences?

Q. Do you know other Associate Pastors who experienced a Senior Pastor being dishonest with them, and was the circumstance/situation similar to yours?

Q. As an Associate Pastor, were you ever dishonest with a Senior Pastor, and if so, how many of them? What were the circumstances of your dishonesty (Why did you choose to be dishonest in those instances)? How did you feel about doing this?

Q. In your opinion, when it comes to communication between Senior Pastors and Associate Pastors, what circumstances/situations are most difficult? Why?

Q. Was the dishonesty ever addressed or acknowledged by you and the Senior Pastor? Was there ever a resolution?

(Below – Additional Questions for Senior Pastors Only)
Q. As a Senior Pastor, would you be surprised to find out that one of your Associate Pastors has been dishonest with you? How would that make you feel?

Q. As a Senior Pastor, how many of the Associate Pastors who have worked for you were dishonest with you at one time or another? Were there any similarities between these experiences?

Q. Would it surprise you to find out that all of them were dishonest with you in some way? Why? How would this make you feel?

Q. As a Senior Pastor, have you ever been dishonest with one of your Associate Pastors, and if so, why?

Q. Was the dishonesty ever addressed between you and the Associate Pastor?

Q. In your opinion, if I were to ask the Associate Pastors who have worked for you, would any of them say that they think you were dishonest with them in some way? Why?

Outcomes of Dishonesty – Trust
Q. How would you personally define trust?

Q. In your opinion, how important is trust within the Senior Pastor and Associate Pastor relationship? Why?

Q. As an Associate Pastor, how did finding out about, dishonesty on the part of the Senior Pastor change your opinion of the Senior Pastor?

Q. How did it change your relationship with the Senior Pastor?

Q. How would you describe your level of trust of Senior Pastors when you were an Associate Pastor? How did dishonesty affect that level of trust?

(Below – Additional Questions for Senior Pastors Only)
Q. As a Senior Pastor, how has your past experience with dishonesty between Senior Pastors and Associate Pastors affected your level of trust with the Associate Pastors who work for you?

Q. In your opinion, is some level of dishonesty acceptable within the Associate Pastor and Senior Pastor relationship? Why or why not?

Q. Is dishonesty expected?

Outcomes of Dishonesty – Loyalty
Q. How would you personally define loyalty?

Q. In your opinion, how important is loyalty in the Senior Pastor and Associate Pastor Relationship? Why?

Q. What does loyalty look like in this relationship? If possible, provide practical examples.

Q. As an Associate Pastor, describe the level of loyalty you had toward the first Senior Pastor you worked for.

Q. Did you have the same level of loyalty toward all of the Senior Pastors you worked for? Why?

Q. What do you think was the level of loyalty the Senior Pastors had toward you as their Associate Pastor?

Q. Did your discovery of dishonesty affect your loyalty? If so, how?

Q. Did your discovery of dishonesty by one Senior Pastor affect your loyalty to other Senior Pastors you worked for afterwards?

(Below – Additional Questions for Senior Pastors Only)
Q. As a Senior Pastor, what is your level of loyalty to your Associate Pastor(s)? How do you show your loyalty?

Q. Has your discovery or suspicion of dishonesty within the relationship affected your loyalty to your Associate Pastors? How?

Q. Did your discovery or suspicion of dishonesty by one Associate Pastor affect your loyalty with other Associate Pastors? Why?

Outcomes of Dishonesty – Organizational Commitment
Q. How did you become a Pastor in this particular denomination?

Q. Describe you level of commitment to the church you are currently serving.

Q. Describe your level of commitment to the denomination you are a part of?

Q. Describe your level of commitment to being an occupational minister?

Q. As an Associate Pastor, has your level of commitment been the same for every local church you have worked at? Why?

Q. As an Associate Pastor, has your discovery of dishonesty within the Senior Pastor and Associate Pastor relationship affected your level of commitment to 1) that particular local church, 2) to the denomination, and/or 3) to continue being a Pastor?

(Below – Additional Questions for Senior Pastors Only)
Q. As a Senior Pastor, has your level of commitment been the same for every church you have led?

Q. As a Senior Pastor, has your discovery of dishonesty within the Senior Pastor and Associate Pastor relationship affected your commitment to 1) that particular church, 2) to the denomination, and/or 3) to continue being a Pastor?

Closing Questions
Q. Are there any issues or topics we discussed that you would like to revisit?

Q. Are there any issues or topics that you would like to talk about in regards to dishonesty and pastor relationships that we did not discuss?

