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CONFLICT MANAGEMENT STYLES OF PASTORS AND
ORGANIZATIONAL SERVANT LEADERSHIP:
A DESCRIPTIVE STUDY

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CONFLICT MANAGEMENT STYLES OF PASTORS AND
ORGANIZATIONAL SERVANT LEADERSHIP:
A DESCRIPTIVE STUDY

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To Salina, Erika, and Kaylynn

my family,

the constant source

of love and laughter

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LIST OF ABBREVIATIONS

AV	Avoiding Conflict Management Style
BA	Bargaining Conflict Management Style
CO	Compromising Conflict Management Style
DO	Dominating Conflict Management Style
IN	Integrating Conflict Management Style
OB	Obliging Conflict Management Style
OLA	Organizational Leadership Assessment
PS	Problem Solving Conflict Management Style
ROCI-II	Rahim Organizational Conflict Inventory–II
SBC	Southern Baptist Convention

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PREFACE

Theological education is a journey where paradigms are rebuilt and transformations are experienced. My journey began in summer 2002 when I met Dr. Hal Pettegrew at a discipleship conference. He introduced me to the master's degree programs offered by the Southern Baptist Theological Seminary that summer. Since then, I have been shaped by the rigorous teachings and the pastoral heart of the faculty. Thank you, Southern Seminary, for bringing biblical clarity to my ministry and a sense of urgency to my calling.

This dissertation has been accomplished through the support and assistance of many individuals. Special thanks go to my research advisor, Dr. Michael Wilder, who constantly provided guidance and mentoring to my research. His friendship and modeling of servant leadership have been a source of great encouragement and inspiration. Thanks also are extended to my second reader, Dr. Larry Purcell, who brought the research subject of pastoral leadership to life by providing practical insight on many leadership and conflict management theories.

Furthermore, I would like to thank Dr. Gary Bredfeldt for introducing me to the study of Christian leadership while I was in his Trends and Issues of Christian Education and Leadership master's level class. Thanks to Dr. James Estep for taking the mystery out of research methodology and statistics. Thanks also to Dr. Michael Anthony for bringing clarity to the dissertation writing process.

Special thanks to Dr. James Laub and Dr. Afzalur Rahim for allowing the use

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My father, Wing Lok Gee, who went to be with the Lord in February, often reminded me that the Chinese term for “leader” is 領袖 (i.e., collar and sleeves)—symbolizing the two parts of a shirt that get dirty most easily and often. His point? Beware of self-deception and temptation, for leadership is a messy business. Thanks, Dad, for your wisdom and encouragement. I miss you.

No words of thanksgiving could adequately express my gratitude to my wife, Salina, for her support and sacrifices during this process. How did she manage to keep our family operating during my doctoral study, and at the same time finish her master’s degree in Christian education, remains a mystery to me. My gratitude also goes to our daughters, Erika and Kaylynn, for their love and laughter that had brightened many nights of lonely study.

Finally, I thank Jesus, my Lord and Savior, for His sovereign grace and amazing love. To God be the glory!

Raymond Iao-Man Chu

Richmond, Virginia

May 2011

CHAPTER 1

RESEARCH CONCERN

Pastoral servant leadership and church conflict management have the same goal—to make growing disciples of Jesus Christ (Hull 2006, 251-77). When pastors manage church conflicts biblically for the glory of God and the edification of their flocks, they model servant leadership to their people. This study was designed to examine the potential relationship between the conflict management style and the organizational servant leadership tendency to see if the manner in which pastors exercise servant leadership in managing church conflicts has an influence on the servant leadership tendency in their congregations. The result of the study provides pastors with a better understanding of the dynamics between the influence of their servant leadership on the congregations and their styles of managing church conflicts. Understanding this relationship also helps churches and seminaries to prepare pastors for a more effective ministry.

Introduction to the Research Problem

Pastors are not chief executive officers (Piper 2002; Coppenger 2002). Rather, they are the *undershepherds* of the flocks entrusted to them by God, the Great Shepherd (Laniak 2006). Pastors are called to lead and to shepherd the church as servant leaders (Matt 20:20-28; John 13:1-31; Eph 4:11-16; 1 Tim 3:1-5; 1 Pet 5:1-4). They are called to carry (Ps 28:9), to guide (Ps 78), to lead (Ps 80:1), to tend (Isa 40:11), to feed (Jer 3:15), to protect (Ps 23), to care for (Jer 23:4), to keep (Jer 31:10), to seek (Ezek 34:8), to rescue

(Amos 3:12), and to lay down their lives for the sheep. Pastors are good shepherds if they honor their callings to sacrifice themselves for their sheep (John 10:15), knowing that they are the stewards of their congregations and are directly accountable to God for their spiritual well-being (Laniak 2006, 247-48).

When shepherding the flocks, pastors must provide servant leadership that “involves working to be out ahead of the congregation in knowledge, wisdom, plans, courage, and faith” (Thomas 2001, 95). Such leadership will likely lead to conflicts (Anthony 1993, 160; Carroll 2006, 186; Gangel and Canine 2002, 155; Poirier 2006, 30), for it is a biblical pattern that when the people of God begin to make adjustments to join God in his activity, change and conflict often emerge (Herrington, Bonem, and Furr 2000, 7).

The Nature of Conflict in Pastoral Ministry

Conflicts are “experiences of individuals and groups trying to achieve goals which are either incompatible or appear to be so” (McSwain and Treadwell 1981, 25). They are introduced into every facet of humanity because of sin. As one Christian educator laments,

Conflict is as old as the Garden of Eden. The Old Testament religious establishment was riddled with factional disputes, and the New Testament church has not done much better. Even a casual glance at the history of Christianity reveals the perennial nature of human conflict. (Anthony 1993, 160)

Pastors are primarily called to be servant leaders of God’s people by shepherding and nurturing them in God’s Word. They are also called to be peacemakers to handle the conflicts that inevitably exist within the body of Christ. Naturally, many questions arise regarding servanthood and its impact on conflict management. For instance, do pastors as servant leaders have a tendency to handle conflict with the best interests of the other

parties in mind? Do pastors as servant leaders have a tendency to become passive and avoid conflicts? Do pastors have a natural propensity to handle conflicts through the compromising or obliging styles if servant leaders' natural propensity is to serve others (Greenleaf 2002, 27)? How does the conflict management style of a pastor relate to the amount of interpersonal conflict that he experiences as well as the level of conflict management training that he has received? What influences would it have on pastors' servant leadership if they experienced a high level of conflict in their ministries?

It is important to point out that not all conflicts are negative (Amason et al. 1995; Rahim 2001; Yreren 2002). While some conflicts can be harmful to the church, others have the potential to cause spiritual growth. Therefore, pastors as servant leaders must exercise care concerning how they handle church conflicts in order to maximize the benefits and minimize the destructions. They are expected to manage conflicts in a careful and biblical manner as they arise within the body of Christ, to balance serving with leading and restoring, and to "value the differences in people and offer nonjudgmental approaches to their problems" (Gangel 2000, 59).

The Pastor as Servant Leader

Managing conflicts with a servant attitude is easier to say than do because of the paradoxical nature of servant leadership in pastoral ministry (Rinehart 1998, 27-42; Wilkes 1998, 93-97). Servant leadership is a radical and countercultural concept. The responsibilities of pastors demand effective leadership on their part in order to lead their congregations to be on mission with God and to fulfill His agenda in the lives of His people. Such pastoral leadership not only includes both hard and soft skills, but it is spiritual in essence. According to a recent study published by the Duke Divinity School, lay people today want pastors who demonstrate competence and religious authenticity,

preach well, provide strong spiritual leadership, commit to church ministry, are available and approachable with good people skills, are experienced, able to build consensus, coach lay leaders, and are innovative (Lummis 2003, 7-24). These expectations paint a portrait of a capable contemporary pastor who is, among many things, mature, godly, and has a servant attitude.

Robert Greenleaf, the pioneer of ethical servant leadership, defines a servant leader as “servant first. . . . It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead” (Greenleaf 2002, 27). Servant leaders have a natural propensity to serve rather than to lead. They “do not have particular affinity for the abstract corporation or organization; rather, they value the people who constitute the organization” (Stone, Russell, and Patterson 2003, 5).

Servant leaders, according to Greenleaf, strive to motivate and facilitate service and stewardship by the followers (Greenleaf 2002, 27-28). Their success on servant leadership is measured by their ability to produce more servants; thus, the organizational servant leadership tendency of a church can be a reflection of the servant leadership of the pastor of that church.

Service is the core of servant leadership (Russell and Stone 2002), and servant leaders exist to serve. Duane Elmer defines service as “the ability to relate to people in such a way that their dignity as human beings is affirmed and they are more empowered to live God-glorifying lives” (Elmer 2006, 146). The basis of one’s credibility is the service that he or she provides to others (Kouzes and Posner 2003a, 187). Service is the “giving of oneself which can mean giving of time, energy, care, compassion, and perhaps, even one’s belongings” (Patterson 2003, 26). Its focus is on the best interests of others rather than oneself, and it begins with an altruistic love, which is the essence of pastoral

ministry.

Servant leadership is more a mindset or a paradigm than a leadership style (Laub 2004, 9). It is the heart more than the skill set of a servant leader that drives his servant leadership. For pastors, what motivates them to shepherd their flocks as servant leaders is their desire to serve for the glory of God and the discipleship of their people.

The main difference between biblical servant leadership and ethical servant leadership as proposed by Greenleaf is in the primary focus of each. Biblical servant leadership primarily focuses on the “why” of servant leadership—that is, the motives—rather than on the “what” and “how” of leadership. The overall guiding principle for the biblical, God-centered servant-leader is whether God is glorified by the decisions made and the actions taken by the leader (Anderson 2008, 19). These decisions and actions naturally include the manner of how conflicts are handled in church life.

The Pastor and Conflict Management

Conflict, like service, is also a part of normal church life. In the context of a local church, conflict may be defined as “a disagreement that keeps decisions from being made or the group from moving forward after the decision has been made” (Fenton 1996, 38). Conflict is often the result of unfulfilled desires (Van Yperen 2002, 94). It is not merely an incompatibility between two parties but has consequences that might hinder the ministry of a church.

Conflict could be person against person, person against God, or person against oneself (Works 2008, 19). Pressures for and against social changes combined with vulnerability to power plays may also bring out the sinful human nature that eventually leads to church conflicts (Halverstadt 1991, 3); yet whatever the cause, conflict must be managed appropriately in order to minimize its destructive potential.

In their book *Reframing Organizations*, Lee Bolman and Terrence Deal argue that “skills like listening, communicating, managing conflicts, and building consensus are critical building blocks in a high-performing group” (Bolman and Deal 2008, 185). When conflicts are being managed inappropriately, they can damage the effectiveness of a church and can lead to loss of church members, termination of pastors, and erosion of the vitality of the congregation (Roosen 2007, 20-21). For instance, in spring 2004, the *Leadership Journal* surveyed 506 pastors on church conflict and discovered that 95% of these pastors had experienced church conflict in the past (Reed 2004). Of these pastors, 85% cited control issues as the primary cause, and 83% reported that they tried to handle disputes privately. Approximately 4 in 10 pastors (38%) left the pastorate partly due to conflict, and 32% reported that some of their church leaders eventually left the church after a conflict. Clearly, conflict tends to affect not only the pastor but also the congregation.

A 2005 LifeWay study of pastoral ministry revealed that 1,302 staff members in the SBC were dismissed in 2005 (Turner 2006). Among them were 314 bivocational pastors, 655 full-time pastors, and 333 full-time staff. The top five reasons for staff termination were control issues (who should run the church), poor people skills of the pastor, church’s resistance to change, pastor’s leadership style being too strong, and the church’s already being in conflict when the pastor arrived.

More recently, the Arkansas State Baptist Convention conducted a forced termination survey in 2007 seeking to identify the top factors that cause pastors and ministers to leave their ministries, whether voluntarily or involuntarily (Arkansas Baptist State Convention 2007). A total sample of 165 bivocational pastors, 361 full-time pastors, and 203 staff ministers of Southern Baptist churches were included in the study. The

result again revealed that the top factor for forced termination of pastors was control issues (i.e., who is going to run the church), followed by the pastor's poor people skills, and the church's resistance to change. The common thread among control, relationship, and change is clearly conflicts; therefore, when conflict exists, pastors cannot afford a business-as-usual behavior. Rather, they must act as specialists of conflict care and deal with the needs of the soul (Thomas 1990, 67).

So, what may be done to provide a triage to the situation so that it would not lead to forced exit of the pastors and erosion of congregational vitality? If lack of knowledge on how to manage church conflict is one of the reasons why pastors are being terminated or having difficult relationships with their staffs and congregations, then it is important for pastors to better understand the impact of conflict resolution. It is also important for pastors to understand how their conflict management styles and servant leadership behaviors may relate to the organizational servant leadership tendencies in their churches so that they may improve the congregational health and effectiveness of their churches.

Theological Foundation of Study

Scripture provides many insights on servant leadership and conflict management as well. For instance, Scripture indicates that servant leaders have at least the following four characteristics. First, servant leaders set their priorities to follow and serve Christ (John 12:20-26). Second, they are first servants then leaders (Matt 20:25-28). Third, they practice humility and self-sacrifice to serve and to love one another (John 13:1-34; Phil 1:19-2:11). Finally, they strive to maintain the oneness of the body of Christ (Phil 1:19-2:11; John 17:14-24; Eph 4:1-16; Rom 15:5-9).

A brief review of Scripture also reveals three important principles on how

Christian leaders should manage conflict. In general, Christians are called to maintain the oneness in Christ for God's glory and the fulfillment of God's mission (John 17:14-24; 13:34-35), including biblical conflict management and peacemaking. When conflict involves sin, Christians are called to resolve the conflict at all cost wherever possible with restoration as the goal (Matt 18:15-20; Luke 17:3-4; Acts 20:31; Gal 6:1-3). Finally, when conflict or disagreement does not involve sin, Christians are still called to handle it appropriately for the edification of the parties involved and the unity of the body of Christ (Col 3:16; Eph 4; Phil 2).

In short, both servant leadership and conflict management are most concerned about the glory of God, the discipleship of the believers, and the unity of the church. Assuming this to be true, then a relationship between how servant leaders lead and how that leadership informs their styles of conflict management exists.

Significance of Current Study

God often uses conflict to shape a leader's heart. How a leader manages conflict directly shapes his leadership legacy. Part of that legacy is the ability of the leader to "model the way" for the followers (Kouzes and Posner 2003c). In the context of pastoral ministry, that means the ability to model servant leadership to the congregation in order to disciple the people and to develop more servant leaders for ministry. In short, both the style of church conflict management and the level of organizational servant leadership tendency in a church likely reflect the servant leadership of the pastor.

Theological Importance

From a theological perspective, this study is necessary because it would provide new insights into how pastors as servant leaders should manage church conflicts.

If there were no statistically significant and positive correlation between conflict management style of pastors and the organizational servant leadership tendency of their congregations, then pastors may potentially be free to handle conflicts in any style they desire without having to be concerned about affecting the health of their churches. On the other hand, if statistically significant and positive correlation does exist between the conflict management styles of pastors and the organizational servant leadership tendencies of their congregations, then care must be exercised on how they handle church conflicts and how they model servant leadership to their congregations.

Theoretical Importance

From a theoretical perspective, this study is important for four reasons. First, although there was existing research on the relationship between servant leadership and various variables such as team effectiveness (Irving 2005), organizational trust (Joseph and Winston 2005), negotiation strategy (Joseph 2006), research on the relationship between conflict management styles, stages of moral development (Bales 2005; Rahim, Buntzman, and White 1999), contextual factors (Works 2008), and leadership styles (Stanley 2004), nothing could be found on the relationship between conflict management styles and organizational servant leadership tendency, whether in a pastoral or an organizational context. Hence, this study filled this void in literature by seeking to investigate the relationship between the conflict management styles of pastors and the organizational servant leadership tendencies of their congregations.

Second, Justin Irving conducted a study on the relationship between servant leadership and the effectiveness of teams, and he found a statistically significant and positive correlation between servant leadership at the organizational level and team effectiveness at the team level (Irving 2005). Irving also discovered that there is a

statistically significant and positive correlation between the servant leadership attributes of love, vision, empowerment, trust and humility, and team effectiveness. Irving's study infers that servant leadership might have a positive relationship with effective conflict management, since conflict is very much a part of team life. This study sought to explore such potential relationship in a pastoral context.

Third, M. A. Rahim suggested that managing conflict to enhance learning and effectiveness requires the use of integrating style or problem solving style (Rahim 2002, 207-11). The integrating conflict management style has high concern for both self and others, and involves collaboration and problem solving between the parties (Rahim 2001, 28). Rahim, Buntzman, and White also suggested in their study that a high level of moral development of leaders has a positive correlation to the integrating style—(Rahim, Buntzman, and White 1999). If this is true, and since servant leadership has a high moral standard, it would be logical to conclude that servant leaders would strive to use the integrating conflict management style whenever possible. The question is whether the integrating conflict management style would run against the natural propensity of servant leaders to serve others rather than self (Greenleaf 2002, 27). This study sought to investigate whether the integrating style is indeed the preferred conflict management style of pastors.

Finally, Kathleen Patterson proposed in her doctoral work that servant leaders are primarily others focused (Patterson 2003). Serving others is their natural propensity and desire. If this is true, then it might also be true that servant leaders will often choose to use the obliging style (low concern on self and high concern on others), the compromising styles (immediate concern on self and immediate concern on others), and the integrating style (high concern on self and high concern on others) to manage

interpersonal conflict. Moreover, among these three styles, the primary style that servant leaders would use is likely the obliging (low concern for self and high concern for others), which matches the definition of servant leader, but opposite to the integrating style (high concern for self and others) that Irving and Joseph suggest (Patterson 2003; Greenleaf 2002; Irving 2005; Joseph 2006). This study sought to investigate whether the obliging style is the primary conflict management style of choice by pastors.

Research Purpose

The purpose of this descriptive correlational study was

1. To measure senior pastors' perceptions of their conflict management styles.
2. To measure senior pastors' perceptions of the levels of organizational servant leadership tendencies in their churches.
3. To explore the relationships between the interpersonal conflict handling styles of senior pastors and the organizational servant leadership tendencies in their churches.

By understanding the conflict management style and its relationship with organizational servant leadership at the church level, pastors may focus on improving their conflict management style and servant leadership skills in order to contribute to the overall health and discipleship of their congregations.

Delimitations of the Study

This study focused on paid full-time, part-time, and bivocational senior pastors of churches affiliated with the Southern Baptist Convention. It was delimited as follows:

1. This study was delimited to the senior pastors of the SBC churches. Generalization is limited to this sample frame.
2. This study was delimited to the organizational servant leadership tendency as measured by the OLA instrument and the interpersonal conflict management styles as measured by the ROCI-II instrument.

Research Questions

The overarching research question of this study was “What is the relationship between the conflict management style of a pastor and the level of organizational servant leadership tendency in that church?” Specifically, the following research questions guided this study:

1. What is the relationship, if any, between the integrating style of conflict management of a pastor and the organizational servant leadership tendency in his church?
2. What is the relationship, if any, between the obliging style of conflict management of a pastor and the organizational servant leadership tendency in his church?
3. What is the relationship, if any, between the compromising style of conflict management of a pastor and the organizational servant leadership tendency in his church?
4. What is the relationship, if any, between the dominating style of conflict management of a pastor and the organizational servant leadership tendency in his church?
5. What is the relationship, if any, between the avoiding style of conflict management of a pastor and the organizational servant leadership tendency in his church?

Terminology and Definitions

For the purpose of this study, the following definitions are provided:

Avoiding style. The avoiding style (AV) of interpersonal conflict management indicates a low concern for self and others. It is often characterized as “an unconcerned attitude toward the issues or parties involved in conflict” (Rahim 2001, 29-30).

Bargaining style. The bargaining style (BA) is a composite style calculated by subtracting the obliging style score with the dominating style score. This style represents a party’s concern for self or others. A low BA score indicates a high concern for self and low concern for others, while a high BA score indicates a party’s low concern for self and high concern for others (Rahim 2002, 221-22).

Compromising style. The compromising style (CO) of interpersonal conflict management indicates intermediate concern for self and others. This style “involves give-and-take or sharing whereby both parties give up something to make a mutually acceptable decision” (Rahim 2001, 30).

Conflict. Conflict is “an interactive process manifested in incompatibility, disagreement, or dissonance within or between social entities (i.e., individual group, organization, etc.)” (Rahim 2001, 18). Conflict is experienced only when one exceeds his threshold level of intensity, with the level of tolerance being unique to each individual (Rahim 2001, 19).

Conflict management. Conflict management is the process that “involves designing effective strategies to minimizing the dysfunctions of conflict and maximize the constructive functions of conflict in order to enhance learning and effectiveness in an organization” (Rahim 2000, 5). According to Rahim, a sound conflict management strategy recognizes three things. First, certain types of negative conflicts such as personal attacks or racial disharmony that “may have negative effects on individual and group performance” should be reduced. Second, moderate amounts of positive conflicts, such as healthy disagreements relating to organizational issues or tasks, should be generated and maintained. Third, organizational members should learn “how to use different conflict-handling styles to deal with various situations effectively” so that they can deal with disagreements constructively with each other (Rahim 2000, 6).

Conflict management styles. Conflict management styles are “styles of behavior by which interpersonal conflict may be handled” (Rahim 2002, 216).

Dominating style. The dominating style (DO) of interpersonal conflict management indicates a high concern for self and low concern for others. It has a “win-

lose” orientation to win one’s position, and therefore “often ignores the needs and expectations of the other party” (Rahim 2001, 29).

Integrating style. The integrating style (IN) of interpersonal conflict management indicates a high concern for both self and others. This “problem solving” style “involves collaboration between the parties (i.e., openness, exchange of information, and examination of differences to reach a solution acceptable to both parties)” (Rahim 2001, 28).

Interpersonal conflict. Interpersonal conflict refers to “conflict between two or more organizational members of the same or different hierarchical levels or units” (Rahim 2001, 23).

Leadership. Bernard Bass suggests that leadership can be defined in many ways, and the definition depends on the purpose to be served (Bass 2008, 25). For the purpose of this study, leadership is defined as “a process whereby an individual influences a group of individuals to achieve a common goal” (Northouse 2007, 3). As a process, the leader both affects and is affected by followers.

Obliging style. The obliging style (OB) of interpersonal conflict management indicates a low concern for self and a high concern for others. This “accommodating” style “is associated with attempting to play down the differences and emphasizing commonalities to satisfy the concern of the other party” (Rahim 2001, 29).

Pastor. A pastor is an overseer and shepherd of a congregation (Acts 14:23; 20:17, 28; 1 Tim 3:1-7; 5:17-20; 1 Pet 5:1-4). The New Testament emphasizes on the spiritual responsibility of the pastor rather than the authority of his role. For the purpose of this study, the term *pastor* refers to the paid senior pastor of a church, whether full time, part time, or bivocational.

Problem solving style. The problem solving style (PS) is a composite style calculated by subtracting the avoiding style score with the integrating style score. This style represents a party's concern for self or others. A low PS score indicates a low concern for self and low concern for others, while a high PS score indicates a party's high concern for both self and others (Rahim 2002, 221-22).

Servant leader. A servant leader is someone who is inclined to serve, and this inclination is based on his or her principles, values, and beliefs and not the organizational objectives (Patterson 2003, 3). Specifically, the servant leader "(a) demonstrates agapao love, (b) acts with humility, (c) is altruistic, (d) is visionary for the followers, (e) is trusting, (f) empowers followers, and (g) is serving" (Patterson 2003, 8).

Servant leadership. "Servant leadership is an understanding and practice of leadership that places the good of those led over the self-interest of the leader" (Laub 1999, 81). It is "not a leadership style that can be used or set aside based on the needs of the situation. Servant leadership is a mindset, a paradigm, a way of leading. It is a way of engaging in an intentional change process through which leaders and followers, joined by a shared purpose, initiate action to pursue a common vision" (Laub 2004, 9).

Servant leadership tendency. Servant leadership tendency is the "observable behaviors, attitudes, values and abilities that are exhibited by people within an organization" (Laub 1999, 8).

Servant organization. An organization where "the characteristics of servant leadership are displayed through the organizational culture and are valued and practiced by its leadership and workforce" (Laub 1999, 21).

Research Assumptions

For the purpose of this study, the following assumptions were made:

1. Servant leadership exists in pastoral ministry.
2. Conflict exists in every church.
3. It is possible to measure organizational servant leadership tendency and conflict management style of pastors using the instruments OLA and ROCI-II, respectively.
4. The pastors responding to the OLA and ROCI-II instruments will be accurate in their evaluation of their perceptions of the servant leadership tendencies of their churches and their conflict management styles in their congregations.
5. It is possible to analyze the relationship between the organizational servant leadership tendencies and the conflict management styles of pastors.

Procedural Overview

This research was a descriptive correlational study. The population was limited to the senior pastors of the SBC churches of the randomly selected associations in the SBC. The researcher collected the data by inviting the senior pastors of the research population to a Web site containing a composite survey instrument.

