

SERVANT LEADERSHIP, VOLUNTEER ADMINISTRATION, AND THE LOCAL  
CHURCH: THE RELATIONSHIP BETWEEN SERVANT LEADER CHARACTERISTICS  
AND VOLUNTEER ADMINISTRATION SKILLS AMONG CHURCH LEADERS

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## ABSTRACT

John Paul Vick. SERVANT LEADERSHIP, VOLUNTEER ADMINISTRATION, AND THE LOCAL CHURCH: THE RELATIONSHIP BETWEEN SERVANT LEADER CHARACTERISTICS AND VOLUNTEER ADMINISTRATION SKILLS AMONG CHURCH LEADERS. (Under the direction of Dr. Lori A. Robertson) Graduate School, April, 2011.

This dissertation was conducted with the purpose of determining whether or not significant relationships exist between servant leadership, volunteer administration, and the state of volunteerism within a local church. Electronic invitations to participate in this study were sent to 134 credentialed ministers. The sample for this study was comprised of 70 credentialed members within this population. In order to collect the necessary information to complete this study the researcher used three separate instruments. The first instrument assessed self-perceived servant leadership behavior. The second instrument assessed the self-perceived volunteer administrative skills and the importance of those skills. The last instrument was a demographic questionnaire, which collected data concerning the participant and his or her respective church. Multiple correlations were found that significantly linked servant leader characteristics to volunteer administration skills. The practical implications of this study contribute a significant presentation for pastors and religious leaders to strengthen their organizations' volunteer culture.

## Acknowledgment

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## I. INTRODUCTION

As we delve into the twenty-first century, it has become evident that traditional, autocratic and hierarchical modes of leadership are yielding to newer models. These transformational models attempt to simultaneously enhance the personal growth of followers and improve the quality and care of institutions through a combination of teamwork and community, personal involvement in decision making, and ethical and caring behavior.<sup>1</sup> Within these models, Servant Leadership research has become a staple approach to leadership and service.<sup>2</sup>

In sum, different from the traditional trait, behavioral, situational, and contingency leadership models, Servant Leadership focuses on (a) the humble and ethical use of power as a servant leader, (b) cultivating a genuine relationship between leaders and followers, and (c) creating a supportive and positive work environment.<sup>3</sup>

This approach is desperately needed in the realm of volunteer-based organizations, such as the local church. “Volunteers cannot improve their communities alone. Volunteers need the direction of leaders who can focus their efforts toward solving specific problems.”<sup>4</sup> Servant leadership may provide a pastoral leader with the most biblically correct philosophy for leading,<sup>5</sup> but is that all one needs to effectively lead volunteers? Of the volunteer management practices

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<sup>1</sup> Bernard M. Bass, “From Transactional to Transformational Leadership: Learning to Share the Vision” *Organizational Dynamics* 18, no. 3 (1990): 21.

<sup>2</sup> Errol E. Joseph and Bruce E. Winston, “A Correlation of Servant Leadership, Leader Trust, and Organizational Trust” *Leadership and Organization Development Journal* 26, no. 1 (2005): 6.

<sup>3</sup> Paul T. Wong and Dean Davey, “Best Practices in Servant Leadership” *Servant Leadership Research Roundtable* (July 2007): 3.

<sup>4</sup> Barry L. Boyd, “Identifying Competencies for Volunteer Administrators for the Coming Decade: A National Delphi Study” *Journal of Agricultural Education* 44, no. 4 (2003): 47-48.

<sup>5</sup> John P. Vick, “Servant Leadership Provides a Pastoral Leader with the Most Biblically Correct and Productive Philosophy for Leading Volunteer-Based Organizations” (master’s thesis, Mountain State University, 2007), 28.

recommended by The Urban Institute, only one was widely implemented within America's charities and congregations.<sup>6</sup> A volunteer-based organization interested in increasing its effectiveness must contemplate its leadership approach and its correlation to volunteer administration practices.

### **Background of Study**

This study deals with servant leadership, volunteer administration, and their correlations concerning the state of volunteerism within local church organizations. Volunteer administration is pivotal in establishing a viable workforce necessary to sustain functionality for religious congregations. Using Barbuto and Wheeler's Servant Leadership Questionnaire (SLQ), researchers examined relevant factors in determining one's servant leadership effectiveness.<sup>7</sup> The Volunteer Administration Leadership Competency Instrument (VALCI) developed by Nicole Stedman measured the skill proficiency of volunteer administrators.<sup>8</sup> In this study, scores from the SLQ, VALCI, and demographics were compared to establish correlations and provided insights into leadership and volunteer administration concerning congregational volunteers.

### **Statement of the Problem**

The religious sector plays an important role concerning volunteerism given its outspoken platform to promote altruistic values and behavior. An individual's religious beliefs have proven

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<sup>6</sup> Mark A. Hager and Jeffrey L. Brudney, "Practice and Retention of Volunteers" *The Urban Institute*, February (2004): 1.

<sup>7</sup> John E. Barbuto and Daniel W. Wheeler, "Scale Development and Construct Clarification of Servant Leadership" *Group & Organizational Management* 31, no. 3 (2006): 300- 326.

<sup>8</sup> Nicole Stedman, "Leadership, Volunteer Administration and 4-H: Leadership Styles and Volunteer Administration Competence of 4-H State Volunteer Specialists and County Faculty." PhD diss., University of Florida, 2004), 12.

to be a major indicator in determining the types of volunteer activities one will participate in.<sup>9</sup> Consequently, religious organizations are the largest recipients of volunteer services.<sup>10</sup> In 2009, 63.4 million people in the United States donated 8.1 billion hours of service, which equates to roughly \$169 billion economically.<sup>11</sup> Approximately half of all volunteer service hours are linked to religious organizations.<sup>12</sup>

Because religious organizations acquire the largest proportion of volunteer workers, it is natural to conclude that those same organizations have adequate help to meet their human resource needs. However, further examination of the organization's service to needs ratio may prove otherwise. Church organizations are constantly presented with an ever-increasing rise in ministry opportunity; however, resources eventually reach a plateau.<sup>13</sup> In 2008, charitable giving for non-profits flat-lined and in some areas decreased.<sup>14</sup> For church leadership, increasing paid staff is not always an option; instead, focus is directed toward increasing its volunteer force.<sup>15</sup> Unfortunately, the process of volunteer recruiting and retention is a constant dilemma for non-

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<sup>9</sup> Suzanne Heller Clain and Charles Zech, "Determinants of the Allocation of Volunteer Time: Church-Related versus Other Non-market Activities," *Atlantic Economic Journal* 36 (2008): 456.

<sup>10</sup> Eleanor Brown, "The Scope of Volunteer Activity and Public Service," *Law and Contemporary Problems* 62, no. 4 (1999): 21-22.

<sup>11</sup> Kevin Cramer, et. al, "Volunteering in America 2010: National, State, and City Information," *Corporation for National and Community Service*, June (2010): 1.

<sup>12</sup> Marcia A. Finkelstein, "Predictors of Volunteer Time: The Changing Contributions of Motive Fulfillment and Role Identity," *Social Behavior and Personality* 36, no. 10 (2008): 1353; Brown, 21.

<sup>13</sup> Bill Hybels, "They factor: in tough times, you need to radically increase your ministry's volunteer quotient," *Leadership* 24, no.1 (2003): 75.

<sup>14</sup> Noelle Barton and Caroline Preston, "A Gloomy Giving Outlook" *Chronicle of Philanthropy* 20, no. 21 (2008), 2.

<sup>15</sup> Bill Hybels, "They factor," 75.

profit organizations, like local churches.<sup>16</sup> The answer may lie in a leader's model for leading and competencies in volunteer administration.

### **Purpose of the Study**

The purpose of this study was to determine whether or not significant relationships exist between servant leadership, volunteer administration, and the state of volunteerism within a local church.

### **Research Questions and Hypotheses**

#### *Research Question One*

What are the relationships between Servant Leadership and the number of volunteers and the number of members within the local church?

#### *Hypothesis One*

H1<sub>a</sub>. Participants with higher rates of servant leadership characteristics will have higher numbers of volunteers within a local church.

H1<sub>b</sub>. Participants with higher rates of servant leadership characteristics will have higher numbers of members within a local church.

#### *Null Hypothesis*

H<sub>0</sub>1<sub>a</sub>. Participants with higher rates of servant leadership characteristics will have no effect on the number of volunteers within a local church.

H<sub>0</sub>1<sub>b</sub>. Participants with higher rates of servant leadership characteristics will have no effect on the number of members within a local church.

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<sup>16</sup> Andrea Galiette Skoglund, "Do Not Forget about Your Volunteers: A Qualitative Analysis of Factors Influencing Volunteer Turnover, *Health and Social Work* 31, no.3 (2006): 217.

### *Research Question Two*

What servant leadership characteristics are germane to the demographic factors?

#### *Hypothesis Two*

H<sub>2</sub>. The participants' servant leadership characteristics will be a significant predictor of group demographics.

#### *Null Hypotheses*

H<sub>0</sub>. The participants' servant leadership characteristics will have no effect on predicting group demographics.

### *Research Question Three*

What are the relationships between servant leadership and volunteer administration in a local church?

#### *Hypothesis Three*

H<sub>3</sub>. Participants' servant leadership characteristics will be a significant predictor of good volunteer administration skills.

#### *Null Hypothesis*

H<sub>0</sub>. Participants' servant leadership characteristics will have no effect on predicting volunteer administration skills.

### *Research Question Four*

What volunteer administration skills are germane to the demographic factors?

#### *Hypothesis Four*

H<sub>4</sub>. The participants' volunteer administration skills will be a significant predictor of group demographics.

#### *Null Hypothesis Four*

H<sub>0</sub>. The participants' volunteer administration skills will have no effect on predicting group demographics.

#### *Research Question Five*

What are the relationships between the level of importance and the level of proficiency within the volunteer administration skill factors?

#### *Hypothesis Five*

H<sub>5</sub>. The participants' volunteer administration score of importance will be a significant predictor of the volunteer administration proficiency score.

#### *Null Hypothesis Five*

H<sub>0</sub>. The participants' volunteer administration score of importance will have no effect on predicting the volunteer administration proficiency score.

### **Limitations**

There are certain limitations that exist within the stability and generalizability of this study. First, the population under examination is limited to credentialed members of one evangelical denomination within the state of Kentucky. The random voluntary participation of credentialed members limits the study's generalizability to that population.<sup>17</sup> The findings may not be generalizable to other organizations. Second, there exists a certain amount of error in terms of non-response, measurement, coverage, and sampling error.<sup>18</sup> Third, the use of specific instruments, such as the Servant Leadership Questionnaire and the VALCI, have less than perfect validity and reliability rates.

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<sup>17</sup> Jacob Cohen, et al., *Applied Multiple Regression/Correlation Analysis for the Behavioral Sciences* (Mahway, NJ: Lawrence Erlbaum Associates, 2003), 152.

<sup>18</sup> Donald Ary, et al., *Introduction to Research in Education* (Belmont, CA: Wadsworth, 2010), 408.

## **Assumptions**

The assumptions for this study are as follows:

1. The servant leadership model is appropriate to apply to pastoral leaders and their congregations,
2. All pastoral position descriptions, whether implicit or explicit, contain an element of volunteer administration,
3. Some participants will have prior experience with leadership studies and/or leadership instruments, and
4. Leadership, management, and administration skills are learnable.

## **Significance of the Study**

If the majority of the volunteer work force in the United States is committed to the religious sector, why are local church ministries constantly understaffed in their volunteer ministries? Identifying whether or not the servant leadership approach is truly effective in the administration of volunteers will help bring clarity to how one should lead volunteers in a local church. The practical implications could contribute a significant model for pastors and religious leaders to strengthen their organizations' volunteer culture.

## **Definition of Terms**

The following are the terms and definitions that appear frequently throughout this research study.

*Leadership* – is a process whereby an individual influences a group of individuals to achieve a common goal.<sup>19</sup>

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<sup>19</sup> Peter G. Northouse, *Leadership Theory and Practice*, 4<sup>th</sup> ed. (Thousand Oaks, CA: Sage Publications, 2007), 3.

*Servant Leadership* – begins with the natural feeling that one wants to serve *first*. Then the conscious choice brings one to aspire to lead. The servant-leader is servant *first*.<sup>20</sup>

*Transactional Leadership* – exchanges things of value with subordinates to advance their own and their subordinates' agendas.<sup>21</sup>

*Transformational Leadership* – is concerned with improving the performance of followers and developing followers to their fullest potential.<sup>22</sup>

*Management* – traditionally focuses on the activities of planning, organizing, staffing, and controlling.<sup>23</sup>

*Volunteer* – is an individual engaging in behavior that is not bio-socially determined (e.g., eating, sleeping), nor economically necessitated (e.g., paid work, housework), not socio-politically compelled (e.g., paying one's taxes, clothing oneself in public), but rather essentially (primarily) motivated by the expectation of psychic benefits of some kind as a result of activities that have a market value greater than any remuneration received for such activities.<sup>24</sup>

*Volunteer Administrator* – is any person whom, as part of a full-time or part-time position, has responsibilities including, but not limited to, leading, managing, coordinating, or developing volunteers and volunteer programs.<sup>25</sup>

*Religious Congregation* – is an assembly of persons who meet especially for worship; a religious community or order.

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<sup>20</sup> Robert K. Greenleaf, *Servant Leadership: A journey into the nature of legitimate power and greatness* (Mahwah, NJ: Paulist Press, 1977), 27.

<sup>21</sup> Northouse, 185.

<sup>22</sup> Ibid, 181.

<sup>23</sup> Ibid, 13.

<sup>24</sup> Brown, 18.

<sup>25</sup> Nicole Stedman, 12.

*Organizations* – are social entities that are goal directed, designed as deliberately structured and coordinated activity systems and are linked to the external environment.<sup>26</sup>

*Skill* – is the ability to use one’s knowledge effectively in doing something; a developed or acquired ability.<sup>27</sup>

*Organizational Culture* – is the set of values, guiding beliefs, understandings, and ways of thinking that is shared by members of an organization and is taught to new members as correct. It represents the unwritten, feeling part of the organization.<sup>28</sup>

*Altruism* – is the term that emerged as a modern secular scientific concept within the 19<sup>th</sup> century domain of scientific positivism, which attempted to substitute empirical reason for religion and superstition. Altruism is the secular version (without the emotional and spiritual undertones) of the Christian concept of agape love. Altruism can simply be defined as a motivational state with the ultimate goal of increasing another’s welfare.<sup>29</sup>

*Religion* – is a system of beliefs and practices organized around ideas of the sacred.<sup>30</sup>

*Ethics* – is concerned with the kinds of values and morals an individual or society finds desirable or appropriate. It is concerned with the virtuousness of individuals and their motives. In regard to leadership, ethics has to do with what leaders do and who leaders are.<sup>31</sup>

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<sup>26</sup> Richard Daft, *Organization Theory and Design*, 6<sup>th</sup> ed. (Cincinnati, OH: South-Western College Publishing, 1998), 11.

<sup>27</sup> Merriam-Webster Dictionary, Springfield, Massachusetts, 1998, 487.

<sup>28</sup> Daft, 368.

<sup>29</sup> Lisa Mastain, “A Phenomenological Investigation of Altruism as Experienced by Moral Exemplars” *Journal of Phenomenological Psychology* 38 (2007): 64-65.

<sup>30</sup> William W. Slossberg and William C. NesSmith, *Contemporary American Society* (St. Paul, MN: West Publishing, 1983), 302.

<sup>31</sup> Northouse, 342.

*Intrinsic motive* – is a tendency to engage in activities for one’s own sake, just for the pleasure derived in performing them, or of the satisfaction of curiosity.<sup>32</sup>

*Extrinsic motive* – involves the performance of an action for the sake of a reward.<sup>33</sup>

### **Organization of Study**

Chapter 1 has included a background of the study, statement of the problem, and purpose of the study. This chapter also stated research questions, hypotheses, null hypotheses, limitations, and assumptions. Finally, the significance of the study and definitions of key terms were presented.

In Chapter 2 of this study, literature is reviewed related to servant leadership, general leadership theory, general leadership attributes, antecedents of volunteerism and volunteer administration. First, the history and practice of servant leadership is reviewed. Second, major leadership theories and general leadership attributes are identified and explained. Third, volunteer is defined, as well as explanations of contextualizing volunteerism. A detailed review examines the major relative factors associated with volunteering. In addition, several explanations of volunteer motivation are discussed. Lastly, the concepts of recruitment, retention, and administration are explored and discussed.

In Chapter 3, the research methodology and design for the study are presented. Chapter 4 reports the results and analysis of the data received. Chapter 5 provides the conclusion of the study, a discussion of the results, and implications of servant leadership and volunteer administration for volunteer-based religious congregations.

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<sup>32</sup> Martin V. Covington and Kimberly J. Mueller, “Intrinsic Versus Extrinsic Motivation: An Approach/Avoidance Reformulation” *Educational Psychology Review* 13, no. 2 (2001): 163-164.

<sup>33</sup> Covington and Mueller, 163-164.

## II. LITERATURE REVIEW

### Introduction

Altruism primarily motivates volunteers.<sup>34</sup> Altruism can be defined as a concern for the welfare of others.<sup>35</sup> The religious sector plays a vital role concerning volunteerism given its intrinsic platform to promote altruistic values and behavior. An individual's religious beliefs prove to be a major indicator in determining the types of volunteer activities in which he or she will participate in.<sup>36</sup> Consequently, religious organizations are the largest recipients of volunteer services;<sup>37</sup> they account for roughly half of all volunteer service hours.<sup>38</sup> In 2009, 63.4 million people in the United States donated 8.1 billion hours of service, an endowment with an equivalent monetary value of \$169 billion.<sup>39</sup>

Because religious organizations acquire the largest proportion of volunteer workers, it is natural to conclude that those same organizations have adequate help to meet their human resource needs. "Churches, for example, offer an array of benefits from the validation of one's beliefs about life and after-life and the hope for salvation to social support functions."<sup>40</sup> However, further examination of the organization's service to needs ratio may prove otherwise.

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<sup>34</sup> Brown, 27.

<sup>35</sup> Independent Sector, "Giving and Volunteering in the United States." Washington, D.C.: *Independent Sector*, (1999, 2001). <http://www.independentsector.org/programs/research/gv01main.html> (accessed April 11, 2009); J.S. Guseh and R. Winders, "A Profile of Volunteerism in North Carolina." *The Journal of Volunteer Administration* 20, no. 4 (2002): 35-41; Brown, 27.

<sup>36</sup> Clain and Zech, 456.

<sup>37</sup> Brown, 21-22.

<sup>38</sup> Finkelstein, 1353; Brown, 21.

<sup>39</sup> Cramer, Kevin et. al., 1.

<sup>40</sup> Glen Riecken, E. Babakus, and Ugur Yavas, "Facing resource attraction challenges in the non-profit sector: A behavioristic approach to fundraising and volunteer recruitment." *Journal of Professional Services Marketing* 11, no. 1 (1995): 47.

Church organizations are constantly presented with an ever-increasing rise in ministry opportunity; however, resources eventually reach a plateau.<sup>41</sup> In 2008, charitable giving for non-profits flat-lined and in some areas decreased.<sup>42</sup> For church leadership, increasing paid staff is not always an option; instead, focus is directed toward increasing its volunteer force.<sup>43</sup> Unfortunately, the process of volunteer recruiting and retention is a constant dilemma for non-profit organizations.<sup>44</sup>

It is within this dilemma that a church leader must craft a critical balance between managing his or her work load and delegating work to others. “Leadership is not a solo act; it’s a team effort.”<sup>45</sup> Church leaders sabotage their own effectiveness when they squander the power and focus reserved for vitals on details. “It is simply not wise to try to manage everything with hands-on oversight.”<sup>46</sup> More can be accomplished in the context of community with the help of the whole community. Hybels exclaimed; “Imagine a community in which every member takes his or her priesthood seriously as did the priest of the Old Testament. A community like that would turn the world upside down!”<sup>47</sup>

This chapter summarizes general leadership theory, servant leadership theory, and the antecedents of volunteerism. The chapter outlines the assessment of servant leadership and presents the relevant theoretical and conceptual frameworks. Special attention is given to

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<sup>41</sup> Hybels, “They factor,” 75.

<sup>42</sup> Barton and Preston, 2.

<sup>43</sup> Hybels, “They factor,” 75.

<sup>44</sup> Skoglund, 217.

<sup>45</sup> James M. Kouzes and Barry Z. Posner, *The Leadership Challenge* (San Francisco: Jossey-Bass, 2002), 242.

<sup>46</sup> John MacArthur, *The Book on Leadership* (United States: Nelson Books, 2004), 180.

<sup>47</sup> Bill Hybels, *The Volunteer Revolution* (Grand Rapids: Zondervan, 2004), 66.

volunteerism within the contexts of volunteer administration and specifically, leadership within a religious context.

The following major sections are provided in this chapter: general leadership theory, servant leadership according to Greenleaf, Jesus Christ's teaching on servant leadership, servant leadership in academic and popular literature, major leadership attributes emphasized, defining volunteerism and its practice, contextualizing volunteerism, relative factors toward volunteerism, motivating the volunteer, and volunteer administration.

### **General Leadership Theory**

Various notable scholars have defined leadership. In this study, the researcher adopted the definition of leadership as “. . . the process of persuasion and example by which an individual induces a group to take action that is in accord with the leader's purposes or the shared purposes of all.”<sup>48</sup> Similarly, Northouse conceptualized leadership into four components: (1) leadership is a process, (2) leadership involves influence, (3) leadership occurs in a group context, and (4) leadership involves goal attainment.<sup>49</sup>

Many writers also make clear distinctions between leadership and management. Gardner stated the categories should be reasonably divided as leader versus leader/manager citing;

Even the most visionary leader is faced on occasion with decisions that every manager faces: when to take a short-term loss to achieve a long-term gain, how to allocate scarce resources, who to trust with a delicate assignment.<sup>50</sup>

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<sup>48</sup> John W. Gardner, *The Nature of Leadership* (Washington, D.C.: Independent Sector, 1986), 6.

<sup>49</sup> Northouse, 3.

<sup>50</sup> Gardner, 9-10.

Leadership and management have some overlapping characteristics. The following major theories of leadership will be discussed: trait and skill approach, style approach, situational leadership, and transformational leadership.