References

Argyle, Michael and Monika. Henderson. 1984. "The Rules of Friendship." *Journal of Social and Personal Relationships* 1:211-37.

Argyris, G. 1953. *Executive Leadership*. New York: Harper.

Aryee, S, P.S. Budhwar and Z.X. Chen. 2002. "Trust as a Mediator of the Relationship Between Organizational Justice and Work Outcomes: Test of a Social Exchange Model." *Journal of Organizational Behavior* 23:267-86.

Ashforth, Blake E. and Fred Mael. 1989. "Social Identity Theory and the Organization. *The Academy of Management Review* 14(1):20-39.

Athanassiades, John C. 1973. "The Distortion of Upward Communication in Hierarchical Organizations." *Academy of Management Journal* 16(2):207-26.

Athanassiades, John C. 1974. "An Investigation of Some Communication Patterns of Female Subordinates in Hierarchical Organizations." *Human Relations* 27(3):195-209.

Barnes, J.A. 1994. *A Pack of Lies: Toward a Sociology of Lying*. Cambridge, England: Cambridge University Press.

Bok, Sissela. 1978. *Lying: Moral Choice in Public and Private Life*. New York: Pantheon Books.

Bradac, James J. 1983. "The Language of Lovers, Flovers, and Friends: Communication in Social and Personal Relationships." *Journal of Language and Social Psychology* 2:141-62.

Brannon, Robert C. 1971. "Organizational Vulnerability in Modern Religious Organizations." *Journal for the Scientific Study of Religion*. 10(1): 27-32.

Breed, Warren. 1955. "Social Control of the Newsroom: A Functional Analysis." *Social*

    Forces 33:326-35.

Breen, Gerald-Mark and Jonathan Matusitz. 2012. "Spiritual and Religious Communication:

    Intragroup Conflict among Southern Baptist Pastors." *Journal of Human Behavior in*

    the Social Environment 22(3):351-74.

Buller, David B. and Judee K. Burgoon. 1996. "Interpersonal Deception Theory."

    Communication Theory 63:203-42.

Burns, Robert W. and Ronald M. Cervero. 2004. "Issues Framing the Politics of Pastoral

    Ministry Practice." *Review of Religious Research* 45(3):235-253.

Camden, Carl, Michael T. Motely and Ann Wilson. 1984. "White Lies as Interpersonal

    Communication: A Taxonomy and Preliminary Investigation of Social Motivations*."*

    Western Journal of Communication 48:309-25.

Chory, Rebecca M. and Anne P. Hubbell. 2008. "Organizational Justice and Managerial

    Trust as Predictors of Antisocial Employee Responses*." Communication Quarterly*

    56(4):357-75.

DePaulo, Bella M. and Deborah A. Kashy. 1998. "Everyday Lies in Close and Casual

    Relationships." *Journal of Personality and Social Psychology* 74:63-79.

DePaulo, Bella M., Deborah A Kashy, Susan E. Kirkendol, Melissa M. Wyer, and Jennifer

    A. Epstein. 1996. "Lying in Everyday Life." *Journal of Personality and Social*

    Psychology 70:979-95.

Dudley, Roger L. 1996. "How Seventh-Day Adventist Lay Members View Women Pastors."

    Review of Religious Research 38(2):133-41.

Dunleavy, Katie N., Rebecca M. Chory and Alan K. Goodboy. 2010. "Responses to

    Deception in the Workplace; Perceptions of Credibility, Power, and Trustworthiness."

    Communication Studies 61(2):239-55.

Ebaugh, Helen R. Fuchs. 1988. *Becoming an Ex: The Process of Role Exit.* Chicago:

    University of Chicago Press.

Eisenburg, Eric M. 1984. "Ambiguity as Strategy in Organizational Communication."

    Communication Monographs 51:227-42.

Eisenburg, Eric M. and H. L. Goodall Jr. 1993. *Organizational Communication: Balancing*

    Creativity and Constraint. New York: St. Martin's Press.

Ekman, Paul. 1985. *Telling Lies*. New York: W.W. Norton.

Festinger, Leon. 1957. *A Theory of Cognitive Dissonance*. Stanford, CA: Stanford University

    Press.

Festinger, Leon. 1964. *Conflict, Decision, and Dissonance*. Stanford, CA; Stanford

    University Press.

Fulk, J. and S. Mani. 1986. Distortion of Communication in Hierarchical Relationships.

    Communication Yearbook 9:483-510.