The Web-based instrument for the study consisted of three parts: (1) a 9-item questionnaire to collect demographic data on a pastor's age, education, church size, ministry experience, conflict management training, and frequency of conflict; (2) the 28-item ROCI-II instrument for the purpose of measuring a pastor's interpersonal conflict management style (Rahim 2001); and (3) the 66-item OLA for the purpose of measuring the organizational servant leadership tendency of that pastor's church (Laub 1999). The estimated time it takes to complete the survey was 20 to 25 minutes. When data collection was completed, statistical analysis was performed on the data in order to answer the research questions. Findings and applications were recorded in chapters 4 and 5.

CHAPTER 2

PRECEDENT LITERATURE

The following review examines the precedent literature related to the theological perspectives and theoretical constructs relevant to the variables of servant leadership and conflict management styles. It provides the foundation for the study, and assists in the analysis of the findings. All Bible verses in this chapter are quoted in ESV unless specified otherwise.

Servant Leadership

The first variable in this study is servant leadership. Although Robert Greenleaf has coined the term “servant leader” back in 1969 (Greenleaf 2002), the concept of leading through serving predates him. Jesus, the incarnated Christ, exercises servant leadership in his public ministry, and he provides the perfect example for Christians to follow on how to lead through serving. This section will examine the theological and theoretical perspectives of servant leadership and its undergirding attributes.

Theological Foundation of Study

Biblical servant leadership is spiritual leadership (Rinehart 1998). Servant leadership begins with a biblical worldview on seeing the followers as fellow human beings created in the image of God. Its focus is to glorify God through edifying and serving others. At the core of servant leadership is a heart that is right with God (Gangel

1997, 199). Greenleaf posits that servant leaders have a propensity to serve (Greenleaf 2002). They are servants first and leaders second. Thus, servant leadership is the attitudes and behaviors that flow out of a heart that desires to serve others and to see them becoming servant leaders. As Whetstone aptly summarizes, “The servant leader sees himself called first as a servant, seeking to only to treat each follower with dignity as a person, but also to serve each beneficially while building a community of participation and solidarity” (Whetstone 2002, 391).

Servant Leadership and the Old Testament

The term “servant leader” is nowhere to be found in Scripture, but the practice of servant leadership is evident throughout the Old Testament and the New Testament. For instance, Exodus 19-20 describes God’s desire for Israel to become a servant rather than a ruling nation, to live as “a kingdom marked by priesthood: that is, service of God on behalf of people and *vice versa*”; however, Israel fails to perform this task faithfully (Dempster 2003, 101-02). Although God continues to raise many servant leaders in the Old Testament to carry out his redemptive plan, it is not until Jesus’ public ministry that servant leadership is explicitly taught to his disciples and eventually to the church. Jesus is the fulfilment of the Old Testament (Goldsworthy 2002, 53), and a perfect demonstration of the servant of God as foreshadowed by Moses and David.

Servant in the Old Testament

Like the neighboring nations of Israel, slavery is a part of the Hebrew culture in the Old Testament time (Howell 2003, 6). The Hebrew word ‘*ebed* (עבד)’ appears 799 times in the Old Testament (Harris et al. 1980, “1553a עבד”). Its root word connotes the idea of “work” (Lennox 1958, 315), and it is frequently used to refer to a household slave

or servant (e.g., Gen 39:17, 19; 41:12; 50:2) (Brown, Driver, and Briggs 1907, 713).

The servant as slave is a person who belongs to another (Lennox 1958, 315), yet Israelite slavery involves “rights and often positions of trust” (Harris et al. 1980, “1553a עֶבֶד”). For instance, the establishment of the Jubilee year is to prevent the existence of a permanent class of slaves (Howell 2003, 6). It demands that when one buys a Hebrew slave, “he shall serve six years, and in the seventh he shall go out free, for nothing” (Exod 21:2). Slaves are also protected to certain degree from physical harm inflicted by their masters: “When a man strikes his slave, male or female, with a rod and the slave dies under his hand, he shall be avenged” (Exod 21:20).

The word ‘*ebed* is often used to describe “the pious in the presence of God” (Lennox 1958, 316). The plural form is used to depict the pious as a whole (Ps 34:22; 69:36; 105:25; 135:14), while the singular form is sometimes used to describe Israel (Isa 41:8; 44:1) or certain individuals whom God calls to achieve his purpose. It is most frequently used in the Old Testament as a term of humility out of courtesy when one person addresses another as “your servant” (e.g., Gen 18:3, 5; 44:18; Ruth 3:9; 1 Sam 1:16; 27:5) (Howell 2003, 7). It is also used in the Old Testament to refer to a king’s subject (e.g., Gen 21:25; 41:10; 1 Sam 18:24; 19:1; 2 Sam 11:13; 15:15; 1 Kgs 10:5) (Howell 2003, 7; Harris et al. 1980, “1553a עֶבֶד”).

As subjects of God the King of kings, the great leaders of the Old Testament are often designated as servants of the Lord (Lennox 1958, 317). The title “the servant of the Lord” or “the servant of Yahweh” (עֶבֶד יְהוָה) appears 22 times in the Old Testament. It is used 17 times of Moses (Deut 34:5; Josh 1:1; 1:13; 1:15; 8:31; 8:33; 11:12; twice in 12:6; 13:8; 14:7; 18:7; 22:2; 22:4-5; 2 Kgs 18:12; 2 Chr 1:3; 24:6), twice of Joshua (Josh 24:29; Judg 2:8), twice of David (Pss 18:1, 36:1), and once of Israel as the blind servant

(Isa 42:19).

Perhaps the most important usage of the term “servant” in the Old Testament is when it is used in the Servant Songs as a “messianic designation, the most prominent personal, technical term to represent the OT teaching on the Messiah” (Harris et al. 1980, “1553a עֶבֶד”). Scholars in general agree that there are four Servant Songs in Isaiah. The first song (Isa 42:1-9) describes the selection of the Servant. The second song (Isa 49:1-13) speaks of the goal for the Servant. The third song (Isa 50:4-11) describes the condemnation and vindication of the Servant. Finally, the fourth song (Isa 52:13-53:12) describes the death and resurrection of the Servant.

In 1 Peter 1:10-11, Peter provides the key on how one ought to interpret these four songs: “Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully, inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories.” Similarly, by speaking of himself as a servant in Mark 10:45, Jesus defines “not only the style of his leadership” but also identifies himself with “the suffering servant of Isaiah” (Tidball 1997, 105). In sum, Laniak provides the most vivid portrait of the servant motif in Isaiah and its relationship with leadership:

Kings and prophets were frequently called ‘(my) servant(s)’. This umbrella term keeps the focus on the accountability that an individual (or group) has before their Lord. Servants do not exist for themselves, but as agents for someone else’s purposes. Thus, the role of Isaiah’s ‘Servant’ has more to do with his divinely ordained assignment in the plan of YHWH than with the parameters of his institutional position. In a book laced with criticism for presumptuous rules, the simple term ‘servant’ effectively circumscribes the role God has for his human agent(s). Isaiah is clear about the ironies of biblical leadership: to rule is to serve and to suffer, and to lead is to be both shepherd and sacrificial lamb. (Laniak 2006, 129)

Essence of Servant Leadership

Throughout the Old Testament, God repeatedly calls out his servants to carry out his plans and to lead his people. These leaders are God's servants and representatives, and are expected to fulfill certain requirements. Two passages in the Old Testament—1 Samuel 15:22 and Micah 6:8—provide a glimpse of God's heart for his people in general and his servants in particular: to obey his leadership and to walk humbly with him.

Obedience and humility. First Samuel 15 begins with a clear instruction from God to Saul through the prophet Samuel, that Saul must strike the Amalekites and destroy all the people and possessions in that nation. Saul, however, initiates “a clear breach of the holy-war code in the matter of objects and persons spared” and therefore draws a sharp conflict between him and Samuel in their understandings that kingship must submit to divine prophecy to be successful (Dumbrell 2002, 85-86). Therefore, Samuel in his solemn rebuke of Saul's rebellious act declares, “Has the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to listen than the fat of rams” (1 Sam 15:22).

What Samuel declares here that obedience surpasses sacrifice is perhaps “the central tenet of the Torah” (Bergen 1996, 172). The sacrificial system is not a substitution for obedience to God. Samuel is not denying the value of the total system of sacrificial offerings itself but attacking the abuses of it (Tsumura 2007, 401; see also 1 Sam 2:29). God is sovereign; his choosing of using his servants to accomplish his works is because of his grace and mercy and not their qualifications and talents. Rather, God's desire is the obedience of his servants to his commands and leadership (Waltke 2007, 640). Since it is the people who need to offer sacrifices in order to approach the holy God (Lev 1-5), sacrifices without obedience—a right attitude toward the sovereign Creator—“makes this

holy God no-god” (Tsumura 2007, 402). At the center of this rebellious act, according to 1 Samuel 15:23, is idolatry, which is always the source of human conflict.

Justice, kindness and faithfulness. A few hundred years later, and in similar fashion, the prophet Micah indicts God’s people in both the Northern and Southern kingdoms on their sins of idolatry, injustice, failed leadership, and corruptions. Micah reminds the Israelites that God has no interest on their external appearances of religious acts but is concerned about their hearts (Mic 6:1-7). Micah concludes his indictment with this timeless expression of Old Testament ethics, “He has told you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?” (Mic 6:8).

The divine will, according to Micah, should not be anything new to God’s people; for “Israel has already been given the message long ago and reminded of it regularly by cultic proclamation” (Allen 1976, 372; see Duet 10:12-13). Rather, God through Micah is calling his people to obey and to do his will so that they may fulfill their covenantal responsibilities. They must practice the social and moral standard that God commands, and to practice “a careful walk with God” in all areas of life (Allen 1976, 374).

God desires justice, mercy and faithfulness from his people, especially from his servants. He “does not desire ritual sacrifices divorced from a changed life—a life given over completely to the covenant Lord” (Barker 1999, 113). Micah is not rejecting sacrifices, but simply delivering Samuel’s message again that obedience is far better than sacrifice, that “to walk wisely” with God and to uphold what is right according to his will are of utmost importance in life (Dumbrell 2002, 211-12). Later in the New Testament, Jesus addresses these practices directly in the Beatitudes as essential characters of a

disciple of Christ (Matt 5:1-10), and he regards justice, mercy, and faithfulness as “the weightier matters of the law” (Matt 23:23). The servants of Yahweh, then, are people of God who not only obey God’s commands but also live out their faith in their daily lives.

Examples of Servant Leadership

Numerous leaders in the Old Testament display the aforementioned essence in their servant leadership. For example, God calls Moses to lead the Israelites out of Egypt into the Promised Land that he has prepared for them. Despite his weaknesses and failures, Moses serves the Israelites by being obedient to God’s commands and leadership (Ps 77:19). Moses is first a servant of God before a leader of God’s people (Num 12:7), and he captures “the heartbeat of a God intent on creating a people who would join him in his redemptive efforts” (McNeal 2000, 19). In fact, Deuteronomy describes Moses as one who “anticipates those other servants of God who will communicate and teach the word of the Lord and will stand with the people and in their place before God” (Miller 1987, 254). He is the model for other servants to follow.

David is another Old Testament example of servant leader of the Lord. David is a man after God’s heart, and God anoints him as the successor of Saul to become the king of Israel (1 Sam 13:14; 16:1-13). Although David has sinned against God in numerous occasions, yet God still calls him “my servant David” because of David’s humble, honest, obedient and repentant heart toward him (e.g., 2 Sam 3:18; 7:5; 7:8; 1 Kgs 14:8; 2 Kgs 19:34; 1 Chr 17:4, 7). Moreover, God has ordained that the promised Messiah—the shepherd and servant (Ezek 34:23, 24), the eternal ruler of Israel—will come out of David’s branch (2 Sam 7).

Nehemiah is yet another great Old Testament example of servant leader who walks humbly with God. His reaction to the trouble in Jerusalem and commitment to

resolve it reflect his servant heart toward both God and his people. Joseph MaCiariello remarks that in reacting to the need at Jerusalem, Nehemiah has demonstrated the servant leadership qualities of identifying with those he seeks to serve, seeking to solve the problems for God's people, and acting based on a keen understanding of God and his character. Moreover, he prays to God for favor with the king so that he may carry out the task of rebuilding the wall of Jerusalem, conducts long-range planning for completion of the project, and acknowledges and depends on the providence and sovereignty of God in everything (MaCiariello 2003, 401-02). Nehemiah's servant leadership rests not on earthly powers but on God himself.

Although there are many other Old Testament servant leaders such as Joshua, Daniel, Esther and Isaiah, yet from this cursory review of Moses, David and Nehemiah's lives, one could observe that humility, ability to lead and manage, honesty, courage, authenticity, devotion to God, and obedience to God's leadership are the common attributes of their servant leadership. They seek God's heart first, and serve him through serving others. They might have many short-term objectives to achieve, but their long-term goals are always the glory of God and the edification of his people.

Summary

Servants of God in the Old Testament have Yahweh as their Master and Lord. Both Moses and David have the privilege to be called by God as "my servant." Obedience, humility and faithfulness are the trademarks of Old Testament servants of God. God's servants depend on his grace and providence as they carry out his will. Finally, the essence of servant leadership that is demanded by the Old Testament is perfectly demonstrated not in any human leader but in the life of the incarnated Suffering Servant Jesus Christ.

Servant Leadership and the New Testament

The New Testament provides plenty of teachings on servant leadership, but the most explicit teachings are given by Jesus himself, and he provides the perfect example of what servant leadership should entail through his redemptive work on the cross. As Kevin Vanhoozer recognizes, “The drama of redemption is thus a great twofold odyssey, in which humanity, along with the rest of creation, loses its way and finds its way home only because God leaves home in order to bring everyone back” (Vanhoozer 2005, 55-56). The incarnation and crucifixion of Jesus the Son of God vividly displays his love and humility. Christ’s love leads to his suffering and death. His goal is to complete God’s redemptive plan for humankind and to bring hope to a fallen world. Hence, Jesus is a servant leader, but his primary goal is to serve God the Father and obey His every command, including taking the cup of God’s wrath as a substitutionary atonement for humankind.

There are a number significant passages in the New Testament related to biblical servanthood. Six passages that are more representative have been chosen for this study. They are Matthew 5:1-12, 20:20-28, Mark 9:33-37, John 12:20-26, John 13:1-35, and Philippians 2:1-11. Through the exposition and reflection of these passages, one should be able to attain a clearer picture of the attributes, nature, priority, price, model, and process of biblical servant leadership.

The Attributes of Servant Leadership (Matt 5:1-12)

Blessed are the *poor in spirit*, for theirs is the kingdom of heaven. Blessed are those who *mourn*, for they shall be comforted. Blessed are the *meek*, for they shall inherit the earth. Blessed are those who *hunger and thirst for righteousness*, for they shall be satisfied. Blessed are the *merciful*, for they shall receive mercy. Blessed are the *pure in heart*, for they shall see God. Blessed are the *peacemakers*, for they shall be

called sons of God. Blessed are those who are *persecuted for righteousness' sake*, for theirs is the kingdom of heaven. (Matt 5:3-10; emphasis added)

The Sermon on the Mount (Matt 5-7) is a series of lessons that Jesus addresses to his disciples (Matt 5:1-2). It represents the “ethical principles of the kingdom of God” for the disciples of Jesus Christ (Bruce 1986, 67). The Beatitudes serve as the introduction to these principles; they “portray the heart of the King” and are “a holistic portrait of a kingdom citizen” (Doriani 2006, 15). The focus of the Beatitudes is the human heart (Howell 2003, 165-66), which is always the center of the struggles for the disciples—the leaders-in-training.

The Beatitudes is about blessings. To be blessed (the Greek word is *makarios*) is more than to be happy, however. It means having “the conviction of being a recipient of God’s grace” (Turner 2008, 149), or as Carson puts it, “to be approved” (Carson 1999, 16). Jesus chooses to begin the Sermon on the Mount with the Beatitudes rather than imperatives because he wants his disciples to understand the great demands that he is about to make “in a context of grace” (Morris 1992, 95). God desires his children to pursue the character of Jesus and the kingdom values outlined in the Sermon on the Mount, and he will give them sufficient grace to accomplish that (Doriani 2006, 16).

The Beatitudes are declarative in nature and contain eight qualities that Jesus expects his disciples to nurture as they mature in their spiritual leadership (Howell 2003, 166). These qualities can be divided into two sets of four. “The first set emphasizes the disciple’s vertical relationship to God; the second emphasizes the disciple’s horizontal relationship to people” (Turner 2008, 146).

The first set of qualities includes poor in spirit, mournful, meek, and hunger and thirst for the righteousness of God. They are indications of the disciples’ dependence on God. Poor in spirit implies humility and a sense of contriteness toward God. It is a

“personal acknowledgement of spiritual bankruptcy” and represents “the deepest form of repentance” (Carson 1999, 18). Those who are poor in spirit are blessed because they have an “authentic spirituality” (Turner 2008, 149). They “recognize that they are completely and utterly destitute in the realm of the spirit” (Morris 1992, 95). As a result, they lay their pride aside and admit that they need God’s grace and mercy, and God gives them the grace that they seek and the possession of the kingdom in their earthly lives, albeit partially (Doriani 2006, 18; Morris 1992, 53).

Mourning implies grieving over one’s sin. Those who mourn over sin and persecution are blessed, for they will be comforted by God. Here lies in view not only mourning over evil and afflictions (Turner 2008, 150), but also their weakness and sinfulness (Morris 1992, 97). God blesses those who mourn over their own sin, the sins of others in the church, the sins that pervade society (Amos 2:6-7), and the indifference to the gospel (Matt 23:37-38) (Doriani 2006, 18-19).

Meekness implies gentleness and free of malice toward others. The Greek word for meek, *praus*, can also be translated as gentle, humble, or considerate (Matt 11:29; 21:5) (Gingrich 1983, 23). Meek disciples possess self-effacement, humility and dependency on God (Morris 1992, 98). They will inherit the earth in an eschatological sense. Note that meekness does not necessarily mean the absence of assertiveness. Rather, it means “the absence of self-assertion,” for meek disciples use their strength and power to serve others and not themselves (Doriani 2006, 20). In short, meekness is not a weakness but “a controlled desire to see the other’s interests advance ahead of one’s own” (Carson 1999, 20). It represents a servant attitude.

Hunger and thirst for righteousness implies a genuine desire for justice and righteousness, and for the “conformity to God’s will” (Carson 1999, 23). Doriani

suggests that this particular beatitude is the pivotal blessing and a natural outworking of the first three. He writes, “If we know our sin and spiritual poverty, if we mourn over it and live meekly because of it, we will hunger and thirst for righteousness. That is, we will seek it, yearn for it, and ask God to help us attain it” (Dorani 2006, 21). Such “passionate concern for the right” will be fulfilled by God himself in full measure without disappointment (Morris 1992, 99).

The second set of qualities include merciful, pure in heart, peacemaking, and persecuted for righteousness’ sake. These qualities address God’s approval to those who relate to others. Merciful implies forgiveness and compassion. It is the direct outworking of poor in spirit. “When Jesus blesses the poor in spirit, he promotes mercy, for the poor in spirit are merciful” (Dorani 2006, 29). Those who have experienced God’s mercy will show mercy to others, and those who show mercy to others will receive mercy on the last day (Morris 1992, 100). The contrary is also true, however. As Carson warns, “The one who is not merciful is inevitably so unaware of his own state that he thinks he needs no mercy” (Carson 1999, 25).

Pure in heart denotes a focus on God; it is “an internal integrity that manifests itself behaviorally” (Turner 2008, 152). Disciples must pursue holiness with their thoughts, their wills, and their emotions. Those who mourn over sin will desire to be pure in heart. It is the single most “indispensable prerequisite for fellowship with God,” for Hebrews 12:14 emphasizes that without holiness no one will see the Lord (Carson 1999, 26).

Peacemaking implies being agents for vertical peace with God and horizontal peace with man. Peacemakers are “people who end hostilities and bring the quarrelsome together (Morris 1992, 101). They are “active reconciler of people” (Turner 2008, 152),

and their ability to make peace depends on their experience of peace with God. But peace does not mean free of conflict, however. Sometimes peace can only be attained if constructive conflict is present. In any case, peacemakers' reward is to be called sons of God because they reflect their heavenly Father's "wonderful peacemaking character" (Carson 1999, 28).

Finally, persecuted for righteousness' sake implies the courage and boldness to stand for God. Jesus emphasizes that the reward for a humble and merciful disciple is not recognition but persecution. This principle is unexpected and is upside down like servant leadership (Morris 1992, 101), but it represents the norm in the kingdom of heaven. Jesus the perfect display of the Beatitudes is persecuted to the point of death, and he warns his disciples that they will receive similar treatments as they follow him (Turner 2008, 153). Carson argues that this beatitude serves as a test for the other beatitudes. He writes,

The final beatitude becomes one of the most searching of all of them, and binds up the rest; for if the disciple of Jesus never experiences any persecution at all, it may fairly be asked where righteousness is being displayed in his life. If there is no righteousness, no conformity to God's will, how shall he enter the kingdom? (Carson 1999, 29)

The eight characters as described in the Beatitudes are critical to the spiritual well-being of the disciples then and the followers of Jesus Christ now. They are especially important for servant leaders, and are the bedrocks of their leadership. The heart of servant leadership is discipleship—to make disciples of Jesus Christ and helping them to develop the kingdom values and characters in the Beatitudes. These qualities are not isolated virtues but are grounded on the righteousness of Christ, and it is by the grace of God through the Holy Spirit that Christians will be able to develop them in their lives.

Servant leadership is an attitude. It begins with the heart of a leader (Prov 4:23), and the Beatitudes vividly portray what that heart ought to be like—humble, meek,

craving for righteousness, courageous, pure, compassionate, and peaceful. It is impossible for a servant leader to serve or to wash the feet of the followers without a heart that is aligned with the heart of the Creator.

The Nature of Servant Leadership
(Matt 20:20-28)

But Jesus called them to him and said, “You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. It shall not be so among you. But *whoever would be great among you must be your servant, and whoever would be first among you must be your slave*, even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many.” (Matt 20:25-28; emphasis added)

Aubrey Malphurs defines servant leadership as “the humble service of others based on our love for them” (Malphurs 2003, 34). He suggests that servant leaders at least display four characteristics: humility, service, focus on others, and love. Matthew 20 speaks about the first three characteristics, and John 13 expounds on the last one. In Matthew 20:25-26, Jesus teaches his disciples that, unlike the rulers of the nations who commonly lord over and abuse their people, servant leaders serve and care for their people with humility. Turner comments that “the disciples’s pride and desire for glory are shocking juxtaposed to Jesus’ humility and suffering. . . . Their ignorance, false confidence, and pride contrast with Jesus’s knowledge, resignation to the Father’s will, and humility” (Turner 2008, 485). To Jesus, “It is lowliness, not self-assertion, that is important in the kingdom” (Morris 1992, 511).

For Jesus to suggest that “whoever would be great among you must be your servant” is revolutionary because humility in the first century is considered not a virtue but a vice (Malphurs 2003, 35). Yet in Matthew 20:26-28, Jesus teaches his disciples that the essence of servant leadership is service and not status, it is lowliness and not power. It is important to note that Jesus “is not objecting to constitute authority” in leading or

governing, what he is objecting to is “the misuse of power that so easily comes about” in leadership positions (Morris 1992, 511).

Robert Russell argues that it is important to understand the context of Matthew 20:20-28 and Mark 10:35-45 in order to understand the weightiness of Jesus’ statement on servant leadership (Russell 2003, 2-3). This incident takes place near the end of Jesus’ three years of earthly ministry. By this time, his disciples have already witnessed and personally experienced numerous miraculous events. However, the disciples are “preoccupied with thoughts of their own glory instead of being concerned for their Lord’s sufferings” (Turner 2008, 487). They have been mentored by their rabbi for almost three years, yet they still do not understand how God’s kingdom operates.

The context of Matthew 20:20-28 emphasizes that the followers of Jesus ought to take up “lowly services” and serve one another (Morris 1992, 512). It is interesting to see that Jesus uses both the word servant (*diakonos* in Greek) and slave (*doulos* in Greek) in the same sentence. Hess makes this observation on the differences between these two Greek words as used in the New Testament:

doulos stresses almost exclusively the Christian’s complete subjection to the Lord; *diakonos* is concerned with his service for the church, his brothers and fellow-men, for the fellowship, whether this is done by serving at table, with the word, or in some other way. The *diakonos* is always one who serves on Christ’s behalf and continues Christ’s service for the outer and inner man; he is concerned with the salvation of men. (Hess 1986, 548)

In Matthew 20:20-28, Jesus teaches his disciples that servant leadership is selfless by contrasting “the world’s value (20:25) with kingdom values (20:26-27), then he points to his own life and death as the model for his disciples’ aspirations to greatness (20:28)” (Turner 2008, 487). This teaching is being passed down by Peter to other pastors after he finally grasps the essence of servanthood as modeled by Christ. He writes to his elders, “Shepherd the flock of God that is among you, exercising oversight, not under

compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; not domineering over those in your charge, but being examples to the flock” (1 Pet 5:2-3).

Unlike the leaders from the nations, servant leaders in God’s kingdom lead by serving and ministering to God’s people. As servants and slaves, they willingly obligate themselves to serve Christ. They do not view themselves as “the kind of people who would be right at the top in the kingdom” as the sons of Zebedee were trying to seek (Matt 20:20-21); rather, “they sought the path of lowly service” and find true fulfillment in it (Morris 1992, 512). Such is the nature of biblical servant leadership.