### *Trait and Skill Approach*

Early studies of leadership focused on the traits or personal characteristics of the person, often referred to as “great man”<sup>51</sup> theories. This approach presupposed that great leaders are born with special traits. Research was geared to identify the characteristics that were analogous in effective leaders.

Because it was believed that leaders and non-leaders could be differentiated by a universal set of traits, throughout the 20<sup>th</sup> century researchers were challenged to identify the definitive traits of leaders.<sup>52</sup>

Theorists identified traits such as: insight, adaptability, conviction, self-confidence, modesty, humor, and self-control.<sup>53</sup> The development of the Five-Factor Personality model helped solidify the traits most linked to leadership: extraversion, conscientiousness, openness, low neuroticism, and agreeableness.<sup>54</sup>

A skills approach to leadership, like the trait approach, is another leader-centered perspective emphasizing skills and abilities that a leader can learn and develop.<sup>55</sup> Bass and Katz

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<sup>51</sup> Northouse, 15.

<sup>52</sup> Ibid, 34.

<sup>53</sup> Barnard Bass, *Bass and Stogdill's Handbook of Leadership: Theory, Research, and Managerial Applications* (New York: The Free Press, 1990), 66-70.

<sup>54</sup> Northouse, 35.

<sup>55</sup> Ibid, 39.

have given tremendous insight into conceptualizing leadership from a skills perspective.<sup>56</sup>

Katz's model consists of three competencies: problem-solving skills, social judgment skills, and knowledge.<sup>57</sup>

### *Style Approach*

In contrast to approaches that emphasized personality traits and knowledge, the style approach focuses on leader behavior. Two major studies have provided great insight into the style approach of leadership. The Ohio State Studies and the Michigan Studies both took a critical analysis of the processes of leadership.<sup>58</sup> The Ohio State Studies resulted in the development of the Leadership Behavior Description Questionnaire and reported two general types of leadership behavior: initiating structure and consideration.<sup>59</sup> The Michigan State Studies also identified two types of leader behavior: employee orientation and production orientation.<sup>60</sup> However, research was inconclusive in terms of their capability to classify a universal structure of leadership.<sup>61</sup> While focusing on leadership behavior, Blake and Mouton developed the Managerial Grid. The grid associated individual responses in two dimensions. The first dimension consisted of concern for people (relationship) and concern for production (task). The second dimension identified the predominant style of the leader or manager.<sup>62</sup> Not

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<sup>56</sup> Bass, *Handbook*, 97-109; and Northouse, 67.

<sup>57</sup> Northouse, 53.

<sup>58</sup> *Ibid*, 87.

<sup>59</sup> Paul Hersey and Kenneth H. Blanchard, *Management of Organizational Behavior: Utilizing Human Resources* (Englewood Cliffs, NJ: Prentice-Hall, 1988), 91.

<sup>60</sup> Hersey and Blanchard, 99.

<sup>61</sup> Northouse, 88.

<sup>62</sup> Robert Rogers Blake and Jane Srygley Mouton, *The Managerial Grid: Key Orientations for Achieving Production Through People* (Houston: Gulf Publishers, 1964), 17.

long after the development of the Managerial Grid, situational leadership emerged and is now one of the most commonly recognized leadership theories.<sup>63</sup>

### *Situational Approach*

Many different theoretical models have represented situational leadership. The major theoretical models are: Tannenbaum-Schmidt Continuum of Leader Behavior,<sup>64</sup> Fiedler's Contingency Theory,<sup>65</sup> House-Mitchell Path-Goal Theory,<sup>66</sup> Vroom-Yetten Contingency Model,<sup>67</sup> and Hersey and Blanchard's Situational Leadership.<sup>68</sup> The current popular model is Hersey and Blanchard's Model originally developed in 1969.<sup>69</sup> Figure 1 depicts this model. A leader adjusts his or her style to meet the particular situation and needs of the follower. Leadership is dependent upon the *development level* of the followers.<sup>70</sup>

Two main leadership activities are recognized in this model: task/directive behavior and relationship/supportive behavior. *Task behavior* is the extent the leader engages in dictating the duties and responsibilities of an individual or group. These behaviors include setting deadlines, establishing goals, and creating procedures. *Relationship behavior* is the extent the leader

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<sup>63</sup> Northouse, 91.

<sup>64</sup> Hersey and Blanchard, 106.

<sup>65</sup> Northouse, 113.

<sup>66</sup> Robert J. House, "Path-Goal Theory of Leadership: Lessons, Legacy, and a Reformulated Theory," *Leadership Quarterly* 7, no. 3 (1996): 323.

<sup>67</sup> Hersey and Blanchard, 112.

<sup>68</sup> *Ibid*, 170.

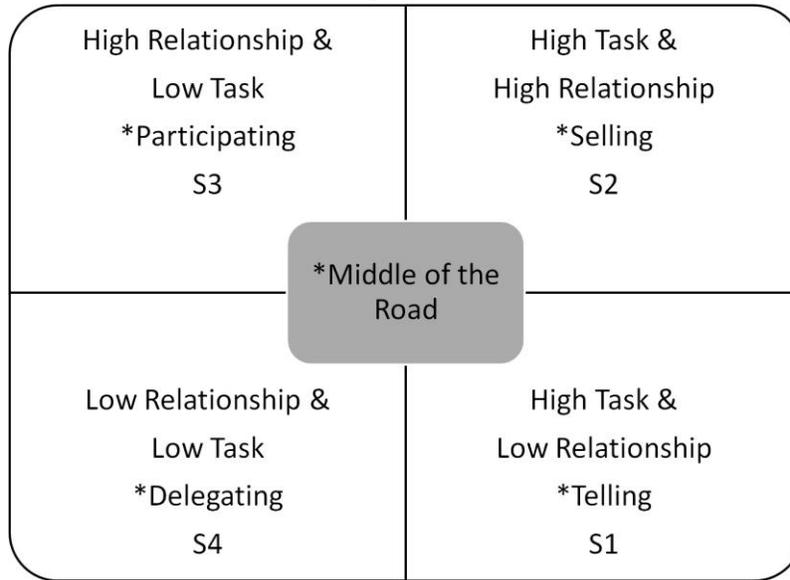
<sup>69</sup> Northouse, 91.

<sup>70</sup> *Ibid*, 94.

engages in two-way or multi-way communication. The behaviors include asking for input, sharing information, and joint problem solving.<sup>71</sup>

**Figure 1**

Hersey and Blanchard's Situational Leadership Model<sup>72</sup>



Note: \*The prominent leadership style for that quadrant.

### *Transformational Approach*

In 1978, James MacGregor Burns differentiated between two types of leadership: transactional and transformational, in his book *Leadership*.<sup>73</sup> In transactional leadership the leader and follower are bound by a reciprocal exchange. The leader contracts with the follower for services or goods, and once the transaction is complete, the two go their separate ways. According to Burns, transactional leadership represents the bulk of our daily interactions in life.

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<sup>71</sup> Ibid, 93.

<sup>72</sup> Northouse, 92.

<sup>73</sup> James MacGregor Burns, *Leadership* (New York: Harper & Row Publishers, 1978), 4.

Transformational leadership occurs when there is a relationship between the leader and the follower. Moreover, the leader encourages the growth and development of the follower.<sup>74</sup> Inspired by the leader, followers transcend their own self-interest for a higher, collective purpose.<sup>75</sup> According to Burns, the relationship of mutual stimulation and elevation occurs that converts followers into leaders and may convert leaders into moral agents.<sup>76</sup>

Transformational leaders focus more on the end values such as liberty, justice, and equality. Leaders with transformational behaviors seek to elevate their followers to higher levels of morality.<sup>77</sup> A meta-analytic review of the Multifactor Leadership Questionnaire developed by Bass has been used in hundreds of published and unpublished research studies.<sup>78</sup> The studies focused on a wide variety of relationships between the leader, followers, and the organization. Avolio, Waldman, and Einstein studied the relationship between transformational leadership, group process, and performance.<sup>79</sup> Their findings demonstrated that the groups that had more transformational leaders significantly outperformed groups with less transformational leaders.<sup>80</sup> The former group members reported greater levels of satisfaction with the leadership.<sup>81</sup> Other studies indicate transformational leadership relates positively to increased group process and

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<sup>74</sup> Burns, 20.

<sup>75</sup> Bass, *Handbook*, 902.

<sup>76</sup> *Ibid*, 4.

<sup>77</sup> Burns, 430.

<sup>78</sup> Kevin B. Lowe, K. Galen Kroeck, and Nagaraj Sivasubramiam, "Effectiveness Correlates of Transformational and Transactional and Transactional Leadership: A Meta-Analytic Review of the MLQ Literature," *Leadership Quarterly* 7, no. 3 (1996): 395.

<sup>79</sup> Bruce J. Avolio, David A. Waldman, & Walter O. Einstein, "Transformational Leadership in a Management Game Simulation" *Group & Organization Studies* 13, no. 1 (1988): 59.

<sup>80</sup> Avolio, Waldman, and Einstein, 79.

<sup>81</sup> *Ibid*, 74-75.

increased work satisfaction,<sup>82</sup> increased work productivity,<sup>83</sup> and increased personal empowerment.<sup>84</sup>

## **Servant Leadership**

### *Servant Leadership According to Greenleaf*

Greenleaf introduced the concept of servant leadership in 1970 with his foundational essay *The Servant as Leader*.<sup>85</sup> Greenleaf presented that servant leaders are leaders who place other people's needs, hopes and well-being above their own. Greenleaf states that the essence of leadership is manifested in the "care taken by the servant-first to make sure that other people's highest priority needs are being served."<sup>86</sup> The servant leader's intentional choice is to serve others. In effect the servant leader's principle motive is to serve first; leading is a by-product. Furthermore, servant leaders seek to transform their followers to "grow healthier, wiser, freer, more autonomous, and more likely themselves to become servants."<sup>87</sup> This begins with the innate sense that one wants to serve, to serve foremost. It is from this foundation of service one

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<sup>82</sup> Ming S. Singer and Alan E. Singer, "Situational Constraints on Transformational Versus Transactional Leadership Behavior, Subordinates' Leadership Preference and Satisfaction," *The Journal of Social Psychology* 130, no. 3 (1990): 395.

<sup>83</sup> Francis J. Yammarino and Bernard M. Bass, "Transformational Leadership and Multiple Levels of Analysis," *Human Relations* 43, no. 10 (1990): 992.

<sup>84</sup> Nancy C. Roberts, "Transforming Leadership: A Process of Collective Action," *Human Relations* 38, no. 11 (1985): 1042-1043.

<sup>85</sup> Robert K. Greenleaf, "Servant as Leader" (essay, Robert K. Greenleaf Center, Indianapolis, IN, 1990), 63.

<sup>86</sup> Greenleaf, *Servant Leadership*, 13.

<sup>87</sup> *Ibid*, 13.

makes the choice to aspire to lead. The difference manifests itself in the care taken by the servant, “first to make sure that other people’s highest-priority needs are being served.”<sup>88</sup>

Greenleaf created the concept of servant leadership by studying Herman Hesse’s story about a spiritual pilgrimage, *Journey to the East*. In this story, a band of men set out on a mythical journey. The central figure of the story is Leo, who accompanies the party as a servant who does their menial chores, but who also sustains them with his spirit and his song. He is a person of extraordinary presence. All goes well until Leo disappears. Then the group falls into disarray and the journey is abandoned. They cannot make it without the servant Leo. The narrator, one of the party members, after some years of wandering, finds Leo and is taken into the Order that had sponsored the journey. There he discovers that Leo, whom he had known first as servant, was in fact the titular head of the Order, its guiding spirit, a great and noble leader. The primary principle of the story concedes that the great leader is known as a servant first.<sup>89</sup>

The characteristics of servant leadership present a significant paradigm shift in the act of leadership. Leaders are no longer isolated heroes controlling and commanding others from within their ivory tower.<sup>90</sup> In the organizational context, the word ‘leader’ has been mostly attributed to people who hold management positions and are capable of giving orders to other members of the organization. The principal motive for such leaders is to lead followers to achieve the organizational objectives. This position directly opposes those servant leaders whose chief motive is to serve others. Servant leaders exist is to serve first, not to lead first. Servant

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<sup>88</sup> Sen Sendjaya and James C. Sarros, “Servant Leadership: Its Origin, Development, and Application in Organizations” *Journal of Leadership and Organizational Studies* 9, no. 2 (2002), 58.

<sup>89</sup> Greenleaf, “the servant as leader,” 63.

<sup>90</sup> Peter Gronn, “Greatness re-visited: The current obsession with transformational leadership” *Leading & Managing* 1, no. 1 (1995): 14-27.

leaders operate on the assumption that “I am the leader, therefore I serve” rather than “I am the leader, therefore I lead.”<sup>91</sup>

### *Jesus Christ’s Teaching on Servant Leadership*

“Those who say they live in God should live their lives as Christ did.”<sup>92</sup> As witnessed in the New Testament, servant leadership is distinctly and authoritatively taught in the words and actions of Jesus Christ and cannot be fully understood or realized apart from Him. Scholars and proponents alike have acknowledged Jesus Christ to be the greatest leader to have ever lived on this earth and have declared Him to be the perfected servant leader.<sup>93</sup> Of all the biblical accounts of servant leadership, the following parts of Jesus’ teachings to his disciples are perhaps the most powerful and instructive.

In the gospel of Matthew, James and John’s mother approached Jesus asking that her sons be placed in positions of leadership and authority. Jesus’ response to her has become one of Scripture’s foundational teachings on servant leadership.

Jesus called them together and said, “You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave— just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”<sup>94</sup>

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<sup>91</sup> Sendjaya and Sarros, 60.

<sup>92</sup> 1 John 2:6, NIV.

<sup>93</sup> C. Gene Wilkes, *Jesus on Leadership: Becoming a Servant Leader* (Nashville, TN: LifeWay Press, 1996), 28; Bob Briner and Ray Pritchard, *More Leadership Lessons of Jesus: A Timeless Model for Today’s Leaders* (Nashville, TN: Broadman & Holman Publishers, 1998): 296.

<sup>94</sup> Matthew 20:25-28, NIV.

In this example, Jesus used the term ‘servant’ as a synonym for greatness. Opposing the popular attitude of their culture, Jesus taught that a leader’s greatness is measured by a total commitment to serve fellow human beings.<sup>95</sup>

Not only did Jesus teach servant leadership, he applied the concept in concrete ways. Jesus demonstrated servant leadership by engaging in the humble act of washing the feet of his disciples, as recorded in the Gospel of John.

Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples’ feet, drying them with the towel that was wrapped around him.<sup>96</sup>

This unanticipated act came as a shock for Jesus’ disciples, and was an unmistakable example of servant leadership.

When he had finished washing their feet, he put on his clothes and returned to his place. “Do you understand what I have done for you?” he asked them. “You call me ‘Teacher’ and ‘Lord,’ and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you. I tell you the truth, no servant is greater than his master, nor is a messenger greater than

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<sup>95</sup> Sendjaya and Sarros, 59.

<sup>96</sup> John 13:3-5, NIV.

the one who sent him. Now that you know these things, you will be blessed if you do them.<sup>97</sup>

The paradoxical action of Jesus' leadership through the washing of the disciple's feet has redefined the "meaning and function of leadership power from 'power over' to 'power to', that is power as an enabling factor to choose to serve others."<sup>98</sup>

Jesus continually pointed to the path of sacrificial service verses the pretentious attitudes of those seeking self-promotion. In counteracting these self-serving instincts of the disciples, Jesus pointed to His own costly service to humanity.<sup>99</sup> "Even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."<sup>100</sup> Luke's account reports Jesus' words, "I am among you as one who serves"<sup>101</sup> Nowhere is Jesus' attitude more prominently illustrated than at the Last Supper where He admonished His competitive followers, "Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet."<sup>102</sup>

### *Servant Leadership in Academic and Popular Literature*

Admittedly, there is a general lack of scientific evidence supporting the theory of servant leadership; however, current scholars have begun research that is providing empirical data towards its study.<sup>103</sup> The popular press has also contributed to the growing acceptance of servant

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<sup>97</sup> John 13:12-17, NIV.

<sup>98</sup> Sendjaya and Sarros, 59.

<sup>99</sup> J. Oswald Sanders, *Spiritual Leadership*, (Chicago: Moody Press, 2007), 62.

<sup>100</sup> Mark 10:45, NIV.

<sup>101</sup> Luke 22:27, NIV.

<sup>102</sup> John 13:14, NLT.

<sup>103</sup> Robert F. Russell and A. Gregory Stone, A Review of Servant Leadership Attributes: Developing a Practical Model, *Leadership and Organization Development Journal* 23, no. 3 (2002): 145; Sendjaya and Sarros, 57; Barbuto and Wheeler, 300-301.

leadership in organizations.<sup>104</sup> Given its potential to improve organizational leadership, the subject of servant leadership has been widely promoted in organizations which are experiencing a crisis concerning their inability to satisfy the expectations of their constituents.<sup>105</sup> Researchers Greenleaf and Spears' views on servant leadership continue to influence and fuel servant leadership research. Spears identified ten traits servant leaders possess: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, growth, and community.<sup>106</sup> Spears also stated that these ten characteristics are not exhaustive.<sup>107</sup>

*Calling.* Greenleaf insisted that the motivation of a servant leader is sustained through the foundation of a deliberate choice to serve others. Stone et. al. highlighted the difference between transformational and servant leadership with servant leaders being more focused on serving their followers.<sup>108</sup> Barbuto and Wheeler contend that calling is “fundamental to servant leadership and have operationalized it as a desire to serve and a willingness to sacrifice self-interest for the benefit of others.”<sup>109</sup>

*Listening.* Servant leaders associate with and listen to those they serve. Listening promotes trust and leader learning.<sup>110</sup> “Listening also encompasses getting in touch with one’s own inner voice, and seeking to understand what one’s body, spirit, and mind are

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<sup>104</sup> Robert S. Thompson, “The Preception of Servant Leadership Characteristics and Job Satisfaction in a Church-Related College” (PhD diss., Indiana State University, 2002): 31.

<sup>105</sup> Russell and Stone, 145.

<sup>106</sup> Robert K. Greenleaf and Larry C. Spears, *The Power of Servant-Leadership* (San Francisco: Berrett-Koehler Publishers, 1998), 5-8.

<sup>107</sup> Russell and Stone, 146.

<sup>108</sup> A. Gregory Stone, Robert F. Russell, and Kathleen Patterson, “Transformational versus Servant Leadership: A Difference in Leader Focus” *Servant Leadership Research Roundtable*, Regent University (August 2003), 4.

<sup>109</sup> Barbuto and Wheeler, 305.

<sup>110</sup> Russell and Stone, 151.

communicating.”<sup>111</sup> A practiced listener has a distinguishable quality to be empathetic, aware, persuasive, and conceptually adept.<sup>112</sup> Operationalized, listening is the ability to hear and value the ideas of others.<sup>113</sup>

*Empathy.* Successful servant leaders are those who strive to understand and empathize with others.<sup>114</sup> Greenleaf stated that “people grow taller when those who lead them empathize and when they are accepted for what they are.”<sup>115</sup> Empathy is also a key component of emotional intelligence by which a leader will be better able to understand and identify team members’ emotions and needs.<sup>116</sup> Empathy operationalized is the ability to appreciate the circumstances that others face.<sup>117</sup>

*Healing.* Healing appears to be an undervalued aspect in most leadership circles. By comparison it is vital to the nature of servant leadership. In fact, healing serves as a bellwether characteristic that separates servant leadership from most leadership theories.<sup>118</sup> Greenleaf suggested that leaders may become servant leaders to help facilitate their own healing through helping others:

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<sup>111</sup> Greenleaf and Spears, 5.

<sup>112</sup> Joseph and Winston, 10.

<sup>113</sup> Barbuto and Wheeler, 306.

<sup>114</sup> Greenleaf and Spears, 5.

<sup>115</sup> Greenleaf, *Servant Leadership*, 33.

<sup>116</sup> P.D. Harms and Marcus Crede, “Emotional Intelligence and Transformational and Transactional Leadership: A Meta-Analysis” *Journal of Leadership and Organizational Studies* 17, no. 1 (2010): 7.

<sup>117</sup> Barbuto and Wheeler, 306.

<sup>118</sup> *Ibid*, 306.

There is something subtly communicated to one who is being served and led if, implicit in the compact between servant leader and led, is the understanding that the search for wholeness is something they share.<sup>119</sup>

Barbuto and Wheeler operationalize healing as “an ability to recognize when and how to foster the healing process.”<sup>120</sup>

*Awareness.* Awareness strengthens the servant leader and aids one in understanding issues regarding ethics and values.<sup>121</sup> Greenleaf promoted awareness as a way to increase a leader’s capacity to lead effectively:

The opening of awareness stocks both the conscious and unconscious minds with a richness of resources for future need. But it does more than that: it is value building and value clarifying and it armors one to meet the stress of life by helping build serenity in the face of stress and uncertainty.<sup>122</sup>

Awareness operationalized is the ability to notice what is happening by picking up cues in the environment.<sup>123</sup>

*Persuasion.* Persuasion is the “successful intentional effort at influencing another’s mental state through communication in a circumstance in which the persuadee has some measure of freedom.”<sup>124</sup> Rather than dictating decisions through positional authority, servant leaders rely

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<sup>119</sup> Greenleaf, *Servant Leadership*, 27.

<sup>120</sup> Barbuto and Wheeler, 306.

<sup>121</sup> Greenleaf and Spears, 6.

<sup>122</sup> Greenleaf, *Servant Leadership*, 27.

<sup>123</sup> Barbuto and Wheeler, 307.