Gains, Janet H. 1980. "Upward Communication in Industry: An Experiment." *Human*

    Relations 33(12):929-42.

Goffman, Erving. 1959. *The Presentation of Self in Everyday Life*. Garden City, NY:

    Anchor/Doubleday

Grover, Steven L. 1993a. "Lying, Deceit, and Subterfuge: A Model of Dishonesty in the

    Workplace." *Organizational Science* 4:478-95.

Grover, Steven L. 1993b. "Why Professionals Lie: The Impact of Professional Role Conflict on Reporting Accuracy." *Organizational Behavior and Human Decision Processes* 55:251-72.

Grover, Steven L. 1997. "Lying in Organizations: Theory, Research, and Future Directions." Pp. 68-84 in *Antisocial Behavior in Organizations*, edited by R. A. Giacalone and J. Greenberg. Thousand Oaks, CA: Sage.

Grover, Steven L., and Chun Hui. 1994. "The Influence of Role Conflict, Role Strength, and Reward Contingencies on Lying Behavior." *Journal of Business Ethics* 13:295-303.

Hample, Dale. 1980. "Purposes and Effects of Lying." *The Southern Speech Communication Journal* 46:33-47.

Hoge, Dean R. and Jacqueline E. Wenger. 2005. *Pastors in Transition: Why Clergy Leave Local Church Ministry*. Grand Rapids, MI: Eerdmans.

Hopper, Robert and Robert A. Bell. 1984. "Broadening the Deception Construct." *Quarterly Journal of Speech* 70:288-302.

Hubbell, Anne P., Rebecca M. Chory-Assad and Caryn E. Medved. 2005. "A New Approach to the Study of Deception in Organizations. *North American Journal of Psychology* 7(2):171-80.

Ingram, Larry C. 1981. "Leadership, Democracy, and Religion: Role Ambiguity among Pastors in Southern Baptist Churches." *Journal for the Scientific Study of Religion* 20(2):119-29.

Jansen, Erik and Mary Ann Von Glinow. 1985. "Ethical Ambivalence and Organizational Reward Systems." *Academy of Management Review* 10:814-22.

Johnson, Benton. 1998. "Theology and the Position of Pastors on Social Issues: Continuity

and Change since the 1960s." *Review of Religious Research* 39(4):293-308.

Johnson, Paul E., Stefano Grazioli and Karim Jamal. 1993. "Fraud Detection: Intentionality

and Deception in Cognition." *Accounting, Organizations, and Society* 18:467-88.

Kagel, Jill Doner. 1998. "Are We Lying to Ourselves about Deception?" *Social Serve Review*

72(2):234-50.

Kashy, Deborah A. and Bella M. DePaulo. 1996. "Who Lies?" *Journal of Personality and*

Social Psychology 70(5):1037-51.

Kellstadt, Lyman A. and John C. Green. 2003. "The Politics of Willow Creek Association of

Pastors." *Journal for the Scientific Study of Religion* 42(4):547-61.

Kim, Min-Sun, KardeenY. Kam, William F. Sharkey, and Theodore M. Singelis. 2008.

"Deception: Moral Transgression or Social Necessity?: Cultural Relativity of

Deception Motivations and Perceptions of Deceptive Communication." *Journal of*

International and Intercultural Communications 1:23-50.

Knapp, Mark L., Roderick P. Hart and Harry S. Dennis. 1974. "An Exploration of Deception

as a Communication Construct." *Human Communication Research* 1:15-29.

Knapp, Mark L. and Mark E. Comadena. 1979. Telling it Like it Isn't: A Review of Theory

and Research on Deceptive Communication." *Human Communication Research*

5:270-85.

Kuhn, Gary W. and Joe F. Donaldson. 1995. "Balancing Ministry and Management: An

Exploratory Study of Pastoral Work Activities." *Review of Religious Research*

54(1):19-44.

Levinger, George and David J. Senn. 1967. "Disclosure of Feelings in Marriage." *Merrill-Palmer Quarterly* 13:237-49.

Lippard, Paula. V. 1988. "'Ask Me No Questions, I'll Tell You No Lies': Situational Exigencies for Interpersonal Deception." *Western Journal of Speech Communications* 52:91-103.

Maxwell, Gabrielle M. 1985. "Behavior of Lovers: Measuring the Closeness of Relationships." *Journal of Social and Personal Relationships* 2:215-38.

McCornack, Steven A. 1992. "Information Manipulation Theory." *Communication Monographs* 59:1-16.