The Priority of Servant Leadership
(Mark 9:33-37)

And he sat down and called the twelve. And he said to them, “*If anyone would be first, he must be last of all and servant of all.*” And he took a child and put him in the midst of them, and taking him in his arms, he said to them, “Whoever receives one such child in my name receives me, and whoever receives me, receives not me but him who sent me.” (Mark 9:35-37; emphasis added)

As the disciples are making their final journey toward Jerusalem with Jesus, they are likely thinking about the breaking forth of the messianic kingdom in Jerusalem, and this thought leads to arguments on what positions one will occupy in that new reality (Edwards 2002, 286). Knowing what is in their hearts, Jesus sits down, assumes “the role of a teacher” (Stein 2008, 443), and teaches his disciples that if they want to be first, they must first be servants of all. The Greek word for servant is *diakonos*, which connotes waiting tables (Hess 1986, 546; see also Luke 17:8; John 12:2; Acts 6:2). It speaks of a “personal devotion in service as opposed to service as a slave or for hire or as a priest” (Edwards 2002, 287). The service that Jesus speaks of here is a service that grows out of one’s love for God and for his neighbors (Matt 22:37-38).

Jesus uses a child as an example, and teaches the disciples that if anyone

receives that child, he receives Jesus. That is, if anyone serves others, he has served Christ. David Garland argues that Jesus' intention is not to set up the child as a model to be imitated by the disciple. Garland writes, "The point of comparison is the insignificance of the child on the honor scale" (Garland 1996, 367). The child is under the authority of his father and has no power or status in the society. Therefore, Jesus is teaching his disciples that in order to be leaders, they must pay attention to those who are regarded as insignificant. Moreover, "to receive such insignificant people means to humble oneself and become last and servant of all" (Stein 2008, 444). This kind of humble service defines what biblical servanthood is.

The disciples are called not to be like children but to be like Jesus who embraces the children (Edwards 2002, 288). When the disciples serve the people that are insignificant and without status, they serve Jesus himself and the Father who sent him (Matt 23:34-40). Hence, biblical servant leadership is driven by love. It is not merely about serving one another in the community of believers, but always focuses on the glory of God.

The Cost of Servant Leadership
(John 12:20-26)

And Jesus answered them, "The hour has come for the Son of Man to be glorified. Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life. *If anyone serves me, he must follow me; and where I am, there will my servant be also. If anyone serves me, the Father will honor him.* (John 12:23-26; emphasis added)

After Jesus' triumphant entrance to Jerusalem, some Greeks go up to worship. The word "Greeks" could refer to Gentiles coming from the Greek-speaking world, including Greek-speaking cities in the Decapolis (Köstenberger 2004, 377). In any case, these God-fearers asks Philip if they could "have an interview" with Jesus (Carson 1991,

436). Instead of addressing the circumstance, Jesus ignores the Greeks and speaks about his upcoming crucifixion and glorification, that the Son of Man will die in order to give life to many (John 12:24) (Morris 1995, 526). It is this simple principle of life through death that Jesus expects his disciples to follow (Köstenberger 2004, 378-79). Carson rightly observes in this passage that “Jesus’ glorification is tied to his refusal to seek his own glory (8:50, 54), to his commitment always to do what pleases his Father (8:29)” (Carson 1991, 438). Paul further expounds this humility in Philippians 2 — a humility that servant leaders must assume.

According to Jesus, sacrificial service is the heart of true discipleship. If anyone desires to serve Jesus, he must first follow Jesus and imitate him, including his suffering or even martyrdom. “The servant must follow his Lord and be where his Lord is” (Morris 1995, 528). The reward is that the Father will honor him, and this honor “will sovereignly be bestowed upon Jesus’ followers for committed and faithful service to him” (Köstenberger 2004, 379). Hence, a commitment to follow Jesus and a desire to serve him are the prerequisites of being servant leaders. They must understand that to love their own lives is to deny God’s sovereignty over them. Therefore, servant leaders must strive to avoid this temptation because it is “an idolatrous focus on self, which is the heart of all sin” (Carson 1991, 439).

Here, Jesus addresses the real source of power in servant leadership—following Christ. God the Father will honor anyone who serves Jesus, and whoever serves Jesus must first be a follower of Jesus. Servant leaders must focus on Jesus rather than on themselves, and practice self-sacrifice through obedience to the will of the Father. In short, the cost of servant leadership is a Christ-centered self-sacrifice that is marked with faithfulness and humility.

***The Model of Servant Leadership
(John 13:1-35)***

When he had washed their feet and put on his outer garments and resumed his place, he said to them, “Do you understand what I have done to you? You call me Teacher and Lord, and you are right, for so I am. *If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet.* For I have given you an example, that you also should do just as I have done to you. (John 13:12-15; emphasis added)

John 13:1 sets the stage for not only the footwashing event but also the entire farewell discourse of Jesus (John 13-17). Immediately before the Passover meal is about to begin, Jesus wants to show his disciples—“the representatives of the new messianic community”—one final proof of “the full extent of his love” (Carson 1991, 461) by doing something that is unthinkable in that culture; that is, washing the feet of his students (Köstenberger 2004, 402). Such act “conveys the complete demonstration of Jesus’ love, which is symbolized by Jesus’ lowering himself to the status of a slave in the footwashing and realized in his vicarious cross-death” (Köstenberger 2004, 402).

Jesus rises from supper, lays aside his outer garments, takes a towel and ties it around his waist, pours water into a basin, and begins to wash and dry the disciples’ feet. This is simply an astonishing and culturally inappropriate act. In the Jewish culture at that time, footwashing was a task reserved for the “lowest of menial servants” (Carson 1991, 462). The person who sought to wash another’s feet “normally took the posture of a servant or dependent” (Keener 2003, 904). Not even peers would wash the feet of others. Jesus “reverses normal roles. His act of humility is as unnecessary as it is stunning and is simultaneously a display of love (v. 1), a symbol of saving cleansing (vv. 6-9), and a model of Christian conduct (vv. 12-17)” (Carson 1991, 462-63).

The footwashing by Jesus is an “object lesson” (Köstenberger 2004, 407) of his teachings on servant leadership, as is vividly captured by Luke:

A dispute also arose among them, as to which of them was to be regarded as the greatest. And he said to them, “The kings of the Gentiles exercise lordship over them, and those in authority over them are called benefactors. But not so with you. Rather, let the greatest among you become as the youngest, and the leader as one who serves. For who is the greater, one who reclines at table or one who serves? Is it not the one who reclines at table? *But I am among you as the one who serves.* (Luke 22:24-27; emphasis added)

Jesus, the Son of God, willingly makes himself nothing, takes the form of a servant, and humbles himself by becoming obedience to the point of death, even death on a cross (Phil 2:7-8), such is the amazing love of God that is displayed through his Son, the Great Servant. In addition, Jesus also washes the feet of Judas Iscariot, the disciple who betrays Jesus for thirty pieces of silver. This is the evidence that Jesus practices what he teaches—to love your enemy (Matt 5:43-48). The humility and love that Jesus displays in the footwashing of his disciples is perhaps the greatest model of servanthood.

When Jesus finishes washing his disciples’ feet, he puts his garment back on, and begins his explanation of “the principle” beneath his extraordinary act with a piercing question: “Do you understand what I have done to you?” (John 13:12) (Morris 1995, 550). It is a moment of soul searching for the disciples. Jesus goes on and explains to them that they are expected to learn from their teacher to wash one another’s feet (John 13:14). They are expected to think beyond themselves and to care genuinely for one another in this new messianic community. Carson comments that “the heart of Jesus’ command is a humility and helpfulness toward brothers and sisters in Christ” (Carson 1991, 468). Jesus intentionally sets an example and a pattern of true humility and altruistic love to his followers, and he commands them to do the same to one another for the purpose of evangelism and discipleship. This new commandment is recorded in John 13:34-35:

A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another. (John 13:34-35)

Just as Jesus serves the disciples with radical humility and love, they are expected to love one another within the community of believers in the same manner, so that through such unusual, upside-down model of servanthood, the world may come to recognize that they are the followers of Jesus. Leon Morris points out that “to love” is not new. What is new about this commandment is “the mutual affection that Christians have for one another on account of Jesus’ work” for them (Morris 1995, 562). Such love is the distinguished mark of the followers of Jesus Christ. Biblical servanthood is not only effective in discipleship but also in evangelism.

The washing of the disciples’ feet is a deliberate act that puts the previous teaching in John 12:20-26 into a visual representation. Jesus’ modeling of servant leadership in John 13:1-15 provides a visual template that servant leaders may imitate as they seek to lead through services. As Keener asserts, “Jesus’ example in this passage repudiates the idea of rank among disciples” (Keener 2003, 905). Servant leadership as modeled by Jesus is a radical leadership paradigm that reflects the values of God’s kingdom.

***The Process of Servant Leadership
(Phil 2:1-11)***

Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but *made himself nothing, taking the form of a servant*, being born in the likeness of men. And being found in human form, *he humbled himself by becoming obedient to the point of death, even death on a cross*. Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. (Phil 2:5-11; emphasis added)

Philippians 2:1-12 is a response to 1:29-30 that believers will suffer for the sake of Christ. Therefore, it is all the more important for them to maintain the same

mindset, to “get along together in their ‘struggle’ for the gospel, especially in the face of the opposition” (Fee 1995, 175).

Addressing the context of 2:1-11, Peter O’Brien writes,

It was noted at 1:27 that the apostle focused on one highly significant demand, namely that the readers should conduct their lives in a manner worthy of the gospel of Christ. This would involve them, first of all, standing fast or secure with a common purpose (‘in one spirit’) in the face of attacks from outside against the progress of the gospel (1:27-30). Now the apostle looks for a steadfast resistance to all kinds of internal division. 2:1-4 functions as a call to unity, love, and humility within a closely knit section of the letter (1:27-2:18). The Philippians are to be united not only against a common foe but also in heart and mind with one another. (O’Brien 1991, 166)

Paul’s concern appears to be the spiritual well-being of the Philippians and their determination to maintain the unity as they resist oppositions, both external and internal.

Spiritual unity is inseparable from humility (MacArthur 2001, 120; see also Rom 5:1-7). Without humility, there will not be unity. Since the church in Philippi has already been blessed with riches such as encouragement in Christ, solace of love, sharing of the Holy Spirit, and compassion and mercies (Fee 1995, 174-77), what they need is to hear Paul’s exhortation on the critical task of having the same mindset of humility and sacrificial love in order to maintain the unity in the body of Christ. This mindset is “fitting” for the followers of Jesus Christ and is not optional (Fee 1995, 201). The detail of this mindset is recorded in Philippians 2:6-11—the supreme example of humility demonstrated by Jesus Christ himself.

The passage in Philippians 2:6-11 is an early Christian hymn in honor of Christ (O’Brien 1991, 186; Fee 1995, 192). It describes “Christ’s self-humbling in his incarnation and death, together with his subsequent exaltation by God to the place of highest honour” (O’Brien 1991, 187). At one point of human history, Christ, the Son of God, humbly takes up the form of a slave (or bond-servant), becomes a human being, and

obeys the Father's will to die on the cross in order to accomplish the redemptive plan of the Father. When it is finished, God exalts Christ to the place of highest honor. Christ's humility and his obedience are inseparable. His servanthood is characterized by his love for the Father and for those whom the Father has chosen before the foundation of the world (Eph 1:3-10).

In summary, the main thrust of this passage is to encourage believers to have the mind of Christ and to imitate Christ's servanthood (Philippians 2:5). In Philippians 2:12-13, Paul again emphasizes that such act requires the work of the Holy Spirit in the lives of the believers. It is a partnership between God's sovereign work and man's willful action, which implies that servanthood is a process. According to this passage, to be humble and obedient in Christ for the sake of the unity of the church and the evangelism of the lost is not an option but a mandate for all followers of Jesus Christ. Servant leadership, after all, is inseparable from humility and obedience to the Father's will.

Summary of Theological Foundation

The brief exposition of the representative passages on servant leadership indicates that biblical servant leadership is God-centered and is driven by the leader's love for the spiritual well-being of others. The Bible teaches that the attributes of servant leadership are poor in spirit, mournful, meek, hunger for righteousness, merciful, pure in heart, peacemaking, and willing to be persecuted for righteousness' sake (Matt 5:1-12). The nature of servant leadership is leading by serving people with humility (Matt 20:20-28). The priority of servant leadership is to serve Christ by serving others willingly (Mark 9:33-37). The cost of servant leadership is to follow and serve Christ sacrificially as part of true discipleship (John 12:20-26). The model of servant leadership is Jesus' humble act of washing the feet of his disciples, which reminds servant leaders that the end goal of

servant leadership is the glory of God and the edification of his people—it is about discipleship (John 13:1-35). Finally, the process of servant leadership is to be humble and obedient in Christ for the sake of the unity of the church and the evangelism of the lost (Phil 2:1-12).

Servant leaders, according to Scripture, lead through serving others with love, humility, trust, respect, and a willingness to suffer. “The love of leaders for their followers is the reason servant leaders serve; it is their motivation” (Malphurs 2003, 41). In light of the New Testament teachings, pastors as servant leaders ought to follow Jesus’ example to (1) humble themselves and allowed God to exalt them; (2) follow God’s will rather than seeking a position; (3) define greatness as being servants and being first as becoming slaves; (4) risk serving others; (5) leave their place at the head table to serve the needs of others; (6) share responsibility and authority with those they called to lead; and (7) build a team to carry out a worldwide vision (Wilkes 1998, 11-12).

The main difference between biblical servant leadership and other leadership style is focus. God-centered servant leadership primarily focuses on the “why” of leadership—that is, the motives. Other leadership theories tend to focus on the “what” and “how” of leadership—the behaviors. As Anderson rightly concludes, the overall guiding principle for the God-centered servant-leader is to ensure that God is glorified by the decisions made and the actions taken (Anderson 2008, 19). Similarly, Wilkes views a servant leader as someone who “serves the mission and leads by serving those on mission with him” (Wilkes 1998, 18). The “mission” is what God has entrusted to the servant leader that defines his or her primary focus. As Wilkes explains,

Servant leaders have passion for the mission because the mission is so paramount in their lives that they have literally become servant of it. This passion for the mission drives the leader to recruit and empower others to join him on that mission. (Wilkes 1998, 19)

By providing the necessary vision, direction, correction, nurturing, and resources to the followers, servant leaders lead their people by assisting and coaching them to carry out the mission entrusted to them. The leaders' ultimate focus is to make their followers mature and passionate disciples of Jesus Christ.

A healthy understanding of the sovereignty of God will also bring a healthy perspective on change and servanthood. Biblical servant leaders “respect, rather than fear, change. God-centered servant-leaders seek out and serve as change agents for those very selective changes that bring themselves, their people, the institution, community, or the overall society closer to being God-honoring” (Anderson 2008, 21). The bottom line of servant leadership is the cultivation of a faith that is not in self but in the sovereign God. In their book *The Ascent of a Leader*, Thrall, McNicol, and McElrath affirm that a leader's faith and trust in God are the foundation of all other leadership attributes, and together they form the first rung of the ladder of ascension (Thrall, McNicol, and McElrath 1999, 68-70).

In short, biblical servant leadership is a process and an attitude. It has both a vertical and a horizontal dimension. Servant leadership anchors on the love and the sovereignty of God, and its ultimate goal is the glory of God and the edification and discipleship of others. Thus, servant leaders are driven by love and the Great Commandment, focused on the Great Commission and discipleship, and equipped by the Holy Spirit for the constant spiritual battles in this side of heaven.

Theoretical Foundation of Study

Although servant leadership is first and foremost a biblical concept as illustrated in the theological discussion, it is gradually gaining popularity in the business world. In his massive 1,500-page handbook of leadership, Bass concludes that servant

leadership is “less well researched but still prominent” (Bass 2008, 51). The theoretical research on servant leadership began with Robert Greenleaf’s essay forty years ago, and had not picked up until the end of the twentieth century, possibly because of the paradoxical nature of the theory and the lacking of a valid theoretical model (Sendjaya and Sarro 2002, 57).

Robert Greenleaf’s Servant Leadership Concept

In 1969, Greenleaf in his research identified a set of characteristics that he believed effective servant leaders should possess. These characteristics are inspiration, vision, listening, communication, withdrawal, acceptance, empathy, foresight, awareness, perception, persuasion, self-assurance, and conceptualization (Greenleaf 2002, 28-47). Greenleaf’s writings are usually more concerned about what people should not do (Spears and Frick 1996, xii). This shows the uniqueness in Greenleaf’s concept of leadership.

Robert Greenleaf wrote the essay “The Servant as Leader” in 1969 to convey hope, when there was a massive failure on leadership in many educational institutions in America (Greenleaf 2002, 17). Greenleaf originated the idea of servant leader from reading Hermann Hesse’s *Journey to the East*. In that story, Leo the servant eventually became “a great and noble leader” (Greenleaf 2002, 21). Hesse’s story helped Greenleaf to formulate the servant leader concept where “the great leader is seen as servant first” (Greenleaf 2002, 21). That is, one must first become a great servant in order to become a great leader. This is because “the only authority deserving one’s allegiance is that which is freely and knowingly granted by the led to the leader in response to, and in proportion to, the clearly evident servant stature of the leader” (Greenleaf 2002, 24). Greenleaf believed that one would only follow leaders who are “proven and trusted as servants”

(Greenleaf 2002, 24).

Greenleaf defined servant leader as “servant first. . . .It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead” (Greenleaf 2002, 27). In other words, servant leaders have a natural propensity to serve rather than to lead. According to Greenleaf, the best, but difficult to administer, test to see if one is a servant-leader is by examining the results: “Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? In addition, what is the effect on the least privileged in society? Will they benefit or at least not be further deprived?” (Greenleaf 2002, 27). In short, the fruits are the best gauges of the effectiveness of one’s servant leadership.

Servant Leadership Viewpoints

From the early 1990s through 2003, “The work surrounding servant leadership focused on identifying themes to help to operationalize the concept of servant leadership” as an outgrowth of Greenleaf’s works (Irving and Longbotham 2007, 100). For instance, J. Graham stressed the importance of the inspirational and moral characteristics of servant leadership (Graham 1991). I. H. Buchen, on the other hand, argued that servant leadership contains the essential themes of self-identity, capacity for reciprocity, relationship building, and preoccupation with the future (Buchen 1998). Larry Spears also consolidated Greenleaf’s ideas into ten similar characteristics of servant leaders: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community (Spears 2005, 3-4).

Stone and Russell's Foundational Research

Similarly, Gregory Stone and Robert Russell conducted a review of literature that is related to the concept of servant leadership in hope of developing a researchable model of the theory (Stone and Russell 2002, 145). With an understanding that servant leadership theory was still in its formative years, Stone and Russell identified nine functional attributes of servant leadership, with the anticipation that new attributes will be added or existing attributes will be subtracted as additional empirical research takes place. The nine functional servant leadership attributes are (a) vision; (b) honesty; (c) integrity; (d) trust; (e) service; (f) modeling; (g) pioneering; (h) appreciation of others; and (i) empowerment (Stones and Russell 2002, 147). This study laid the important groundwork for future research of servant leadership models.

Laub's Organizational Leadership Assessment (OLA)

In his 1999 dissertation study, James Laub set out to answer three questions: "How is servant leadership defined? What are the characteristics of servant leadership? Can the presence of these characteristics within organizations be assessed through a written instrument?" (Laub 1999, 6). At the end, Laub developed the Organizational Leadership Assessment (OLA) instrument to provide an empirical means to measure the following six characteristics of servant leadership in an organization: (a) values people; (b) develops people; (c) builds community; (d) displays authenticity; (e) provides leadership; and (f) shares leadership (Laub 2003, 3).

Laub conducted a three-part Delphi survey with fourteen authorities on servant leadership from the field, resulting in a list of 66 servant leadership characteristics. Laub then used the results from the Delphi survey as the constructs to develop an 80-item OLA

instrument, with six of the items focusing on job satisfaction. Laub field-tested the OLA instrument with 828 people from 41 organizations for measures of reliability. The sample included individuals from religious non-profit organizations, secular non-profit organization, for-profit organizations, and public agencies. The instrument yielded a Cronbach alpha coefficient of 0.98 (Laub 1999, 19).

The OLA instrument was later reduced to 60 items to reduce the time required for completion. The reduced 60-item OLA instrument adheres to the longer original version yet still maintains a Cronbach alpha reliability coefficient of 0.98 (Laub 1999, 23). Since the six subscales of OLA were not derived through a factor analysis to determine their variability and interdependency, the OLA instrument is best used for measuring the overall characteristics of servant leadership at the organizational level rather than individual subscale level (Irving 2005, 33).

Laub defines a healthy organization as “an organization in which the characteristics of servant leadership are displayed through the organizational culture and are valued and practiced by the leadership and workforce” (Laub 2003, 12). As this definition indicates, both the servant-oriented and servant-minded organizations are considered healthy. The difference between a servant-oriented organization and a servant-minded organization is that the former displays servant leadership in most levels of the organization, while the latter displays a very high level of servant-leadership in all levels of the organization (Laub 2003, 19-20).

The OLA instrument encompasses six servant leadership subscales (Laub 1999, 25) as follow:

1. First, servant leader values people by believing in them, serving their needs before his or her own, and by practicing non-judgmental listening with the followers. Trust is the essential element for believing in someone.

2. Second, servant leader develops people by providing opportunities for learning and growth, modeling appropriate behavior, and building up others through encouragement and affirmation.
3. Third, servant leader builds community by building strong personal relationships, collaborating with others, and valuing the differences with others.
4. Fourth, servant leader displays authenticity by being open and accountable to others, always willing to learn from others, as well as maintaining integrity and trust.
5. Fifth, servant leader provides leadership by envisioning the future, taking initiative, and clarifying goals.
6. Finally, servant leader shares leadership by facilitating a shared vision, empowering others, and sharing status with others.

The OLA has been the preferred instrument for measuring organizational servant leadership tendency (Ledbetter 2003; Drury 2004; Hebert 2004; Irving 2005; Kong 2007) and was used in this study.

Page and Wong's Servant Leadership Profile (SLP)

Instead of focusing on organizational servant leadership, Don Page and Paul Wong developed a conceptual framework for measuring servant leadership of an individual (Page and Wong 2000). Page and Wong believed that servant leadership is not merely a style of leadership but also an attitude toward the responsibilities of leadership. To them, servant leadership involves five concentric circles. At the center is character—a servant's heart. The next layer out is relationship—building up others. The next layer is leadership task—doing the work of a leader. Then the layer of leadership process—improving organizational processes. The outermost circle is leadership role model—impacting society and culture.

Based on their literature review and ministry experience, Page and Wong developed the Servant Leadership Profile (SLP)—an instrument that can be used by

leaders to assess their servant leadership attributes of (a) integrity, (b) humility, (c) servanthood, (d) caring for others, (e) empowering others, (f) developing others, (g) visioning, (h) goal setting, (i) leading, (j) modeling, (k) team building, and (l) shared decision-making. Page and Wong claimed that their 99 item, 12 dimension self-rating instrument could be used for diagnostic and research purposes. Rob Dennis and Bruce Winston later performed a factor analysis on the SLP and yielded three factors: empowerment, service, and vision, with Cronbach alpha score of 0.97, 0.89, and 0.94, respectively (Dennis and Winston 2003, 456).

Patterson's Servant Leadership Attributes Model (SLA)

Kathleen Patterson's theory on servant leadership is of particular importance because of its insight on the "how" of servant leadership (Patterson 2003; Winston 2003). In her seminal work, Patterson argued that there is a big contrast between transformational leadership and servant leadership. According to Patterson, the former focuses on the well-being of the organization, and it fails to explain leadership phenomena such as altruism toward the followers. On the contrary, "servant leadership theory provides a whole new understanding of leadership, by defining the heart of leadership as a focus on the well-being of followers" (Patterson 2003, 3). To serve and to meet the needs of the followers is the primary focus of servant leaders and is what motivated them to lead in the first place. "The extent to which the leader is able to shift the primary focus of his or her leadership from the organization to the follower is the distinguishing factor in determining whether the leader may be a transformational or servant leader" (Stone, Russell, and Patterson 2003, 5).

Servant leaders are inclined to serve, and this inclination is based on their

worldview and not the organizational objectives. Through literature review, interviews with servant leaders, anecdotal evidence, and review of servant-led organizations, Patterson identified seven virtuous constructs that shape the attitudes, characteristics, and behavior of servant leaders. Some of these attributes echo the servant characteristics proposed by Laub's and Page and Wong's models. According to Patterson, a servant leader has seven attributes: (a) *agapao* love, (b) humility, (c) altruism, (d) vision for the followers, (e) trust, (f) empowerment, and (g) service (Patterson 2003, 8). Rob Dennis later developed the instrument Servant Leadership Assessment Instrument (SLAI) based on Patterson's model (Dennis 2004). The SLAI provides a means for describing the servant leadership characteristics of a leader.

The SLAI is capable of measuring the following constructs in Patterson's model: love, empowerment, vision, humility, and trust. Note that only four of these five constructs were reported with high reliability: both *agapao* love and empowerment yielded a Cronbach alpha reliability coefficient of 0.94; vision yielded a Cronbach alpha reliability coefficient of 0.89; and humility yielded a Cronbach alpha reliability coefficient of 0.92 (Dennis and Bocarnea 2005, 605-10). No Cronbach alpha reliability coefficient was reported for trust since it contained less than three items in its final factor analysis. Dennis' study confirmed that SLAI could be used to measure the presence of Patterson's servant leadership concept in a leader. The following sections discuss briefly each measurable attribute.