<sup>124</sup> Daniel O’Keefe, *Persuasion Theory and Research* (Thousand Oaks: Sage Publications, 2002), 5.

on persuasion to build consensus in making decisions within an organization.<sup>125</sup> Greenleaf adamantly declared “leadership by persuasion has the virtue of change by convincement rather than coercion.”<sup>126</sup> Persuasion is operationalized as a skill to influence others by means outside of formal authority.<sup>127</sup>

*Conceptualization.* Conceptualization is the ability to look beyond daily realities to visualize a broader sense of organizational dreams and goals.<sup>128</sup> Kouzes and Posner encouraged conceptualization through envisioning; “They see pictures in their mind’s eye of what the results will look like even before they’ve started their project... their clear image of the future pulls them forward.”<sup>129</sup> According to Barbuto and Wheeler, conceptualization operationalized is fostering an environment that uses mental models and encourages lateral thinking.<sup>130</sup>

*Foresight.* Similar to conceptualization, foresight is a characteristic that “enables the servant leader to understand the lessons from the past, the realities of the present, and the likely consequence of a decision for the future.”<sup>131</sup>

Foresight is the “lead” that the leader has. Once leaders lose this lead and events start to force their hand, they are leaders in name only. They are not leading but are reacting to immediate events, and they probably will not long be leaders.<sup>132</sup>

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<sup>125</sup> Greenleaf and Spears, 6.

<sup>126</sup> Greenleaf, *Servant Leadership*, 30.

<sup>127</sup> Barbuto and Wheeler, 307

<sup>128</sup> Greenleaf and Spears, 7.

<sup>129</sup> Kouzes and Posner, 15.

<sup>130</sup> Barbuto and Wheeler, 307.

<sup>131</sup> Greenleaf and Spears, 7.

<sup>132</sup> Greenleaf, *Servant Leadership*, 40.

Foresight is operationalized as the ability to anticipate the future and its consequences.<sup>133</sup>

*Stewardship.* Servant leaders play a significant role in their organizations as they are entrusted to direct its efforts toward serving the needs of others.<sup>134</sup> Block's model of stewardship states:

Stewardship holds the possibility of shifting out expectations of people in power. Part of the meaning of stewardship is to hold in trust the well-being of some larger entity – our organization, our community, the earth itself. To hold something of value in trust calls for placing service ahead of control, to no longer expect leaders to be in charge and out in front... Service is central to the idea of stewardship.<sup>135</sup>

Operationalized, stewardship is the belief that organizations have a legacy to uphold and must purposefully contribute to society.<sup>136</sup>

*Growth.* Servant leaders plan with great effort to train and develop others.<sup>137</sup>

Expounding on the importance of being committed to the growth of people, Spears stated;

Servant leaders believe that people have an intrinsic value beyond their tangible contributions as workers. As such, the servant leader is deeply committed to the growth of each and every individual within his or her institution.<sup>138</sup>

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<sup>133</sup> Barbuto and Wheeler, 308.

<sup>134</sup> Greenleaf and Spears, 7.

<sup>135</sup> Peter Block, *Stewardship: Choosing Service Over Self Interest* (San Francisco: Berrett-Koehler, 1993), 41.

<sup>136</sup> Barbuto and Wheeler, 308.

<sup>137</sup> Ken Blanchard and Phil Hodges, *Lead Like Jesus* (Nashville, TN: W Publishing Group, 2005), 45.

<sup>138</sup> Greenleaf and Spears, 8.

Barbuto and Wheeler operationalized growth “as an ability to identify others’ needs and provide developmental opportunities.”<sup>139</sup>

*Community.* Greenleaf asked, “If community itself is lost in the process of development, will what is put in its place survive?”<sup>140</sup> A spirit of community that builds and strengthens relationships is “one of the most significant contributors to a strong and resilient workforce, and one like that, in the long run, can get extraordinary things done.”<sup>141</sup>

All that is needed to rebuild community as a viable life form for large numbers of people is for enough servant-leaders to show the way, not by mass movements, but by each servant-leader demonstrating his own unlimited liability for a quite specific community-related group.<sup>142</sup>

The ability to instill a sense of community spirit in an organization is operationalized as community building.<sup>143</sup>

The framework proposed by Barbuto and Wheeler analyzed these ten characteristics, plus the concept of calling, through which they refined and developed five factors.<sup>144</sup> Table 1 presents a summary of Barbuto and Wheeler’s Servant Leadership Questionnaire.

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<sup>139</sup> Barbuto and Wheeler , 308.

<sup>140</sup> Greenleaf, “Servant as Leader,” 78.

<sup>141</sup> Kouzes and Posner, 353.

<sup>142</sup> Greenleaf, “Servant as Leader,” 79.

<sup>143</sup> Barbuto and Wheeler, 309.

<sup>144</sup> Ibid, 304.

**Table 1**  
Summary of Barbuto & Wheeler’s Servant Leadership Questionnaire<sup>145</sup>

<b>Servant Leadership Questionnaire</b>	
<b>Number of items</b>	23
<b>Number of subscales</b>	5
<b>Name of subscales</b>	<ul style="list-style-type: none"> <li>• Altruistic Calling</li> <li>• Emotional Healing</li> <li>• Wisdom</li> <li>• Persuasive Mapping</li> <li>• Organizational Stewardship</li> </ul>
<b>Content validation</b>	Yes, through literature review and expert panel
<b>Factor Analyses</b>	Yes

The five factors derived from the 11 potential servant leadership characteristics are: altruistic calling, emotional healing, wisdom, persuasive mapping and organizational stewardship.<sup>146</sup> The following provides a description for each of the five factors:

1. *Altruistic calling* describes a leader’s deep-rooted desire to make a positive difference in others’ lives. Because the ultimate goal is to serve, leaders high in altruistic calling will put others’ interests ahead of their own and will diligently work to meet followers’ needs.
  
1. *Emotional healing* describes a leader’s commitment to and skill in fostering spiritual recovery from hardship or trauma. Leaders using emotional healing are highly empathetic and great listeners, making them adept at facilitating the healing process.

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<sup>145</sup> Sen Sendjaya, et. al., “Defining and Measuring Servant Leadership Behaviour in Organizations” *Journal of Management Studies* 45, no. 2 (2008): 411.

<sup>146</sup> Barbuto and Wheeler, 318.

2. *Wisdom* can be understood as a combination of awareness of surroundings and anticipation of consequences. When these two characteristics are combined, leaders are adept at picking up cues from the environment and understanding their implications. Wisdom is the ideal of perfect and practical, combining the height of knowledge and utility.
3. *Persuasive mapping* describes the extent that leaders use sound reasoning and mental frameworks. Leaders high in persuasive mapping are skilled at mapping issues and conceptualizing greater possibilities and are compelling when articulating these opportunities.
4. *Organizational stewardship* describes the extent that leaders prepare an organization to make a positive contribution to society through community development, programs, and outreach. They work to develop a community spirit in the workplace, one that is preparing to leave a positive legacy.<sup>147</sup>

#### *Summary of Servant Leadership*

The fundamental motivation for servant leadership should be a desire to serve first.<sup>148</sup> According to Neuschel, “It is not the lot of the leader to be served but rather his/her privilege to serve.”<sup>149</sup> Servant leaders value human equality and seek to enhance the personal development and professional contributions of all organizational members. “Servant leaders give up personal rights to find greatness in service to others.”<sup>150</sup> Spears analyzed Greenleaf’s work and identified

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<sup>147</sup> Barbuto and Wheeler, 318-319.

<sup>148</sup> Greenleaf, *Servant Leadership*, 13.

<sup>149</sup> Robert P. Neuschel, *The Servant Leader: Unleashing the Power of Your People* (East Lansing, MI: Vision Sports Management Group, 2005), 95.

<sup>150</sup> Wilkes, 15.

ten traits possessed by servant leaders: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, growth, and community.<sup>151</sup> Adding to these traits, Barbuto and Wheeler employ the concept of calling, while refining the traits to: altruistic calling, emotional healing, wisdom, persuasive mapping and organizational stewardship.<sup>152</sup>

As appealing and refreshing as Greenleaf's conceptualization of servant leadership is, Greenleaf is not the individual who first introduced the notion of servant leadership to everyday human endeavor. It was Christianity's founder, Jesus Christ, who first taught the concept of servant leadership.<sup>153</sup> The spiritual reason for servant leadership is centered in Jesus Christ Himself. Servant leaders seek to lead like Jesus. For those who call Jesus Lord, servant leadership is a mandate supported by Scripture.<sup>154</sup> From the narrative accounts of His life in the Bible, it is evident that servant leadership was taught and practiced more than two thousand years ago.

### **Leadership Attributes Emphasized**

There is no one management/leadership style that works for all volunteers.<sup>155</sup> However, there are some common leadership attributes emphasized in servant and transformational leadership literature that address the values and conditions by which a follower most likely will

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<sup>151</sup> Greenleaf and Spears, 5-8.

<sup>152</sup> Barbuto and Wheeler, 304.

<sup>153</sup> Sendjaya and Sarros, 58.

<sup>154</sup> Efrain Agosto, *Servant Leadership* (St. Louis: Chalice Press, 2005), 101-105.

<sup>155</sup> Matthew Allen Liao-Troth, *Challenges in Volunteer Management* (Charlotte, NC: Information Age Publishing, 2008), 29-30.

connect and act upon.<sup>156</sup> These attributes are: purpose, trust, empowerment, modeling, and appreciation.

### *Purpose*

The act of work has become the means by which individuals pursue meaning and identity. However, work is not limited to just occupational fields, but to volunteer and recreational fields as well. The role of the leader is to provide purpose and vision to the work being inspired. Within this process, a leader must attain the ability to “keep the purpose, goals and approach relevant and meaningful.”<sup>157</sup> One way to make meaningful purposes, goals, and approaches is by letting those one wishes to lead contribute to its design. This will serve as a catalyst for individual and corporate ownership. When a communicated purpose lacks clarity and strategic actions, the energy is diffused and the power of the ideal weakened.<sup>158</sup> “Leadership was individualistic, managerial, and distinct from people in the organization. Leadership is now a collective will, vision, and intent to serve the collective objectives.”<sup>159</sup> The purpose must be inclusive, meeting everyone’s aspirations.<sup>160</sup>

### *Trust*

According to the values in leadership literature, the essential values of good leaders include honesty and integrity, which compliment a leader’s credibility.<sup>161</sup> These values build

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<sup>156</sup> Boas Shamir, Robert J. House, and Michael B. Arthur, “The motivational effects of charismatic leadership: A self-concept based theory,” *Organization Science* 4, no. 4 (1993): 584-594.

<sup>157</sup> Jon R. Katzenbach and Douglas K. Smith, *The Wisdom of Teams: Creating the High Performance Organization* (New York: HarperCollins, 1993), 139.

<sup>158</sup> Harold Myra and Marshall Shelley, *The Leadership Secrets of Billy Graham* (Grand Rapids: Zondervan, 2005), 65.

<sup>159</sup> James L. Fisher, and James V. Koch, *Presidential leadership* (Phoenix: Oryx Press, 1996), 25.

<sup>160</sup> Rosabeth M. Kanter, *The Change Masters* (New York: Touchstone, 1983), 357.

<sup>161</sup> Kouses and Posner, *Leadership Challenge*, 24-25.

interpersonal and organizational trust.<sup>162</sup> “Leaders with integrity inspire confidence in others because they can be trusted to do what they say they are going to do.”<sup>163</sup> Trust is an essential ingredient in servant leadership, as well as in other leadership styles.<sup>164</sup> Trust is “unquestionably of greatest importance” in establishing leader credibility, and “trust is at the heart of fostering collaboration.”<sup>165</sup> Trust provides the foundation for people to follow their leaders with confidence and enthusiasm.

[The generation of] “trust between individuals and between groups within an organization is a highly important ingredient in the long-term stability of the organization and the well-being of its members.”<sup>166</sup>

However, trust must be earned; “Trust grows when people see leaders translate their personal integrity into organizational fidelity.”<sup>167</sup> Leaders who fail to cultivate respect reduce the legitimacy of their leadership and lose trust with their organization.<sup>168</sup>

### *Empowerment*

Empowerment is a central element in excellent leadership; it is especially important in servant leadership.<sup>169</sup> Empowerment involves entrusting workers with authority and

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<sup>162</sup> James M. Kouzes and Barry Z. Posner, *Credibility: How Leaders Gain and Lose It, Why People Demand It* (San Francisco, CA: Jossey-Bass, 1993), 49.

<sup>163</sup> Northouse, 20.

<sup>164</sup> Steven R. Covey, *Principle-centered Leadership* (New York: Simon & Schuster, 1992), 50; Max De Pree, *Leadership Jazz* (New York: Currency-Doubleday, 1992), 126; Greenleaf, *Servant Leadership*, 38-39.

<sup>165</sup> Kouzes and Posner, *Credibility*, 24, 163.

<sup>166</sup> John Cook and Toby D. Wall, “New Work Attitude Measures of Trust, Organizational Commitment and Personal Need Non-fulfillment” *Journal of Occupational Psychology*, 53 (1980): 39.

<sup>167</sup> Max De Pree, *Leading without Power: Finding Hope in Serving Community* (San Francisco: Jossey-Bass Publishers, 1997), 127.

<sup>168</sup> Keshavan Nair, *A Higher Standard of Leadership: Lessons from the Life of Gandhi* (San Francisco: Berrett-Koehler Publishers, 1994), 14.

responsibility. Servant leaders multiply their leadership by empowering others to lead; “Servant leaders share their responsibility and authority with others to meet a greater need.”<sup>170</sup> Power sharing is a process of involving followers in planning and decision making.<sup>171</sup> According to Maxwell, “Only secure leaders give power to others.”<sup>172</sup> Servant leadership involves “delegating responsibility and nurturing participatory leadership.”<sup>173</sup> Sanders stated; “the degree to which a leader is able to delegate work is a measure of his success.”<sup>174</sup> Like Jesus and The Great Commission, sending out someone to act on your behalf is the highest form of validation of your trust in that person’s competence and commitment.<sup>175</sup>

### *Modeling*

Modeling is an important means for establishing corporate values.<sup>176</sup> De Pree stated that the “sacred relationships” between leaders and followers critically depend on the “clearly expressed and consistently demonstrated values” of leaders.<sup>177</sup> The greatest tool a leader has to model high performance is his or her behavior. “Titles are granted, but it’s your behavior that wins you respect.”<sup>178</sup> Leaders must contribute work in fair share value as all other organizational

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<sup>169</sup> Block, 8-11; Covey, 183-184.

<sup>170</sup> Wilkes, 24.

<sup>171</sup> Bass, *Handbook*, 260-261.

<sup>172</sup> John C. Maxwell, *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You* (Nashville, TN: Thomas Nelson Publishers, 2007), 141.

<sup>173</sup> Neuschel, 107.

<sup>174</sup> Sanders, 138.

<sup>175</sup> Blanchard and Hodges, 135-136.

<sup>176</sup> Edgar H. Schein, *Organizational Culture and Leadership* (San Francisco: Jossey-Bass Publishers, 2004), 258.

<sup>177</sup> De Pree, *Leadership Jazz*, 126.

<sup>178</sup> Kouzes and Posner, *Leadership Challenge*, 14.

members. Delegation alone is not real work. Their position does not provide for, nor justify, a lesser work load compared to that of those they lead. “When personal risks are high or ‘dirty work’ is required, the team leader should step forward.”<sup>179</sup> Being the pace-setter is one important aspect, but being the trend-setter is a greater one. If the leader is willing to get down in the trenches, real team members wouldn’t hesitate to follow. “The most important element of setting an example isn’t attitude or diligence, but performing some of the tasks that you ask others to execute.”<sup>180</sup> By modeling the behavior wished to be seen in others, leaders foster an environment of reciprocity, in that, followers will most likely do just that: model the leader’s behavior.<sup>181</sup>

### *Appreciation*

Good leaders inspire hope and courage in others by living out their convictions, by facilitating positive images, and by giving love and encouragement.<sup>182</sup> Such actions reflect appropriate unconditional love in the workplace and build relationships.<sup>183</sup> Appreciation of others by servant leaders reflects fundamental personal values that esteem and honor people. Whereas authoritarian leadership styles may demean followers, servant leaders respect those they serve. Winston maintained that managers should love their subordinates, peers, and superiors, as well as their competitors.<sup>184</sup> Nix argued for the application of love in order to transform the

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<sup>179</sup> Katzenbach and Smith, 144.

<sup>180</sup> Rudolph W. Guiliani, *Leadership* (New York: Miramax, 2002), 212.

<sup>181</sup> Linda S. Wing, “Leadership in High Performance Teams: A Model for Superior Team Performance” *Team Performance Management* 11, no. 5 (2005): 5.

<sup>182</sup> Kouzes and Posner, *Credibility*, 270.

<sup>183</sup> Larry Spears, *Insights on Leadership: Service, Stewardship, Spirit, and Servant-leadership* (New York: John Wiley and Sons, 1998), 38-53.

<sup>184</sup> Bruce E. Winston, *Be a Manager for God’s Sake: Essays about the Perfect Manager* (Virginia Beach, VA: Regent University School of Business Press, 1999), 70.

workplace into something that is better for everyone. He called for an “all-encompassing love” that practices patience, kindness, and forgiveness in work relations.<sup>185</sup> Optimally, “work is love made visible.”<sup>186</sup>

Kouzes and Posner identified a shift in focus from self to others among important trends in managerial values.<sup>187</sup> Showing concern for others and putting their needs and interests as priorities demonstrates empathy and elicits trust.<sup>188</sup> In addition to appreciating followers, servant leaders believe in and encourage the people they lead. Nix suggested people should practice “intentional encouragement” in the workplace.<sup>189</sup> Commitment to the growth of people is one of the critical characteristics of servant leadership.<sup>190</sup> Listening is also a key way through which leaders demonstrate respect and appreciation of others.<sup>191</sup>

## **Volunteerism**

### *Defining Volunteerism and Its Practice*

Since there is no standard practice in volunteering, it is particularly difficult to define. Volunteers function in thousands of different organizations taking on extremely varied roles. Also, volunteers cannot be lumped into one large, homogenous group as they are comprised of different ages and diverse backgrounds with a range of experiences and skills.<sup>192</sup> Since the term

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<sup>185</sup> William H. Nix, *Transforming Your Workplace for Christ* (Nashville, TN: Broadman and Holman Publishers, 1997), 14.

<sup>186</sup> Spears, 50.

<sup>187</sup> Kouzes and Posner, *Credibility*, 92.

<sup>188</sup> Greenleaf, *Servant Leadership*, 20-21.

<sup>189</sup> Nix, 28.

<sup>190</sup> Spears, 255.

<sup>191</sup> Greenleaf, *Servant Leadership*, 16-17; Kouzes and Posner, *Credibility*, 97; Nix, 108.

<sup>192</sup> Helen Bussell and Deborah Forbes, “Understanding the volunteer market: The what, where, who and why of volunteering.” *International Journal of Nonprofit and Voluntary Sector Marketing* 7, no. 3 (2002): 244.

volunteer is more of a social construct, formal definitions seem to vary.<sup>193</sup> Simply described, “Volunteering is purposeful activity that is not compelled and the productive value of which is not captured by the volunteer.”<sup>194</sup> Furthermore, there are other dimensions that help address the definition of volunteering:

The voluntary nature of the act;

1. The nature of the reward, whether entirely psychic or simply sufficiently unremunerative for the act to remain largely donative in nature;
2. The auspices under which the work is performed, either orchestrated by an organization or not necessarily so;
3. The beneficiaries of the act and their relationship to the actor, be they strangers or simply removed from the family circle.<sup>195</sup>

Most definitions demonstrate that there is an element of exchange in volunteering in which volunteers respond to costs and benefits. Although volunteering usually involves contributions of time without coercion or remuneration, the great variety of situations in which people volunteer invalidates such a simplistic characterization. Researcher Ram A. Cnaan preferred to use a continuum on these points with free choice ranging from “free will” to “obligation to volunteer”, and remuneration from, “none at all” to “stipend or low pay.” The perception of what a volunteer is depends on the relative costs and benefits to the volunteer. The greater the net costs to the volunteer, the purer the volunteering activity; and hence, the more the

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<sup>193</sup> Femida Handy et. al., “Public Perception of ‘Who is a Volunteer’: An Examination of the Net-cost Approach from a Cross-Cultural Perspective,” *Voluntas* 11, no. 1 (2000): 46-47.

<sup>194</sup> Brown, 18.

<sup>195</sup> Ibid, 18.

person is a real volunteer.<sup>196</sup> Regardless of the volunteer activity, most societies and cultures place a positive connotation on the term volunteer.<sup>197</sup>

### *Contextualizing Volunteerism*

Just as it is a complex task to define the term ‘volunteer’, it is also difficult to outline the context in which volunteering occurs. This is an important area to consider, as it describes the environment in which the volunteer participates. Participation may take place among those who work full or part time. Here volunteering may be within a corporate program or in the volunteer’s leisure time. Volunteering may be a single act or may be,

the systematic pursuit of ... volunteer activity that participants find so substantial and interesting that ... they launch themselves on a career centered on acquiring and expressing its special skills, knowledge and experience.<sup>198</sup>

Research in this area has either taken place as part of a general discussion on volunteering<sup>199</sup> or has focused on volunteer activity in specific organizations.<sup>200</sup> In a United Kingdom study of volunteer care and feeding, Wilson and Pimm grouped volunteer organizations as: charities, sports clubs, business associations, social clubs, health self-help groups, political groups, religious groups and supportive agencies.<sup>201</sup>

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<sup>196</sup> Ram A. Cnaan, Femida Handy and Margaret Wadsworth, “Defining Who is a Volunteer: Conceptual and Empirical Considerations,” *Nonprofit and Voluntary Sector Quarterly* 25 no. 3 (1996): 381

<sup>197</sup> Handy et. al., 49-50.

<sup>198</sup> John T. Haworth, ed., *Work, Leisure and Well-being* (London: Routledge,1997), 117.

<sup>199</sup> Aubrey Wilson, and Gina Pimm, “The tyranny of the volunteer: the care and feeding of voluntary workforces.” *Management Decision* 34 no.4 (1996): 24.

<sup>200</sup> Cliff Cheng, “Uniform change: ethnography on organizational symbolism, volunteer motivation and dysfunctional change in a paramilitary organization.” *Leadership & Organizational Development Journal* 19 no. 1 (1994): 22-23.

<sup>201</sup> Wilson and Pimm, 30-35.