McCornack, Steven A. and Timothy R. Levine. 1990. "When Lies are Uncovered: Emotional and Relational Outcomes of Discovered Deception." *Communication Monographs* 57:120-138.

Mellinger, Glen D. 1956. "Interpersonal Trust as a Factor in Communication." *Journal of Abnormal and Social Psychology* 52:304-09.

Metts, Sandra. 1989. "An Exploratory Investigation of Deception in Close Relationships." *Journal of Social and Personal Relationships* 6:159-79.

Miles, Andrew and Rae Jean Proeschold-Bell. 2013. "Overcoming the Challenges of Pastoral Work? Peer Support Groups and Psychological Distress among United Methodist Church Clergy." *Sociology of Religion* 74(2):199-226.

Millar, Karen U. and Abraham Tesser. 2001. "Deceptive Behavior in Social Relationships: A Consequence of Violated Expectations." *The Journal of Psychology* 122(3):263-273.

National Association of Evangelicals. 2012. "What is an Evangelical?" Washington, D.C.: National Association of Evangelicals. Retrieved April 8, 2014 (http://www.nae.net/church-and-faith-partners/what-is-an-evangelical).

Nyberg, David. 1993. *The Varnishing of Truth: Truth Telling and Deceiving in Ordinary Life.* Chicago: University of Chicago Press.

Nyhan, Ronald C. 2000. "Changing the Paradigm: Trust and Its role in Public Sector Organizations." *American Review of Public Administration* 30:87-109.

Olson, Laura R. and Wendy Cadge. 2002. "Talking Homosexuality: The Views of Mainline Protestant Clegry." *Journal for the Scientific Study of Religion* 41(1): 153-67.

Park, Hee Sun. 2007. "Cultural Differences in Judgment of Truthful and Deceptive Messages." *Western Journal of Communication* 71:294-315.

Paul, Jim and Christy A. Strbiak. 1997. "The Ethics of Strategic Ambiguity." *The Journal of Business Communications* 34(2):149-59.

Parks, Malcolm R. and Kory Floyd. 1996. "Meanings for Closeness and Intimacy in Friendship." *Journal of Social and Personal Relationships* 13:85-107.

Parsons, Talcot. 1951. *The Social System*. Glencoe, IL: The Free Press.

Payne, Holly J. 2008. "Targets, Strategies, and Topics of Deception Among Part-Time Workers." *Employee Relations* 30:251-63.

Perl, Paul. 2002. "Gender and Mainline Protestant Pastors' Allocation of Time to Work Tasks." *Journal for the Scientific Study of Religion* 41(1):169-78.

Pew Research Center: Religion and Public Life Project. 2011. "Global Survey of Evangelical

    Protestant Leaders." Washington, D.C.: Pew Research Center. Retrieved May 28,

    2014 (http://www.pewforum.org/2011/06/22/global-survey-of-evangelical-protestant-

    leaders/).

Read, William H. 1962. "Upward Communication in Industry Hierarchies." *Human*

    Relations 15:3-15.

Royle, Marjorie H. 1982. "Women Pastors: What Happens after Placement?" *Review of*

    Religious Research 24(2):116-26.

Saarni, Carolyn and Michael Lewis. 1993. "Deceit and Illusion in Human Affairs." Pp. 1-29

    in *Lying and Deception in Everyday Life*, edited by M. Lewis and C. Saarni. New

    York: Guilford Press.

Sashittal, Hemant C., Jason Berman and Selim Ilter. 1998. "Impact of Trust on Performance

    Evaluations." *Mid-Atlantic Journal of Business* 34:163-85.

Schein, Virginia E. 1979. "Examining an Illusion: The Role of Deceptive Behaviors in

    Organizations." *Human Relations* 32(4):287-95.

Schmid, Hillel. 2006. "Leadership Styles and Leadership Change in Human and Community

    Service Organizations." Nonprofit Management and Leadership 17(2):179-94.

Seiter, John S., Jon Bruschke and Chunsheng Bai. 2002. "The Acceptability of Deception as

    a Function of Perceivers' Culture, Deceiver's Intention, and Deceiver-Deceived

    Relationship." *Western Journal of Communication* 66:158-80.

Shupe, Anson, William A. Stacy and Susan E. Darnell. 2000. *Bad Pastors: Clergy*

    Misconduct in America. New York and London: New York University Press.

Spencer, Louis J., Bruce E. Winston and Mihai C. Bocarnea. 2012. "Predicting the Level of

      Pastor's Risk of Termination/Exit from the Church." *Pastoral Psychology* 61:85-98.