Love. Patterson suggested that servant leaders exercise *agapao* love or moral love to their followers, that is, "to do the right thing at the right time and for the right reasons" (Patterson 2003, 12). Such love echoes the four basic features of Christian love as illustrated in 1 John 4:10-12; that is, it is theocentric, Christocentric, active and self-

sacrificial, and it demands a reciprocal response from the object (Field 1995, 9). Agapao love is a sacrificial love that stems from the servant leader's value (Russell 2001, 3-4). Servant leaders see people as fellow human beings that have worth, needs, dignity, talents, free will, and feelings. As such, servant leaders' primary focus is developing their followers to become credible servant leaders themselves (Kouzes and Posner 2003a, 235).

Humility. Servant leaders, according to Patterson, are “not arrogant, haughty, or egotistical, but rather humble and unpretentious” (Patterson 2003, 15). They are calm, empathetic, good listeners, and willing to be accountable. They admit their fallibility, keep their accomplishments and successes in perspective, and desire to listen to others. Humility is not a weakness. Rather, it means to see oneself properly and not to exceed what is appropriate (Phil 2). Wayne Mack defines humility as follows:

[Humility is] an attitude wherein we recognize our own insignificance and unworthiness before God and attribute to Him the supreme honor, praise, prerogatives, rights, privileges, worship, devotion, authority, submission, and obedience that He alone deserves. It also involves a natural, habitual tendency to think and behave in a manner that appropriately express this attitude. . . . It means having a servant's mind-set and always putting self last. (Mack 2005, 26)

In short, humble servants go beyond their self-interests and instead focus on the interest of others. Humility also implies vulnerability. For leaders to face their pride, it requires “a kind of personal openness before God not usual in contemporary society” (Issler 2001, 71). They must learn to listen intentionally, and stay open to receive criticism and advice as “a welcomed opportunity to better serve” (Patterson 2003, 15).

Vision. Servant leadership is forward looking. Patterson defined vision in servant leadership as “the idea that the leader looks forward and sees the person as a viable and worthy person, believes in the future state for each individual, and seeks to assist each one in reaching that state” (Patterson 2003, 18). It is a vision of “the role of

the followers” within the context of the organization (Winston 2003, 3). Patterson’s virtuous construct of vision “worked out by the leader finding the various interests and goals of the employee as it relates to what the follower wants to do and the leader then modifies the organization’s procedures and methods to fit” (Winston 2003, 3). Kouzes and Posner view vision as “a mental picture of what tomorrow could be like”; it gives “focus to human energy” (Kouzes and Posner 2004, 17). Begin with the end goal in mind, servant leaders seek to guide the followers toward the future through empowering them to see the *what*’s and *why*’s (Patterson 2003, 19). According to Patterson, the vision of the leader “encourages the confidence and the belief that everyone can improve, step forward, and reach goals” (Patterson 2003, 19). And for Christian leaders and pastors, “Vision comes from faith and allows a church to be or to do something beyond its current abilities to impact the Kingdom” (Stetzer and Dodson 2007, 46).

Trust. Trust is essential to servant leadership. A trusting servant leader believes “in the unseen potential of the followers, believing they can accomplish goals” (Patterson 2003, 22). This trust enables the leaders to empower the followers. Discord and disharmony will arise without trust in the leader-follower relationship, but confidence and predictability will be the results with trust as the centerpiece.

Elmer defines trust as “the ability to build confidence in a relationship so that both parties believe the other will not intentionally hurt them but will act in their best interest” (Elmer 2006, 77). Trust is a building block and a key characteristic for servant leaders to build a standard of excellence for the entire organization (Patterson 2003, 22). Kouzes and Posner concur that “at the very heart of cooperation is trust. Leaders help create a trusting climate by the example they set and by active listening. Trusting leaders give people the freedom to innovate and take risks. They nurture openness, involvement,

personal satisfaction, and high levels of commitment to excellence” (Kouzes and Posner 2004, 28). Servant leaders are trustworthy people because they do what they say they will do. They strive to build environments of trust so that their followers may thrive and grow in them.

Empowerment. “Leadership is about connecting, not controlling” (Gibbs 2005, 106). It is about empowering others to attain their potentials and goals. Empowerment is “entrusting power to others” so that they may take control as needed in order to accomplish their objectives (Patterson 2003, 23). It means “letting people bring their brains to work and allowing them to use their knowledge, experience, and motivation to create a healthy triple bottom line” (Randolph and Blanchard 2006, 67). To empower a follower is to provide him with “the power, authority, accountability, responsibility, and resources to achieve what the follower wants to achieve relative to his/her vision within the organization” (Winston 2003, 4). Servant leaders “[empower] followers to find their own paths, and they, in turn, are inspired to help others find their best path” (Patterson 2003, 24). Empowerment is a process and not an event. People already possess a great deal of power because of their knowledge and motivation, the process of empowerment is simply letting this power out and guiding it with clear boundaries and emphasis on training. But to do so requires a major shift of attitude in the hearts of the leaders (Randolph and Blanchard 2006, 68). The aim of servant leadership, after all, is “to bring out all the strengths of people that will move them forward to the desired goal” rather than demonstrating the strengths of the leader (Piper 1991, 31).

Summary of Servant Leadership Viewpoints

Various servant leadership models and frameworks have been proposed in the

past decade. Many of them proposed servant leadership characteristics that were also in other models (see Table 1). A brief review of Table 1 reveals that there are many common characteristics in these theories, among them are humility, service, vision, authenticity, empowerment, and relationship.

Table 1. Characteristics of servant leadership theories

<i>Year</i>	<i>Author</i>	<i>Servant Leadership Model and Characteristics</i>
1969	Greenleaf	Inspiration, vision, listening, communication, withdrawal, acceptance, empathy, foresight, awareness, perception, persuasion, self-assurance, and conceptualization (Greenleaf 2002)
1991	Graham	Inspiration and moral (Graham 1991)
1998	Buchen	Self-identity, capacity for reciprocity, relationship building, and preoccupation with the future (Buchen 1998)
1998	Spears	Listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community (Spears 2005)
1999	Farling, Stone, and Winston	Vision, trust, service, influence, credibility (Farling, Stone, and Winston 1999)
1999	Laub	Values people, develops people, builds community, displays authenticity, provides leadership, and shares leadership (Laub 1999)
2000	Page and Wong	Integrity, humility, servanthood, caring for others, empowering others, developing others, visioning, goal setting, leading, modeling, team building, and shared decision-making (Page and Wong 2000)
2002	Russell and Stone	Vision, honesty, integrity, trust, service, modeling, pioneering, appreciation of others, and empowerment (Russell and Stone 2002)
2003	Patterson	<i>Agapao</i> love, humility, altruism, vision, trust, empowerment, and service (Patterson 2003; Dennis 2004)
2006	Barbuto and Wheeler	Calling, listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, growth, and community building (Barbuto and Wheeler 2006)
2008	Sendjaya, Sarros and Santora	Covenantal relationship, transforming influence, authentic self, responsible morality, voluntary subordination, and transcendental spirituality (Sendjaya, Sarros, and Santora 2008)

One may conclude that there are two general groups of servant leadership theories. One group contains models and instruments that measure servant leadership at a personal level. Examples are Dennis' Servant Leadership Assessment Instrument (SLAI) and Page and Wong's Servant Leadership Profile (SLP). The other group includes models and theories intended for measuring servant leadership at the organizational level. Examples for this group are Laub's Organizational Leadership Assessment (OLA) and Sendjaya, Sarros and Santora's Servant Leadership Behaviour Scale (SLBS). This study used OLA to measure the organizational servant leadership tendency in the churches.

Related Research on Servant Leadership

As mentioned earlier, the number of empirical studies on servant leadership models and theory has increased steadily in the past decade. A number of research studies that are of particular interest to this study will be examined briefly here.

Irving's Study on Team Effectiveness

In an attempt to understand the effect of servant leadership on team dynamics in organizations, Justin Irving conducted a study on the relationship between servant leadership and the effectiveness of teams (Irving 2005). The sample was 1800 members in a United States division of an international non-profit organization. Irving used (a) the OLA instrument (Laub 1999) to measure organizational servant leadership as well as individual job satisfaction; (b) the SLAI (Dennis 2004) to measure servant leadership on a personal level; and (c) the Team Effectiveness Questionnaire to measure team effectiveness at the team level. In Irving's study, a Pearson r coefficient of $\geq .20$ was set for rejecting the null hypothesis, and a p value of $< .05$ (one-tailed) was set for determining the statistical significance of the data (Irving 2005, 51).

Irving found a statistically significant and positive correlation between servant leadership and team effectiveness in the organizational level ($r=.522$, $p=.000$, $n=729$). He also found that there is a statistically significant and positive correlation between the five servant leadership attributes measured by SLAI, and team effectiveness ($r=.491$, $p=.000$, $n=725$ for love; $r=.464$, $p=.000$, $n=723$ for vision; $r=.439$, $p=.000$, $n=724$ for empowerment; $r=.353$, $p=.000$, $n=722$ for trust, and $r=.440$, $p=.000$, $n=724$ for humility) (Irving 2005, 58).

Since conflict exists in teams (Amason et al. 1995; MacMillan 2001, 168-69), the significance of Irving's research is its inference that servant leadership could have a positive effect on conflict management in a team ministry. This is because if a higher level of servant leadership tends to create a more effective team, then it is logical to suggest that it also tends to lead to more effective conflict management within that team context. This study sought to explore such potential relationship in a pastoral context.

Wallace's Study on Pastoral Leadership

In his dissertation study, Bryon Wallace set out to study how pastors perceive and practice servant leadership (Wallace 2005). Based on literature review, Wallace identified twelve characters of servant leadership: (a) humility, (b) service, (c) example, (d) integrity, (e) vision, (f) delegation, (g) listens, (h) decisive, (i) equipper, (j) sacrifice, (k) prayer, and (l) courage. Wallace then designed a 36-item survey instrument and surveyed a random sample of 700 senior pastors of the Alabama Baptist Convention. Wallace observed that the characteristic that has the largest diversity between perception and practice was decisiveness, followed by sacrifice. In addition, only service and sacrifice have higher mean on practice than perception.

It is interesting to observe that if these characteristics were ranked in

perception and practice, service was ranked number 9th in perception but 2nd in practice, and sacrifice was ranked 12th in perception but also 2nd in practice. It seems that while service and sacrifice were perceived as less important characteristics in servant leadership, they were perceived as being practiced more often in reality.

Barbuto and Wheeler's SLQ

More recently, John E. Barbuto, Jr., and Daniel W. Wheeler developed an integrated construct of servant leadership primarily based on their review of influential works by Greenleaf (Greenleaf 2002), Spears (Spears 1995), plus other servant leadership related literature (Barbuto and Wheeler 2006). Their instrument, the Servant Leadership Questionnaire (SLQ), has the potential to measure 11 attributes of servant leadership: (a) calling, (b) listening, (c) empathy, (d) healing, (e) awareness, (f) persuasion, (g) conceptualization, (h) foresight, (i) stewardship, (j) growth, and (k) community building. Out of these eleven attributes, they concluded that calling, “a desire to serve and willingness to sacrifice self-interest for the benefit of others,” is “fundamental to servant leadership and consistent with Greenleaf’s original message” (Barbuto and Wheeler 2006, 303-05). Factor analysis of these 11 dimensions resulted in five empirically distinct factors: altruistic calling, emotional healing, wisdom, persuasive mapping, and organizational stewardship (Barbuto and Wheeler 2006, 318).

An interesting discovery in this study is that servant leadership was a better predictor for leader-member exchange than transformational leadership, which confirms that “servant leaders create serving relationships with their followers, which contrasts with transformational leaders, who transcend followers’ interests toward organizational goals” (Barbuto and Wheeler 2006, 319). This finding also supported the argument that servant leadership is an extension of transformational leadership yet with different focus

(Stone, Russell, and Patterson 2003). Moreover, if servant leadership is a better predictor for leader-member exchange than transformational leadership, and the focus of servant leadership is the well-being of the followers, there is a good possibility that servant leadership has a positive correlation with how conflict is managed as part of the leader-member exchange.

Kong's Study on Pastoral Job Satisfaction

In 2007, Kong set out to study (1) the relationship between the pastor's perception of the organizational servant leadership tendency within the team of staff and his job satisfaction; (2) the relationship between the staff minister's perception of the organizational servant leadership tendency within the staff team and his/her own job satisfaction; and (3) the difference in their perceptions concerning the organizational servant leadership tendency (Kong 2007, 3-4). The random sample population was 73 multi-staff SBC churches in Tarrant County, TX. The OLA instrument was used to measure the organizational servant leadership tendency, and the Minnesota Satisfaction Questionnaire (MSQ short-form) was used to measure job satisfaction.

Kong discovered that (1) there is a significant, positive relationship between the pastor's perception of the organizational servant leadership tendency within the team of staff and his job satisfaction ($n=72$, $r=.577$, $p<.0005$, 1-tailed); (2) similarly, there is a significant, positive relationship between the staff minister's perception of the organizational servant leadership tendency within the staff team and his/her own job satisfaction ($n=73$, $r=.650$, $p<.0005$, 1-tailed); (3) there is a significant difference in the pastor's and the staff minister's perceptions concerning the organizational servant leadership tendency within the staff team (OLA mean=260 and 248, respectively; according to Laub, an OLA score of 239.5 represents the cut off score for a servant leader

organization) (Kong 2007, 44-48).

Kong also observed that the higher the servant leadership tendency within the staff team, the greater job satisfaction both the pastor and the staff minister have. However, there was a small discrepancy on their perceptions of the servant leadership tendency among the staff team. In any case, assuming effective conflict management tends to contribute to higher job satisfaction, Kong's study suggests the possibility that it will also have a positive relationship with the servant leadership tendency of the organization.

Summary of Servant Leadership

Servant leadership is a paradigm shift. It is “not a leadership style that can be used or set aside based on the needs of the situation. Servant leadership is a mindset, a paradigm, a way of leading. It is a way of engaging in an intentional change process through which leaders and followers, joined by a shared purpose, initiate action to pursue a common vision” (Laub 2004, 9). Ethical servant leadership pioneered by Greenleaf primarily focuses on the well-being of others. However, Scripture emphasizes that it is impossible for servant leaders to be others-focused unless they are God-focused. Here lies the main difference between ethical and biblical servant leadership. As McNeal summarizes, “Servant leadership is an attitude, not a genre of narrowly circumscribed actions. Service is about a desired outcome, not just the type of action a leader takes on behalf of others” (McNeal 2006, 4). As an attitude, servant leadership forms from the inner being of a person—the heart.

Among the theoretical research to date on servant leadership, Patterson's seven virtuous constructs (Patterson 2003, 8) best represents how biblical servanthood develops in Christian leaders. The process properly begins with love that eventually leads to

service, since “love is the center of biblical ethics” (Frame 2008, 332). Christ’s love should be a model for Christians to follow, for he “gave himself in death for his people, setting us a standard of love that is far beyond what we normally set for ourselves (John 13:34-35)” (Frame 2008, 333). In 1 Corinthians 13:1-3, Paul also makes clear that love is the foundation of all human works. Without love, Christians are nothing. Paul vividly paints a portrait of love in 1 Corinthians 13:4-8 and how it should affect everything in Christian life, and that includes leadership. Yet “For love to be received, the receiver must trust the giver of love. To be trusted, the giver of love must have integrity. To have integrity, the giver of love must submit to others in vulnerability and align with truth in obedience. At the bottom of all this, givers of love must entrust themselves to God in humility” (Thrall, McNicol, and McElrath 1999, 113). Here, the constructs of love, trust, humility, and vision interact to cultivate an environment of grace and empowerment.

At the organizational level, a servant organization should be a natural extension to and an application of the concept of servant leadership by the leaders (Laub 1999, 23). Paul understands that a person usually learns by imitating others. Hence, he does not hesitate to command believers to imitate him as he imitates Christ (see 1 Cor 4:16; 11:1; 1 Thess 1:6). Carson adds, “Close to the heart of the business of discipling another in the Christian faith is the self-discipline of serving as a model to the apprentice. Action do not necessarily speak more loudly than words; but they usually do” (Carson 1984, 14). It seems logical to suggest that if a pastor shepherds his flock with a servant heart and leads with a servant attitude, his servant leadership should have a positive influence on the servant tendency of his congregation. Laub’s OLA instrument was used in this study to measure the following six characteristics of servant leadership in a church as perceived by the senior pastor: (a) values people; (b) develops people; (c) builds

community; (d) displays authenticity; (e) provides leadership; and (f) shares leadership (Laub 2003, 3).

Conflict Management Styles

The second variable in this study is conflict management styles. No matter how hard a pastor exercises servant leadership in the shepherding of his flock, he cannot escape from church conflict. This is because conflict is very much a part of church life. Rahim defines conflict as “an interactive process manifested in incompatibility, disagreement, or dissonance within or between social entities (i.e., individual group, organization, etc.)” (Rahim 2001, 18). In the context of a local church, conflict may be defined as “a disagreement that keeps decisions from being made or the group from moving forward after the decision has been made” (Fenton 1996, 38). Both definitions connote that conflict is not a discrete event but a process.

Conflict is often the result of unfulfilled desires (Van Yperen 2002, 94). It is not merely an incompatibility between two parties, but has consequences that may hinder the ministry of a church (Roosen 2007, 20-21). Conflict can be “man against man, man against God, or man against himself” (Works 2008, 19); but whatever the causes are, conflict must be managed appropriately in order to minimize its destructive tendency and to maximize its dynamics for positive changes. Conflict management may be defined as a process that “involves designing effective strategies to minimize the dysfunctions of conflict and enhancing the constructive functions of conflict in order to enhance learning and effectiveness of an organization” (Rahim 2001, 76). When conflict arises, pastors must not behave in a business-as-usual manner; rather, they must act as specialists of conflict care and deal with the needs of the soul (Thomas 1990, 67).

Theological Foundation of Study

Gangel and Canine observe that there are at least seven common misconceptions on what conflict is (Gangel and Canine 1992, 129-31). According to their research, many people think that conflict is abnormal and is the same as disagreement. They view conflict as pathological like a disease and must be cured, reduced or avoided. Many also view conflict as merely a personality problem that is linked only to anger, and they believe that conflict is ultimately an admission of failure. These misconceptions of conflict tend to cloud the deeper issues that hide beneath the hearts of the parties involved. Therefore, in order to understand the nature of conflict and to manage it effectively, one must begin with the Triune God and his perspectives on personal relationship and conflict.

God the Trinity and Personal Relationship

In his book *The Holy Trinity*, Robert Letham emphasizes the benefits of recovering Trinitarianism in the twenty-first century (Letham 2004, 7-13). He argues that Christian worship of God, as well as other Christian experiences, is inescapably Trinitarian. Therefore, Christians need to restore and recapture a Trinitarian view of creation that celebrates unity in diversity and diversity in unity. They also need a clear understanding of the Trinity and the relationship between the three persons of the Godhead to affect how they treat people. Finally, Christians need a fully developed Trinitarian theology with a thorough historical underpinning for the future progress of evangelism and missions. Letham's proposal suggests that a healthy understanding of humanity and human relationship begins with a biblical understanding of the Trinity.

The Bible affirms the simultaneous oneness and threeness of God (Gen 1:1; Deut 6:4; Isa 45:5-6; Matt 28:19-20; John 1:1, 17:3; Rom 3:29-30; 1 Cor 8:6; Eph 2:18; 1 Tim 2:5; Jas 2:19). There is only one God, and he exists eternally as three Persons—

Father, Son, and Holy Spirit; each of the three Persons of the Godhead is fully and equally God (Estep, Anthony, and Allison 2008, 103). While the three Persons of the Trinity are equal in essence, Scripture also indicates that they differ in role (e.g., Eph 1).

“The Trinity can be described as a mystery and fundamentally a spiritual reality” and is not fully comprehensible to finite human thought (Estep, Anthony, and Allison 2008, 105). For instance, Bruce Ware uses the analogy of overlapping circles to help his readers to understand the Trinity. He writes, “If you draw the same circle three times, with each color overlapping exactly the previous one, you have one circle. But the red line is not the blue line, and the blue line is not the green line. Yet all three lines enclose only one circle” (Ware 2009, 43). But even this excellent metaphor will begin to break apart when pressed.

God desires that his triune and eternal nature be expressed in human relationships (Ware 2005, 132). This includes how Christian leaders live out their relationship with their followers. People are relational beings because they are created in the image of God (Gen 1:27). As such, they are expected to have similar love and harmonious relationship with one another, just as the love relationship among God the Father, God the Son, and God the Spirit. This relationship places emphasis not only on a unity that is not redundant and a diversity that is not discord, it also advocates a healthy expression of authority and submission as reflected in the Godhead (Ware 2005, 135-37). It upholds the dynamics between the equality of essence and distinction of roles in the leader-follower relationship in Christian ministry (Ware 2005, 147).

Moreover, Poirier points out that “because our Triune God is by nature a relational God, God’s attributes of goodness and love are not secondary but primary” (Poirier 2006, 73). That is, perfect love, goodness, and peace exist in the eternal

relationship between the members of the Trinity (John 3:35; 5:30; 14:31; 17:1-26; 1 Cor 14:33). For instance, John writes, “The Father loves the Son and has given all things into his hand” (John 3:35), and the apostle Paul declares, “God is not a God of confusion but of peace” (1 Cor 14:28). Furthermore, the phrase “God of peace” occurs five times in the New Testament (Rom 15:33; 16:20; Phil 4:9; 1 Thess 5:23; Heb 13:20), bringing into focus God’s attribute of peace. As Poirier asserts,

We should not overlook the significance of this divine attribute. Since peace is grounded in the nature of God, peace is not a human construct nor an ideal state of affairs captured only in dreams and wishes. Nor is it merely a redemptive result. Rather, as a divine attribute, peace is a fundamental reality. Conflict, sin, disorder, and confusion are aberrations in God’s good creation. But when Christ returns, just as creation began in peace, so peace will reign once again. This, when we as church leaders minister as peacemakers, we are in keeping with one of the deepest bedrocks of reality, the Triune God of peace. Peacemaking is nothing less than a work of the Triune God in union with us, the sons of God, who through that union labor to bring about that great day of peace by rectifying wrongs and setting relationships right, all under the lordship of God. (Poirier 2006, 74-75)

This God-centered outlook of human relationship—one that is filled with love, goodness and peace—is the foundation of servant leadership and effective conflict management. Leadership is a communal activity, and both the leaders and followers are members of a community. The distinction in their roles and functions does not impair the fact that they are equal in essence and in partnership on achieving the purpose of their existence—to bring glory to their Creator and blessings to their neighbors. Hence, Jesus emphasizes the importance of reconciliation in Matthew 5:21-26, that whether a person is the offender or the offended in the Christian community, he must seek reconciliation proactively in order to avoid the spiral affect of sin in his heart.

A God-centered view of followership is just as important for church conflict management. Christians must not only trust God but also those whom he called and entrusted authority to lead his people. They need to realize that “the capacity to trust is a

crucial component of reflecting the image of God and of operating within the relationships of life in which that image is played out and expressed” (Dever 2004, 241). When Christian leaders exercise authority properly and biblically, which includes conflict management in their church communities, they are “helping to display God's image to His creation” and ultimately bringing more glory to him (Dever 2004, 242).

God and Conflict

A Trinitarian understanding of human relationship must be coupled with a theological understanding of conflict in order to gain a complete picture of why biblical conflict management is so crucial to congregational life. God the Trinity is also a God of peace, and “Creation begins with the *God of peace*” (Poirier 2006, 73). The Bible begins with a powerful statement in Genesis: “In the beginning, God created the heavens and the earth” (Gen 1:1). Genesis chapters 1-2 detail God’s creation and his satisfaction of his work. At the end of the sixth day, God declares that everything he has created is very good (Gen 1:31). His creation is at peace without conflict. There is love, order and harmony instead of hatred, chaos and discord.

Genesis 3 then tells the story and the consequences of the fall. When Adam and Eve sin by deliberately disobeying God’s command, peace is broken and conflict is introduced into humanity. Following Adam’s sin, God curses the Serpent—the incarnated Satan, “I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel” (Gen 3:15). The Hebrew word for enmity is *ebah*. The same word is used in Numbers 35:21-22, and Ezekiel 25:15 and 35:5. It connotes a personal hostility or hostile intention between two parties, or in the case of Genesis 3:15, between the serpent and the woman (Brown, Driver, and Briggs 1907, 33; Holladay 2000, 12). The language used within the context

“indicates a life-and-death struggle between combatants” (Mathews 1996, 245).