## *Relative Factors of Volunteerism*

### *Education*

Although the population of volunteers is diverse, the homogenous subgroups of volunteers can be segmented for target marketing purposes. The level of educational attainment, determined by the number of years in education, has been considered to be particularly useful.<sup>202</sup> Riecken et. al. found that those donating time to educational institutions were more likely to be better educated and to have higher incomes than non-donors.<sup>203</sup> College graduates in general volunteer at a higher rate than those who did not complete a college degree.<sup>204</sup>

### *Gender and Age*

Several studies have found volunteering to be gender specific with more females than males volunteering.<sup>205</sup>

There is a distinct lifecycle profile to the propensity to volunteer. Adult volunteering peaks in the age range thirty-five to fifty-five years, when people have become established in their careers, their personal relationships, and their communities.<sup>206</sup>

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<sup>202</sup> Ugur Yavas and Glen Riecken, "Can volunteers be targeted?" *Journal of the Academy of Marketing Science* 13, no. 2 (1985): 224; J. Miller McPherson and Thomas Rotolo, "Testing a dynamic model of social composition: Diversity and change in voluntary groups." *American Sociological Review* 61 (1996): 197-198.

<sup>203</sup> Riecken, Babakus, Yavas, 60.

<sup>204</sup> Brown, 27.

<sup>205</sup> Ibid, 26

<sup>206</sup> Ibid, 27-28.

Age-related variables are also important. Individuals over the age of 50 are more likely to volunteer than younger people<sup>207</sup> although, as one would expect, the age of youth leaders is much younger.<sup>208</sup>

### *Family and Health*

Family background has also been shown to be significant. Young people were more likely to volunteer if their parents had also volunteered.<sup>209</sup> Adults having participated in the organization as a child or having a child involved were additional factors to volunteering.<sup>210</sup> Davis Smith also found differences in employment status among young volunteers. Those working part time were more likely to be involved than those not working or working full time.<sup>211</sup>

Volunteers generally exhibit better physical and mental health. People considered to be in excellent health are eight times as likely to volunteer, as opposed to a person in poor health. Consequently, good health is preserved by volunteering, meaning it keeps the healthy volunteers healthy.<sup>212</sup> Moreover, “most of the health benefits accrue to those who volunteer in moderation and who volunteer in connection with a church.”<sup>213</sup>

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<sup>207</sup> Mary Tschirhart, “Understanding the older stipend volunteer: Age-related differences among Americorps members,” *Public Productivity and Management Review* 22, no. 1 (1998): 45-46.

<sup>208</sup> Frederick R. Rohs, “Social background, personality and attitudinal factors influencing the decision to volunteer and level of involvement among adult 4-H leaders,” *Journal of Voluntary Action Research* 15, no. 1 (1986): 88-89.

<sup>209</sup> Brown, 27.

<sup>210</sup> Rohs, 88-99.

<sup>211</sup> J. Davis Smith, “Poor marketing or the decline of altruism? Young people and volunteering in the United Kingdom,” *International Journal of Nonprofit and Voluntary Sector Marketing* 4, no. 4 (1999): 376-377.

<sup>212</sup> John Wilson, “Volunteering,” *Annual Review of Sociology* 26 (2000): 232; Brown, 38.

<sup>213</sup> Wilson, 232.

## *Religion*

Religion, probably more than any other context, plays an important role in the voluntary sector. First, as a group, it comprises the largest component of the nonprofit sector, which is critically dependent on volunteer labor.<sup>214</sup>

The organizations where Americans chose to volunteer stayed relatively consistent between 2008 and 2009. Religious organizations continued to be the most popular organization with which to serve.<sup>215</sup>

Secondly, most religions teach the importance of altruistic values and behavior. Lastly, religiosity plays a role in determining what activity a volunteer will undertake.<sup>216</sup>

Those who regularly attend their church, synagogue, or any other type of religious worship have higher responses to volunteering than those who do not regularly attend a religious service.

With regard to formal volunteering we found that, in line with previous research, religious attendance is related positively to formal volunteering, religious as well as secular volunteering, which can be regarded as support for the proposition that religious involvement is important for norm conformity.<sup>217</sup>

A strong association exists between official membership in a religious congregation and volunteering with compassion proving to be the connecting factor.<sup>218</sup> Van Tienen et. al. found

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<sup>214</sup> Clain and Zech, 456.

<sup>215</sup> Cramer, et.al., 3.

<sup>216</sup> Clain and Zech, 456.

<sup>217</sup> Marike van Tienen et. al., "The Role of Religiosity for Formal and Informal Volunteering in the Netherlands" *Voluntas* October (2010): 1.

<sup>218</sup> Brown, 41.

that “spirituality increases the likelihood of informal volunteering, implying that openness to other people’s needs increases the likelihood of the actual provision of help.”<sup>219</sup> Moreover, since churches encompass the largest group of non-profit organizations, they offer abundant opportunities for volunteer activities.<sup>220</sup>

### *Motivation and the Volunteer*

The key to an organization’s success in recruiting and retaining its volunteers is to have an understanding of the motives of its target group of volunteers.<sup>221</sup> The following studies have been undertaken to discover why people volunteer and what benefits volunteers gain from helping others.

### *Altruism/Values*

There is indeed evidence that altruism exists as a motivator in many types of voluntary activity.<sup>222</sup> Nichols and King found the desire to help others was the most frequently cited reason for volunteering.<sup>223</sup> Helping others has been found to be an important factor among volunteers of all ages: from student volunteers to those over the age of 60.<sup>224</sup>

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<sup>219</sup> van Tienen, et. al., 1.

<sup>220</sup> Clain and Zech, 457.

<sup>221</sup> E. Clary, Mark Snyder, and Arthur A. Stukas, “Volunteer motivations: Findings from a national survey,” *Nonprofit and Voluntary Sector Quarterly* 25, no. 4 (1996): 502-503.

<sup>222</sup> Patricia A. Oswald, “The Effects of Cognitive and Affective Perspective Taking on Empathic Concern and Altruistic Helping” *The Journal of Social Psychology* 136, no. 5 (1996): 620.

<sup>223</sup> Geoff Nichols and Lindsay King, “Volunteers in the Guide Association: problems and solutions,” *Voluntary Action* 1, no. 1 (1998): 25-26.

<sup>224</sup> Morris. A. Okun, “The relation between motives for organizational volunteering and the frequency of volunteering by elders.” *The Journal of Applied Gerontology* 13, no. 2 (1994): 122.

Clary et. al. identified six major motives for volunteering; the first is values, which express altruistic concerns for others.<sup>225</sup> Volunteering allows the individual to act on his or her underlying values and to be his or her true self. Volunteering may give the individual the opportunity to express his or her core values and beliefs or to pass them on to others<sup>226</sup> For example, religious involvement and religious beliefs have been shown to be associated with a greater likelihood to volunteer.<sup>227</sup> This correlates with research that suggests that “persuasive messages”<sup>228</sup> are effective in motivating one to volunteer; like one would hear at a religious service.

In classifying what makes a volunteer a volunteer, some would exclude those involved in what Johnson-Coffey calls “involuntary volunteering.”<sup>229</sup> This would include those who donate their time under the government’s planned citizenship education or those involved in community service on the welfare-to-work schemes or as part of a Community Service Order. However, these volunteers would undoubtedly be nearer to the obligation to volunteer end of Cnaan’s continuum.<sup>230</sup>

It may also be necessary to make a distinction between those who donate their time to a project for the common good and those who participate as a member of a not-for-profit

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<sup>225</sup> E. Gil Clary, et. al., “Understanding and assessing the motivations of volunteers: a functional approach.” *Journal of Personality and Social Psychology* 74, no. 6 (June 1998): 1517-1518.

<sup>226</sup> Allen M. Omoto and Mark Snyder, “AIDS volunteers and their motivations: Theoretical issues and practical concerns,” *Nonprofit Management and Leadership* 4, no. 2 (1993): 165.

<sup>227</sup> Brown, 41.

<sup>228</sup> Clary et. al., 1528.

<sup>229</sup> Georgean C. Johnson-Coffey, “Trends in volunteerism” *The Bottom Line: Managing Library Finances* 10, no. 2 (1997): 61.

<sup>230</sup> Cnaan, et. al., 370-371.

organization.<sup>231</sup> There are also those who volunteer, not to supply a service to individuals and communities, but to campaign to change laws or policies which affect them.<sup>232</sup> One could also question whether volunteers, as time donors, should be treated differently from those who donate other items, such as money, gifts in kind or anatomical parts. After all, those who donated their time shared certain demographic and attitudinal characteristics with those who donated money or anatomical parts. Many people state that they would like to volunteer, but are unable to do so because of other time commitments.<sup>233</sup>

### *Intrinsic Motives*

It is undoubtedly true that many volunteers find the activity to be a rewarding experience. However, Cnaan and Goldberg-Glen demonstrated, as well as an altruistic motive, volunteers can be driven by egotism. People often volunteer to satisfy important social and psychological goals.<sup>234</sup> Clary et. al. also identified five other motives for volunteering. People are motivated by the desire to learn new skills and/or have new experiences; Clary identified this second motive as understanding. The third motive is social; one can volunteer to strengthen relationships. Fourth, one volunteers to gain career related experiences. The fifth motive is protective, where one volunteers to reduce negative feelings towards oneself. Lastly, the motivation of personal enhancement, by which one's self-esteem increases and there is positive psychological growth.<sup>235</sup>

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<sup>231</sup> David H. Smith, "Public benefit and member benefit nonprofit voluntary groups," *Nonprofit and Voluntary Sector Quarterly* 22, no.1 (1993): 53.

<sup>232</sup> Roger Courtney, "Directions in voluntary sector management," *Management Development Review* 7 no. 3 (1994): 33.

<sup>233</sup> Yavas and Riecken, 222.

<sup>234</sup> Allen Rubin and Irene M. Thorelli, "Egotistic Motives and Longevity of Participation," *The Journal of Applied Behavioral Science* 20, no. 3 (1984): 230.

<sup>235</sup> Clary, et. al., 1517-1519.

Different individuals may be involved in the same activities but have different goals.<sup>236</sup> These goals are so diverse that Mueller uses four main categories to classify the benefits gained. In addition to altruism he lists the family unit consuming the collective good, the volunteer enjoying a selective incentive, and the improvement of human capital.<sup>237</sup>

### *Family*

The idea of volunteering because a family member is benefiting from the organization is supported by studies both in the USA and the UK. Smith found many voluntary organizations in the USA were providing services not supplied elsewhere; as a result people volunteered in order to maintain the required service.<sup>238</sup> Many volunteers in the Guide Association in the UK volunteered because they had a child in the unit and volunteered to prevent closure.<sup>239</sup> Johnson-Coffey found families believed family volunteering strengthened the unit thus creating family togetherness.<sup>240</sup> MacNeela also affirmed that volunteers with pre-existing connections to an organization volunteered for a sense of fair exchange given that they, or a relative, had previously received services by the organization.<sup>241</sup>

### *Selective Incentive*

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<sup>236</sup>Clary, Snyder, and Stukas, 495.

<sup>237</sup> Marnie W. Mueller, "Economic Determinants of Volunteer Work by Women," *Signs* 1, no. 2 (1975): 328-329.

<sup>238</sup> Smith, 53-68.

<sup>239</sup> Nichols and King, 21-32.

<sup>240</sup> Johnson-Coffey, 60-64.

<sup>241</sup> Pádraig MacNeela, "The Give and Take of Volunteering: Motives, Benefits, and Personal Connections among Irish Volunteers" *Voluntas* 19, no. 2 (2008): 136.

The selective-incentive concept is apparent in many studies.<sup>242</sup> A sense of belonging, the need for affiliation, gaining prestige or self-esteem, or a way of making friends is evident in a variety of volunteering contexts. Moreover, Okun found that the strongest correlate of frequency of volunteering among older volunteers was the need to feel useful or productive.<sup>243</sup>

### *Human Capital*

Improving human capital appears to be an important motivator for volunteering. One-third of the sample in Anderson and Moore's study of volunteers in Canada demonstrated volunteering provides employment to the unemployed.<sup>244</sup> Volunteering is sometimes seen to enable the volunteer to develop skills which may be useful in a future career or help to obtain employment, gain academic credits or even aid career advancement.<sup>245</sup> While volunteering, one can build one's confidence, give practice for the workplace, and gain viable skills.<sup>246</sup>

Many people volunteer because they believe they can contribute positively to the organization since they possess specific skills that would bring benefits to the organization. Nichols and King found many former Guiders wanted to give something back to the association.<sup>247</sup> Wilson and Pimm discovered some less apparent motives to explain the reasons why people may volunteer. These reasons include wanting to wear a uniform, perks obtained,

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<sup>242</sup> Wilson and Pimm, 30-35.

<sup>243</sup> Okun, 115-126.

<sup>244</sup> John C. Anderson and Larry F Moore, "The motivation to volunteer." *Nonprofit and Voluntary Sector Quarterly* 7 (1978): 122.

<sup>245</sup> Johnson-Coffey, 60-64.

<sup>246</sup> Riecken, Babakus, and Yavas, 45-70.

<sup>247</sup> Nichols and King, 21-32.

mixing with celebrities, health and fitness, and travel opportunities.<sup>248</sup> Nevertheless, the primary motivator for many volunteers is the importance placed on certain values.<sup>249</sup>

### *Process*

Having evaluated the benefits volunteers may gain, one is still no closer to understanding why some people volunteer when others do not. The process of how people become volunteers is one that requires closer investigation. Okun and Eisenberg suggested there is a social-adjunctive motive.<sup>250</sup> People volunteer because someone they value asks them. Volunteers are more likely to volunteer if they have a friend or family member in the organization. In a study of volunteer recruitment in four different organizations researchers found that personal contact was important because it reduced the perceived social risk that deterred some from volunteering.<sup>251</sup>

### *Volunteer Administration*

Having acquired volunteers, the volunteer organization must seek to retain its support. In a dynamic changing environment, where the number of voluntary organizations is growing and the volunteer pool is diminishing, organizations must understand not only what motivates volunteers to join but also what fosters their loyalty.

### *Deterrents*

McPherson and Rotolo found that when competition is intense, a group will have difficulty recruiting and retaining members; when competition is low, groups will be more likely to recruit and retain members. The very composition of the organization is redefined as members

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<sup>248</sup> Wilson and Pimm, 30-35.

<sup>249</sup> Morris A. Okun and Nancy Eisenberg, "Motives and intent to continue organizational volunteering among residents of a retirement community area." *Journal of Community Psychology* 20, no. 7 (1992):185.

<sup>250</sup> Okun and Eisenberg, 183-187.

<sup>251</sup> Riecken, Babakus, and Yavas, 45-70.

leave and new members are added.<sup>252</sup> Wilson and Pimm insisted that the dynamics between staff and volunteers are also essential to retention.<sup>253</sup>

Omoto and Snyder stressed that increasing the satisfaction of volunteering will lead to increasing the length of service.<sup>254</sup> In some instances, the decline in the numbers volunteering often means that the work is left to fewer people. This discourages volunteers from continuing. Some are deterred from pursuing their involvement in an organization because current volunteers may form a distinctive group that is not particularly welcoming to new recruits.<sup>255</sup>

In some instances commitment levels may be low, perhaps just a few hours a week. This leaves one with little or no disruption to their lives or reputation. People want to volunteer, but conflict sometimes develops between volunteering and paid work and family commitments.<sup>256</sup> Individuals have finite resources to devote to organizations.<sup>257</sup> Several studies show that parent volunteers resign when their child's involvement in the organization ends.<sup>258</sup> Motivation issues explored earlier may also affect retention of volunteers. Rubin and Thorelli stated that if a volunteer joins for egotistic reasons then their length of tenure is likely to be small.<sup>259</sup>

Recruiting can raise unrealistically high expectations. The expectations and perceptions of new recruits may differ from reality. Having a friend or family member involved in the

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<sup>252</sup> McPherson and Rotolo, 179-202.

<sup>253</sup> Wilson and Pimm, 24-40.

<sup>254</sup> Omoto and Snyder, 173-174.

<sup>255</sup> Nichols and King, 21-32.

<sup>256</sup> Ibid, 21-32; Davis Smith, 372-377.

<sup>257</sup> McPherson and Rotolo, 179-202.

<sup>258</sup> Nichols and King, 21-32.

<sup>259</sup> Rubin and Thorelli, 231.

organization may give more realistic expectations to potential recruits. Furthermore, it has been shown that the image of volunteering often deters younger people from donating their time.<sup>260</sup>

A study by Barnes and Sharpe examined the effectiveness of traditional volunteer management structures. Their findings concluded that “overly formalizing and controlling the volunteer experience reduces pathways for engagement and opportunities for volunteers to flourish in their work.”<sup>261</sup> In our present social-networked society, informality and flexibility has become an attractive approach in recruiting and retaining volunteers.<sup>262</sup>

### *Retention*

Simply stated, volunteer retention is the efforts of making volunteers feel good about their experience. Studies have shown that a volunteer’s experience during the first six months is critical toward his or her retention. The two-stage construct for volunteer retention by Wymer and Starnes suggested;

Volunteers start their service in a ‘honeymoon’ stage, which is composed of euphoria, self-congratulations, and eagerness to give of themselves. Upon gaining some experience, volunteers regress to a ‘post-honey-moon blues’ phase. The idealism motivating their initial endeavor has now dissipated. This regression may occur when volunteers realize they are not able to accomplish what they had initially anticipated... it merely becomes a matter of time before the volunteer steps out of the role of servitude.<sup>263</sup>

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<sup>260</sup> Davis Smith, 372-377.

<sup>261</sup> Martha L. Barnes and Erin K. Sharpe, “Looking Beyond Traditional Volunteer Management: A Case Study of an Alternative Approach to Volunteer Engagement in Parks and Recreation” *Voluntas* 20, no.1 (2009): 185.

<sup>262</sup> Barnes and Sharpe, 184.

<sup>263</sup> Skoglund, 217-218.

To help retain volunteers, an organization must cultivate its volunteers' role identity. Volunteers need to feel important.<sup>264</sup> "Volunteering becomes, not so much what one does, but who one is."<sup>265</sup> Okun and Eisenberg suggested that for elderly volunteers this differentiating factor could be either connected to the need for visibility and status or satisfied by the rotation of activities.<sup>266</sup> This emphasis on activities as a means of satisfaction and commitment is highlighted in the work of Dailey who showed that, for political campaign workers, commitment was linked to the job characteristics, such as feedback, involvement and autonomy.<sup>267</sup>

Brown and Zahrly suggested that some volunteers require activities to improve skills.<sup>268</sup> Amos-Wilson found that, on average, organizations provided training for their volunteers. This tended to be driven by organizational requirements rather than individual need.<sup>269</sup> Training is essential to retention, even among volunteering professionals. Training helps the individual work better and motivates him or her to donate more time. One of the most frequent motivations for quitting a volunteer service is inadequate training.<sup>270</sup>

Hager and Brudney reviewed the findings from a 2003 survey of volunteer management capacity among charities and congregations. The findings in this report were based on conversations with a "systematic sample of charities about their practices, challenges, and

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<sup>264</sup> Ibid, 218.

<sup>265</sup> Finkelstein, 1355.

<sup>266</sup> Okun and Eisenberg, 183-187.

<sup>267</sup> Robert C. Dailey, "Understanding organizational commitment for volunteers: Empirical and managerial implications." *Nonprofit and Voluntary Sector Quarterly* 15, no. 1 (1986): 28.

<sup>268</sup> Brown, and Zahrly, 174.

<sup>269</sup> Pauline Amos-Wilson, "Management Training in UK NGOs: a small survey." *Journal of Industrial Training* 20, no. 1 (1996): 17.

<sup>270</sup> Skoglund, 218.

aspirations for their volunteer programs.”<sup>271</sup> They focused on charities’ adoption of nine recommended practices for volunteer management, depicted in Figure 2. The recommended practices are reported as:

1. Regular supervision and communication with volunteers;
2. Liability coverage or insurance protection for volunteers;
3. Regular collection of information on volunteer numbers and hours;
4. Screening procedures to identify suitable volunteers;
5. Written policies and job descriptions for volunteer involvement;
6. Recognition activities, such as award ceremonies, for volunteers;
7. Annual measurement of the impacts of volunteers;
8. Training and professional development opportunities for volunteers; and
9. Training for paid staff in working with volunteers.<sup>272</sup>

Non-profit organizations interested in increasing retention of volunteers should primarily focus on recognizing volunteers, providing training and professional development for them, and screening volunteers and matching them to organizational tasks.<sup>273</sup>

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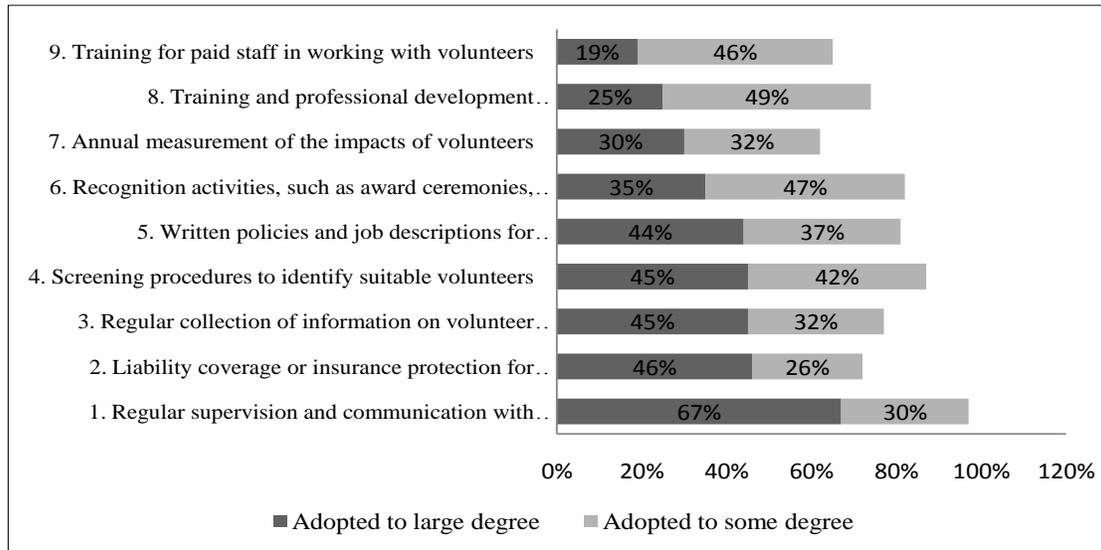
<sup>271</sup> Hager and Brudney, 1.

<sup>272</sup> Ibid, 4.

<sup>273</sup> Ibid, 1.