Steinel, Wolfgang and Carsten. K. W. De Dreu. 2004. "Social Motives and Strategic

      Misrepresentation in Social Decision Making." *Journal of Personality and Social*

      Psychology 86: 419-434

Stanford, Matthew and David Philpott. 2011. "Baptist Senior Pastors' Knowledge and

      Perceptions of Mental Illness." *Mental Health, Religion and Culture* 14(3):281-90.

Tajfel, Henri and John C. Turner. 1985. "The Social Identity Theory of Intergroup

      Behavior." Pp. 7-24 in *Psychology of Intergroup Relations 2nd Edition*, edited by S.

      Worchel and W. G. Austin. Chicago: Nelson-Hall.

Trevino, Linda Klebe. 1986. "Ethical Decision Making in Organizations: A Person-Situation

      Interactionist Model." *The Academy of Management Review* 11(3): 601-17.

Turner, John C. 1982. "Towards a Cognitive Redefinition of the Social Group." Pp. 15-40 in

      Social Identity and Intergroup Relations, edited by H. Tajfel. Chicago: University of

      Chicago Press.

Turner, John C. 1985. "Social Categorization and the Self-concept: A Social Cognitive

      Theory Of Group Behavior." Pp. 77-122 in *Advances in Group Processes Vol. 2*,

      edited by E. J. Lawler. Greenwich, CT: JAI Press.

Turner, Ronny E., Charles Edgely and Glen Olmstead. 1975. "Information Control in

      Conversations: Honesty is Not Always the Best Policy." *Kansas Journal of Sociology*

      11:69-89.

Wright, Paul H. 1978. "Toward a Theory of Friendship Based on a Conception of Self."

      Human Communication Research 4:196-207.

Zand, Dale E. 1972. "Trust and Managerial Problem Solving." *Administrative Science*

    Quarterly 17:229-40.

Zanzi, Alberto and Regina M. O'Neill. 2002. "Sanctioned Versus Non-Sanctioned Political

    Tactics." *Journal of Managerial Issues* 13:245-63.

Zondag, Hessel J. 2004. "Just Like Other People: Narcissism Among Pastors." *Pastoral*

    Psychology 52(5):423-37.

Zondag, Hessel J. 2004. "Knowing You Make a Difference: Result Awareness and

    Satisfaction in the Pastoral Profession." *Review of Religious Research* 45(3):254-68.

BRANDON J. BENTLE

4008 Viverone Ln., Bakersfield, CA 93308 / (661) 565-3521 / pbbentle@netzero.net

<u>EDUCATION</u>

M.A. in Sociology   **June 2014**
California State University – Bakersfield
Thesis: "Evangelical Christian Pastors and Dishonesty within
            the Leader-Subordinate Relationship"
Honors: Dean's List throughout program (4.0 GPA)

B.A. in Philosophy   **December 2010**
California State University – Bakersfield
Minor: Sociology
Honors: Dean's List throughout program, Magna cum Laude (3.86 GPA),
            Department of Philosophy – Outstanding Graduate (2010-2011)

General Education   **December**
2007 Bakersfield College
Honors: Dean List throughout program

<u>AREAS OF INTEREST</u>

Sociology of Religion; Critical Thinking; Juvenile Delinquency; Sociology of Deviance;
Sociological Theory; Sociology of Power; Sociology of Knowledge

<u>TEACHING EXPERIENCE</u>

Teaching Assistant – to Dr. Rhonda Dugan in "Cultural Sociology"   **Fall 2013**
Lectured multiple class meetings, developed lecture material,
met with students upon request, and graded written work and exams.
Lectures given:
 - Culture and Meaning
 - Culture and Power

Teaching Assistant – to Dr. Doreen Anderson-Facile in "Classic Social Theory"   **Winter 2013**
Lectured multiple class meetings, developed lecture material,
met with students upon request, and graded written work and exams.
Lectures given:
 - Origins of Social Theory Part 1: Basic History of Philosophy - Plato to Social Contract Theory
 - Origins of Social Theory Part 2: Basic History of Phil. - Social Contract Theory through Idealism
 - Max Weber: Spirit of Capitalism and the Protestant Work Ethic
 - Max Weber's Overall Social Theory

RESEARCH EXPEREINCE

Graduate Research: An independent mixed methods research project investing dishonesty within the Senior Pastor-Associate Pastor relationship that exists within Evangelical Christian churches.   **2012 -2014**