Genesis 3:15 explicitly states that God promises to put enmity between the serpent and the woman, and to put conflict between their offspring. James Montgomery Boice comments that when Satan tempts Adam and Eve, he has in mind to (1) seduce them away from the worship of God, and (2) gain their allegiance and worship for him (Boice 1998, 201). Satan succeeds on the first objective but fails on the second, for God promises to put enmity between Satan and the woman as part of his curse. This enmity implies God’s sovereign grace (Waltke 2007, 265), as Boice explains:

It is significant that these words are spoken to Satan. For the new thing was not Satan’s hatred of Eve. Satan hated Eve from the moment of her creation, even when he was pretending to be her friend and confidant in tempting her to eat of the forbidden tree. The new thing was to be Eve’s (and Adam’s and all their true offspring’s) hatred of Satan as one aspect of God’s gracious preservation of and provision for the race. (Boice 1998, 201)

God exercises his sovereign right to place enmity between Satan and the woman in order to draw her back to himself. “The hostility toward the Serpent entails her reorientation toward God with a love for him and a desire for his intimacy” (Waltke 2007, 265). Hence, it is clear that God not only responds to conflict, he ordains conflict from the very beginning for his redemptive purposes (Poirier 2006, 75; see 1 John 3:7-10). God delays defeating Satan so that he may “work out his full program of salvation to his glory. Each generation of believers must learn to fight the fight of faith against him” (see Judg 3:2, Job 1:6; Zech 3:2; 2 Cor 11:14; Jas 4:7; 1 Pet 5:8-9) (Waltke 2007, 265).

Moreover, the relationship between husband and wife is also distorted by sin as a result of the fall, and becomes “a struggle for mastery between the sexes” (Mathews 1996, 251). The desire of the woman is to control and to overcome her husband (Gen 3:16; cf. Gen 4:7). The constant struggle of the husband is to exercise leadership and to “master her, if he can” (Boice 1998, 223). Hence, there will always be conflict and

frustration in their relationship because of sin, and they will never again enjoy “the flawless communion like that in Genesis 2:25” (House 1998, 65). It is only “through the indwelling Spirit of Christ” in the lives of the married couples that may transform their “attitudes and aspirations” to live out the biblical leadership and relationship of husband and wife as ordained by God and taught by Paul in Ephesians 5:22-33. In short, through conflicts in marriage, God intends to draw his children closer to himself and also to each other.

When Christians believe that all things are from God and through God and to God (Rom 11:36), and that God ordains conflict to reorient his people toward him, they will perceive conflict as an opportunity to minister rather than an obstacle to ministry (Poirier 2006, 76). Through conflict, Christians can hear God’s loving voice and experience God’s amazing grace.

The Nature of Conflict

Conflict has many faces. For instance, intimacy and ideology can contribute to church growth, but it can also intensify conflict and force division (Dudley and Hilgert 1987, 104-07). When theological views are in disagreement in church life, conflict is often the result unless humility prevails in all parties involved. Conflict tends to unify by defining boundaries and demanding adherence, which in the end might create even more conflicts.

Scripture is filled with narratives describing various conflicts and their consequences. Beginning with the moral struggle that Adam and Eve face in Genesis 3, all the way to the description of the last days in Revelation, conflicts—spiritual, moral, and physical—are interwoven into human history (Works 2008, 19-23). As Michael Anthony summarizes,

Conflict is as old as the Garden of Eden. The Old Testament religious establishment was riddled with factional disputes, and the New Testament church has not done much better. Even a casual glance at the history of Christianity reveals the perennial nature of human conflict. (Anthony 1993, 160)

Biblical Words on Conflict

There are many words used in the Bible that connote conflict. The following are a few representatives, and are by no mean an exhaustive list.

Dabar (דָּבַר). Both the verb and the noun form of the Hebrew word *dabar* are of important status in the Old Testament. Harris et al. observe that these two words “occur more than 2500 times in the OT, the noun more than 1400 times and the verb more than 1100. The source of the words is unclear though they are common in Semitic languages” (Harris et al. 1980, “399 דָּבַר”). When used as verb, *dabar* is often translated as speak with, speak to, speak about, threaten, promise, declare, warn, command, and converse with (e.g., Exod 6:29; Prov 25:11; Mal 3:16). When used as noun, *dabar* is often used to mean speech, discourse, saying, word, report (e.g., Gen 37:14; Num 11:23; Ps 59:13), but it is also used to denote charge and complaint (e.g., Deut 22:20) (Brown, Driver, and Briggs 1907, 180-82; Holladay 2000, 67). Perhaps the most important usage of *dabar* in the Old Testament is that God “spoke” (e.g., Num 12:2). It is used for this purpose about 400 times. Although *debar* has a wide range of meaning, it often appears in the context of conflict, which indicates that interpersonal conflict usually involves speech, word, and discourse (e.g., Gen 24:14; 42:24; Job 16:4; 19:18; Jer 39:5).

Gerah (גָּעַר). The root of this Hebrew word “indicates a check applied to a person or peoples through strong admonitions or actions” (Harris et al. 1980, “370 גָּעַר”). The verb form of *gerah* is often translated as rebuke (Isa 17:13; Pss 9:6; 119:21). It is

used in the context of a father rebukes a son (Gen 37:10); but also used in the context of God rebukes the nations (Ps 9:6), the proud (Ps 119:21), and Satan (Zech 3:2). The noun form of *gerah* is used in the context of rebuke of man (Prov 13:1, 8) and rebuke of God (Ps 18:15) (Brown, Driver, and Briggs 1907, 172). It also has the meaning of reproach (Gen 37:10) (Holladay 2000, 63).

Rib (רִיב). The Hebrew word *rib* is often translated in English Bibles as strife (e.g., Jer 15:10; Ps 55:9), quarrel (Exod 17:7), contention (Ps 18:43), plead (Prov 18:17), or dispute (Exod 23:2; Deut 19:17) (Brown, Driver, and Briggs 1907, 936). The primary use of *rib* is to denote strife as in the sense of physical combat, whether it is between two men (Exod 21:18) or of contending groups (Deut 33:7) (Harris et al. 1980, “2159 רִיב”). Other usage includes verbal combat such as to quarrel, argue or to chide one another (Gen 31:36; Exod 17:2). Prov 17:1 puts the word strife in parallelism with the word quietness, which provides a word picture of strong contrast between dispute and peace.

Lacham (לָחַם). The verb form of the Hebrew word *lacham* usually used to mean “to fight.” For example in Psalm 35:1, David writes of fighting (*lacham*) against those who fight him. Often this word is used in the context of battles or wars (e.g., Exod 1:10; Judg 11:5; 1Kgs 14:19) (Brown, Driver, and Briggs 1907, 535).

Tsaba (צָבָא). Like *lacham*, the Hebrew word *tsaba* often connotes fighting. For example, Numbers 31:7 speaks of the Israelites warring (*tsaba*) against the Midians. Interestingly, the same word can also be used to mean “service,” as it is used in Numbers 4:23 and 8:24, speaking of the services that the Levites perform in the tent of meeting. Harries et al. provide the following insight: “No doubt service for Yahweh is seen as involving total dedication and careful regimentation, and since God is Yahweh of hosts,

enthroned between the cherubim housed inside the tent of meeting, work associated with the tent may be considered spiritual war” (Harris et al. 1980, “1865 צבא”).

Paroxusmos (παροξυσμός). The Greek word *paroxusmos* is used only in Acts 15:39 and Hebrews 10:24. In a negative sense, *paroxusmos* denotes “a severe argument based on intense difference of opinion” (Louw and Nida 1989, “33.451 παροξυσμός”). In Acts 15:39, the intense disagreement (*paroxusmos*) between Paul and Barnabas results in their separation from one another in their mission trips. In a more positive sense, the word *paroxusmos* connotes encouragement and stimulation. Hebrews 10:24 speaks of the necessity of Christians to “stimulate” or “stir up” one another to love and good works.

Machomai (μάχομαι). The Greek word *machomai* can be defined as “serious conflict, either physical or non-physical, but clearly intensive and bitter” (Louw and Nida 1989, “39.23 μάχομαι”). It also connotes physical or verbal combat (John 6:52). In 2 Timothy 2:24, Paul writes that God’s servant must not be quarrelsome (*machomai*) but be kind to everyone, able to teach, and patiently enduring evil. Likewise, this word is used in James 4:2 to denote fighting in a severe sense: “You desire and do not have, so you murder. You covet and cannot obtain, so you fight and quarrel” (Jas 4:2).

A review of these biblical words used in the context of conflict reveals that conflict can occur in various situations and can be both positive and negative, whether it is a simple disagreement or a severe dispute. Moreover, conflict always involves words and actions; it introduces strife between the parties, and usually includes an element of spiritual warfare. At the end, the context of the passages where they are used dictates the exact meaning of these words. Yet one thing is clear from this word study: God in his sovereignty often uses conflict to achieve his redemptive purpose.

Essential Truths about Conflict

The Bible also describes four essential truths about conflict that can help Christians to get a better understanding of its nature (Van Yperen 2002, 96-108). First, conflict is a broken relationship between one and God, one and others, or one and self. Humanity is created to have communion with self, others and God; but sin disrupts that communion and introduces conflict to it. Sin is “any act—any thought, desire, emotion, word, or deed—or its particular absence, that displeases God and deserves blame” (Plantinga 1995, 13). It represents the “disruption of created harmony and then resistance to divine restoration of that harmony” (Plantinga 1995, 5). Because of sin, human relationship once unified by love is now separated by hatred and hostility, and conflict replaces harmony as the norm.

Second, conflict is a spiritual collision. That is, spiritual warfare usually plays a part in all conflict. Quite often, conflict is the result of unresolved sins or unreconciled issues. Hence, Christians must take up the spiritual armor daily and corporately in order to protect themselves from the attack of Satan as well as sin (Lawless 2002, 49-57).

Third, conflict is inevitable because believers are also fallen human beings living in a fallen world. It is the results of the curse in Genesis 3 (Poirier 2006, 77). Throughout the biblical narrative, the one element that consistently exists between Genesis 3 and Revelation 20 is conflict. Jeremiah laments that “the heart is deceitful above all things, and desperately sick; who can understand it?” (Jer 17:9). One of the outworking of this total depravity is conflict.

Finally, conflict is necessary for God to shape his children. Without conflict, God’s children would not know peace as God intended for them (Plantinga 1995). Conflict often brings suffering, and suffering can bring spiritual growth. For instance,

suffering can refine a believer's faith (1 Pet 4:1-2; 1:6-7) and knowledge (Jas 1:3-4; Rom 5:3-4; 1 Pet 5:10). It can also draw him closer to the Lord by catching a glimpse of God's sovereignty and majesty (Job 42:2-4), give him intimacy with God (Job 42:5), challenge him to grow rather than to fall into sin (Jas 1:1-12), and provide opportunity for him to imitate Christ (1 Pet 3:17-18; Matt 10:24-25) (Feinberg 2004, 477-87). As Waltke remarks,

God inserts a gap between action and its consequences, and this gap between virtue and reward includes suffering, so that the elect seed does not confound morality with pleasure. This gap of suffering allows God to work grace into his people. If God rewarded us immediately, we would be destroyed, for because of our inherent depravity, we would become users of God, as Satan alleged of Job (Job 1:8-10). But by having to suffer, we become more dependent on him to comfort, strengthen, and protect us as we patiently wait for him to reveal his full glory. (Waltke 2007, 282)

In their book *New Testament Tensions and the Contemporary Church*, Carl Dudley and Earle Hilgert affirm that conflict may contribute to growth. Conflict was often used to make a positive contribution to the strength and growth of the early church (e.g., Acts 15:6-29; 2 Cor 7:8-13; Phil 1:12-14; 1 Pet 3:13-16), and it can be used today for a positive impact on the churches (Dudley and Hilgert 1987, 104-07). Quite often, conflict presents itself as an opportunity to cause positive changes. As McCollough observes, "The Bible is all about conflict. But conflict in the Bible is set in a context of meaning that leads to conflict resolution" (McCollough 1991, 14). Examples are the Creation (from chaos to order), God and the fall of humankind (from separation from God to reconciliation with God in Christ), and the Exodus (from Egypt to the Promised Land). In each of these examples, conflict ultimately leads to good. God is sovereign and faithful, and "Our conflicts are God-purposed and always for good" (Van Yperen 2002, 107). Romans 8:28, 38-39 give believers the assurance that in God's sovereign plan, conflict becomes a means for his glory. Through conflict, Christians may trust God for

positive change—to make peace.

Causes of Conflict

There are in general three types of conflict: intrapersonal, interpersonal, and substantive. Intrapersonal conflicts are caused by the inner struggles of an individual. Interpersonal conflicts are the disagreements between two parties. They are usually representing the differences on personality more than on issues. Substantive conflicts are disputes over facts, values, methods, goals and beliefs rather than personal preferences (Berkley 1992, 187). According to Berkley, church conflicts are often substantive and sometimes interpersonal. Yet regardless the type of conflict, there seems always the existence of both internal and external causes.

Internal Causes

The primary internal source of conflict, according to the Bible, is the desire in the human heart. For instance, James writes in James 4:1-2, “What causes quarrels and what causes fights among you? Is it not this, that your passions are at war within you? You desire and do not have, so you murder. You covet and cannot obtain, so you fight and quarrel.” The Greek word for quarrel is *machai*. It can be used to mean violent conflicts, but it denotes verbal quarrel or inward anxiety in James 4:1 (see also 2 Cor 7:5; 2 Tim 2:23; Titus 3:9) (Moo 2000, 180). James’ concern seems to be the selfish spirit and bitterness of the quarrels resulted from unsatisfied desires. “Desires translates the Greek word *hedone*, which means simply ‘pleasure,’ but often with the connotation of a sinful, self-indulgent pleasure” in the New Testament (e.g., Luke 8:14; Titus 3:3; 2 Pet 2:13) (Moo 2000, 181).

In his book *Instruments in the Redeemer’s Hands*, Paul David Tripp provides

an excellent exposition on human desires (Tripp 2002, 65-73). Tripp equates negative desires in one's heart to "idols in his heart," a phrase that appears twice in Ezekiel 14:1-7. Note that the Old Testament attributes both the psyche's and spiritual functions to the heart. The human heart feels "all modes of desire, from the lowest physical forms, such as hunger and thirst, to the highest spiritual forms, like reverence and remorse" (Waltke 2004, 91). It is the central control of thoughts, desires, and behaviors. When the elders of Israel come to the prophet Ezekiel with questions they want to ask God, God instead points out the idols that they have set up in their hearts (Ezek 14:1-4). Cooper comments that these leaders of Israel "served the worst idols, the idols of their minds (v. 4). Their thoughts were under pagan control, so they were open to all forms of apostate practices" (Cooper 1994, 159). Nevertheless, it is the internalization of idolatry in the elders' hearts and minds, not its external expression in behaviors, which God intends to address (Block 1997, 425).

These idols influence the desire and motive of a person. Tripp defines an idol of the heart as anything that rules a person other than God (Tripp 2002, 66). Sinful desire produces a disposition in one's heart toward idolatry, and it leads to a spiritual battle for the control of the heart. Every desire is a spiritual battle of worship, and "Whatever rules the heart will exercise inescapable influence over the person's life and behavior" (Tripp 2002, 68). This is why a person's idolatrous desire is often the internal source of conflict.

As Van Yperen aptly summarizes,

Conflict is the result of unwarranted and unfulfilled desire. It is unwarranted because the desire is for personal pleasure and self promotion, not for understanding or seeking God's will. It is unfulfilled because our motive, like our desire, is self-seeking. . . . We dare not take desire lightly. It is at the heart of all conflict. (Van Yperen 2002, 94)

External Causes

There are many external sources of conflicts in churches (Smith 2003). Van Yperen suggests that there are two common causes. First, church conflicts are always theological and rarely just interpersonal. Second, church conflicts are usually about leadership, character, and community (Van Yperen 2002, 24). Similarly, Wally Yew and Cecilia Yau suggest that most church conflicts are caused by variety of tensions that can be represented by four concentric circles: self, interpersonal, church, and cultural (Yew and Yau 2002, 11-33). According to Yew and Yau, conflict is usually a product of accumulated intertwining tensions and frustration rather than spontaneous emotional outburst. The severity of a conflict and the way to manage it largely depends on which layer is the primary cause of the conflict, and the dynamics between the four layers that contribute to this conflict.

Perhaps Ken Sande provides the most succinct summary of the primary causes of conflict (Sande 2004, 30). Sande suggests that there are four primary causes. The first cause of conflict is the misunderstandings resulting from poor communication (Josh 22:10-34). The second cause of conflict is the differences in values, goals, priorities, interests, etc., between different parties (Acts 15:39; 1 Cor 12:12-31). The third cause is competition over scarce resources such as money and time (Gen 13:1-12). Finally, the fourth cause of conflict is sinful attitudes, habits, behaviors, and words (Jas 4:1-2). Among other typical causes for church conflicts are generational differences, theological disagreements, miscommunication, perspective diversity, environment, and relational dearth (Shelley 1997, 115-23).

Not all church conflicts are bad, however. "Conflict is God-purposed. . . . God allows conflict, perhaps even leads us into it, that we may know His love and trust His

peace” (Van Yperen 2002, 92). Hence, some conflicts may lead to productive dialogues and positive changes. Scripture teaches believers and pastors alike to take conflict as “an opportunity to glorify God, serve others, and grow to be like Christ”—an opportunity to “demonstrate the love and power of God” in their lives (Sande 2004, 31). By working through conflict biblically, Christians may be sanctified and become more mature followers of Christ. Assuming this is true, conflict management skills could become a critical component to the success in pastoral ministry.

Conflict Management in the Bible

Sande observes from Scripture that “When Jesus talked about managing something, he was usually referring to a servant who had been entrusted by his master with certain resources and responsibilities (e.g., Luke 12:42)” (Sande 2004, 38). Conflict management is no different. When God allows conflict to take place in a person’s life, he expects that person to exercise servant leadership to manage the situation by seeking his heart, drawing on his grace, and obeying his instructions. In order for a servant leader to manage conflict effectively, he must be motivated by the gospel, informed by God’s will, strengthened by God’s grace, dependent on God’s provision, and remained faithful to the assigned task (Sande 2004, 39-40).

Affirming that there are positive and negative conflicts, Scripture provides numerous teachings to encourage believers to manage conflict not only wisely but also biblically. The following section will explore the teachings on conflict management in Proverbs and the New Testament in order to draw biblical principles on how conflict may be handled in congregational life.

Conflict Management and Proverbs

Proverbs is a book containing a collection of pithy, short, vivid statements that portrays reality. Its purpose is to quicken in the hearer or reader a sense of what is real as opposed to what is an illusion, and to compel him to make a judgment on his conduct and character, and the changes that need to be made. This process of quickening and compelling is the work of the Holy Spirit, causing believers to first look inward in light of their justification in Christ through faith, and then look upward and count on the present and future grace of God. Hence, the book of Proverbs is one of the most practical books in the Bible, addressing the sanctification of believers. Proverbs contains numerous themes and teachings that are relevant to conflict management. Among these themes, three will be discussed briefly: the fear of the Lord, wisdom, and speech.

The fear of the Lord. The fear of the Lord is the “theological and epistemological foundation” of Proverbs (Waltke 2004, 180). This phrase first appears in 1:7, “The fear of the Lord is the beginning of knowledge, but fools despise wisdom and discipline.” Fearing God is the first step toward wisdom (Prov 1:7; 9:10), contrary to autonomy, which would only lead to destruction.

The word “fear” has both subjective and objective, or as Waltke puts it, non-rational and rational, aspects (Waltke 2004, 100). In the subjective or non-rational aspect, this fear represents believers’ reverence, love, and trust toward God. God is Love (1 John 4:16), but he is also a consuming fire (Heb 12:29). In Romans 1:18-3:20, Paul describes vividly the wrath of God toward sinners, leading to the verdict in Romans 3:23, “All have sinned and fall short of the glory of God.” Likewise, the author of Hebrews warns, “It is a dreadful thing to fall into the hands of the living God” (Heb 10:31). Knowing these facts is enough to make humanity, as sinners before a holy God, to tremble and fear.

It is, therefore, comforting to hear Paul speaks in Romans 6:23 that “for the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.” In Jesus Christ, believers are able to access the mercy seat through the new and living way that is opened through his blood that was shed on the cross. As justified and adopted children of God, Christians can call God “Abba Father” (Rom 8:15). They must, however, continue to fear God in the sense of trusting him and obeying his commands, and never take Christ’s atoning death on the cross for their sins lightly. Waltke remarks that according to Proverbs 2:1-5, “‘The fear of the LORD’ is found through heartfelt prayer and diligent seeking for the sage’s words. In 15:33, ‘humility and fear of the LORD’ are parallel terms, and in 22:4 ‘humility’ is defined as ‘the fear of the LORD sort’” (Waltke 2004, 101). The fear of the Lord, then, becomes an important attribute when handling interpersonal conflict.

In the objective or rational aspect, this “fear” involves knowledge that can be taught and learned. In Proverbs 2:5, “Then you will understand the fear of the LORD and find the knowledge of God,” the phrase “fear of the Lord” parallels “knowledge of God”. This can also be seen in Proverbs 9:10: “The fear of the LORD is the beginning of wisdom, and knowledge of the Holy One is understanding.” Hence, the fear of the Lord seems to denote the knowledge of the Lord and the revelation of God. That is, God’s word is the beginning of wisdom. From a Christocentric perspective, the ultimate Word of God—Jesus Christ, the Son of God—is the source of eternal wisdom. Christ is the Word. He is the giver of life as testified in Proverbs 14:27, “The fear of the Lord is a fountain of life.”

Both Proverbs 1:7 and 9:10 assert, “The fear of the Lord is the beginning of knowledge.” These two verses form an *inclusio* of the whole unit (Estes 1997, 35). Hence,

the reverential worshippers ought to have the existence and authority of God constantly in view so that they may live a holistic life without compartmentalizing their lives into sacred and secular spheres. Other important occurrences of the phrase ‘fear of the Lord’ in Proverbs are 23:17-18 (zealous for the fear of the Lord), 24:21-22 (fear God and king), 28:14 (blessed is the man who always fears the Lord), 10:27 (the fear of the Lord adds length to life), 19:23 (the fear of the Lord leads to life and contentment), 14:26 (the one who fears the Lord has a secure fortress), 14:2 (the one whose walk is upright fears the Lord), and 15:33 (The fear of the Lord teaches a man wisdom). When these passages are viewed collectively, one can see that “the fear of the Lord” represents a healthy and God commanded spiritual attitude that Christians must cultivate in their lives. Moreover, both the subjective and objective aspects of the fear of the Lord together provide a theological boundary within which biblical conflict management may be conducted.

Wisdom. Wisdom is perhaps the most prominent theme in Proverbs, and it plays a crucial role in conflict management. The theme of wisdom is found throughout the book of Proverbs, but the most significant passages are concentrated in the first eleven chapters. Right from the start, the author declares that “To know wisdom and instruction, to understand words of insight” (Prov 1:2) are the main purposes of studying Proverbs; and that “Blessed is the man who finds wisdom, the man who gains understanding” (Prov 3:13). In Proverbs 1:20-33 and 8:1-36, wisdom is personified as a woman who is proclaiming in the street and calling people to come to her, because “There is no second chance for fools” (Waltke 2004, 201).

Proverbs 2:1-6 suggests that the search of wisdom *is* the search of God. Proverbs 4 further develops the theme of wisdom, urging via a father’s wise advice to his son to get wisdom because she will preserve and exalt his life (Prov 4:5-9). This is why

he should choose wisdom and to consecrate himself to wisdom (Prov 4:10-27).

The theme of wisdom in Proverbs reminds Christian leaders that conflict management does not only involve skills but also their minds and hearts. Estes suggests that Proverbs defines wisdom as the “skill in living within the moral order of Yahweh’s world” that “transcends human intelligence and cleverness, for it is rooted in trust in Yahweh” (Estes 1997, 43). It is both teachable and learnable through the process of life, education, as well as conflict resolution.

Proverbs 1-9 contain instructions on both direct and indirect teaching methods that are often required in effective conflict management. In direct teaching, the teacher teaches through address (Prov 1:20-33; 8:1-11) and description (Prov 6:12-19; 8:22-31) with little explanation and illustration. The learner is expected to accept the teaching because of the authority of the subject and the teacher. In indirect teaching, which is more frequent in Proverbs (e.g., Prov 3:1-12; 6:1-5), the teacher “places concrete observations from life before the learner, challenging the learner to infer the principle which they teach” (Estes 1997, 103). The indirect teaching method affirms the biblical principle that instruction is designed “not to bring about the desired behaviours by coercive force, but to guide the learner into choosing to follow the wise way” (Estes 1997, 104).

In short, Proverbs 1-9 emphasize the importance of the learner’s direct involvement in the learning process. Applying this to conflict management, the peacemaking pastor should also assume the role of a teacher, and all parties involved should humbly participate in the process of problem solving and resolution, with the goal to learn the lessons that God desires for them to learn. At the end, “The teacher sets before the learner a persuasive case as he seeks to motivate the learner toward a wise decision, but the responsibility for the decision belongs primarily to the learner” (Estes

1997, 124). Effective conflict management seeks wisdom and takes advantage of the teachable moments to help all parties involved to internalize the value of wisdom as communicated through the guidance of the peacemaker.

Speech. Speech is another main theme in Proverbs. The authors of Proverbs warn the readers to beware of their tongues and lips. There are many negative usages of one's tongue in Proverbs. For example, bragging (25:14), dishonesty (17:7), false witnesses (19:5; 24:28; 25:18), lies (29:12, 10:18), and rash vows (20:25; 22:26-27; 29:20). Positive examples are plenty in Proverbs as well. Some examples are encouragement (12:25), honesty and grace (22:11), patience (25:15), and controlled (10:19; 21:23).