**Figure 2**

Management Practices that Charities Say They Practice to a Large Degree or to Some Degree<sup>274</sup>



Boyd researched the core competencies required by volunteer administrators to effectively manage and lead volunteer driven organizations.<sup>275</sup> Boyd's five major competencies:

1. Organizational Leadership (planning skills, needs assessment, communication skills);
2. Systems Leadership (sharing leadership, build teams, effectively address problems);
3. Organizational Culture (organizational philosophy, atmosphere of trust, inspire);
4. Personal Skills (building relationships, solve problems, manage change);
5. Management Skills (recruiting, screening, training, evaluating).

<sup>274</sup> Ibid, 4.

<sup>275</sup> Boyd, 49.

Reallocating resources, aligning the volunteer mission with that of the organization, and redefining the volunteer administrator position to focus only on the volunteer program will greatly enhance the volunteer administrator's ability to attain the required competencies.<sup>276</sup>

As for the religious sector, a study by Clain and Zech lends church leadership several ideas toward developing a successful retention strategy. First, church activities that pull time away from one's family or spiritual practices should be kept to a minimal. Secondly, volunteers tend to allocate more time to the church when there is a feeling that "ministry is important to one's spiritual life."<sup>277</sup> Lastly, creating ministry opportunities that are more child-friendly or inclusive of the whole family would be more attractive to parents and children alike.<sup>278</sup>

#### *Summary of Volunteerism*

It is particularly difficult to define volunteerism given that volunteers function in thousands of different organizations with varied roles. Volunteers are comprised of different ages and diverse backgrounds with a range of experiences and skills.<sup>279</sup> The context in which one volunteers is a wide spectrum of avenues for service. More notable avenues are: human service, arts and culture, religion, youth development, education and health.<sup>280</sup> Relative factors include: education, gender, age, family, health, and religion.<sup>281</sup>

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<sup>276</sup> Boyd, 54.

<sup>277</sup> Clain and Zach, 465.

<sup>278</sup> Ibid, 465.

<sup>279</sup> Bussell and Forbes, 244-258.

<sup>280</sup> W.W. Wymer, "Segmenting volunteers using values, self-esteem, empathy and facilitation as determinant variables," *Journal of Nonprofit and Voluntary Sector Marketing* 5, no. 2 (1997), 3-5.

<sup>281</sup> Brown, 27; Wilson, 232; Smith, 53-68.

Religion, being both a considerable context and factor for this literature review, is the largest component of the nonprofit sector and consequently is mostly resourced by its volunteer labor.<sup>282</sup> Religious involvement and religious beliefs are closely associated with a greater likelihood to volunteer.<sup>283</sup> Volunteering gives the individual the opportunity to express his or her core values and beliefs or to pass them on to others.<sup>284</sup> Moreover, research studies would suggest that the teachings one receives from regularly attending a religious service is effective in motivating one to volunteer at a higher rate than those who do not attend.<sup>285</sup>

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<sup>282</sup> Clain and Zech, 456.

<sup>283</sup> W. W. Wymer, "A religious motivation to volunteer? Exploring the linkage between volunteering and religious values," *Journal of Nonprofit and Voluntary Sector Marketing* 5, no. 3 (1997), 3-18.

<sup>284</sup> Omoto and Snyder, 157-176.

<sup>285</sup> Clary, 1528; Brown, 27.

### III. METHODOLOGY

This chapter describes the research design and methodology of the study and is divided into three sections. The first section provides a description of the participants who were used in the study. The second section describes the instruments that were administered to the participants. The third section describes the procedures that were used to select the participants, administer the instruments, and collect the data. To insure confidentiality, pseudonyms were used for all proper names in reporting information from the study's participants.

#### **Participants**

The population was a Christian evangelical denomination within the state of Kentucky. The sample was taken from credential ministers within the denomination. There are approximately 152 churches and 392 credentialed ministers represented within this population. Electronic invitations to participate in this study were sent to 134 credentialed ministers. All participants voluntarily participated in this study. Participants were not required to submit any identifying information. The criterion for population selection was based on the geographical and religious affiliation to the researcher.

The Christian denomination holds to a conservative evangelical theology. The fellowship's polity is a hybrid of presbyterian and congregational models. The pastor is elected by the local congregation and is responsible for much of the public ministry and day-to-day operation of the local church. A board of deacons is elected to assist the pastor and help conduct the business operation of the church. Within the denomination there are two classifications of churches: general affiliated churches and district affiliated churches. General affiliated churches have full autonomy, having developed to the point of self-governing and self-supporting. District affiliated churches are those which have not yet developed to the point of qualifying for

full autonomy. All churches and credentialed members are required to adhere to the denomination's official doctrine and a biblical pattern of conduct.

Credential ministers within the denomination have general biblical qualifications for leadership. The qualifications are spiritual maturity and godliness, public credibility, a faithful marriage, a well-managed and respectful family, personal temperance and discipline, hospitality, and teaching ability.<sup>286</sup> In the contemporary context, two aspects of these qualifications stand out.

First, credentialed ministers must be respected in their communities.<sup>287</sup> Likewise they must be "above reproach"<sup>288</sup> and "blameless."<sup>289</sup> By inference, believers who have a bad reputation prior to conversion must live down that reputation over a certain period of time and reestablish themselves in the community as mature Christians respected because of their redeemed character and service. Second, credentialed ministers are not to be immature, unproven leaders.<sup>290</sup> Reinforcing this concern for maturity, the denomination is very rigorous in its credentialing process for ministry. The denomination's hierarchy for credential recognition has three main levels: certification, licensure, and ordained. Each level of credential is obtained through successfully completing education requirements, official exams, and multiple interviews by district leadership.

Demographic information was solicited. Responses were obtained from a total of 70 ministers (N=70) from a Christian evangelical denomination within the state of Kentucky. Of

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<sup>286</sup> 1 Timothy 3:1-7; Titus 1:6-9.

<sup>287</sup> 1 Timothy 3:7.

<sup>288</sup> 1 Timothy 3:2.

<sup>289</sup> Titus 1:6

<sup>290</sup> 1 Timothy 3:6

the 134 invitations, 70 participated for a response rate of 52.2%. A 52.2% response rate is considered more than adequate for any survey;<sup>291</sup> however, even more so with a web-based survey for which response rates as low as 4% are not uncommon.<sup>292</sup> Sixty-seven participants completed all of the Servant Leadership Questionnaire, with 3 partially completed. Fifty-eight participants completed all of the Volunteer Administration Leadership Competency Instrument, with 4 partially completed. 49 participants completed all of the Demographic Questionnaire, with 19 partially completed. The sample represented ordained, licensed, and certified ministers as shown in Table 2.

**Table 2**  
Credential Level Represented (N=51)

<b>Credential Level</b>	<b>Response Percent</b>	<b>Response Count</b>
<b>Ordained</b>	52.9 %	27
<b>Licensed</b>	27.5 %	14
<b>Certified</b>	15.7 %	8
<b>Other</b>	3.9 %	2
<b>Total</b>	100 %	51

Of the participants reporting (N=50), 34 were male and 16 were female. Sixty-eight percent of reporting participants were male, while females comprised only 32% of the sample reporting. In terms of ethnicity, 100% reported (N=50) as Caucasian. As shown in Table 3, the participants represented the following pastoral offices: senior/lead, associate, youth, children, seniors, music, education, and retired. Senior/Lead pastors made up 33.8% of the reporting sample, with youth pastors ranking second with 13.2% reporting.

<sup>291</sup> Earl Babbie, *The Practice of Social Research* (Belmont, CA: Thomson Wadsworth, 2004), 261.

<sup>292</sup> Ursula Grandcolas, et. al., "Web Survey Bias: Sample or Mode Effect" *Journal of Marketing Management* 19 (2003): 551.

**Table 3**  
Ministry Offices Represented (N=68)

<b>Ministry Office</b>	<b>Response Percent</b>	<b>Response Count</b>
<b>Senior/Lead</b>	33.8 %	23
<b>Associate</b>	11.8 %	8
<b>Youth</b>	13.2 %	9
<b>Children</b>	8.8 %	6
<b>Seniors</b>	2.9 %	2
<b>Music</b>	11.8 %	8
<b>Education / Discipleship</b>	4.4 %	3
<b>Retired/Interim</b>	1.5 %	1
<b>Other</b>	11.8 %	8
<b>Total</b>	100 %	68

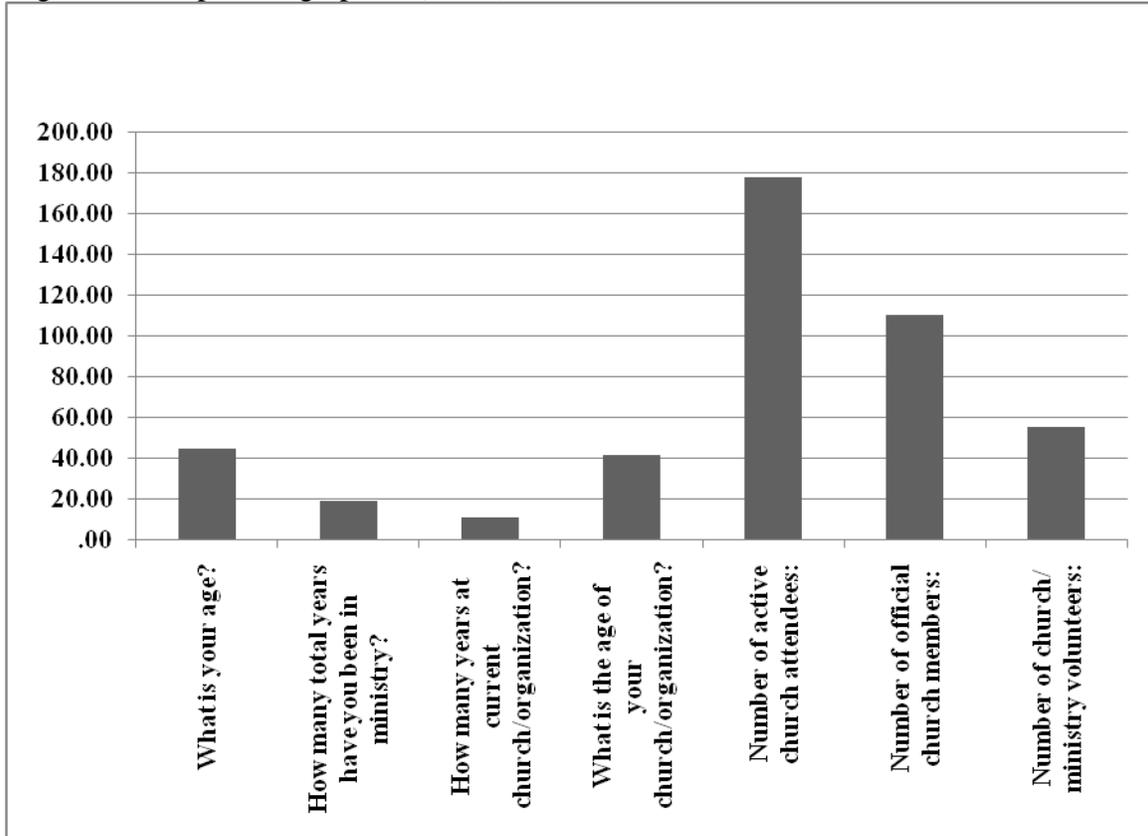
The number of participants who reported (N=50) as bi-vocational was 18. Twenty-six participants identified their community as suburban (53%), while 16 were rural (33%), and 7 (14%) were urban. Seventy-eight percent reported to have received ministry training in the form of a personal mentor or discipleship program, with 22% having received none. Table 4 outlines the education levels of the participants, noting 49% with little or no college training.

**Table 4**  
Highest Level of Education (N=49)

<b>Education Level</b>	<b>Response Percent</b>	<b>Response Count</b>
<b>High School Graduate</b>	14.3 %	7
<b>1 year of college</b>	4.1 %	2
<b>2 years of college</b>	22.4 %	11
<b>3 years of college</b>	4.1 %	2
<b>4 years of college</b>	4.1 %	2
<b>Bachelor's Degree</b>	32.7 %	16
<b>Master's Degree</b>	18.3 %	9
<b>Total</b>	100 %	49

The mean age of reported participants (N=50) was 45 with an average of 19 years of church ministry experience. Figure 3 presents the following averages: age, number of years in ministry, number of years at current church/organization, age of church/organization, number of active church attendees, number of official members, and number of ministry volunteers.

**Figure 3**  
Averages for Group Demographics (N=50)



### Instrumentation

In order to collect the necessary information to complete this study the researcher made use of three separate instruments. The first instrument was the Servant Leadership Questionnaire developed by Barbuto and Wheeler, which assessed participant's perceived servant leadership behavior.<sup>293</sup> The second instrument was the Volunteer Administration Leadership Competency Instrument developed by Stedman, which assessed the participant's volunteer administrative skills and the perceived importance of these skills.<sup>294</sup> The last instrument was the demographic

<sup>293</sup> Barbuto and Wheeler, 311-313.

<sup>294</sup> Stedman, 67.

questionnaire, which collected data in regards to the participant and his or her respective church. The researcher developed the demographic instrument to collect data concerning: gender, age, race, tenure, education, training/mentoring, credential level, ministry office, and church volunteer statistics.

Validity and reliability of the instruments were important considerations regarding the selection of the instruments and the overall credibility of this study. The presentation of coefficient alpha, also referred to as Cronbach's alpha ( $\alpha$ ), as an index of the internal consistency or reliability has become routine practice in virtually all social science research.<sup>295</sup> "A high alpha is therefore to be desired, but a test need not approach a perfect scale to be interpretable."<sup>296</sup> While there is no sacred level of alpha that would automatically deem an index reliable,<sup>297</sup> there is a general acceptance of alpha greater than .70 as satisfactory.<sup>298</sup>

#### *The Servant Leadership Questionnaire*

The Servant Leadership Questionnaire (SLQ) developed by John E. Barbuto and Daniel W. Wheeler presents a clear construct of servant leadership derived from a review of the literature. The SLQ operationalizes a scale for empirical research on servant leadership. The scale development for the SLQ reduced an initial list of attributes from eleven characteristics derived from an analysis of the literature to five key characteristics. The characteristics to

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<sup>295</sup> Neal Schmitt, "Uses and Abuses of Coefficient Alpha" *Psychological Assessment* 8, no.4 (1996): 350.

<sup>296</sup> Lee J. Cronbach, "Coefficient Alpha and the Internal Structure of Test" *Psychometrika* 16, no.3 (1951): 332.

<sup>297</sup> Schmitt, 353.

<sup>298</sup> Cronbach, 311 ; J. Martin Bland and Douglas G. Altman, "Cronbach's Alpha" *BMJ* 214, February (1997): 572 ; Jose M. Cortina, "What is Coefficient Alpha? An Examination of Theory and Applications" *Journal of Applied Psychology* 78, no. 1(1993): 101; Schmitt, 351.

measure servant leadership identified as: altruistic calling, emotional healing, wisdom, persuasive mapping and organizational stewardship.

The SLQ exists as one of the few empirically-tested assessments measuring attributes of servant leadership behavior.<sup>299</sup> The scale development and construct clarification by Barbuto and Wheeler provides an instrument with value for research through strong factor structures and good validity criteria performance. Results produced five servant leadership factors: altruistic calling, emotional healing, persuasive mapping, wisdom, and organizational stewardship. The instrument is composed of twenty-three questions utilizing a Likert scale ranging from Strongly Disagree (1) to Strongly Agree (4). Alpha values for estimating internal-consistency reliability for the self-rater version are as follows: .77 Altruistic Calling, .68 Emotional Healing, .87 Wisdom, .83 Persuasive Mapping, and .83 Organizational Stewardship.<sup>300</sup> Five of the six groups have alphas greater than .70, which is satisfactory in deeming the questionnaire internally valid and reliable.<sup>301</sup>

#### *The Volunteer Administration Leadership Competency Instrument*

The Volunteer Administration Leadership Competency Instrument (VALCI) was developed by Nicole Stedman and designed to collect data on seven identifiable processes of volunteer administration: commitment to the profession, systems leadership, accountability, management skills, personal skills, organizational culture, and organizational leadership. The instrument is composed of seven sections representing the seven processes. Participants respond to fifty-two skill statements using a Likert scale ranging from Strongly Disagree (1) to Strongly

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<sup>299</sup> Sendjaya, et. al., 411.

<sup>300</sup> Barbuto and Wheeler, 311-313.

<sup>301</sup> Bland and Altman, 572.

Agree (5). Alpha values for estimating internal-consistency reliability for each competency are as follows: .88 for Organizational Leadership, .83 for Systems Leadership, .85 for Accountability, .88 for Management Skills, .87 for Personal Skills, .82 for Organizational Culture, .80 for Commitment to the Profession.<sup>302</sup> All alpha values of .70 to .80 are considered satisfactory.<sup>303</sup> Therefore, the reliability of this instrument is acceptable. Due to survey length, the researcher only administered four of the competencies that were most relevant to the study: organizational leadership, systems leadership, management skills, and organizational culture.

### **Procedures**

After a formal review and approval of the researcher's dissertation committee, the data collection began. The researcher contacted the denomination's state officials in person and by email. The researcher was given access to all known email addresses of credentialed ministers within the evangelical denomination who reside in the state of Kentucky (N=134). An invitation was sent via e-mail to solicit participants. Three follow-up emails were sent to express gratitude to participants that had completed the survey and to remind non-responders to reconsider their participation. The data were collected electronically via a secured internet-based survey site and duplicated onto a hard-drive.

The participants were directed to a website where they were asked to complete the SLQ and VALCI, along with their biographical information. A paper version of the survey was made available to participants if they preferred; however, none were requested. Once directed to the website, participants were given instructions on how to complete the survey. Participants were also instructed that (1) the purpose of this study was explore the relationship between servant leadership characteristics and volunteer administration skills of a leader within the local church,

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<sup>302</sup> Stedman, 67.

<sup>303</sup> Bland and Altman, 572.

(2) there were no risks for the participants associated with this study, and (3) responses were to be anonymous. Upon completion of the survey, the data were submitted electronically and recorded via the web-based survey site. Only the researcher utilized the survey hosted by the web-based site. Data were periodically backed-up to a hard-drive and checked for malfunctions throughout the data collection process. No malfunctions were identified and no surveys were manipulated post submission.

### **Data Analysis**

The purpose of this study is to show correlations. It is also non-experimental, which required no manipulation of variables. The dependent, or criterion, variables in this study are the volunteer assessment factors defined by the VALCI and the participants' demographic survey. The independent, or predictor, variables in this study are the servant leadership factors defined by the Servant Leadership Questionnaire. Data results were formatted per instructions by a qualified statistician using SAS<sup>®</sup>, a statistical analysis software application.

### *Statistical Analysis*

In order to explain and/or predict the relationship between participants' servant leadership characteristics, their volunteer administration skills, and their group demographic information the researcher used an inferential statistics design most common in scientific research projects.<sup>304</sup> Inferential statistics' measures are primarily used to make inferences from findings based on sample observations to a larger population.<sup>305</sup> For demographic data that is nominal, such as gender, percentages were used. For continuous variables that are not normally distributed, such as age, the mean and standard deviations were used. In order to describe the

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<sup>304</sup> Babbie, 458.

<sup>305</sup> Ibid, 458.

level of significance, which is the degree of likelihood that an observed empirical relationship could be attributed to sampling error ( $p < .05$ ), the researcher utilized four types of tests to evaluate the data.<sup>306</sup>

First, Chi-square ( $\chi^2$ ) tests were used to observe associations between two variables by producing a set of expected frequencies (contingency table), which can determine the probability that two variables are related.<sup>307</sup> To review the relationship between two nominal (or categorical) variables is to cross-classify the data and get a count of the number of cases sharing a given combination of levels (i.e., categories), and then create a contingency table (cross-tabulation) showing the levels and the counts. A contingency table lists the frequency of the joint occurrence of two levels (or possible outcomes), one level for each of the two categorical variables. The levels for one of the categorical variables correspond to the columns of the table, and the levels for the other categorical variable correspond to the rows of the table. The primary interest in constructing contingency tables is usually to determine whether there is any association (in terms of statistical dependence) between the two categorical variables, whose counts are displayed in the table. A measure of the global association between the two categorical variables is the Chi-square ( $\chi^2$ ) statistic.<sup>308</sup>

Second, Fisher's Exact tests, similar in purpose with the Chi-square tests, were used at times as a substitute for the Chi-square test because of the small data sets being evaluated. It should be noted that the Chi-square test is quite sensitive to the sample size. If the sample size is too small, the  $\chi^2$  value is overestimated; if it is too large, the  $\chi^2$  value is underestimated. To

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<sup>306</sup> Ibid, 464

<sup>307</sup> Ibid, 464.

<sup>308</sup> Babbie, 464.

overcome this problem, the Fisher's Exact test was used to calculate the measure of association. Fisher's Exact test calculates the exact probability ( $p$ -value) by observing the distributions in the contingency table.<sup>309</sup>

Third,  $t$ -tests were used to *parametrically* test whether the mean of a sample differs significantly from an expected value, or whether the means of two groups differ significantly from each other.<sup>310</sup> Parametric statistics are those that make certain assumptions about the parameters describing the population from which the sample is taken. This allows one to determine the statistical significance of associations. The statistical significance of a relationship observed in a set of sample data (contingency table), then, is always expressed in terms of probabilities ( $p$ -value).<sup>311</sup> F-test was used to calculate the  $p$ -value when one or both sets of variables were continuous.<sup>312</sup>

Fourth, Wilcoxon Rank Sum tests were used. Although similar to a  $t$ -test, the median of two independent groups are *nonparametrically* tested then ranked by responses and analyzed by the ranks instead of the original data.<sup>313</sup> A normal population distribution is not necessary for a two-sample Wilcoxon Rank Sum test. This test can be applied for skewed distributions and can be as powerful as *parametric t*-test.<sup>314</sup>

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<sup>309</sup> Sarah Boslaugh and Paul Andrew Watters, *Statistics in a Nutshell* (Sebastopol, CA: O'Reilly, 2008), 196.

<sup>310</sup> Boslaugh and Watters, 152.

<sup>311</sup> Babbie, 459.

<sup>312</sup> Boslaugh and Watters, 119.

<sup>313</sup> John Sall, et. al., *JMP Start Statistics* (Cary, NC: SAS Institute, 2005), 196.