Skills in Research Methods and Design:
  - Survey Design and Online Survey Distribution utilizing Qualtrics
 - Quantitative Data Analysis utilizing SPSS
 - Qualitative Interview Design
 - Qualitative Interviewing
 - Qualitative Data Analysis

RESEARCH FUNDING

California State University Student-Faculty Collaborative   **2013 - 2014**
 Initiative Award for Research and Scholarship ($1,500)

RELATED WORK EXPERIENCE

Juvenile Corrections Officer – Kern County Probation Dept.   **2008 - Present**
Work in a Juvenile Rehabilitation Institution - supervise minors' daily activities, oversee a caseload of minors (tracking progress, responsible for all forms and paperwork associated with minors, work to encourage minors toward a positive mental outlook and positive behavior change by addressing assessed criminogenic needs)

Training Received:
  - Risk and Needs Assessment
 - Motivational Interviewing
 - PC 832 – Arrest, Search, and Seizure
 - Defensive Tactics
 - Certification for Oleoresin Capsicum (O.C.) Spray
 - CPR, IED, and First Aid

LANGUAGES

English

MEMBERSHIPS

Alpha Chi National College Honor Society

CSU Bakersfield

Academic Affairs

Office of the Grants, Research, and Sponsored Programs (GRaSP)

Mail Stop: 24 DDH Room 108
9001 Stockdale Highway
Bakersfield, California 93311-1022

(661) 654-2231
(661) 654-3342 FAX
www.csub.edu

Institutional Review Board for Human Subjects Research

Anne Duran, Ph.D.
Department of Psychology
Scientific Concerns

Roseanna McCleary, Ph.D.
Masters of Social Work
Scientific Concerns

Steven Gamboa, Ph.D.
Department of Phil/Rel Studies
Nonscientific/Humanistic Concerns

Lily Alvarez, B.A
Kern County Mental Health
Community Issues/Concerns

Grant Herndon
Schools Legal Service
Community Issues/Concerns

Mike Butler
Community Issues/Concerns

Kathleen Gilchrist, Ph.D.
Department of Nursing
Scientific Concerns

Paul Newberry, Ph.D.
Department of Philosophy/
Religious Studies
Nonscientific/Humanistic Concerns
IRB/HSR Chair

Penelope Swenson, Ph.D.
Advanced Educational Studies
Nonscientific/Humanistic Concerns

Steve Suter, Ph.D.
Department of Psychology
Research Ethics Review Coordinator
and IRB/HSR Secretary

Date:	03 May 2013
To:	Brandon Bentle, Sociology Student
cc:	Paul Newberry, IRB Chair Rhonda Dugan, Sociology Department
From:	Steve Suter, University Research Ethics Review Coordinator
Subject:	Protocol 13-51 Authorization

I am pleased to inform you that your **Protocol 13-51**, "Evangelical Christian Pastors and Dishonesty within the Leader-Subordinate Relationship", has been approved by the CSUB IRB/HSR following Standard Review. This approval is based on your revised protocol received on April 10th, 2013, the discussion with Board members at the April 19th, 2013 meeting, and your revisions completed on May 1st, 2013 satisfying the conditions listed in the IRB/HSR conditional approval letter of April 22nd, 2013.

This authorization is strictly limited to the specific activities that have been authorized by the IRB. In conducting this research, the investigator must carefully review the final, authorized version of the protocol to ensure that the research is conducted as authorized by the IRB. If you want to modify these activities, notify the IRB in advance so proposed changes can be reviewed. If you have any questions, or there are any unanticipated problems or adverse reactions, please contact me immediately."
 Only the following person[s] are authorized to interact with subjects in collecting data or obtaining informed consent or with data having personal identifiers:

Human Subjects Protection Training Certified:
Brandon Bentle [3-01-2013] & Rhonda Dugan [2-16-2011]

Any signed consent documents must be retained for at least three years to enable research compliance monitoring and in case of concerns by research participants. Consent forms may be stored longer at the discretion of the investigators. The consent forms must be stored so that only the authorized investigators or representatives of the IRB have access. At the end of the retention period the consent forms must be destroyed [not recycled or thrown away].

This authorization will be valid until the end of April, 2014. If more time is needed, you must request an extension from the Board. If you have any questions, or there are *any changes to your protocol, unanticipated problems*, or *adverse reactions*, please contact me immediately.   Thank you.

Steve Suter, University Research Ethics Review Coordinator