Self-control plays an important part in managing one's speech. Proverbs 10:19 says that "when words are many, sin is not absent, but he who holds his tongue is wise." Hence, it is important for Christians to listen actively and speak thoughtfully. The human tongue, when it is not controlled through the work of the Holy Spirit in one's life, will eventually cause a person to stumble and sin. For this reason, James, like the authors of Proverbs, is also very critical when addressing the tongue. He writes, "If anyone thinks he is religious and does not bridle his tongue but deceives his heart, this person's religion is worthless" (Jas 1:26). Again, in James 3:5, "So also the tongue is a small member, yet it boasts of great things. How great a forest is set ablaze by such a small fire!"

When believers use their lips in a godly manner, however, wonders can be done. For example, "From the fruit of a man's mouth his stomach is satisfied; he is satisfied by the yield of his lips" (Prov 18:20). Again, in Proverbs 15:23, "A man finds joy in giving an apt reply—and how good is a timely word!" Moreover, in Proverbs 16:23, "The heart of the wise makes his speech judicious and adds persuasiveness to his

lips.” Therefore, it is obvious that Christians must allow the Spirit of Christ to transform their hearts, their minds, and their lips because “The Lord detests lying lips, but he delights in men who are truthful” (Prov 12:22). They need to be quick to listen and slow to speak, and always rely on the Spirit to teach them on what to say, so that whatever they do or say, particularly in conflict management and resolution, they are done for the glory of God.

In conclusion, the book of Proverbs reminds Christian leaders that servant leadership and biblical conflict management are results of a heart that aligns with God’s heart. Proverbs 4:23 emphasizes the importance of keeping one’s heart with all vigilance, “for from it flow the springs of life.” Waltke comments that “the heart in biblical anthropology controls the body, its facial expressions (Prov. 15:13), its tongue (15:28; 12:23), and all its other members (4:23-27; 6:19)” (Waltke 2004, 90-91). The heart is the central control of human thinking, desires and behaviors; it perceives, discerns and prompts actions. Servant leaders need to remember that it is their hearts that direct them to practice servant leadership, to value others, to manage conflict, to avoid self-deception, to pursue wisdom, to embrace the fear of the Lord, and to exercise self-control in speeches and actions in such a way that God will be glorified and others will be edified. These godly practices that flow out of a servant’s heart help to lay the foundation for the unity of a church and the spiritual health of the congregation.

Conflict Management and Church Unity

Scripture has a high view on the unity of the church for the purposes of discipleship and evangelism. In many of the Epistles in the New Testament, the authors constantly encourage the believers then and now to persevere and to maintain unity without sacrificing the purity of the church. In John 17:20-21, Jesus prays that the

disciples may be one so that the glory of God may be manifested through them. Elmer suggests that this is “the link between unity of God’s people and the fulfillment of God’s mission in this world,” and that the ability of Christians “to resolve conflict, thus preserving unity, is directly related to people’s coming to Christ” (Elmer 1993, 27). A few verses later, in John 13:34-35, Jesus teaches his disciples a new command that humility and love together can conquer conflict and promote unity. These qualities will directly affect their ministry and their effectiveness of bringing the nations to Christ. As Carson remarks,

The new command is therefore not only the obligation of the new covenant community to respond to the God who has loved them and redeemed them by the oblation of his Son, and their response to his gracious election which constituted them his people, it is a privilege which, rightly lived out, proclaims the true God before a watching world. (Carson 1991, 485)

Therefore, when unity and love are missing in a church, God’s glory is being robbed from it. In John 17:21-23, knowing that conflict and struggles will be inevitable in his group of disciples and in the church (e.g., Luke 22:24-30), Jesus prays to the Father that the unity of the disciples will be protected, that they may all be one, just as he and the Father are one. Morris comments that “the unity for which he prays is to lead to a fuller experience of the Father and the Son,” and the consequence of that unity is so that the world may believe (Morris 1995, 649-50).

Likewise in Romans 15:5-6, Paul prays that God will grant the church, both the strong and the weak in faith, “to live in such harmony with one another, in accord with Christ Jesus,” that together they may “glorify the God and Father of our Lord Jesus Christ” with one voice (Rom 15:5-6). Paul is not praying that the believers should strive to live in harmony; he is praying that “God will grant unity in the church. Believers should certainly strive for unity, but ultimately it is a gift of God not a human attainment”

(Schreiner 1998, 749). Stott observes that Paul's emphasis here is a unity in Christ, "that the person of Jesus Christ himself is the focus of our unity, and that therefore the more we agree with him and about him, the more we will agree with one another" (Stott 1994, 371). By learning to love and accept one another even when there are real differences among them, members in the faith community can then maintain a unity that "is not for their own sake" but for the glory of God (Schreiner 1998, 750). However, this unity of mind must be about Christ, or otherwise there will never be unity of heart and mouth in worship.

In Ephesians 4:1-3, Paul encourages the believers in Ephesus to walk in a manner worthy of the calling to which they have been called, "with all humility and gentleness, with patience, bearing with one another in love, eager to maintain the unity of the Spirit in the bond of peace" (Eph 4:2-3). Here, humility, gentleness, patience, bearing with one another, and love are the graces that are necessary in order to maintain the unity of the body (O'Brien 1999, 276).

Note that these graces echo the Beatitudes (Matt 5:1-10) and are essential attributes of servant leaders. O'Brien comments that the verb participle "eager to" in verse 4:3 "has an element of haste, urgency, or even a sense of crisis to it" (O'Brien 1999, 279). The secret to the church's power is by "pulling together" in the bond of peace (Chapell 2009, 183). Paul wants his readers to take action now to maintain the unity of the Spirit in the church—"a unity that God's Spirit creates and therefore not the readers' own achievement, yet they are exhorted urgently to maintain" (O'Brien 1999, 279). A few verses later in the same chapter, Paul again emphasizes the importance for believers to be equipped for the work of ministry so that the church may be built up and "the unity of the faith and of the knowledge of the Son of God" may be attained (Eph 4:11-14).

Peter likewise makes similar appeal to the church in 1 Peter 3:8, urging them to “have unity of mind, sympathy, brotherly love, a tender heart, and a humble mind” (1 Pet 3:8). The Greek word for “unity of mind” is *homophron*. It can also be translated as one mind or like-minded (Friberg et al. 2000, “19718 ὁμόφρων”). The New American Standard Bible translates it as “harmonious,” and the New International Version translates it as “living in harmony with one another.” Schreiner suggests that this verse functions as a chiasm with an ABCB’A’ pattern (Schreiner 2003, 163-64). That is, “unity of mind” and “humble mind” belong together, implying that humility is the foundation of harmony. In the middle of the chiasm is the brotherly love, which denotes that it is the most important of all the virtues. Jobes further observes that terms like “brotherly love” and “tender heart” are usually used to refer to kinship obligation, and so “Peter feels free to apply to the Christian community terms commonly used of family relationships, apparently following the thought that their new birth generated by God the Father (1:3-4) makes the Christian community into a family” (Jobes 2005, 214).

Other passages on conflict management and resolution for the unity of the body of Christ are Hebrews 3:12-13, 1 Thessalonians 5:14, 2 Thessalonians 3:14 -35, and 1 Corinthians 13:1-3. They remind Christians to care for the spiritual well-being of one another through loving and serving one another sacrificially, and to manage conflict biblically in order to maintain in Christ the unity of the church. In summary, it can be said that the main goal of church conflict management as taught by Scripture is the maintenance of the unity of the church for the purpose of discipleship and evangelism. It is a family business.

Conflict Management and Servant Leadership

Conflict often presents opportunity for pastors to practice servant leadership (Sande 2004, 35). In Luke 6:27-28, Jesus teaches his disciples to love their enemies and bless those who curse or mistreat them. Likewise in Luke 6:36, Jesus reminds his disciples that they are called to be merciful to those who offend them, just as God is merciful to them. This echoes the beatitude on mercy in Matthew 5:7 that blessed are the merciful, for they themselves shall receive mercy.

Sande suggests that there are at least four situations where servant leadership can be exercised in conflict management (Sande 2004, 35-36). These situations are particularly applicable to pastors who must deal with church conflicts frequently. First, servant leaders may take the opportunity to help an opponent to truly understand his problem and find better solutions together (Phil 2:3-4). Fee comments that the term “self-ambition” in Philippians 2:3 “stands at the heart of human fallenness, where self-interest and self-aggrandizement at the expense of others primarily dictate values and behavior” (Fee 1995, 186). Servant leaders are obligated to help an opponent to see his self-ambition and to assist him to leave its trap. This requires biblical negotiation and restoration, and represents a win-win style of conflict management.

Second, servant leaders may carry an opponent’s burden and take the opportunity to provide for his or her needs (Gal 6:2, 9-10). These needs can be spiritual, emotional, or material; but they are real and must be taken care of. Commenting on Galatians 6:2, F. F. Bruce remarks that the obligation of “burden-bearing is reciprocal,” but the spiritually stronger has a special responsibility to bear the burden of the weaker (Bruce 1982, 260). Hence, by providing the opponent a helping hand without taking away his responsibilities, servant leaders may help to open the way for reconciliation.

Third, servant leaders may take the opportunity to help an opponent to discover changes that are needed in order to bring back spiritual vitality in his life (Gal 6:1-2). Such restoration is at the heart of discipleship and biblical conflict management, and it often involves private, and sometimes public, correction. For instance, Matthew 18:15-20 outlines “a three-step procedure for discipline (18:15-17) based on a theological foundation (18:18-20) that includes the authority of the church, the promise of answered prayer, and the presence of Jesus” (Turner 2008, 443). The restoration process moves from personal confrontation to peer confrontation to community confrontation, and if necessary, to extracommunity confrontation (Turner 2008, 444). Each step represents a genuine effort of attempt to correct and restore a believer in the faith community.

Finally, servant leaders may take the opportunity of a conflict to encourage an opponent as well as the bystanders to put their faith in Jesus Christ. The manner of how conflict is handled speaks volume to those who are watching. When servant leaders exercise genuine love, humility and servanthood that target at the spiritual well-being of an opponent, they stand a chance to introduce Christ to the spectators (1 Pet 3:15-16). For instance, in 1 Peter 3:15, Peter commands Christian believers humbly and respectfully to “defend their hope in Christ to anyone who might ask, even if legal charges are in view for some” (Jobes 2005, 230). In addition, the footwashing of the disciples in John 13 is Jesus’ object lesson for believers to remind them to love one another so that the world may know that they are different—they are Christians; they have hope. As Sande remarks, “If you respond to those who wrong you with love and self-control, many people could be inspired by your example” as evident in 1 Corinthians 4:12-16, 1 Timothy 4:12, and Titus 2:7 (Sande 2004, 36).

Conclusion of Theological Foundation

Conflict is ordained by God for his redemptive purpose, and pastoral ministry is not exempted from it. Many people view the church as a place that only germinates love and not conflict. Yet it is often through conflict and resolution that believers are being reminded that there is no perfect church in this world, and that everyone is living under the mercy and grace of God. Randolph, Meyers, and Collins rightly observe that passion sometimes can be a negative thing because “When conflict emerges in the church for some reason, it often escalates quickly, far beyond what one might anticipate in another setting” (Randolph, Meyers, and Collins 1991, 181-82). Furthermore, many churches have a tendency to spiritualize conflicts. Scripture, however, often reminds believers that there indeed exists an element of spiritual warfare in almost any church conflict (Yreren 2002, 99). Church conflict can also be a result of the church’s lack of direction and fear of change. Conflict often arises because there is missing a single cause that pulls people together. Church growth is stunted because everyone does what is right in his or her own eyes. Self-interest, therefore, always prevails when there is a vacuum of vision (Gerig 1992, 76-80). In any case, the verdict is clear: church conflict must be handled with humility and love for the glory of God and the good of the church.

Conflict management is about maintaining the unity of the church and the restoration of the saints. It ties to servant leadership, and aims at the glory of God and the proclamation of his name to the nations. The goal of conflict management is not to eliminate conflict but to maximize its profitable dynamics. When handling conflict, pastors must first address the concern for God before the concern for themselves and others. Once these three concerns are reconciled, pastors may then choose an appropriate conflict management style that would likely lead to the expected outcome. Their

effectiveness on resolving conflict, however, ultimately rests on the intimacy of their relationship with God.

Theoretical Foundation of Study

Conflicts are never pleasant, but not all conflicts are negative and must be resolved; they just need to be managed. Conflict resolution is different from conflict management in that conflict resolution sees conflict as dysfunctional to an organization. It implies reduction, elimination, or termination of conflict. On the contrary, conflict management “involves designing effective strategies to minimizing the dysfunctions of conflict and maximizes the constructive functions of conflict in order to enhance learning and effectiveness in an organization” (Rahim 2000, 5). It is a proactive process.

A good conflict management strategy recognizes at least three things. First, certain types of negative conflicts such as personal attacks or racial disharmony that may have negative effects on personal and group performance should be reduced. Second, a moderate amount of positive conflicts such as healthy disagreements relating to organizational issues or tasks should be generated and maintained. Third, organizational members should learn “how to use different conflict-handling styles to deal with various situations effectively” so that they can deal with disagreements constructively with each other (Rahim 2000, 6).

Defining Conflict

McCullough suggests that typical conflict goes through a process that has a number of characteristics: it begins with indirect communication, and then personal animosity develops with the parties focusing on the last insult, which leads to polarization and assumption of extreme position, and the issues just keep multiplying and fusing

(McCollough 1991, 33). Rahim drew from previous research and defined conflict as “an interactive process manifested in incompatibility, disagreement, or dissonance within or between social entities (i.e., individual group, organization, etc.).” He further suggested that conflict “occurs when one or (two) social entity(ies):

1. Is required to engage in an activity that is incongruent with his or her needs or interests;
2. Holds behavioral preferences, the satisfaction of which is incompatible with another person’s implementation of his or her preferences;
3. Wants some mutually desirable resource that is in short supply, such that the wants of everyone may not be satisfied fully;
4. Possesses attitudes, values, skills, and goals that are salient in directing one’s behavior but that are perceived to be exclusive of the attitudes, values, skills, and goals held by the other(s);
5. Has partially exclusive behavioral preferences regarding joint actions; and
6. Is interdependent in the performance of functions or activities” (Rahim 2001, 19).

Looking at conflict from a slightly different angle, Peter Drucker believed that disagreement not only is healthy but also needed to facilitate good decision making on the leader’s side. Drucker listed three reasons why this is the case (Drucker 1974, 472-74). First, without well thought-through disagreement or dissent, the decision-maker risks the chance of becoming “the prison of the organization.” Second, disagreement provides alternatives to a decision. Without alternatives, decision-maker has nothing to fall back on. Third, disagreement stimulates the imagination and therefore may lead to a better solution or decision. Drucker’s argument supports Rahim’s position that “a moderate amount of conflict, handled in a constructive manner, is essential for attaining and maintaining an optimum level of organizational effectiveness” (Rahim 2001, 12).

Affective and Substantive Conflicts

While some types of conflict can be harmful to the success of a team, other types of conflict have the potential to generate a higher level of openness, creativity, and ultimately productivity. For instance, Amason, Thompson, Hochwarter, and Harrison argued that conflict is essential to team success and effectiveness because “conflict is a natural part of the process that makes team decision making so effective in the first place” (Amason et al. 1995, 21). They suggested that there are two types of conflict: A-type and C-type.

A-type conflict is often known as affective conflict. It is the “inconsistency in interpersonal relationships” (Rahim 2002, 210). This type of destructive conflict tends to detriment team effectiveness. Affective conflict arises when two people in an organization have incompatible feelings and emotions toward some of the issues. The conflict causes both parties to be negative and resentful toward each other. This type of conflict can be a result of team disagreements over personalized, individually oriented matters that will eventually lower team effectiveness by provoking hostility and distrust (Amason et al. 1995, 23-34). Theologically, affective conflict arises from the heart and is often a result of unfulfilled desires (Tripp 2002, 65-73).

C-type conflict is also known as substantive conflict. It is healthy conflict that tends to improve team effectiveness. This type of conflict is usually a result of positive team disagreements over substantive, issue-related differences of opinion. Substantive conflict arises when two people of an organization disagree on their task or content issues. It is a natural part of a properly functioning team and is beneficial because it requires the team to engage in activities that are essential to its effectiveness, leading to improvement on the quality and acceptance of team decisions. A moderate amount of substantive

conflict promotes better understanding of others' viewpoints, resulting in better decision making and higher performance of an organization (Rahim 2002, 210). The key to avoid the escalation of substantive conflict into affective conflict is to help the parties involved to maintain their objectivity and perspective while working through their disagreements.

Rahim distinguished conflict management from conflict resolution. Conflict resolution tends to focus on the micro-level and tries to minimize or eliminate conflict through negotiation, bargaining or arbitration. Conflict management, on the other hand, focuses on the macro-level and tries to “minimize the dysfunctions of conflict and enhancing the constructive functions of conflict in order to enhance learning and effectiveness in an organization” (Rahim 2002, 207-08). Conflict resolution is usually applied to affective or relational conflict. Conflict management is usually applied to substantive or issue conflict.

Teams may manage to stay in substantive conflict and avoid affective conflict by (1) focusing on the core issues of the problem and stick closely to the task at hand; (2) encouraging members to be creative and think outside of the box to find solutions for the problem at hand; (3) fostering open communication among team members and allowing open discussions without “the threat of anger, resentment, or retribution”; and (4) committing to get the best from all the team members (Amason et al. 1995, 26-29). The question is how servant leaders should manage conflict within the team in order to eliminate A-type conflict, and whether they will be able to cultivate the four attributes that Amason et al. suggest for teams.

In summary, research suggests that there are many ways and styles to handle interpersonal conflict. However, in order to manage conflict effectively, leaders must recognize that affective conflicts should be minimized. At the same time, leaders should

encourage substantive conflicts but monitor them carefully to avoid any negative effects (Rahim 2002, 208-211). Furthermore, all members in an organization should be trained to handle conflicts constructively if possible.

Models of Conflict Management Styles

There are many styles of behavior for handling interpersonal conflicts. These styles can be grouped into four models (see Table 2). These models are two-factor, three-factor, four-factor, and five-factor styles (Rahim 2001, 25-27). The two-factor models tend to oversimplify the complexity of conflict. Most three-factor models tend to overlook the avoiding and compromising styles. The exception is Rands, Levinger, and Mellinger's research, which instead proposed that avoid, attack and compromise are the three main styles for conflict management (Rands, Levinger, and Mellinger 1981).

The four-factor models are more developed. However, they still do not include the compromising conflict management style as a legitimate style. The five-factor models, including Rahim's ROCI-II, represent a more balanced and comprehensive operational understanding of interpersonal conflict management. Speed Leas' six styles model is an exception from the aforementioned models and deserves a separate discussion.

Speed Leas's Six Styles Model

Leas of The Alban Institute developed an instrument to help Christian leaders to discover their conflict management styles (Leas 1997). Leas' 45-item instrument was developed primarily based on his extensive experience with two other instruments: Conflict Management Survey by Jay Hall, and Thomas-Kilmann Conflict Mode Instrument by Kenneth W. Thomas and Ralph H. Kilmann. Leas proposed that there are in general six different conflict management styles: persuading, compelling, avoiding/

accommodating, collaborating, negotiating, and supporting.

Table 2. Styles of handling interpersonal conflict: Models of 2-5 styles

<i>Models</i>	<i>Styles</i>				
	<i>I</i>	<i>II</i>	<i>III</i>	<i>IV</i>	<i>V</i>
<i>Two Styles</i>					
Deutsch (1990)	Cooperation	-----	-----	Competition	-----
Knudson, Sommer, & Golding (1980)	Engagement	-----	Avoidance	-----	-----
<i>Three Styles</i>					
Putnam & Wilson (1982)	Solution-Orienta-tion	Non-Confronta-tion	-----	Control	-----
Lawrence & Lorch (1967)	Confronta-tion	Smoothing	-----	Forcing	-----
Billingham & Sack (1987)	Reasoning	-----	-----	Verbal Aggression Violence	-----
Rands, Levinger, & Mellinger (1981)	-----	-----	Avoid	Attack	Compromise
<i>Four Styles</i>					
Pruitt (1983)	Problem Solving	Yielding	Inaction	Contenting	-----
Kurdek (1994)	Problem Solving	Compliance	Withdrawal	Engagement	-----
<i>Five Styles</i>					
Follett (1940)	Integration	Suppres-sion	Avoidance	Domination	Compromise
Blake & Mouton (1964)	Confronta-tion	Smoothing	Avoiding	Forcing	Compromise
Thomas (1976)	Collabora-ting	Accommo-dating	Avoiding	Competing	Compromi-sing
Rahim (1983)	Integration	Obliging	Avoiding	Dominating	Compromi-sing

(Adapted from Rahim 2001, 25)

Leas believed that persuasion—the use of rational, verbal approach and deductive and inductive argument to convince others—is perhaps “the most frequently used of all conflict management strategies” (Leas 1997, 7). Greenleaf also considered persuasion an absolute necessity for servant leadership, and he argued that “leadership by persuasion has the virtue of change by convincement rather than coercion” (Greenleaf 2002, 44). For servant leaders, power is gained by persuasion rather than coercion.

Developed for the Christian community, Leas’ instrument appeared to be most suitable for the present study. However, it was not being considered because Leas’ instrument did not have any Cronbach alpha reliability coefficient score available to support its reliability, and it had only been used by a few empirical studies.

Rahim Organizational Conflict Inventory-II (ROCI-II)

Rahim’s organizational conflict inventory scales are perhaps some of the more comprehensive and widely adopted instruments available today for measuring various types of conflicts. Rahim suggests that there are four types of conflicts in an organization (Rahim 2001, 23-24). *Intrapersonal conflict* is conflict that often occurs when a person’s required assignment mismatches his or her expertise, interests, goals, and values.

Interpersonal conflict (dyadic conflict) is conflict that often occurs between two or more people within the same community for various reasons. *Intragroup conflict*

(intradepartmental conflict) often refers to conflict that occurs among members of a community over its goals, tasks, procedures, etc. *Intergroup conflict* (interdepartmental conflict), on the other hand, often refers to conflict that occurs between two or more groups within a community. The Rahim Organizational Conflict Inventory-II (ROCI-II) instrument, on the other hand, is designed to measure the five independent dimensions of

conflict management styles for handling interpersonal conflict with superior, subordinates, and peers. These dimensions of styles are integrating style, obliging style, dominating style, avoiding style, and compromising style (Rahim 2001, 36).

Interpersonal conflict management styles. In their conceptual study, Barki and Hartwick defined interpersonal conflict as “a dynamic process that occurs between interdependent parties as they experience negative emotional reactions to perceived disagreements and interference with the attainment of their goals” (Barki and Hartwick 2004, 234). This definition recognizes the simultaneous presence of cognitions, emotions, and behaviors in interpersonal conflict; that is, “interpersonal conflict is viewed as an individual’s perception formed by his or her perceptions of disagreement, negative emotion and interference that are present in the situation” (Barki and Hartwick 2004, 234). Barki and Hartwick, therefore, considered interpersonal conflict situations as complex and will usually involve both substantive and affective conflict. Yet regardless the situation, interpersonal conflict may be managed with various styles.

Conflict management styles can be defined as “styles of behavior by which interpersonal conflict may be handled” (Rahim 2002, 216). There are two basic dimensions on the styles of handling interpersonal conflict: *concern for self* and *concern for others* (see Figure 1) (Rahim 2001, 27). The former is self-focus, while the latter is others-focus. It is important to note that these two dimensions “portray the motivational orientations of a given individual during conflict” (Rahim 2002, 217).

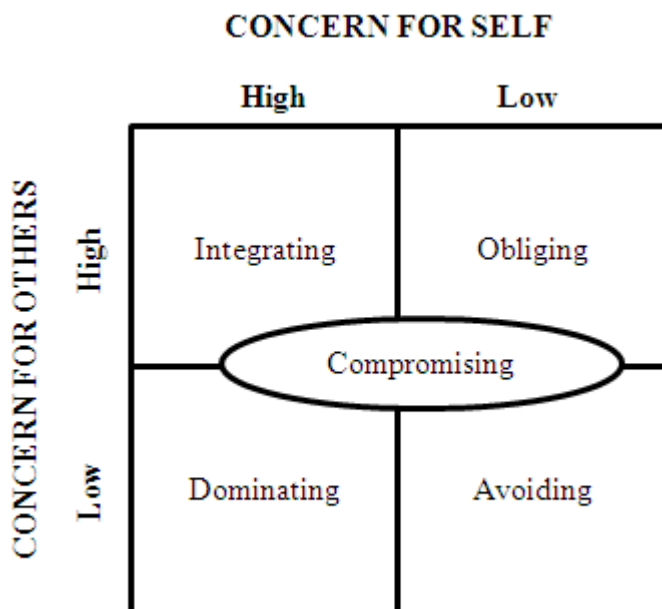


Figure 1. A two-dimensional model of the styles of handling interpersonal conflict (Rahim 2001, 28)

Rahim developed the 28-item ROCI-II instrument to measure the five dimensions of interpersonal conflict management styles: integrating, obliging, dominating, avoiding, and compromising. (Rahim 2001, 36). Specifically, it may be used to measure how a member of an organization handles interpersonal conflict with superior(s) (Form A), subordinates (Form B), and peers (Form C) (Rahim 2001, 125). This instrument uses a 5-point Likert scale, and the responses to the 28-items are averaged to create subscales. A greater use of a conflict management style is indicated by a higher score. Rahim designed this instrument “on the basis of repeated feedback from respondents and faculty and an iterative process of factor analyses of various sets of items” (Rahim 2001, 46). Sixty MBA and undergraduate students (n=60) and 38 managers (n=38) were involved in the design of the instrument in order to fine-tune the initial items. Six successive factor analyses were conducted on the items to select the appropriate items

for the instrument. The 28-items for the final instrument were selected based on the sixed factor analysis of 35 items from a national sample of managers (n=1,219).