<sup>314</sup> K. M. Ramachandran and Chirs P. Tsokos, *Mathematical Statistics with Applications* (Burlington, MA: Elsevier Academic Press, 2009), 625.

### *Statistical Procedures*

Demographic data were analyzed using percentage distributions and frequency counts to provide a descriptive profile of the participants. Using the self-reported answers to the SLQ and VALCI, the following tests were calculated: Chi-square ( $\chi^2$ ), Fisher's Exact, two tailed t-test, and Wilcoxon Rank Sum. In order to answer the five research questions and evaluate the null hypotheses, the following statistical procedures were conducted.

#### *Research Question One*

To investigate the first question, "What are the relationships between Servant Leadership and the number of volunteers and the number of members within a local church?" Wilcoxon Rank Sum tests were conducted. A  $p$ -value  $< .05$  was used to determine statistical significance.

The following null hypotheses were investigated to answer the first research question:

H<sub>0</sub>1a. Participants with higher rates of servant leadership characteristics will have no effect on the number of volunteers within a local church.

H<sub>0</sub>1b. Participants with higher rates of servant leadership characteristics will have no effect on the number of members within a local church.

To evaluate Null Hypotheses 1, The Wilcoxon Rank Sum test was utilized to calculate the median score for the variables: (a) number of volunteers and (b) number of members. Using the Wilcoxon Rank Sum test was appropriate given that the variables were not normally distributed. Thus, the median score was used versus the mean because with non-normal data the mean is more affected by outliers than the median.<sup>315</sup> Each factor of the SLQ and VALCI was evaluated for significance between the number of volunteers and the number of members.

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<sup>315</sup> Riccardo Russo, *Statistics for the Behavioural Sciences* (New York: Psychology Press, 2003), 172.

### *Research Question Two*

To investigate the second question, “What servant leadership characteristics are germane to the demographic factors?” *t*-tests were used to determine any significance between the SLQ and the demographic variables. A *p*-value < .05 was used to determine statistical significance.

The following null hypothesis was investigated to answer the second research question:

H<sub>0</sub>. The participants’ servant leadership characteristics will have no effect on predicting group demographics.

To evaluate null hypothesis 2, the SLQ was utilized and a mean score was calculated for each demographic variable. Each demographic variable was then analyzed using a two tailed *t*-test to determine if there was a significant difference between the demographic variables and the SLQ factors.

### *Research Question Three*

To investigate the third research question, “What are the relationships between servant leadership and volunteer administration in a local church?” Chi-square tests and Fisher’s Exact tests were used to determine significance between servant leadership characteristics and volunteer administration skills. A *p*-value < .05 was used to determine statistical significance.

The following null hypothesis was investigated to answer the third research question:

H<sub>0</sub>. Participants’ servant leadership characteristics will have no effect on predicting volunteer administration skills.

To evaluate null hypothesis 3, the SLQ and the VALCI were utilized and Chi-square ( $\chi^2$ ) contingency tables reported frequency of the joint occurrence of two levels (agree/strongly agree), one level for each of the two categorical variables. The levels for one of the categorical variables correspond to the columns of the table, and the levels for the other categorical variable

correspond to the rows of the table. Then, Fisher's Exact test calculated the exact probability ( $p$ -value) by observing the distribution seen in the contingency table.

#### *Research Question Four*

To investigate the fourth research question, "What volunteer administration skills are germane to the demographic factors?"  $t$ -tests were used to determine any significance between the VALCI and the demographic variables. A  $p$ -value  $< .05$  was used to determine statistical significance.

The following null hypothesis was investigated to answer the fourth research question:

$H_0$ . The participants' volunteer administration skills will have no effect on predicting group demographics.

To evaluate null hypothesis 4, the VALCI was utilized and a mean score was calculated for each demographic variable. Each demographic variable was then analyzed using a two tailed  $t$ -test to determine if there was a significant difference between the demographic variables and the VALCI factors.

#### *Research Question Five*

To investigate the fifth research question, "What are the relationships between the level of importance and the level of proficiency within the volunteer administration skill factors?" Chi-square ( $\chi^2$ ) tests and Fisher's Exact tests were used to determine significance between the VALCI score of importance and the VALCI score of proficiency. A  $p$ -value  $< .05$  was used to determine statistical significance.

The following null hypothesis was investigated to answer the fifth research question:

$H_0$ . The participants' volunteer administration score of importance will have no effect on predicting the volunteer administration proficiency score.

To evaluate null hypothesis 5, the VALCI scores of importance and proficiency were utilized and Chi-square ( $\chi^2$ ) contingency tables reported frequency of the joint occurrence of two levels (agree/strongly agree), one level for each of the two categorical variables (importance/proficiency). The levels for one of the categorical variables correspond to the columns of the table, and the levels for the other categorical variable correspond to the rows of the table. Then, Fisher's Exact test calculated the exact probability ( $p$ -value) by observing the distribution seen in the contingency table.

### **Summary**

Chapter 3 has included a detailed account of the methodology and design utilized within this study. The population and sample that defined the participants for the study have been identified and examined. The instruments utilized in this study have been described and discussed. The relevance, validity and reliability of the instruments have been addressed. The research design that guided the collection of data has been detailed. Lastly, the strategies and statistical analysis that were utilized have been outlined.

## IV. RESULTS

The purpose of this study was to determine whether or not significant relationships exist between servant leadership, volunteer administration, and the state of volunteerism within the local church. Scores from the SLQ, VALCI, and demographics were compared to establish correlations and provided insights into servant leadership and volunteer administration concerning the local church. This study addressed the following questions:

1. What are the relationships between Servant Leadership and the number of volunteers and the number of members within the local church?
2. What servant leadership characteristics are germane to the demographic factors?
3. What are the relationships between servant leadership and volunteer administration in the local church?
4. What volunteer administration skills are germane to the demographic factors?
5. What are the relationships between the level of importance and the level of proficiency within the volunteer administration skill factors?

This chapter presents the associated statistical analyses conducted and the statistical results obtained from the research data. Explanations of the results occur in the text and in tables when relevant.

### **Data Analysis**

Primary analyses were conducted to answer the research questions addressed in the present study. The data were collected electronically via a secured internet-based survey site and duplicated onto a hard-drive. Data results were formatted per instructions by a qualified statistician using SAS<sup>®</sup>, a statistical analysis software application. It is pertinent to note that the survey instruments utilized were self-assessments of the participant's perceived level of

proficiency. Data were analyzed using *t*-Tests, Chi-square ( $\chi^2$ ) Tests, Fisher’s Exact Tests, and Wilcoxon Rank Sum Tests. A *p*-value of <.05 was used to determine the level of significance for all statistical procedures.

## Research Questions

### *Research Question One*

The first research question was, “What are the relationships between Servant Leadership and the number of volunteers and the number of members within the local church?” Using the Wilcoxon Rank Sum Test, given that the variables (1) number of volunteers and (2) number of members were not normally distributed, the median score was calculated per SLQ factor to evaluate any difference between strongly agree and agree. There was no significant difference found in relation to the number of members for any of the SLQ factors, as presented in Table 5.

**Table 5**  
Wilcoxon Rank Sum Test for SLQ Factors & Number of Members

<b>SLQ Factor</b>	<b>Variable</b>	<b>N</b>	<b>Median (IQR)</b>	<b>SD</b>	<b><i>p</i>-value</b>
<b>Altruistic</b>	Agree	12	67.50	38.94	.1579
<b>Calling</b>	Strongly Agree	33	55.00		
<b>Emotional</b>	Agree	25	60.00	42.18	.6783
<b>Healing</b>	Strongly Agree	19	60.00		
<b>Wisdom</b>	Agree	32	79.00	37.93	.7418
	Strongly Agree	12	55.00		
<b>Persuasion</b>	Agree	30	50.00	37.79	.7812
<b>Mapping</b>	Strongly Agree	13	64.00		
<b>Organizational</b>	Agree	42	187.00	21.96	.0797
<b>Stewardship</b>	Strongly Agree	3	57.50		

Note: SLQ = Servant Leadership Questionnaire. IQR= Interquartile Range.

Among the number of volunteers, one significant difference occurred with the SLQ factor of organizational stewardship, as presented in Table 6. Participants who agree had a higher median of number of volunteers (median=90), versus those who strongly agree (median=27.5).

The *p*-value= .0288.

**Table 6**

Wilcoxon Rank Sum Test for SLQ Factors &amp; Number of Volunteers

SLQ Factor	Variable	N	Median (IQR)	SD	p-value
<b>Altruistic</b>	Agree	12	48.50	38.92	.0590
<b>Calling</b>	Strongly Agree	33	24.00		
<b>Emotional</b>	Agree	25	30.00	42.16	.7043
<b>Healing</b>	Strongly Agree	19	24.00		
<b>Wisdom</b>	Agree	32	30.00	37.91	.7416
	Strongly Agree	12	30.00		
<b>Persuasion</b>	Agree	30	30.00	37.77	.3018
<b>Mapping</b>	Strongly Agree	13	27.00		
<b>Organizational</b>	Agree	42	90.00	21.95	.0288*
<b>Stewardship</b>	Strongly Agree	3	27.50		

Note: SLQ = Servant Leadership Questionnaire. IQR= Interquartile Range. \*signifies  $p < .05$

### *Research Question Two*

The second research question was, “What servant leadership characteristics are germane to the demographic factors?” Demographic variables were tested using a two sample *t*-Test to see if there was a difference in the variables’ mean of each SLQ factor. Chi-Square ( $\chi^2$ ) Test and Fisher’s Exact Test were used to calculate the *p*-value between two categorical variables (i.e. gender). F-test was used to calculate the *p*-value when the variable was continuous (i.e. age). There were no significant relationships identified; all *p*-values were  $> .05$ .

### *Research Question Three*

The third research question was, “What are the relationships between servant leadership and volunteer administration in the local church?” Chi-square ( $\chi^2$ ) contingency tables reported the frequency of the joint occurrence of two levels (agree/strongly agree), one level for each of the two categorical variables. The levels for one of the categorical variables correspond to the columns (SLQ factors) of the table, and the levels for the other categorical variable correspond to the rows (VALCI factors) of the table. Two sets of tables were calculated: (1) SLQ and VALCI-I (importance) and (2) SLQ and VALCI-P (proficiency). Chi-Square ( $\chi^2$ ) *p*-value was used when the frequency count per cell was 5 or above. If the frequency count per cell was less than 5, then

Fisher's Exact Test calculated the exact probability ( $p$ -value) by observing the distribution seen in each of the contingency tables. Six significant relationships were identified; three within the SLQ and VALCI-I category and three within the SLQ and VALCI-P category. The Chi-Square ( $\chi^2$ )  $p$ -value chart for SLQ and VALCI-P is outline in Table 7 and the Fisher's Exact  $p$ -value chart is outlined in Table 8. The Chi-Square ( $\chi^2$ )  $p$ -value chart for SLQ and VALCI-I is outlined in Table 9 and the Fisher's Exact  $p$ -value chart is outlined in Table 10.

**Table 7**  
Chi-Square ( $\chi^2$ )  $p$ -value Comparison of SLQ Factors & VALCI-P Factors

SLQ Factors VALCI Factors	Altruistic Calling	Emotional Healing	Wisdom	Persuasion Mapping	Organizational Stewardship
<b>Organizational Leadership</b>	.6640	.4292	.0013*	.7708	.2869
<b>Systems Leadership</b>	.9898	.1888	.1408	.3178	.2000
<b>Management Skills</b>	.5112	.6214	.8832	.0219*	.1430
<b>Organizational Culture</b>	.6705	.6592	.0334*	.9599	.1201

Note. SLQ = Servant Leadership Questionnaire. VALCI-P = Volunteer Administration Leadership Competency Instrument-Proficiency. \*signifies  $p < .05$

**Table 8**  
Fisher's Exact  $p$ -value Comparison of SLQ Factors & VALCI-P Factors

SLQ Factors VALCI Factors	Altruistic Calling	Emotional Healing	Wisdom	Persuasion Mapping	Organizational Stewardship
<b>Organizational Leadership</b>	1.0	.5167	.0030*	.7130	.2870
<b>Systems Leadership</b>	1.0	.2908	.1557	.4339	.2304
<b>Management Skills</b>	.5385	.7706	1.0	.0238*	.1675
<b>Organizational Culture</b>	1.0	.7131	.0479*	1.0	.1728

Note. SLQ = Servant Leadership Questionnaire. VALCI-P = Volunteer Administration Leadership Competency Instrument-Proficiency. \*signifies  $p < .05$

**Table 9**Chi-Square ( $\chi^2$ ) *p*-value Comparison of SLQ Factors & VALCI-I Factors

	<b>Organizational Leadership</b>	<b>Systems Leadership</b>	<b>Management Skills</b>	<b>Organizational Culture</b>
<b>Altruistic Calling</b>	.4724	.6913	.2335	.4945
<b>Emotional Healing</b>	.6105	.7402	.6592	.4390
<b>Wisdom</b>	.0261**	.0926	.0218**	.0217**
<b>Persuasion Mapping</b>	.8974	.2690	.3769	.8788
<b>Organizational Stewardship</b>	.4583	.0089**	.1201	.0265**

Note. SLQ = Servant Leadership Questionnaire. VALCI-I = Volunteer Administration Leadership Competency Instrument-Importance. \*signifies  $p < .05$  \*\* signifies  $p < .05$  disqualified due to cell count(s) <5

**Table 10**Fisher's Exact *p*-value Comparison of SLQ Factors & VALCI-I Factors

	<b>Organizational Leadership</b>	<b>Systems Leadership</b>	<b>Management Skills</b>	<b>Organizational Culture</b>
<b>Altruistic Calling</b>	.6597	1.0	.2503	.6622
<b>Emotional Healing</b>	.6767	1.0	.7131	.6434
<b>Wisdom</b>	.0463*	.1285	.0351*	.0410*
<b>Persuasion Mapping</b>	1.0	.5519	.6581	1.0
<b>Organizational Stewardship</b>	.4328	.0542	.1728	.0836

Note. SLQ = Servant Leadership Questionnaire. VALCI-I = Volunteer Administration Leadership Competency Instrument-Importance. \*signifies  $p < .05$

The first significant relationship identified was between the SLQ factor wisdom and the VALCI-P factor organizational leadership. Chi-square ( $\chi^2$ ) calculated  $p$ -value= .0013.

Participants who agree to possess the VALCI organizational leadership factor are more likely to also agree to possess the SLQ wisdom factor (50%), versus strongly agree (11%). Those who

agree to possess the SLQ wisdom factor are more likely to agree to possess the VALCI organizational leadership factor (62%), versus strongly agree (17%). Someone is 8 times more likely to agree on both parts or strongly agree on both parts versus agreeing on one part and strongly agreeing on another part. Table 11 presents the VALCI-P organizational leadership and SLQ wisdom contingency table.

**Table 11**  
VALCI-P Organizational Leadership & SLQ Wisdom Contingency

<b>Frequency</b>	<b>SLQ</b>			
<b>Column %</b>	<b>Agree</b>	<b>Strongly Agree</b>	<b>Total</b>	<b><i>p</i>-value</b>
<b>VALCI-P</b>	8	5	13	.0013
<b>Agree</b>	50.00	11.36	21.67	
	8	39	47	
<b>Strongly Agree</b>	50.00	88.64	78.33	
<b>Total</b>	16	44	60	
	26.67	73.33	100.00	

Note. SLQ = Servant Leadership Questionnaire. VALCI-P = Volunteer Administration Leadership Competency Instrument-Proficiency.

The second significant relationship identified was between the SLQ factor wisdom and the VALCI-P factor organizational culture. Fisher’s Exact Test calculated *p*-value= .0479. Participants who agree to possess the VALCI organizational culture factor are more likely to also agree to possess the SLQ wisdom factor (33%), versus strongly agree (10%). Those who agree to possess the SLQ wisdom factor are more likely to agree to possess the VALCI organizational culture factor (56%), versus strongly agree (21%). Someone who agrees on VALCI-P factor organizational culture is 5 times more likely to agree on the SLQ factor wisdom versus strongly agreeing on wisdom. Table 12 presents the VALCI-P organizational culture and SLQ wisdom contingency table.

**Table 12**  
VALCI-P Organizational Culture & SLQ Wisdom Contingency

Frequency Column %	SLQ Agree	Strongly Agree	Total	<i>p</i> -value
<b>VALCI-P</b>	5	4	9	.0479
<b>Agree</b>	33.33	9.76	16.07	
	10	37	47	
<b>Strongly Agree</b>	66.67	90.24	83.93	
<b>Total</b>	15	41	56	
	26.79	73.21	100.00	

Note. SLQ = Servant Leadership Questionnaire. VALCI-P = Volunteer Administration Leadership Competency Instrument-Proficiency.

The third significant relationship identified was between the SLQ factor persuasive mapping and the VALCI-P factor management skills. Fisher’s Exact Test calculated *p*-value=.0238. Participants who agree to possess the VALCI management skills factor are more likely to strongly agree to possess the SLQ persuasive mapping factor (38%), versus agree (7%). Those who agree to possess the SLQ persuasive mapping factor are more likely to strongly agree to possess the VALCI management skills factor (37%), versus agree (6%). In a display of inverse relationship, someone who agrees on the VALCI-P factor management skills is 9 times more likely to strongly agree on the SLQ factor persuasive mapping. Table 13 presents the VALCI-P management skills and SLQ persuasive mapping contingency table.

**Table 13**  
VALCI-P Management Skills & SLQ Persuasive Mapping Contingency

Frequency Column %	SLQ Agree	Strongly Agree	Total	<i>p</i> -value
<b>VALCI-P</b>	5	4	9	.0479
<b>Agree</b>	33.33	9.76	16.07	
	10	37	47	
<b>Strongly Agree</b>	66.67	90.24	83.93	
<b>Total</b>	15	41	56	
	26.79	73.21	100.00	

Note. SLQ = Servant Leadership Questionnaire. VALCI-P = Volunteer Administration Leadership Competency Instrument-Proficiency.

The fourth significant relationship identified was between the SLQ factor wisdom and the VALCI-I factor organizational leadership. Fisher's Exact Test calculated  $p$ -value = .0463. Participants who agree to the importance of the VALCI organizational leadership factor are more likely to also agree to possess the SLQ wisdom factor (67%), versus strongly agree (24%). Those who agree to possess the SLQ wisdom factor are more likely to agree to the importance of the VALCI organizational leadership factor (25%), versus strongly agree (5%). Someone who agrees on SLQ factor wisdom is 7 times more likely to agree on the VALCI-I factor organizational leadership versus strongly agreeing on organizational leadership. Table 14 presents the VALCI-I organizational leadership and SLQ wisdom contingency table.

**Table 14**  
VALCI-I Organizational Leadership & SLQ Wisdom Contingency

Frequency Column %	VALCI-I Agree	Strongly Agree	Total	$p$ -value
<b>SLQ</b>	4	12	16	.0463
<b>Agree</b>	66.67	23.53	28.07	
	2	39	41	
<b>Strongly Agree</b>	33.33	76.47	71.93	
<b>Total</b>	6	51	57	
	10.53	89.47	100.00	

Note. SLQ = Servant Leadership Questionnaire. VALCI-I = Volunteer Administration Leadership Competency Instrument-Importance.

The fifth significant relationship identified was between the SLQ factor wisdom and the VALCI-I factor management skills. Fisher's Exact Test calculated  $p$ -value = .0351. Participants who agree to the importance of the VALCI management skills factor are more likely to also agree to possess the SLQ wisdom factor (63%), versus strongly agree (23%). Those who agree to possess the SLQ wisdom factor are more likely to agree to the importance of the VALCI management skills factor (31%), versus strongly agree (8%). Someone who agrees on SLQ factor wisdom is 6 times more likely to agree on the VALCI-I factor management skills versus

strongly agreeing on management skills. Table 15 presents the VALCI-I management skills and SLQ wisdom contingency table.

**Table 15**  
VALCI-I Management Skills & SLQ Wisdom Contingency

<b>Frequency</b>	<b>VALCI-I</b>		<b>Total</b>	<b>p-value</b>
<b>Column %</b>	<b>Agree</b>	<b>Strongly Agree</b>		
<b>SLQ</b>	5	11	16	.0351
<b>Agree</b>	62.50	22.92	28.57	
	3	37	40	
<b>Strongly Agree</b>	37.50	77.08	71.43	
<b>Total</b>	8	48	56	
	14.29	85.71	100.00	

Note. SLQ = Servant Leadership Questionnaire. VALCI-I = Volunteer Administration Leadership Competency Instrument-Importance.

The sixth significant relationship identified was between the SLQ factor wisdom and the VALCI-I factor organizational culture. Fisher's Exact Test calculated  $p$ -value= .0410.

Participants who agree to the importance of the VALCI organizational culture factor are more likely to also agree to possess the SLQ wisdom factor (67%), versus strongly agree (22%).

Those who agree to possess the SLQ wisdom factor are more likely to agree to the importance of the VALCI organizational culture factor (27%), versus strongly agree (5%). Someone who agrees on SLQ factor wisdom is 7 times more likely to agree on the VALCI-I factor organizational culture versus strongly agreeing on organizational culture. Table 16 presents the VALCI-I organizational culture and SLQ wisdom contingency table.

**Table 16**  
VALCI-I Organizational Culture & SLQ Wisdom Contingency

Frequency Column %	VALCI-I Agree	Strongly Agree	Total	<i>p</i> -value
SLQ	4	11	15	.0410
Agree	66.67	22.45	27.27	
	2	38	40	
Strongly Agree	33.33	77.55	72.73	
Total	6	49	55	
	10.91	89.09	100.00	

Note. SLQ = Servant Leadership Questionnaire. VALCI-I = Volunteer Administration Leadership Competency Instrument-Importance.

#### *Research Question Four*

The fourth research question was, “What volunteer administration skills are germane to the demographic factors?” Demographic variables were tested using a two sample *t*-Test to see if there was a difference in the variables’ mean against each of the VALCI factors. Overall, four VALCI-P factors were identified to have significance. Three VALCI-P factors were identified to have significance in regards to the age demographic. Table 17 presents the *t*-Test comparison. One VALCI-P factor was identified to have significance in regards to the education demographic. Table 18 depicts the VALCI-P organizational leadership and education Chi-square ( $\chi^2$ ) contingency table.