Integrating style. The integrating style “involves collaboration between the parties (i.e., openness, exchange of information, and examination of differences to reach a solution acceptable to both parties)” (Rahim 2001, 28). This style implies the possibility of some form of confrontation that will lead to problem solving. Because of its high concerns for both self and others, this style generally yields the most optimal results in conflict management that will enhance organizational learning and effectiveness (Rahim 2002, 211). The integrating style is most appropriate for situations where the issues are complex, synthesis of ideas are required, time is available for problem solving, or multiple parties are needed to sort out the issues. It is not appropriate for situations where the problem is simple or immediate decision is required (Rahim 2002, 219). This style is similar to the collaborating and persuading styles in Leas’ instrument.

Obliging style. The obliging style “is associated with attempting to play down the differences and emphasizing commonalities to satisfy the concern of the other party” (Rahim 2001, 29). It has a high concern for others and low concern for self. The element of self-sacrifice in this style is implied. The obliging style is most appropriate if the issue at hand is more important than the other party, the obliging person believes that he or she may be wrong, or the obliging person is willing to give up something in exchange for something from the other party. This style is inappropriate if the issue is important to the obliging person or if the obliging person believes that he or she is right (Rahim 2002, 219). This style is similar to the supporting and avoiding/accommodating styles in Leas’ instrument.

Dominating style. The dominating style “goes all out to win his or her objective and, as a result, often ignores the needs and expectations of the other party” (Rahim 2001, 29). This style is high on concern for self and low on concern for others. It has a win-lose orientation in conflict management. The dominating style is most appropriate in situations where the issue is trivial, immediate decision is needed, assertive subordinates must be overcome, or unpopular course of action is implemented. It is inappropriate for handling complex issue, issue that is not important to the dominating person, or when both parties are equally powerful. This style is similar to the compelling style in Leas’ instrument.

Avoiding style. The avoiding style is often characterized as “an unconcerned attitude toward the issues or parties involved in the conflict” through withdrawal, buck-passing, or sidestepping (Rahim 2001, 29). This style is low on concerns for both self and others. Hence, it fails to satisfy both self and others. It is most appropriate to handle trivial issues or situation where a cooling off period is needed. The avoiding style is inappropriate if the issue is important to the avoiding person or the avoiding person has the responsibility to make decision (Rahim 2002, 219). This style is similar to the avoiding/accommodating style in Leas’ instrument.

Compromising style. The compromising style “involves give-and-take or sharing whereby both parties give up something to make a mutually acceptable decision” (Rahim 2001, 30). It has an intermediate concern for both self and others. The compromising style tends to give up more than a dominating person, but less than an obliging person. Similarly, it tends to handle an issue more directly than the avoiding person but less thoroughly than an integrative person (Rahim 2001, 30). The

compromising style is most appropriate for handling situation where the goals of the parties involved are mutually exclusive, the involved parties are equally powerful, no consensus can be reached, or a temporary solution to a complex problem is needed. It is inappropriate for situation where one party is more powerful than the other party, or the problem at hand is too complex and requires an integrative approach (Rahim 2002, 219). This style is similar to the negotiating style in Leas' instrument.

Bargaining and problem solving dimensions. A bargaining dimension (BA) and a problem solving dimension (PS) can also be obtained through the subscales of the five styles of conflict management (see Figure 2) (Rahim 2002, 221-24). A bargaining dimension represents a person's concern for self or other. It can be obtained by subtracting the obliging style with the dominating style ($BA = DO - OB$). Similarly, a problem solving dimension represents a person's concern for self and others. It can be obtained by subtracting the avoiding style with the integrating style ($PS = IN - AV$).

The range of the subscale for PS and BA dimensions is between +4 and -4. For the PS dimension, a positive value represents "a party's perception of the extent to which the concerns of both parties are satisfied," and a negative value represents "a party's perception of the extent to which the satisfaction of concerns of both the parties is reduced" (Rahim 2002, 224). For the BA dimension, a value represents "a party's perception of the ratio of satisfaction of concerns received by self and the other party" (Rahim 2002, 224). Rahim suggested that based on research, a positive score in the PS subscale (perceived satisfactory for both parties) and slightly negative score on the BA subscale (slightly more concern for others than self) are appropriate for conflict management (Rahim 2002, 225).

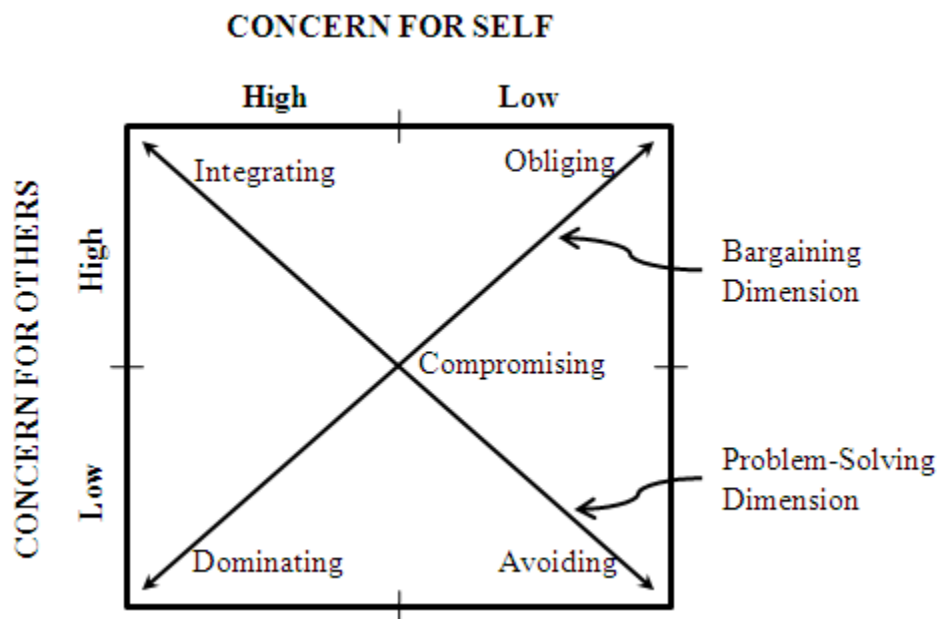


Figure 2. A two-dimensional model of the styles of the problem solving and bargain dimensions of handling interpersonal conflict (Rahim 2002, 221)

Related Research on Conflict Management Styles

A number of recent research studies on conflict management are of particular interest to the present study. In 1999, Rahim, Buntzman, and White conducted an empirical study to explore the relationship between the three stages of moral development and conflict management styles (Rahim, Buntzman, and White 1999). Their field study involved a collegiate sample of 443 undergraduate junior and senior students majoring in business administration at a southern university in the United States. The Defining Issues Test (DIT) instrument was administered first to measure the stage of moral development of the students (pre-conventional level, conventional level, and post-conventional level), and then the Rahim Organizational Conflict Inventory-II (ROCI-II), forms A, B and C were administered afterward to measure their conflict management style. Using the three

stages of moral development as the independent variable and the five styles of conflict management as dependent variable, Rahim et al. discovered that when handling interpersonal conflict: (1) the students who were in the highest stage of moral development were associated with the use of integrating style; (2) the students who were in a moderate stage of moral development were associated with the use of compromising style; and (3) the students who were in a low stage of moral development were associated with the use of dominating and avoiding styles. As for the obliging style, there were no differences across all three stages of moral development; that is, the stages of moral development had no significant effect on obliging style.

The findings of that study suggested that there is a positive correlation between a person in a higher stage of moral development and his use of integrating style in conflict management. Assuming pastors are in a higher moral stage because of their religious belief, and since servant leadership has a high moral standard, it would be logical to conclude that servant leaders would strive to use the integrating conflict management style whenever possible. The question is whether the integrating conflict management style would run against the natural propensity of servant leaders to serve others rather than themselves (Greenleaf 2002, 27). The present study sought to investigate if the integrating style is indeed the preferred conflict management style of pastors.

In his 2005 dissertation study, B. E. Bales conducted a similar study on moral development and conflict management styles (Bales 2005). Bales surveyed 114 senior pastors of Southern Baptist churches in Maryland and Delaware to explore the relationship between their moral development stage and conflict management styles. Similar to Rahim, Buntzman, and White's study (Rahim et al. 1999), Bales used the DIT

instrument to measure the respondents' moral reasoning. As for measurement of conflict management styles, Bales used the Thomas-Kilmann Instrument (TKI), which measures five conflict-handling styles: competing, collaborating, compromising, avoiding, and accommodating. Through statistical analysis, Bales discovered that the avoiding style was the predominant conflict management style chosen by the respondents.

In her 2004 dissertation study, A. D. Stanley discovered similar finding when she explored the relationship between leadership styles and conflict management styles (Stanley 2004). Using the Multifactor Leadership Questionnaire (MLQ) to measure the degree of transformational leadership and TKI to measure the extent of each conflict management style of each respondent (n=99), Stanley discovered that compromising was the most frequently used conflict management style, followed by avoiding and collaborating. It is interesting that the avoiding style rather than the collaborating style was the second most frequently used style, given the signature characteristic of a transformational leader is to influence the followers to embrace the organizational goals. This finding indirectly affirmed the findings in Bales' study that the avoiding style is perhaps more popular in the circles of transformational and servant leaders than one might think. Both Bales and Stanley' findings contradict in various degrees the theological underpinning of conflict in this study and raise question on whether the "avoiding style" is indeed normative in pastoral ministry. The present study sought to answer this question.

It is also important to point out that Bales discovered that there was a significant connection between the respondents' moral development stage and the accommodating conflict management style, in that the higher a pastor's moral development stage, the less likely he will use accommodating style to manage conflict

(Bales 2005, 121). The TKI defines accommodating as a conflict management mode where “an individual neglects his or her own concerns to satisfy the concerns of the other person: there is an element of self-sacrifice to this mode” (Bales 2005, 81). This is very similar to Rahim’s obliging style of conflict management, where the concern for others is high and the concern for self is low (Rahim 2001, 29). However, Bales’ finding contradicts similar research conducted by Rahim et al. (Rahim et al. 1999), where Rahim concluded that the stages of moral development had no significant effect on obliging style. It is possible that this difference is due to the use of different instruments, or because of the different nature of the two research populations—Bales’ population was a group of pastors, while the population for Rahim et al. was a group of business students. In any case, Bales did not address the research by Rahim et al. (Rahim et al. 1999) and why the different conclusion in his dissertation.

Recently, Charles Works conducted a study on the relationship between conflict management styles of terminated pastors and selected contextual factors on the 90 terminated pastors in Tennessee who were displaced between 2005 and 2007 (Works 2008). A census approach was taken in the study, with 26 usable surveys returned, which represented a 28.8% return rate. Using Rahim’s ROCI-II to measure conflict management styles of the terminated pastors and a set of contextual questions to collect data on contextual factors, Works discovered that 53.85% of the respondents were of the integrating style of conflict management; only 7.69% were of obliging style, and compromising style was of 11.54% (Works 2008, 73). Works showed that there was a small but possible correlation between the terminated pastors’ education level and the avoiding and compromising conflict management styles ($r=.276$ and $.259$, respectively) (Works 2008, 143). In addition, Works suggested that level of education does affect the

conflict management style of a pastor (Works 2008, 149). Since the present study collected similar demographic data as in Works' study, it sought to compare some of its descriptive analysis results with the results in Works' dissertation.

Summary of Conflict Management Styles

Conflict and pastoral ministry are inseparable; it is very much a part of church life. Scripture indicates that conflict is often the result of unfulfilled desires (Van Yperen 2002, 94). If not managed biblically, it robs the glory of God and the witnesses of the faith community in the world. In order to manage conflict biblically, however, Christians must begin with the Triune God. God the Trinity displays the biblical ideal of personal relationship, and he desires that this triune and eternal nature be expressed in all human relationships (Ware 2005, 132). This includes how leaders lead and how followers follow in the faith community, and how they manage and reconcile conflict among themselves.

Moreover, Scripture clearly states that conflict is ordained by God. Genesis 3 tells the story and the consequences of the fall. Genesis 3:15 explicitly states that God promises to put enmity between the serpent and the woman; and to put conflict between their offspring. This enmity implies God's sovereign grace in order to draw humankind back to himself (Waltke 2007, 265). Hence, it is clear that God not only responds to conflict, he ordains conflict from the very beginning for his redemptive purposes (Poirier 2006, 75; see 1 John 3:7-10). Through conflict, Christians can hear God's loving voice and experience God's amazing grace.

A study of biblical words used in the context of conflict reveals that conflict can occur in various situations and can be both positive and negative, whether it is a simple disagreement or a severe dispute. Moreover, conflict always involves words and actions; it introduces strife between the parties, and usually includes an element of

spiritual warfare. While there are various external causes of conflict such as disagreement on doctrines or dispute on leadership, the primary internal cause of conflict is often the unfulfilled desire in the human heart (Jas 4:1-2). Therefore, in order to manage church conflict effectively for the unity of the church and the glory of God, Christians must guard their heart carefully and to maintain an intimate relationship with the Lord (Prov 4:23).

From a theoretical perspective, research found that there are two common types of conflict: affective and substantive. Affective conflict diminishes productivity and tends to be destructive, while substantive conflict stimulates creativity and tends to be constructive (Amason et al. 1995, 23-34). Whether it is affective or substantive, however, conflict should be managed properly by the involved parties to avoid any negative effects on the community. Rahim suggested that there are five interpersonal conflict management styles: integrative, obliging, dominating, avoiding, and compromising; each might be appropriate in different situations (Rahim 2001, 82). Rahim developed the ROCI-II instrument to measure the level of these five styles in a person.

Recent research on conflict management style concluded that there exists a relationship between conflict management styles and moral stage (Bales 2005; Rahim, Buntzman, and White 1999), contextual factors (Works 2008), negotiation strategy (Joseph 2006), and leadership style (Stanley 2004). No research exists, however, that addresses the relationship between a leader's conflict management style and its influence on the level of organizational servant leadership tendency. The present study intended to fill that void. It used Rahim's ROCI-II to measure interpersonal conflict management style of pastors because of its established reliability and wide adoption.

Profile of Current Study

Conflict management is the process that “involves designing effective strategies to minimizing the dysfunctions of conflict and maximize the constructive functions of conflict in order to enhance learning and effectiveness in an organization” (Rahim 2000, 5). Servant leadership, on the other hand, is “a way of engaging in an intentional change process through which leaders and followers, joined by a shared purpose, initiate action to pursue a common vision” (Laub 2004, 9). Both servant leadership and conflict management are process oriented, and both begin with the heart of the parties involved and aim at the glory of God and the edification of the people.

Kenneth Gangel comments that “Leaders who are interested in ‘repairing’ or equipping others value the differences in people and offer nonjudgmental approaches to their problems” (Gangel 2000, 59). Hence, servant leaders whose interest is to make disciples will likely have a tendency to handle conflict with the best interest of others in mind. When pastors as servant leaders exercise servant leadership in the process of church conflict management, they are modeling for the congregation how to be servant leaders themselves.

For that reason, it is important for pastors to understand how their conflict management styles and servant leadership behaviors may relate to the organizational servant leadership tendencies in their churches so that they may improve the congregational health and effectiveness of their churches. As Carson remarks, “If it is true that Christian leaders are responsible before God for the teaching they provide, the models they display, and the directions they take, it is no less true that Christians and Christian assemblies are responsible for choosing what and whom they will emulate” (Carson 1984, 40). This study explored the relationship between the conflict management

styles of pastors as measured by ROCI-II, and the servant leadership tendencies in their churches as measured by OLA.

Finally, from a theoretical perspective, this study is important for four reasons. First, it filled a void in literature by seeking to investigate the relationship between the conflict management styles of pastors and the organizational servant leadership tendencies of their congregations. Second, it explored the possibility that servant leadership might have a positive relationship with effective conflict management in a pastoral context. Third, it investigated whether the integrating style is indeed the preferred conflict management style of pastors. Finally, it examined whether the obliging style is the primary conflict management style of choice by pastors.

CHAPTER 3

METHODOLOGICAL DESIGN

This chapter describes in detail the procedures and methods for the current study, which intended to identify the relationship between the interpersonal conflict management style of a pastor and the organizational servant leadership tendency in his church. It also includes discussions on the research questions, population, delimitations, limitations of generalization, and instrumentations.

The research methodology of the study was influenced directly by the precedent literature related to servant leadership and interpersonal conflict management style. Five research questions were used to guide the study. The methodological design included a composite Web-based survey instrument that consisted of three parts: (1) a demographic survey, (2) the Rahim Organization Conflict Inventory-II (ROCI-II) Form C instrument, and (3) the Organizational Leadership Assessment (OLA) instrument.

Research Questions Synopsis

The following five research questions were used to guide the study:

1. What is the relationship, if any, between the integrating style of conflict management of a pastor and the organizational servant leadership tendency in his church?
2. What is the relationship, if any, between the obliging style of conflict management of a pastor and the organizational servant leadership tendency in his church?
3. What is the relationship, if any, between the compromising style of conflict management of a pastor and the organizational servant leadership tendency in his church?

4. What is the relationship, if any, between the dominating style of conflict management of a pastor and the organizational servant leadership tendency in his church?
5. What is the relationship, if any, between the avoiding style of conflict management of a pastor and the organizational servant leadership tendency in his church?

Design Overview

This research was a descriptive correlational study of the relationship between a pastor's interpersonal conflict management style and the level of organizational servant leadership tendency in his church. Since this was a correlational study, no causality will be inferred from the data. The population for the study was limited to the senior pastors of the Southern Baptist Convention (SBC) churches. The study used a composite survey instrument that consisted of three parts. Part 1 was a 9-item demographic questionnaire for collecting data on a pastor's age, education, church size, ministry experience, conflict management training, and frequency of conflict. Part 2 was the 28-item ROCI-II Form C instrument for measuring a pastor's interpersonal conflict management style (Rahim 2001). Part 3 was the 66-item OLA for measuring the organizational servant leadership tendency in the pastor's church (Laub 1999).

The self-reporting data were collected through a Web-based survey instrument in a five-week period. When administered carefully, Web surveys generally provide good response rates (Cook, Heath, and Thompson 2000). When data compilation was completed, appropriate statistical analyses were performed on the data, and the research questions were answered.

Population

The population for the study consisted of the full-time, part-time, and bivocational senior pastors of the SBC churches. According to the Southern Baptist

Convention 2008 Annual Church Profile Summary published by LifeWay Research (Lifeway 2009), there were 1,182 associations in the SBC, representing 44,848 churches. Each association was considered as a cluster in this study.

Samples

With a sample frame of 44,848 churches, a minimum response rate of 381 surveys from the senior pastors was needed for this study to achieving a 95% confidence level with a confidence interval of $\pm 5\%$. A random cluster sampling of the 1,182 SBC associations was used in order to obtain a smaller yet sufficient sample frame (Leedy and Ormrod 2005, 205). The cluster sampling process drew from the overall sample frame a random set of associations that, when totaling the number of churches together, yielded an initial sample of 2,072 senior pastors. With that as the initial sample, a response rate of 381 represented a 19% return rate, which was reasonable for the size of the sample of this study (Leedy and Ormrod 2005, 207).

Delimitations

This study focused on paid full time, part time, and bivocational senior pastors of evangelical churches and was delimited as follows.

1. This study was delimited to the senior pastors of the SBC churches. Generalization was limited to this sample frame.
2. This study was delimited to the organizational servant leadership tendency as measured by the OLA instrument and the interpersonal conflict management styles as measured by the ROCI-II instrument.

Limitations of Generalization

The findings of this research may not generalize to associate pastors or other paid staffs in church ministry. The findings may generalize to senior pastors in the SBC

churches. The findings may also be transferrable to other non-SBC evangelical pastors.

Instrumentation

Data gathering for this research was conducted using a Web-based survey that consisted of three parts. Part 1 was a 9-item demographic questionnaire for collecting data on a pastor's age, education, church size, ministry experience, conflict management training, and frequency of conflict. Part 2 was the 28-item ROCI-II instrument for the purpose of measuring a pastor's interpersonal conflict management style (Rahim 2001). Part 3 was the 66-item OLA instrument for measuring the organizational servant leadership tendency in the pastor's church (Laub 1999).

Demographic Questionnaire

Part 1 of the survey instrument was a 9-item questionnaire for collecting the following demographic information:

1. Size of church (average morning worship size).
2. Current pastoral status: Full-Time, Part-Time, or Bivocational
3. Age
4. Theological education completed: Associate, Bachelor, Master, Doctorate, Other
5. Length of years as senior pastor at present church
6. Total number of years as senior pastor in church ministry
7. Experience in conflict—Within your current pastoral context, you experience interpersonal conflict, disagreement, difficulty, or difference of opinion on a monthly average with: No one, 1-2 people, 3-5 people, or Over 5 people
8. Training in handling conflict: No training, Read a book on conflict, Attended a seminar on conflict management, Formal training in conflict management and have developed a formal conflict management plan for church ministry
9. Email address (*Optional*—Required only if the participant wants to enter into the weekly Amazon certification drawings or to receive a copy of the research report)

Rahim Organizational Conflict Inventory-II (ROCI-II)

Part 2 of the survey instrument is the Rahim Organizational Conflict Inventory—II (ROCI-II) instrument. The ROCI-II is a 28-item instrument developed by Rahim to measure the five styles of interpersonal conflict management: (a) integrating, (b) obliging, (c) dominating, (d) avoiding, and (e) compromising. Specifically, ROCI-II may be used to measure how a member of an organization handles interpersonal conflict with his superior(s) (Form A), subordinates (Form B), and peers (Form C) (Rahim 2001, 125). Form C was used for this study. ROCI-II uses a 5-point Likert scale, and the responses to the 28-item are averaged to create subscales. A greater use of a conflict management style is indicated by a higher score.

Rahim designed this instrument “on the basis of repeated feedback from respondents and faculty and an iterative process of factor analyses of various sets of items” (Rahim 2001, 46). Sixty MBA and undergraduate students (n=60) and 38 managers (n=38) were involved in the design of the instrument in order to fine-tune the initial items. Six successive factor analyses were conducted on the items to select the appropriate ones for the instrument. The 28-item for the final instrument were selected based on the sixth factor analyses of 35 items from a national sample of managers (n=1,219). The internal consistency reliability as measured by Cronbach alpha reliability coefficients are satisfactory (see Table 3). The researcher also ran the Cronbach alpha analysis with the data collected from the sample population and compared the results with Rahim’s baseline.

Organizational Leadership Assessment (OLA)

Part 3 of the survey instrument is the OLA instrument developed by James Laub. In his 1999 doctoral study, Laub set out to answer three questions on

Table 3. Cronbach alpha coefficients of the five subscales of the ROCI-II (Rahim 2001, 49)

<i>Subscales of Conflict Styles</i>	<i>Cronbach Alpha</i>	
	<i>Manager (n=1,219)</i>	<i>Students (n=712)</i>
Integrating (IN)	.77	.80
Obliging (OB)	.72	.75
Dominating (DO)	.72	.76
Avoiding (AV)	.76	.78
Compromising (CO)	.73	.65

organizational servant leadership: “How is servant leadership defined? What are the characteristics of servant leadership? Can the presence of these characteristics within organizations be assessed through a written instrument?” (Laub 1999, 2). Laub eventually developed the OLA instrument for measuring the level of servant leadership tendency in an organization.

Laub conducted a three-part Delphi survey with fourteen authorities on servant leadership from the field, resulting in a list of 66 servant leadership characteristics. He then used the results from the Delphi survey as the constructs to develop an 80 items OLA instrument. Laub field-tested the OLA instrument with 828 people from 41 organizations for measures of reliability. The sample included individuals from religious non-profit organizations, secular non-profit organization, for-profit organizations, and public agencies. The instrument yielded a Cronbach alpha reliability coefficient of 0.98 (Laub 1999, 19). The OLA instrument was later reduced from 66 to 60 items in order to reduce the time it requires for completion.

The reduced 60-item OLA instrument maintains a Cronbach alpha reliability coefficient of 0.98, with a mean of 223.79 on a total potential score of 300 and a standard deviation of 41.08. (Laub 1999, 23). This study used the reduced 60-item OLA

instrument, which maintains the same reliability as the original longer instrument.

The OLA instrument encompasses six servant constructs or subscales: (1) values people (VP); (2) develops people (DP); (3) builds community (BC); (4) displays authenticity (DA); (5) provides leadership (PL); and (6) shares leadership (SL). Irving suggests that it is best to use OLA for measuring the overall tendency of servant leadership at the organizational level rather than at each subscale level since they were not derived through a factor analysis of the OLA and have high correlation among them (Irving 2005, 33; Kong 2007, 32).

Laub also asserted the validity of OLA by emphasizing that the rigorous procedures put in place for the three-step Delphi survey provided “a strong basis for the validity of the constructs being assessed through the instrument” (Laub 1999, 80). Table 4 provides a summary of the OLA items of the six subscales (Kong 2007, 32), and Table 5 provides a summary of their correlations (Laub 1999, 68).