First, the VALCI-P factor of organizational leadership, the group who agreed were older (mean=54.72) than strongly agreed (mean=42.38) with a *p*-value= .0144.

Second, the VALCI-P factor of systems leadership agree group was older (mean=57.1) than strongly agree group (mean=42.1) with a *p*-value= .0026.

Third, for the VALCI-P factor of organizational culture the agree group was older (mean=60) than strongly agree group (mean=42.6) with a *p*-value= .0025.

**Table 17***t*-Test Comparison of Age & VALCI-P Factors

VALCI Factors	Scale	N	Mean Age	SD	<i>p</i> -value
<b>Organizational Leadership</b>	Agree	11	54.72	15.38	.0114*
	Strongly Agree	39	42.38	13.26	
<b>Systems Leadership</b>	Agree	10	57.10	14.96	.0026*
	Strongly Agree	40	42.10	12.95	
<b>Management Skills</b>	Agree	16	49.56	14.07	.1381
	Strongly Agree	34	43.00	14.47	
<b>Organizational Culture</b>	Agree	7	60.00	12.79	.0025*
	Strongly Agree	43	42.67	13.42	

Note. VALCI-P = Volunteer Administration Leadership Competency Instrument-Proficiency.

\*signifies  $p < .05$

In addition to the age demographic, a significant relationship was found between the VALCI-P factor organizational leadership and education ( $p$ -value= .0389). Participants with a Bachelor's or Master's degree are more likely to strongly agree, than agree on the VALCI-P organizational leadership versus those with high school and some college education. Those who strongly agree on the VALCI-P organizational leadership report as: 94% with Bachelor's degree, 89% with Master's degree, 76.5% with some college, and 43% with only a high school education.

**Table 18**VALCI-P Organizational Leadership & Education  $\chi^2$  Contingency

Frequency	Agree	Strongly Agree	Total	<i>p</i> -value
<b>Column Percent</b>				
<b>1-4 years of college</b>	4 40.00	13 33.33	17	.0389*
<b>Bachelor's</b>	1 10.00	15 38.46	16	
<b>Master's</b>	1 10.00	8 20.51	9	
<b>High School</b>	4 40.00	3 7.69	7	
<b>Total</b>	10 20.41	39 79.59	49 100.00	

Note. VALCI-P = Volunteer Administration Leadership Competency Instrument- Proficiency.

\*signifies  $p < .05$

*Research Question Five*

The fifth research question was “What are the relationships between the level of importance and the level of proficiency within the volunteer administration skill factors?” Chi-square ( $\chi^2$ ) contingency tables reported frequency of the joint occurrence of two levels (agree/strongly agree), one level for each of the two categorical variables. The levels for one of the categorical variables correspond to the columns (importance) of the table, and the levels for the other categorical variable correspond to the rows (proficiency) of the table. Chi-Square ( $\chi^2$ ) *p*-value was used when the frequency count per cell was 5 or above. If the frequency count per cell was less than 5, then Fisher’s Exact Test calculated the exact probability (*p*-value) by observing the distribution seen in each of the contingency tables. Eight significant relationships were identified. The Chi-Square ( $\chi^2$ ) *p*-value chart is outlined in Table 19 and the Fisher’s Exact *p*-value chart is outlined in Table 20.

**Table 19**  
Chi-Square ( $\chi^2$ ) *p*-value Comparison of VALCI-I (Importance) & VALCI-P (Proficiency)

<b>Importance Possess</b>	<b>Organizational Leadership</b>	<b>Systems Leadership</b>	<b>Management Skills</b>	<b>Organizational Culture</b>
<b>Organizational Leadership</b>	<.0001**	.0011**	.0847	<.0001**
<b>Systems Leadership</b>	.2824	.0002**	.7863	<.0001**
<b>Management Skills</b>	.2681	.1430	<.0001**	.2534
<b>Organizational Culture</b>	.0025**	<.0001**	.0693	<.0001**

Note: VALCI = Volunteer Administration Leadership Competency Instrument. \*signifies *p*<.05  
\*\* signifies *p*<.05 disqualified due to cell count(s) <5

**Table 20**Fisher's Exact *p*-value Comparison of VALCI-I (Importance) & VALCI-P (Proficiency)

<b>Importance Possess</b>	<b>Organizational Leadership</b>	<b>Systems Leadership</b>	<b>Management Skills</b>	<b>Organizational Culture</b>
<b>Organizational Leadership</b>	<.0001*	.0068*	.1025	.0010*
<b>Systems Leadership</b>	.2814	.0033*	1.000	.0001*
<b>Management Skills</b>	.3540	.1675	<.0001*	.3492
<b>Organizational Culture</b>	.0184*	<.0001*	.1033	<.0001*

Note: VALCI = Volunteer Administration Leadership Competency Instrument. \*signifies *p*<.05

The first significant relationship identified was between the VALCI-P factor organizational leadership and the VALCI-I factor systems leadership. Fisher's Exact test calculated *p*-value= .0068. Participants who agreed to possess the trait are more likely to also agree to assess the trait as important (80%), versus strongly agree (17%). Those who agree to the importance of the trait are more likely to agree to possess the trait (31%), versus strongly agree (2%). Someone is 20 times more likely to agree on both parts or strongly agree on both parts, versus agree on one part and strongly agree on another part. Table 21 presents the VALCI-P organizational leadership and VALCI-I systems leadership contingency table.

**Table 21**

VALCI-P Organizational Leadership &amp; VALCI-I Systems Leadership Contingency

<b>Frequency Column %</b>	<b>VALCI-I</b>		<b>Total</b>	<b><i>p</i>-value</b>
	<b>Agree</b>	<b>Strongly Agree</b>		
<b>VALCI-P</b>	4	9	13	.0068
<b>Agree</b>	80.00	16.67	22.03	
<b>Strongly Agree</b>	20.00	83.33	77.97	
<b>Total</b>	5	54	59	
	8.47	91.53	100.00	

Note. VALCI-P = Volunteer Administration Leadership Competency Instrument-Proficiency. VALCI-I = Volunteer Administration Leadership Competency Instrument-Importance.

The second significant relationship identified was between the VALCI-P and VALCI-I factor systems leadership. Fisher’s Exact test calculated  $p$ -value= .0033. Participants who agree to possess the trait are more likely to also agree to assess the trait as important (80%), versus strongly agree (13%). Those who agree to the importance of the trait are more likely to agree to possess the trait (36%), versus strongly agree (2%). Someone is 27 times more likely to agree on both parts or strongly agree on both parts, versus agree on one part and strongly agree on another part. Table 22 presents the VALCI-P systems leadership and VALCI-I systems leadership contingency table.

**Table 22**  
VALCI-P Systems Leadership & VALCI-I Systems Leadership Contingency

<b>Frequency</b>	<b>VALCI-I</b>		<b>Total</b>	<b><i>p</i>-value</b>
<b>Column %</b>	<b>Agree</b>	<b>Strongly Agree</b>		
<b>VALCI-P</b>	4	7	11	.0033
<b>Agree</b>	80.00	12.96	18.64	
	1	47	48	
<b>Strongly Agree</b>	20.00	87.04	81.36	
<b>Total</b>	5	54	59	
	8.47	91.53	100.00	

Note. VALCI-P = Volunteer Administration Leadership Competency Instrument-Proficiency. VALCI-I = Volunteer Administration Leadership Competency Instrument-Importance.

The third significant relationship identified was between the VALCI-P and VALCI-I factor organizational leadership. Fisher’s Exact test calculated  $p$ -value= <.0001. Participants who agree to possess the trait are more likely to also agree to assess the trait as important (86%), versus strongly agree (13%). Those who agree to the importance of the trait are more likely to agree to possess the trait (46%), versus strongly agree (2%). Someone is 39 times more likely to agree on both parts or strongly agree on both parts, versus agree on one part and strongly agree on another part. Table 23 presents the VALCI-P organizational leadership and VALCI-I organizational leadership contingency table.

**Table 23****VALCI-P Organizational Leadership & VALCI-I Organizational Leadership Contingency**

<b>Frequency Column %</b>	<b>VALCI-I</b>		<b>Total</b>	<b><i>p</i>-value</b>
	<b>Agree</b>	<b>Strongly Agree</b>		
<b>VALCI-P</b>	6	7	13	<.0001
<b>Agree</b>	85.71	13.46	22.03	
	1	45	46	
<b>Strongly Agree</b>	14.29	86.54	77.97	
<b>Total</b>	7	52	59	
	11.86	88.14	100.00	

Note. VALCI-P = Volunteer Administration Leadership Competency Instrument-Proficiency.  
VALCI-I = Volunteer Administration Leadership Competency Instrument-Importance.

The fourth significant relationship identified was between the VALCI-P factor organizational culture and VALCI-I factor of organizational leadership. Fisher's Exact test calculated  $p$ -value = .0184. Participants who agree to possess the trait are more likely to also agree to assess the trait as important (60%), versus strongly agree (10%). Those who agree to the importance of the trait are more likely to agree to possess the trait (38%), versus strongly agree (4%). Someone is 14 times more likely to agree on both parts or strongly agree on both parts, versus agree on one part and strongly agree on another part. Table 24 presents the VALCI-P organizational culture and VALCI-I organizational leadership contingency table.

**Table 24****VALCI-P Organizational Culture & VALCI-I Organizational Leadership Contingency**

<b>Frequency Column %</b>	<b>VALCI-I</b>		<b>Total</b>	<b><i>p</i>-value</b>
	<b>Agree</b>	<b>Strongly Agree</b>		
<b>VALCI-P</b>	3	5	8	.0184
<b>Agree</b>	60.00	10.00	14.55	
	2	45	47	
<b>Strongly Agree</b>	40.00	90.00	85.45	
<b>Total</b>	5	50	55	
	9.09	90.91	100.00	

Note. VALCI-P = Volunteer Administration Leadership Competency Instrument-Proficiency.  
VALCI-I = Volunteer Administration Leadership Competency Instrument-Importance.

The fifth significant relationship identified was between the VALCI-P and VALCI-I factor of management skills. Fisher’s Exact test calculated  $p$ -value= <.0001. Participants who agree to possess the trait are more likely to also agree to assess the trait as important (89%), versus strongly agree (20%). Those who agree to the importance of the trait are more likely to agree to possess the trait (44%), versus strongly agree (3%). Someone is 31 times more likely to agree on both parts or strongly agree on both parts, versus agree on one part and strongly agree on another part. Table 25 presents the VALCI-P management skills and VALCI-I management skills contingency table.

**Table 25**  
VALCI-P Management Skills & VALCI-I Management Skills Contingency

<b>Frequency</b>	<b>VALCI-I</b>			<b><i>p</i>-value</b>
<b>Column %</b>	<b>Agree</b>	<b>Strongly Agree</b>	<b>Total</b>	
<b>VALCI-P</b>	8	10	18	<.0001
<b>Agree</b>	88.89	20.41	31.03	
	1	39	40	
<b>Strongly Agree</b>	11.11	79.59	68.97	
<b>Total</b>	9	49	58	
	15.52	84.48	100.00	

Note. VALCI-P = Volunteer Administration Leadership Competency Instrument-Proficiency. VALCI-I = Volunteer Administration Leadership Competency Instrument-Importance.

The sixth significant relationship identified was between the VALCI-P factor organizational leadership and VALCI-I factor organizational culture. Fisher’s Exact test calculated  $p$ -value= .0010. Participants who agree to possess the trait are more likely to also agree to assess the trait as important (83%), versus strongly agree (14%). Those who agree to the importance of the trait are more likely to agree to possess the trait (42%), versus strongly agree (2%). Someone is 31 times more likely to agree on both parts or strongly agree on both parts, versus agree on one part and strongly agree on another part. Table 26 present the VALCI-P organizational leadership and VALCI-I organizational culture contingency table.

**Table 26**

## VALCI-P Organizational Leadership &amp; VALCI-I Organizational Culture Contingency

Frequency Column %	VALCI-I		Total	<i>p</i> -value
	Agree	Strongly Agree		
<b>VALCI-P</b>	5	7	12	.0010
<b>Agree</b>	83.33	13.73	21.05	
	1	44	45	
<b>Strongly Agree</b>	16.67	86.27	78.95	
<b>Total</b>	6	51	57	
	10.53	89.47	100.00	

Note. VALCI-P = Volunteer Administration Leadership Competency Instrument-Proficiency.  
VALCI-I = Volunteer Administration Leadership Competency Instrument-Importance.

The seventh significant relationship identified was between the VALCI-P factor systems leadership and VALCI-I factor organizational culture. Fisher's Exact test calculated *p*-value= <.0001. Participants who agree to possess the trait are more likely to also agree to assess the trait as important (83%), versus strongly agree (12%). Those who agree to the importance of the trait are more likely to agree to possess the trait (45%), versus strongly agree (2%). Someone is 38 times more likely to agree on both parts or strongly agree on both parts, versus agree on one part and strongly agree on another part. Table 27 present the VALCI-P systems leadership and VALCI-I organizational culture contingency table.

**Table 27**

## VALCI-P Systems Leadership &amp; VALCI-I Organizational Culture Contingency

Frequency Column %	VALCI-I		Total	<i>p</i> -value
	Agree	Strongly Agree		
<b>VALCI-P</b>	5	6	11	<.0001
<b>Agree</b>	83.33	11.76	19.30	
	1	45	46	
<b>Strongly Agree</b>	16.67	88.24	80.70	
<b>Total</b>	6	51	57	
	10.53	89.47	100.00	

Note. VALCI-P = Volunteer Administration Leadership Competency Instrument-Proficiency.  
VALCI-I = Volunteer Administration Leadership Competency Instrument-Importance.

The eighth significant relationship identified was between the VALCI-P and VALCI-I factor of organizational culture. Fisher’s Exact test calculated  $p$ -value= <.0001. Participants who agree to possess the trait are more likely to also agree to assess the trait as important (100%), versus strongly agree (6%). Those who agree to the importance of the trait are more likely to agree to possess the trait (67%), versus strongly agree (0%). Someone is infinitely more likely to agree on both parts or strongly agree on both parts, versus agree on one part and strongly agree on another part. Table 28 presents the VALCI-P organizational culture and VALCI-I organizational culture contingency table.

**Table 28**  
VALCI-P Organizational Culture & VALCI-I Organizational Culture Contingency

Frequency Column %	VALCI-I Agree	Strongly Agree	Total	$p$ -value
<b>VALCI-P</b>	6	3	9	<.0001
<b>Agree</b>	100.00	5.88	15.79	
<b>Strongly Agree</b>	0	48	48	
<b>Total</b>	0.00	94.12	84.21	
	6	51	57	
	10.53	89.47	100.00	

Note. VALCI-P = Volunteer Administration Leadership Competency Instrument-Proficiency.  
VALCI-I = Volunteer Administration Leadership Competency Instrument-Importance.

### Statement of Research Hypotheses

H<sub>0</sub>1a. Participants with higher rates of servant leadership characteristics will have no effect on the number of volunteers within a local church.

Based on the analysis presented in Table 6, this null-hypothesis is rejected given the level of significance ( $p$ -value < .05). A level of significance was found in the number of volunteers and the SLQ factor of organizational stewardship.

H<sub>0</sub>1b. Participants with higher rates of servant leadership characteristics will have no effect on the number of members within a local church.

Based on the analysis presented in Table 5, this null-hypothesis is retained given the level of significance ( $p$ -value  $> .05$ ). No significant difference was found in the number of members and any of the SLQ factors.

H<sub>0</sub>2. The participants' servant leadership characteristics will have no effect on predicting group demographics.

Based on the analysis presented, this null-hypothesis is retained given the level of significance ( $p$ -value  $> .05$ ). No significant difference was found within group demographics and any of the SLQ factors.

H<sub>0</sub>3. Participants' servant leadership characteristics will have no effect on predicting volunteer administration skills.

Based on the analysis presented in Tables 8 and 10, this null-hypothesis is rejected given the level of significance ( $p$ -value  $< .05$ ). Six levels of significance were found between SLQ factors wisdom and persuasive mapping and VALCI factors organizational leadership, organizational culture, and management skills.

H<sub>0</sub>4. The participants' volunteer administration skills will have no effect on predicting group demographics.

Based on the analysis presented in Tables 17 and 18, this null-hypothesis is rejected given the level of significance ( $p$ -value  $< .05$ ). Three levels of significance were found between the VALCI factors organizational leadership, systems leadership, and organizational culture, and the age group demographic. Additionally, a level of significance was found between the VALCI factor organizational leadership and the education group demographic.

H<sub>0</sub>5. The participants' volunteer administration score of importance will have no effect on predicting the volunteer administration proficiency score.

Based on the analysis presented in Tables 19 through 28, this null-hypothesis is rejected given the level of significance ( $p\text{-value} < .05$ ). Eight levels of significance were found between VALCI-I scores and VALCI-P scores.

## V. SUMMARY AND DISCUSSION

This study dealt with servant leadership, volunteer administration and their correlations concerning the state of volunteerism within local church organizations. This final chapter of the dissertation restates the research problem and the purpose of the study. This chapter also reviews the major methods and procedures utilized throughout the study. The major sections of this chapter summarize the results and discuss the implications of the study for practice. Finally, limitations and recommendations for further research are presented.

### **Statement of the Problem**

The religious sector plays an important role concerning volunteerism given its outspoken platform to promote altruistic values and behavior. An individual's religious beliefs have proven to be a major indicator in determining the types of volunteer activities one will participate in.<sup>316</sup> Consequently, religious organizations are the largest recipients of volunteer services.<sup>317</sup> In 2009, 63.4 million people in the United States donated 8.1 billion hours of service, which equates to roughly \$169 billion economically.<sup>318</sup> Approximately half of all volunteer service hours are linked to religious organizations.<sup>319</sup> Unfortunately, the process of volunteer recruiting and retention is a constant dilemma for non-profit organizations.<sup>320</sup> Servant leadership research has become a staple approach to leadership and service.<sup>321</sup> If research indicated that servant leadership was a highly effective model for volunteer administration within the local church,

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<sup>316</sup> Clain and Zech, 456.

<sup>317</sup> Brown, 21-22.

<sup>318</sup> Cramer, et. al, 1.

<sup>319</sup> Finkelstein, 1353; Brown, 21.

<sup>320</sup> Skoglund, 217.

<sup>321</sup> Joseph and Winston, 6.

church leaders could use the research results to make informed decisions concerning efforts to lead volunteers. This study was conducted with the purpose of determining whether or not significant relationships exist between servant leadership, volunteer administration, and the state of volunteerism within a local church.

Scores from the SLQ, VALCI, and demographics were compared to establish relationships. This study has provided insights into leadership and volunteer administration concerning the local church and may provide church leaders with effective strategies to improve volunteer recruitment and retention.

The research questions directing this study were as follows:

1. What are the relationships between servant leadership and the number of volunteers and the number of members within the local church?
2. What servant leadership characteristics are germane to the demographic factors?
3. What are the relationships between servant leadership and volunteer administration in the local church?
4. What volunteer administration skills are germane to the demographic factors?
5. What are the relationships between the level of importance and the level of proficiency within the volunteer administration skill factors?

The research questions and related hypotheses were composed after a review of literature related to servant leadership, general leadership theory, general leadership attributes, antecedents of volunteerism and volunteer administration was conducted. The fundamental motivation for servant leaders should be a desire to serve first.<sup>322</sup> Servant leaders value human equality and

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<sup>322</sup> Greenleaf, *Servant Leadership*, 13.

seek to enhance the personal development and professional contributions of all organizational members.<sup>323</sup> Spears analyzed Greenleaf's work and identified ten traits possessed by servant leaders: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, growth, and community.<sup>324</sup> Adding to these traits, Barbuto and Wheeler employed the concept of calling.<sup>325</sup>

As appealing and refreshing as Greenleaf's conceptualization of servant leadership is, Greenleaf is not the individual who first introduced the notion of servant leadership to everyday human endeavor. It was Christianity's founder, Jesus Christ, who first taught the concept of servant leadership.<sup>326</sup> The spiritual reason for servant leadership is centered in Jesus Christ Himself. Servant leaders seek to lead like Jesus. For those who call Jesus Lord, servant leadership is a mandate supported by Scripture.<sup>327</sup>

It is particularly difficult to define volunteerism since volunteers function in thousands of different organizations with varied roles. Volunteers are comprised of different ages and diverse backgrounds with a range of experiences and skills.<sup>328</sup> The context in which one volunteers is a wide spectrum of avenues for service.<sup>329</sup> More notable avenues are: human service, arts and

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<sup>323</sup> Wilkes, 15.

<sup>324</sup> Greenleaf and Spears, 5-8.

<sup>325</sup> Barbuto and Wheeler, 304.

<sup>326</sup> Sendjaya and Sarros, 58.

<sup>327</sup> Agosto, 101-105.

<sup>328</sup> Bussell and Forbes, 244-258.

<sup>329</sup> Shamir, House, and Arthur, 577-595.

culture, religion, youth development, education and health.<sup>330</sup> Relative factors include: education, gender, age, family, health, and religion.<sup>331</sup>

Religion, being both a considerable context and factor for this study, is the largest component of the nonprofit sector and consequently is mostly resourced by its volunteer labor.<sup>332</sup> Religious involvement and religious beliefs are closely associated with a greater likelihood to volunteer.<sup>333</sup> Volunteering gives the individual the opportunity to express his or her core values and beliefs or to pass them on to others.<sup>334</sup> Moreover, research studies would suggest that the teachings one receives from regularly attending a religious service is effective in motivating one to volunteer at a higher rate than those who do not attend.<sup>335</sup>

### **Review of the Methodology**

The population is a Christian evangelical denomination within the state of Kentucky. The sample was taken from credential ministers within the denomination. There were approximately 152 churches and 392 credentialed ministers represented within this population. Electronic invitations to participate in this study were sent to 134 credentialed ministers. The sample for this study was comprised of 70 credentialed members within this population. All participants voluntarily participated in this study. Participants were not required to submit any identifying information. The criterion for population selection was based on the geographical

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<sup>330</sup> Wymer, "Segmenting volunteers," 3-5.

<sup>331</sup> Brown, 27; Wilson, 232; Smith, 53-68.

<sup>332</sup> Clain and Zech, 456.

<sup>333</sup> Wymer, "A religious motivation," 3-18.

<sup>334</sup> Omoto and Snyder, 157-176.

<sup>335</sup> Clary, 1528; Brown, 27.

and religious affiliation to the researcher. Demographic information was solicited. Of the 134 invitations, 70 participated for a response rate of 52.2%.

In order to collect the necessary information to complete this study the researcher used three separate instruments. The first instrument was the Servant Leadership Questionnaire developed by Barbuto and Wheeler, which assessed participant's perceived servant leadership behavior. The second instrument was the Volunteer Administration Leadership Competency Instrument developed by Stedman, which assessed the participant's perceived volunteer administrative skills and the importance of those skills. The last instrument was a demographic questionnaire, which collected data concerning the participant and his or her respective church. The researcher developed the demographic instrument to collect data concerning: gender, age, race, tenure, education, training/mentoring, credential level, ministry office, and church volunteer statistics.

The purpose of this study was to show correlations. It was also non-experimental, which required no manipulation of variables. The researcher was given access to all known email addresses of credentialed ministers within the evangelical denomination within the state of Kentucky (N=134). An invitation was sent via e-mail to solicit participants. Three follow-up emails were sent to express gratitude to participants that had completed the survey and to encourage non-responders to participate. Participants were also instructed that (1) the purpose of this study was to explore the relationship between servant leadership characteristics and volunteer administration skills of a leader within the local church, (2) there were no risks for the participants associated with this study, and (3) responses were to be anonymous. Upon completion of the survey the data were submitted electronically and recorded via the web-based survey site. Data were periodically backed-up to a hard-drive. Data results were formatted per

instructions by a qualified statistician using SAS<sup>®</sup>, a statistical analysis software application. Data were analyzed using *t*-Test, Chi-square ( $\chi^2$ ) Tests, Fisher's Exact Tests, and Wilcoxon Rank Sum Tests. A *p*-value of <.05 was used to determine the level of significance for all statistical procedures.

## **Discussion of the Results**

### *Findings of the Study*

First, researchers Barbuto and Wheeler documented the servant leader characteristic of wisdom as the highest reported characteristic in their initial development of the Servant Leadership Questionnaire.<sup>336</sup> Similarly, this study found that wisdom was the most reported factor of significance in association with three factors regarding volunteer administration. Wisdom was positively linked to the VALCI factors organizational leadership and organizational culture, in both importance and proficiency. Wisdom was also positively linked to the VALCI factor management skills, in importance only. These findings give strength to the claim that the servant leadership factor of wisdom may predict a leader's aptitude towards the volunteer administration factors of organizational leadership, organizational culture, and management skills. Reinforced by previous research, "Wisdom is the ideal of perfect and practical, combining the height of knowledge and utility."<sup>337</sup> In regards to the skills of organizational leadership, organizational culture, and management skills, a leader must be competent in: planning, assessment, communication, trust, inspiration, recruiting, and training.<sup>338</sup> Wisdom is

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<sup>336</sup> Barbuto and Wheeler, 312.

<sup>337</sup> Ibid, 319.

<sup>338</sup> Boyd, 49.

the combination of “awareness of surroundings and anticipation of consequences,”<sup>339</sup> which fit solidly into the descriptive aspects of the three VALCI factors mentioned.<sup>340</sup>

Second, this study found the SLQ factor of organizational stewardship was significantly associated with an overall higher median of volunteers. However, participants who agree had a higher median of number of volunteers (90), than those who strongly agree (27.50). This lends even more weight to the overall significance of organizational stewardship given that even an average possession of the characteristic can have a positive influence on volunteer participation. This finding may also suggest that one’s self-perception to strongly agree to possess organizational stewardship may be overinflated. According to Barbuto and Wheeler, “Organizational stewardship describes the extent that leaders prepare an organization to make a positive contribution to society through community development, programs, and outreach.”<sup>341</sup> Organizational stewardship was also found to have the strongest relationship with employee satisfaction and organizational effectiveness.<sup>342</sup> These findings give strength to the claim that the servant leadership factor of organizational stewardship may predict the extent of a leader’s ability to maintain a higher volunteer participation rate in a volunteer-based organization.

Third, this study found a significant display of inverse relationship between the SLQ factor of persuasive mapping and the VALCI-P (proficiency) factor of management skills. Participants who agree to possess the SLQ factor of persuasive mapping were more likely to strongly agree to possess the VALCI management skills factor. A simple interpretation of this correlation would suggest that even an average proficiency toward persuasive mapping may

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<sup>339</sup> Barbuto and Wheeler, 318.

<sup>340</sup> Boyd, 49.

<sup>341</sup> Barbuto and Wheeler, 319.

<sup>342</sup> Ibid, 314.

translate into an even greater proficiency toward management skills. Research describes persuasive mapping as the capability of a leader to use sound reasoning and mental frameworks to map, conceptualize, and compel others to act.<sup>343</sup> Management skills, in a volunteer context, include functions necessary to create and maintain a volunteer program, such as recruiting, screening, training, recognizing and evaluating volunteers.<sup>344</sup> These findings give strength to the claim that the servant leadership characteristic of persuasive mapping may predict an even greater display of competency toward the VALCI factor of management skills.

Fourth, Stedman found no significance between VALCI factors and the age demographic;<sup>345</sup> this study found three levels of positive significance. Younger participants rated themselves higher at organizational leadership (12 year difference), systems leadership (15 year difference), and organizational culture (18 year difference), than their older counterparts. In addition to age, the demographic factor of education was significantly associated with the VALCI factor of organizational leadership. Participants with a Bachelor's or a Master's degree were more likely to rate themselves higher on the VALCI factor of organizational leadership, versus those with high school or some college education. These findings give strength to the claim that younger age groups and higher education may predict a greater display of competency toward the VALCI factors of organizational leadership, systems leadership, and organizational culture.

Lastly, in this study eight significant correlations were found between the VALCI-I (importance) factor scores and the VALCI-P (proficiency) factor scores. Of the eight, four were able to show a predicting value between a participant's importance level and perceived

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<sup>343</sup> Ibid, 319.

<sup>344</sup> Boyd, 51.

<sup>345</sup> Stedman, 88.

proficiency level within the same factor. Participants scored themselves at an equal rate in importance and proficiency for the VALCI factors of organizational leadership, systems leadership, management skills, and organizational culture. Within these four factors, participants were 22 times more likely to score the same in importance and proficiency, than to score differently in importance and proficiency. These findings give strength to the claim that the importance level placed on a particular VALCI factor may predict the extent of a leader's proficiency with that same factor.

### *Implications for Practice*

The current surge of empirical exploration surrounding servant leadership may be justified; as it appears, significant relationships with volunteer-based organizational effectiveness were found. Volunteer-based organizations, like the local church, may look for opportunities to enhance their leadership with educational elements that promote servant leadership characteristics. Individuals possessing servant leadership characteristics may translate into effective volunteer administration skills. The implications for practice are as follows:

- The correlations between SLQ factors of wisdom and persuasive mapping with the VALCI factors of organizational leadership, organizational culture, and management skills should prompt leaders of volunteer-based organizations to consider the servant leadership as an industrious leadership model to practice in a volunteer administration context.
- The correlations between SLQ factor of organizational stewardship and its significant influence on the rate of volunteers should prompt leaders of volunteer-based organizations to define, assess, and effectively communicate their organization's

contribution toward community outreach as a volunteer recruitment and retention strategy.

- The correlations between the SLQ factor of persuasive mapping with the VALCI factor of management skills should prompt leaders to assess, develop, and strengthen their persuasive mapping skills as a strategy to further develop and strengthen their management skills.
- The correlations between the age and education with the VALCI factors of organizational leadership, systems leadership, and organizational culture should prompt leaders to review these demographics as a strategy in leader placement in a volunteer administration context.
- The correlations between the VALCI importance and VALCI proficiency levels should encourage leaders of volunteer-based organizations to identify and assess what volunteer administration skills they value as a strategy to train and implement desired volunteer administration skills within its leadership.

### *Limitations, Assumptions, and Design Controls*

#### *Limitations*

There are certain limitations that exist within the stability and generalizability of this study. First, the population under examination are credentialed members of one evangelical denomination within the state of Kentucky. The random voluntary participation of credentialed members limits the study's generalizability to that population.<sup>346</sup> The findings may not be generalizable to other organizations. Second, there exists a certain amount of error in terms of

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<sup>346</sup> Cohen, at el., 152.

non-response, measurement, coverage, and sampling error.<sup>347</sup> Third, the use of specific instruments, such as the SLQ and the VALCI, has less than perfect validity and reliability rates.

### *Assumptions*

The assumptions for this study are as follows:

1. Servant leadership model is appropriate to apply to pastoral leaders and their congregations,
2. All pastoral position descriptions, whether implicit or explicit, contain an element of volunteer administration,
3. Some participants will have prior experience with leadership studies and/or leadership instruments, and
4. Leadership, management, and administration skills are learnable.

### *Design Controls*

A correlational research design attempted to understand the patterns of relationships among the servant leadership characteristics and volunteer administration skills of a leader within a local church context. The study also included a descriptive research design through the use of an online survey instrument to collect data. There are problems that may arise through the use of this inquiry method. Web samples may not be representative of the population, excluding non-internet users and biased towards those with more internet experience.<sup>348</sup> The researcher controlled the problem by using a quality email list to invite participants, rather than an open invitation delivered by mass media.<sup>349</sup> All participants accessed the survey website through the

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<sup>347</sup> Ary, at. el., 408.

<sup>348</sup> Grandcolas et. al., 552-553.

<sup>349</sup> Ibid, 553.

link provided in the email. In this study, the researcher used an online questionnaire composed of questions drawn from several valid and reliable survey instruments.

### *Recommendations for Future Research*

First, because of the exploratory nature of this study, the results highlight the need for further research on servant leadership using the Servant Leadership Questionnaire. There is a need to study other non-profits and volunteer-based organizations. While religious organizations are the main recipients of the United States volunteer workforce, other non-religious organizations may provide additional insight in the perception of servant leadership characteristics in practice. No statistically significant differences between group demographics and servant leadership characteristics were found in this study. Additional research is needed to examine this finding. This study only utilized the self-report version of the questionnaire. Future researchers may want to utilize the self-report along with the rater version to provide more insight into an individual's self perception of servant leadership.

Second, the results of this study also highlight the need for further research on volunteer administration using the Volunteer Administration Competency Instrument. Additional studies are needed to expand its relevance to other non-profits and volunteer-based organizations. With this study, only two of the four volunteer administration factors were able to predict the level of proficiency based on the level of importance. Additional research is needed to examine the predicting value of the instrument's factors as it relates to scores of importance versus scores of proficiency. This study only examined correlations between volunteer administration factors and servant leadership. Future researchers may want to examine volunteer administration and other leadership models, such as: situational, transformational, transactional, etc.

Third, the servant leadership characteristic of wisdom was found to have the highest rate of significance with three of four volunteer administration factors examined. Future researchers may want to investigate the impact of the servant leadership characteristics of altruistic calling, emotional healing, persuasive mapping and organizational stewardship on the effectiveness of volunteer administration. Additionally, further research is needed to understand the impact of age and education as it relates to volunteer administration.

Fourth, the purpose of this study was to examine relationships between servant leadership and volunteer administration within the context of the local church. Since the study was limited to one denomination within one state, future researchers may want to expand the population base. A replication of this study in the future could provide greater insight into the effectiveness of servant leadership and volunteer administration within the local church context.

### **Summary**

America is a country of volunteers.<sup>350</sup> Religious organizations demonstrate their prominence by utilizing approximately half of the country's volunteer workforce.<sup>351</sup> In addition, religious beliefs prove to be a major indicator in determining what types of volunteer activities an individual will participate in.<sup>352</sup> Demographic profiles explain these volunteers, and research explains their motivations and deterrents for volunteering. The goal of this study was to understand the best way to lead these individuals by identifying servant leadership characteristics and their volunteer administration skills.

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<sup>350</sup> Cramer, et. al, 1.

<sup>351</sup> Finkelstein, 1353.

<sup>352</sup> Clain and Zech, 456.

Within the context of the local church, is a fair assumption that its leadership has some aspects of volunteer administration, whether implicit or explicit. The leaders who participated in this study represented the efforts of approximately 50 different congregations across the state of Kentucky; yet collectively, they were instrumental in identifying the best way to approach their work as leaders of volunteers. Volunteer-based organizations interested in increasing their effectiveness must contemplate their leadership approach and its correlation with volunteer administration practices. The practical implications of this study contribute a significant presentation for pastors and religious leaders to strengthen their organizations' volunteer culture.

The review of literature indicates that servant leaders value human equality and seek to enhance the personal development and professional contributions of all organizational members.<sup>353</sup> Research has identified eleven traits servant leaders possess.<sup>354</sup> Barbuto and Wheeler refined the eleven traits to five: altruistic calling, emotional healing, wisdom, persuasive mapping and organizational stewardship.<sup>355</sup>

Volunteers function in thousands of different organizations with varied roles. Volunteers are comprised of different ages, backgrounds, experiences, and skills.<sup>356</sup> The context in which one volunteers is a wide spectrum of avenues for service.<sup>357</sup> Religion is the largest component of the nonprofit sector and is mostly resourced by its volunteer labor.<sup>358</sup> Religious involvement and

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<sup>353</sup> Wilkes, 15.

<sup>354</sup> Greenleaf and Spears, 5-8.

<sup>355</sup> Barbuto and Wheeler, 304.

<sup>356</sup> Bussell and Forbes, 244-258.

<sup>357</sup> Shamir, House, and Arthur, 577-595.

<sup>358</sup> Clain and Zech, 456.

religious beliefs are closely associated with a greater likelihood to volunteer.<sup>359</sup> Volunteering gives the individual the opportunity to express his or her core values and beliefs or to pass them on to others.<sup>360</sup> Research suggests that the teachings one receives from regularly attending a religious service is effective in motivating one to volunteer at a higher rate than those who do not attend.<sup>361</sup> Boyd researched the core competencies required by volunteer administrators to effectively manage and lead volunteer driven organizations.<sup>362</sup> Boyd's five major competencies are: organizational leadership, systems leadership, organizational culture, personal skills, and management skills.

This study found that wisdom was the most significant servant leadership characteristic in association with volunteer administration. Wisdom may directly influence a leader's aptitude towards effective volunteer administration. In addition to wisdom, this study found that the servant leadership characteristic of organizational stewardship was significantly associated with an overall higher rate of volunteers. Organizational stewardship may enhance a leader's ability to maintain a higher volunteer retention rate. Last, the value a leader places on the importance of certain volunteer administration skills will most likely correspond with that leader's proficiency level in implementing those skills.

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<sup>359</sup> Wymer, "A religious motivation," 3-18.

<sup>360</sup> Omoto and Snyder, 157-176.

<sup>361</sup> Clary, 1528; Brown, 27.

<sup>362</sup> Boyd, 49.

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## Appendix A

### *Cover Letter*

Dear Credentialed Minister,

You are being asked to take part in a Servant Leadership and Volunteer Administration study for a dissertation research project. Please complete the following computer-based survey answering questions about yourself regarding servant leadership and volunteer administration, and the state of volunteerism at your respective church. The survey will take about 10-15 minutes to complete.

Completing this anonymous internet survey will cause little or no risk to you. The survey has been designed to protect your privacy. You will not put your name on the survey. Individual data will not be presented in any way that can lead to your identification. Your voluntary participation is very important and appreciated.

John P. Vick, Ph.D.(Candidate)  
Tennessee Temple University  
Ordained, XXXXXXXX XX XXXX  
Kentucky XXXXX XXXXXXXXX

Email XXXXXXX@tntemple.edu to request a paper version.

## Appendix B

### *Barbuto and Wheeler's Servant Leadership Questionnaire*

(1)Strongly Disagree                      (2)Somewhat Disagree   (3)Somewhat Agree                      (4)Strongly Agree

- \_\_\_ 1. I put others' best interests ahead of my own
- \_\_\_ 2. I do everything I can to serve others
- \_\_\_ 3. I sacrifice my own interests to meet others' needs
- \_\_\_ 4. I go above and beyond the call of duty to meet others' needs
- \_\_\_ 5. I am someone that others turn to if they have a personal trauma
- \_\_\_ 6. I am good at helping others with their emotional issues
- \_\_\_ 7. I am talented at helping others to heal emotionally
- \_\_\_ 8. I am one that can help mend others' hard feelings
- \_\_\_ 9. I am alert to what's happening around me
- \_\_\_ 10. I am good at anticipating the consequences of decisions
- \_\_\_ 11. I have good awareness of what's going on around me
- \_\_\_ 12. I am in touch with what is happening around me
- \_\_\_ 13. I know what's going on in the organization
- \_\_\_ 14. I offer compelling reasons to get others to do things
- \_\_\_ 15. I encourage others to dream "big dreams" about the organization
- \_\_\_ 16. I am very persuasive
- \_\_\_ 17. I am good at convincing others to do things
- \_\_\_ 18. I am gifted when it comes to persuading others
- \_\_\_ 19. I believe that the organization needs to play a moral role in society
- \_\_\_ 20. I believe that our organization needs to function as a community
- \_\_\_ 21. I see the organization for its potential to contribute to society
- \_\_\_ 22. I encourage others to have a community spirit in the workplace
- \_\_\_ 23. I am preparing the organization to make a positive difference in the future

## Appendix C

### *Stedman's Volunteer Administration Leadership Competency Instrument\**

Organizational Leadership										
This trait is important:						I possess this trait:				
Strongly Disagree	Disagree	No Opinion	Agree	Strongly Agree		Strongly Disagree	Disagree	No Opinion	Agree	Strongly Agree
1	2	3	4	5	1. I know the vision and mission of my organization.	1	2	3	4	5
1	2	3	4	5	2. I am committed to my organization's vision and mission.	1	2	3	4	5
1	2	3	4	5	3. I am able to conduct needs assessments.	1	2	3	4	5
1	2	3	4	5	4. I can conduct a long-range planning session.	1	2	3	4	5
1	2	3	4	5	5. I know how to articulate the accomplishments of volunteers.	1	2	3	4	5
1	2	3	4	5	6. I can use short-range skills in planning and organizing.	1	2	3	4	5
1	2	3	4	5	7. I know how to turn needs into plans and plans into action	1	2	3	4	5
1	2	3	4	5	8. I can articulate the organizational vision to stakeholders and clientele.	1	2	3	4	5
1	2	3	4	5	9. I am able to creatively use technology to effect program impact.	1	2	3	4	5
1	2	3	4	5	10. I can identify organizational needs for volunteers.	1	2	3	4	5
Systems Leadership										
1	2	3	4	5	11. I understand the system in which I operate.	1	2	3	4	5
1	2	3	4	5	12. I believe in	1	2	3	4	5

					sharing leadership.					
1	2	3	4	5	13 I know when it is time to share leadership.	1	2	3	4	5
1	2	3	4	5	14. I understand how different personalities work together.	1	2	3	4	5
1	2	3	4	5	15. I can effectively use personality types for team building	1	2	3	4	5
1	2	3	4	5	16. I can delegate responsibilities to others.	1	2	3	4	5
1	2	3	4	5	17. I can collaborate with others.	1	2	3	4	5
1	2	3	4	5	18. Partnerships are important.	1	2	3	4	5
1	2	3	4	5	19. I use group dynamics to build teams that are more efficient.	1	2	3	4	5
1	2	3	4	5	20. I can effectively use team building strategies within the organization	1	2	3	4	5
Management Skills										
1	2	3	4	5	34. I can develop a volunteer recruitment plan.	1	2	3	4	5
1	2	3	4	5	35. I understand the importance of screening volunteers for placement.	1	2	3	4	5
1	2	3	4	5	36. I can effectively match volunteers with agency needs.	1	2	3	4	5
1	2	3	4	5	37. Volunteers are provided with a thorough training and orientation.	1	2	3	4	5
1	2	3	4	5	38. Procedures are in place that protect the volunteer, client, and organization.	1	2	3	4	5
1	2	3	4	5	39. I can evaluate volunteer	1	2	3	4	5

					performance.					
1	2	3	4	5	40. I recognize volunteers for their efforts.	1	2	3	4	5
1	2	3	4	5	41. I help insure volunteer longevity.	1	2	3	4	5
1	2	3	4	5	42. I provide support for my volunteers.	1	2	3	4	5
Organizational Culture										
1	2	3	4	5	53. I am the organizational consultant for volunteerism.	1	2	3	4	5
1	2	3	4	5	54. I serve on boards and/or committees.	1	2	3	4	5
1	2	3	4	5	55. I encourage the professional development of volunteers.	1	2	3	4	5
1	2	3	4	5	56. I can determine the motivational needs of others.	1	2	3	4	5
1	2	3	4	5	57. I can work effectively in a group.	1	2	3	4	5
1	2	3	4	5	58. I can work effectively with groups.	1	2	3	4	5
1	2	3	4	5	59. I delegate responsibilities to volunteers.	1	2	3	4	5
1	2	3	4	5	60. I trust volunteers to complete assigned tasks.	1	2	3	4	5
1	2	3	4	5	61. I look for ways to help others be successful.	1	2	3	4	5
1	2	3	4	5	62. I am open to helping volunteers learn and operate efficiently.	1	2	3	4	5
1	2	3	4	5	63. The organization supports the use of volunteers.	1	2	3	4	5

\* Sections omitted from original instrument: Accountability, Personal Skills, and Commitment to Professionalism.

## Appendix D

### *Demographic Survey*

Completing this anonymous internet survey will cause little or no risk to you. The survey has been designed to protect your privacy. You will not put your name on the survey. Your participation is voluntary and very much appreciated.

1. What is your credential level?- Ordained | Licensed | Certified | Other (please specify)
2. Gender- Male | Female
3. Ethnicity- Hispanic or Latino | Not Hispanic or Latino
4. Race- American Indian/Alaska Native | Asian | African American | Caucasian
5. What is your age?
6. How many total years have you been in ministry?
7. How many years at current church/organization?
8. What is the age of your church/organization?
9. Number of active church attendees:
10. Number of official church members:
11. Number of church/ministry volunteers:
12. Are you currently bi-vocational?
13. What is your highest level of education?
14. What ministry office do you currently hold?- Lead Pastor | Associate | Youth | Children | Seniors | Music | Education | Evangelist | Retired/Interim | Other (please specify)
15. Have you received any training in the form of a personal mentor or discipleship program?
16. Do you consider your church a part of a rural, suburban, or urban community?