Table 4. OLA items of six potential subscales

<i>Six Potential Subscales</i>	<i>Related OLA items</i>
Values People (10)	1, 4, 9, 15, 19, 52, 54, 55, 57, and 63
Develops People (9)	20, 31, 37, 40, 42, 44, 46, 50, and 59
Builds Community (10)	7, 8, 12, 13, 16, 18, 21, 25, 38, and 47
Displays Authenticity (12)	3, 6, 10, 11, 23, 28, 32, 33, 35, 43, 51, and 61
Provides Leadership (9)	2, 5, 14, 22, 27, 30, 36, 45, and 49
Shares Leadership (10)	17, 24, 26, 29, 34, 39, 41, 48, 53, and 65

Laub later added six items to the OLA to measure member job satisfaction within an organization. These items are numbers 56, 58, 60, 62, 64, and 66 in section three of the OLA. These added items make OLA a 66-item instrument. Table 6 summarizes the OLA score ranges and corresponding servant leadership tendency (Kong

2007, 13; Laub 2003). The cut-off score for the servant-oriented organization is 239.5.

Table 5. Correlations of the six potential subscales of OLA

	<i>VP</i>	<i>DP</i>	<i>BC</i>	<i>DA</i>	<i>PL</i>	<i>SL</i>
<i>VP</i>	1	0.859	0.862	0.892	0.748	0.847
<i>DP</i>		1	0.818	0.889	0.839	0.868
<i>BC</i>			1	0.876	0.825	0.736
<i>DA</i>				1	0.825	0.875
<i>PL</i>					1	0.736
<i>SL</i>						1

Note: *VP*= Values People; *DP*= Develops People; *BC*= Builds Community; *DA*= Displays Authenticity; *PL*= Provides Leadership; *SL*= Shares Leadership.

Table 6. OLA score ranges and description

<i>Score Range</i>	<i>Description of Organizational Leadership</i>
60.0 – 119.4	Org1—Absence of servant leadership in organization (toxic organization health)
119.5 – 179.4	Org2—Autocratic organization (poor organization health)
179.5 – 209.4	Org3—Negative paternalistic organization (limited organization health)
209.5 – 239.4	Org4—Positive paternalistic organization (moderate organization health)
239.5 – 269.4	Org5—Servant-oriented organization (excellent organization health)
269.5 – 300.0	Org6—Servant-minded organization (optimal organization health)

Procedures

The procedures of the study included six steps: acquiring instrumentation approval, developing and field-testing the composite instrument, conducting cluster sampling of population, collecting data from sample population, and analyzing the

collected data, and reporting results to participants. Each step is explained in detail in the following sections.

Step 1—Acquire Instrumentation Approval

The researcher paid the necessary fee as appropriate to secure permissions for using the ROCI-II instrument from the Center for Advanced Studies in Management, Bowling Green, Kentucky 42103 (<http://www.icam1990.com/conference/casm>). The researcher also secured permission from Dr. James Laub, founder of the OLA Group (<http://www.olagroup.com>), for the right to use the OLA instrument for the study. The permissions of usage of OLA and ROCI-II can be found in Appendix 2.

Step 2—Develop and Field-test Composite Instrument

The researcher combined the demographic questionnaire, the ROCI-II Form C instrument, and the OLA instrument into a composite survey instrument (see Appendix 1). Validations were put into the survey to ensure that required fields would be completed. The survey was hosted on SurveyMonkey (<http://www.surveymonkey.com>).

The researcher conducted a field test for the composite instrument with a small group of SBC pastors. On June 3, 2010, an email invitation to participate in the field test was sent to the senior pastors of the 64 member churches of the Richmond Baptist Association, Richmond, Virginia. In addition, three pastors who were friends of the researcher were also contacted for their participations. This yielded a combined population of 67 pastors for the field test. A follow up email was sent to these pastors on Tuesday, June 8, 2010.

Data collection via the online survey began on June 3, 2010 and closed on June 12, 2010. A total of 9 responses were received, but only 8 were usable. One of the

returned surveys was incomplete and was therefore considered unusable and discarded.

Data collected were exported to Microsoft Excel and then imported into MiniTab for statistical analysis. Item analysis was run against Part-2 (ROCI-II) and Part-3 (OLA) data to determine their Cronbach Alpha coefficients. Table 7 provides a summary of both the baseline and the field test Cronbach Alpha results for ROCI-II. The numbers are very similar in general.

Table 7. Field test Cronbach alpha results for ROCI-II

<i>Subscales of Conflict Styles</i>	<i>Cronbach Alpha</i>		
	<i>Baseline (Manager, n=1,219)</i>	<i>Baseline (Students, n=712)</i>	<i>Field Test (Pastors, n=8)</i>
Integrating	.77	.80	.8291
Obliging	.72	.75	.8638
Compromising	.73	.65	.9489
Dominating	.72	.76	.6976
Avoiding	.76	.78	.8287

As for the OLA, the baseline Cronbach Alpha reliability coefficient is 0.98 (Laub 1999, 19). The Part-3 OLA field test data, which measured the organizational servant leadership tendency, yielded a Cronbach alpha reliability coefficient of 0.9816, which supported the original number. There were no subscale Cronbach alpha for OLA. It was therefore concluded that both ROCI-II and OLA retained their reliability and were valid instruments for this research. In addition, feedbacks from the field test participants also helped the researcher to improve the instructions for the survey instrument.

The revised instrument was then submitted to the dissertation committee chairperson with a request to use the survey with human subjects. The Southern Baptist Theological Seminary “Assessment of Risk to Human Subjects in Research” forms was

sent to the SBTS Ethics Committee and was approved on May 26, 2010 (See Appendix 3).

Step 3—Conduct Cluster Sampling of Associations

According to the LifeWay 2008 SBC Annual Church Profile summary, there were 42 state conventions, 1,182 associations, and 44,848 churches. After the composite survey instrument was finalized, the list of 1,182 associations was retrieved from the SBC state conventions and local associations website (<http://sbc.net/stateconvassoc.asp>). Each association was assigned a unique identification number between 1 and 1,182 (e.g., 1, 2, 3, etc.).

The researcher then used Excel to create a randomized sequence of integers between 1 and 1,182. Once the list of randomized integers was created, the researcher began with the first integer on the randomized sequence, and selected the association whose identification number matches that integer. Selection continued until the sum total of the number of churches of the selected associations exceeds 2,000. Consequently, a total of 60 associations, or 2,072 churches, were selected as the initial sample population (see Appendix 4 for the list of associations).

Step 4—Collect the Data

After the initial sample population was identified, the researcher contacted the Directors of Missions (DOMs) of these 60 associations for the email addresses of the senior pastors of their member churches. Through a combination of research on the web sites of the churches, the customer relation management database of the International Mission Board, and the assistances from the DOMs, the researcher was able to identify 1,041 email addresses for the 2,072 senior pastors. Six DOMs did not disclose the email

addresses of their member pastors, but were willing to distribute the letter of invitation to them when it was made available by the researcher.

The researcher set up the revised survey on SurveyMonkey and began data collection on July 19, 2010 by sending a letter of invitation to participate through postal services to the 2,072 senior pastors in the initial sample population and invite them to participate in this study. This letter contained a brief description of the study and the web address to the Web-based survey (see Appendix 6). A similar invitation was also sent via email to those pastors in the initial sample population whose email addresses were available to the researcher. Finally, the letter of invitation was sent via email to the six Directors of Missions for distribution to the senior pastors of their member churches.

The senior pastors were initially given 4 weeks to complete the survey. A follow up email was sent on August 2, 2010 to the initial group of pastors whose email addresses were available to remind them to complete the survey. In order to encourage participation, four drawings of Amazon.com gift certificates were setup to be held at the end of each week during the data collection period for the respondents. The prize were two \$75 Amazon gift certificates in week 1, two \$50 Amazon gift certificates in week 2, two \$30 Amazon gift certificates in week 3, and two \$20 Amazon gift certificates in week 4. Distributions of the Amazon gift certificates to the winning respondents were through email.

On August 4, 2010, the second round of invitation was sent via email to the 490 senior pastors of the member churches of the next 40 associations on the randomized list of clusters (see Appendix 5). These were the senior pastors whose email addresses were available to the researcher. A follow up email was sent to this second group of pastors on August 16, 2010 to remind them to complete the survey. On August 24, 2010,

a final reminder email was sent to the senior pastors in both the initial and second groups (see Appendix 7).

Data collection from both groups of senior pastors lasted about 5 weeks and was officially closed on August 30, 2010. A total of 431 responses were collected from both rounds, of which 406 responses were considered usable. Twenty-two responses only contained partial answers because the respondents chose to exit from the survey prior to its completion. Three responses were disqualified because they were not submitted by active senior pastors. In any case, the final 406 responses exceeded the minimum response rate of 381 surveys that was required for this study to achieving a 95% confidence level with a confidence interval of $\pm 5\%$.

Step 5—Analyze the Data

Upon completion of data collection, the data were downloaded onto Excel and then transferred to Minitab for statistical analysis. When analysis was completed and research questions answered, the results were organized in appropriate data tables, and their meanings were explained and discussed in chapters 4 and 5 of this dissertation.

Step 6—Report to Participants

A research summary was provided to all participants who had requested to receive a copy. Distribution of the research summary was via email.

CHAPTER 4

ANALYSIS OF FINDINGS

The research findings were analyzed with respect to the purpose of the study, which was to examine the potential relationship between conflict management style and organizational servant leadership tendency, to see if the manner in which pastors exercise servant leadership in managing church conflicts would have an influence on the organizational servant leadership tendency in their congregations. The compilation of data is provided in the following chapter, along with the analysis of findings and evaluation of the strengths and weaknesses of the research design.

Compilation Protocol

The researcher collected data using a Web-based survey instrument that consisted of three parts: (1) a 9-item demographic questionnaire for the purpose of collecting data on a pastor's age, education, church size, ministry experience, conflict management training, and frequency of conflict; (2) the 28-item ROCI-II instrument for the purpose of measuring a pastor's interpersonal conflict management style (Rahim 2001); and (3) the 66-item OLA instrument for the purpose of measuring the level of organizational servant leadership tendency of that pastor's church (Laub 1999). See Appendix 1 for the survey instrument and Appendix 2 for the permissions of usage.

Data were collected in five-week duration. The collected data were screened for completeness. A survey was considered incomplete if there were unanswered questions in the ROCI-II and OLA sections. Completion of the demographic questions

was highly recommended but not required. Incomplete responses were marked as unusable and were discarded. Usable data were pre-processed in Excel and then transferred to Minitab 16 for statistical analysis in order to answer the research questions.

Findings and Displays

After the data were compiled and transferred to Minitab, they were analyzed using appropriate statistical tools. The types of data analysis conducted were guided by the five research questions. The research questions (RQ) were as follows:

1. What is the relationship, if any, between the integrating style of conflict management of a pastor and the organizational servant leadership tendency in his church?
2. What is the relationship, if any, between the obliging style of conflict management of a pastor and the organizational servant leadership tendency in his church?
3. What is the relationship, if any, between the compromising style of conflict management of a pastor and the organizational servant leadership tendency in his church?
4. What is the relationship, if any, between the dominating style of conflict management of a pastor and the organizational servant leadership tendency in his church?
5. What is the relationship, if any, between the avoiding style of conflict management of a pastor and the organizational servant leadership tendency in his church?

Table 8 provides a summary of the statistical tools used for analysis.

Table 8. Overview of statistical analysis

<i>Research Question</i>	<i>Statistical Tools</i>	<i>Data Set</i>
Description of Sample	Descriptive statistics	Demographics, ROCI-II, and OLA
RQ1-RQ5	Pearson r, linear regression and coefficient of determination (R^2)	ROCI-II and OLA
Additional Findings	Pearson r, multiple regression and coefficient of determination (R^2), one-way Analysis of variance (ANOVA)	Demographics, ROCI-II, and OLA

General descriptive statistics were applied to the data in order to measure their central tendency. Mean and median of the conflict management styles and the organizational servant leadership tendency were calculated. In general, the mean describes the average of each group, and the median represents the value in the data set for which half the observations are higher and half are lower (Donnelly 2000, 55). These descriptive statistics helped to provide an overview of the general characteristics of the sample.

For research questions 1 to 5, two statistical tools were applied for analysis. First, the Pearson product-moment correlation coefficient (r) was calculated “to measure the strength and direction of the linear relationship between the two quantitative variables x and y ” (Rumsey 2009, 58). Value of a Pearson r ranges between -1.0 and $+1.0$. A positive r demonstrates a positive relationship between x and y , and a negative r denotes an inverse relationship between x and y . Furthermore, the closer r is to $+1.0$ or -1.0 , the stronger the strength of the relationship between x and y . When $r=0$, it indicates that there is no relationship between x and y (Donnelly 2007, 312). For the present study, the Pearson r coefficient was interpreted based on the scale provided by Salkind and informed by Rumsey and Howell for consistency (see Table 9) (Salkind 2010, 129; Rumsey 2009, 59; Howell 2004, 177).

Table 9. Interpretations of Pearson r coefficient

<i>Pearson r Value</i>	<i>General Interpretation</i>
.0 to .20	Very weak or no relationship
.20 to .40	Weak relationship
.40 to .60	Moderate relationship
.60 to .80	Strong relationship
.80 to 1.0	Very strong relationship

Second, simple linear regression analysis was used to establish a model for describing the predicted outcome based on some given information about one or more related variables (Rumsey 2009, 60-63). Linear regression is a technique for describing “a straight line that best fits a series of ordered pairs (x, y)” (Donnelly 2000, 316). The equation for this straight line can be used to make prediction for y. As part of the linear regression analysis, the coefficient of determination (R^2) was also calculated to assess how well did that regression model fit by describing the amount of variation in the observed response values. In general a higher value of R^2 (0.70, or 70%, and above) denotes a higher percentage of variability, which means the regression line fits well. A lower value of R^2 (0.30, or 30%, and below) means the regression model does not fit well and cannot be used to make prediction. Values of R^2 that fall in the middle (between 0.30 and 0.70) indicate that the regression model is somewhat helpful in that x does help to explaining y in a limited way, but more variables should be added in order to help explain it more fully as a group (Rumsey 2009, 76-77).

In addition to the five research questions, a number of related statistical analyses were also conducted in order to probe a little deeper on the relationship between some of the demographic variables and the conflict management styles as well as the organizational servant leadership tendency. First, the Pearson r was calculated for the problem solving and bargaining dimensions of conflict management style and their relationship with the organizational servant leadership tendency. Second, informed by the findings from the research questions, the multiple linear regression was run against the sample data in order to seek a better prediction model. Third, the one-way analysis of variance (ANOVA) was calculated for the pastors’ employment status and the conflict management styles to see if there was a significant difference on the means between the

three groups of pastors: full-time, part-time, and bivocational. Fourth, the one-way ANOVA was calculated for the pastors' level of theological education and the conflict management styles to see if there was a significant difference on the means between the five groups of pastors: associate, bachelor, master, doctorate, and other. Finally, the one-way ANOVA was calculated for the pastors' level of conflict management training and the conflict management styles to see if there was a significant difference on the means between the four groups of pastors: no training, read a book on conflict, attended a seminar, and received formal training on conflict management and have a formal plan.

Sample Characteristics

General descriptive statistical analysis was performed on the demographic data collected in Part 1 of the survey instrument. These descriptive statistics provided an overview of the general characteristics of the sample. Table 10 provides a summary of the descriptive statistics for church size, ages, years of service in current church, and total years of experience as senior pastors.

Table 10. Mean and median for demographic data (n=406)

	<i>Mean</i>	<i>Standard Deviation</i>	<i>Median</i>	<i>Minimum</i>	<i>Maximum</i>
Church size (average Sunday morning worship attendance)	218.20	311.50	120.00	11.00	3000.00
Age	49.77	11.26	50.00	26.00	83.00
Length of years as senior pastor at present church	7.71	7.10	5.00	0.20	38.00
Total number of years as senior pastor in church ministry	17.10	12.04	15.00	0.20	63.00

For the sample of this study, the average church size was 218. The average age of senior pastor was 49.7. The average years of service as senior pastor at the current church was 7.71 years, and the total years of experience as senior pastor in church ministry was 17.1 years. Table 11 provides a summary of the frequency distributions of the demographic data in this study. The results indicated that most respondents were full-time senior pastors (82.5%), and that 60% of them shepherded a congregation of size between 50 to 250 members. About 45.8% of the respondents were between the age of 31 and 50, and 42.1% between 51 to 65 years old. Close to half of the respondents (44.8%) held a master degree in theological education, and almost a quarter of them (22.9%) held a doctorate degree. Half of the respondents (51.5%) had served as senior pastors in their current churches for less than five years. About 69.5% of the respondents reported that they had experienced conflict with 1 to 2 people on a monthly basis. Finally, reading books and attending workshops appeared to be the primary ways (72.2%) for pastors to acquire conflict management skills.

Table 11. Frequency distributions of demographic data (n=406)

<i>Demographic Data</i>	<i>Category</i>	<i>Frequency</i>	<i>%</i>
Church size (average Sunday morning worship attendance)	Under 50	72	17.7
	50 - 100	110	27
	101 - 250	134	33
	251 - 500	55	13.6
	501 - 1000	27	6.7
	Over 1000	8	2
	Total	406	100.0
Status	Full-time	335	82.5
	Part-time	10	2.5
	Bi-vocational	61	15
	Total	406	100.0

Table 11—Continued. Frequency distributions of demographic data (n=406)

<i>Demographic Data</i>	<i>Category</i>	<i>Frequency</i>	<i>%</i>
Age	Under 30	18	4.4
	31 - 50	186	45.8
	51 - 65	171	42.1
	Over 65	31	7.7
	Total	406	100.0
Highest level of theological education	Associate Degree	28	6.9
	Bachelor Degree	59	14.5
	Master Degree	182	44.8
	Doctorate Degree	93	22.9
	Other	44	10.9
Total	406	100.0	
Length of years as senior pastor at present church	Under 5 Years	209	51.5
	6 - 10 Years	92	22.6
	11 - 20 Years	73	18
	21 - 40 Years	32	7.9
	Over 40 Years	0	0
Total	406	100.0	
Total number of years as senior pastor in church ministry	Under 5 Years	76	18.7
	6 - 10 Years	72	17.7
	11 - 20 Years	116	28.6
	21 - 40 Years	127	31.3
	Over 40 Years	15	3.7
Total	406	100.0	
Frequency of interpersonal conflict	No One	80	19.7
	1 - 2 People Per Month	282	69.5
	3 - 5 People Per Month	35	8.6
	Over 5 People Per Month	9	2.2
	Total	406	100.0
Highest level of conflict management training	None	69	17
	Read Books	143	35.2
	Attended Workshops	150	37
	Attended Formal Training	44	10.8
	Total	406	100.0

Conflict Management Styles

Part 2 of the survey consisted of the ROCI-II Form-C, which was designed to measure the five independent dimensions of the styles of handling interpersonal conflict with peers. A higher score of a style represents a greater use of that style in managing conflict by a respondent (Rahim 2001, 35). Table 12 provides a summary of the descriptive statistics for the five conflict management styles for the sample in this study.

Table 12. ROCI-II descriptive statistics (n=406)

<i>Style</i>	<i>Present Study (N=406)</i>					<i>National Managerial Norms—Peers (N=404)</i>	
	<i>Mean</i>	<i>Std Dev</i>	<i>Median</i>	<i>Frequency for Primary Style</i>	<i>% for Primary Style</i>	<i>Mean</i>	<i>Std Dev</i>
IN	4.24	0.41	4.14	362	89.2	4.24	0.38
OB	3.17	0.52	3.17	1	0.2	3.24	0.51
CO	3.55	0.64	3.75	23	5.7	3.59	0.66
DO	2.65	0.69	2.60	11	2.7	3.16	0.66
AV	2.85	0.70	2.83	9	2.2	2.72	0.71
Total				406	100.0		

Note: IN=Integrating; OB=Obliging; DO=Dominating; AV=Avoiding; CO=Compromising.

As shown in Table 12, the integrating style had the highest mean (4.24 on a Likert scale of 1 to 5), followed by the compromising style, the obliging style, the avoiding style, and the dominating style. The integrating style was also the most frequently used conflict management style by the respondents to resolve interpersonal conflict (89.2%). The obliging style, on the other hand, was the least used (0.2%).

Moreover, when comparing the average scores of the five styles with the national managerial reference group norms (Rahim 2004, 23), the means for the integrating, obliging, avoiding, and compromising styles from both studies appeared to be very similar. The means for the dominating style, however, differed by 0.51, which was close to one standard deviation. This could link to pastors' preferences in general to avoid self-aggression in favor of more biblical approaches in handling conflict.

Organizational Servant Leadership Tendency

Part 3 of the survey consisted of the OLA instrument, which was designed to measure the level organizational servant leadership tendency. According to Laub, the cut-off score for the servant-oriented organization is 239.5 (see Table 6). About 70% of the churches in the sample fell under the categories of Org4 and Org5 (see Table 13).

Appendix 8 provides a summary description of each OLA organization level.

Table 13. OLA organization descriptive statistics (n=406)

<i>Primary Style</i>	<i>Organizational Leadership Level</i>						<i>Total</i>
	<i>Org1</i>	<i>Org2</i>	<i>Org3</i>	<i>Org4</i>	<i>Org5</i>	<i>Org6</i>	
Integrating	0	31	51	151	105	24	362
Obliging	0	0	0	0	1	0	1
Compromising	0	0	4	8	7	4	23
Dominating	0	0	4	5	2	0	11
Avoiding	0	0	3	2	3	1	9
Total	0	31	62	166	118	29	406
%	0	8	15	41	29	7	100

Note: Org1=Absence of servant leadership in organization; Org2=Autocratic organization; Org3=Negative paternalistic organization; Org4= Positive paternalistic organization; Org5= Servant-oriented organization; Org6= Servant-minded organization.

Laub suggests that leaders in an organization that exhibits Org4 characteristics

(i.e., positive paternalistic organizational leadership tendency) act as the nurturing parents to their followers, and they see their followers as “very capable children who continue to need the wisdom and foresight of the leader (a ‘Father knows best’ mentality)” (Laub 2003, 9). Leaders in an organization that exhibits Org5 characteristics (i.e., servant-oriented leadership tendency), however, operate as adults rather than parents. These leaders intend to “foster adult roles that emphasize open, direct communication, partnership, receptive listening and mutual respect” in their organizations (Laub 2003, 10). The overall average of the OLA measurement for the sample of this study was 228.2 (see Table 14), and was slightly below the cut-off for Org5. Therefore, this mean score placed the average church as represented by the sample right at the borderline between Org4 and Org5.

Table 14. OLA and subscales descriptive statistics (n=406)

	<i>Mean</i>	<i>Standard Deviation</i>	<i>Median</i>
OLA—Organizational Servant Leadership	228.20	30.47	233.17
<i>OLA Subscales</i>			
Values People (VP)	3.96	0.52	4.00
Develops People (DP)	3.67	0.59	3.78
Builds Community (BC)	3.83	0.53	3.90
Displays Authenticity (DA)	3.81	0.56	3.92
Provides Leadership (PL)	3.59	0.69	3.78
Shares Leadership (SL)	3.96	0.49	4.00

Research Questions

In order to answer the research questions, Pearson product-moment correlation coefficient (r), linear regression and coefficient of determination (R^2) were calculated on the interval data collected utilizing the ROCI-II (Rahim 2001) and the OLA (Laub 1999)

to identify if there were any statistically significant correlation between the five conflict management styles and the organizational servant leadership tendency. Interpretation of the Pearson r coefficient was done in accordance with the guideline offered by Salkind (Salkind 2010, 129) as illustrated in Table 9, and a p value of < 0.05 was set for determining the statistical significance of the relationship. Table 15 provides a summary matrix of calculated correlations for the subscales in ROCI-II and OLA, and also with selected demographic data.

Table 15. Matrix of correlations (n=406)

		<i>OLA</i>	<i>IN</i>	<i>OB</i>	<i>CO</i>	<i>DO</i>	<i>AV</i>
IN	Pearson r P-Value	0.314* 0.000					
OB	Pearson r P-Value	0.064 0.202	0.206* 0.000				
CO	Pearson r P-Value	0.106* 0.033	0.191* 0.000	0.390* 0.000			
DO	Pearson r P-Value	-0.052 0.292	-0.031 0.537	0.250* 0.000	0.012 0.806		
AV	Pearson r P-Value	-0.200* 0.000	-0.198* 0.000	0.296* 0.000	0.127* 0.010	0.098 0.048	
<i>OLA Subscales</i>							
VP	Pearson r P-Value		0.290* 0.000	0.067 0.176	0.121* 0.015	-0.063 0.207	-0.177* 0.000
PL	Pearson r P-Value		0.258* 0.000	0.036 0.464	0.048 0.336	-0.003 0.955	-0.198* 0.000
DA	Pearson r P-Value		0.279* 0.000	0.054 0.278	0.103* 0.038	-0.042 0.403	-0.208* 0.000
BC	Pearson r P-Value		0.302* 0.000	0.050 0.313	0.137* 0.006	-0.099* 0.046	-0.168* 0.000
SL	Pearson r P-Value		0.285* 0.000	0.056 0.261	0.082 0.098	-0.071 0.154	-0.150* 0.002
DP	Pearson r P-Value		0.294* 0.000	0.084 0.092	0.096 0.054	-0.025 0.615	-0.172* 0.001

Note: *Correlation is statistically significant ($p < 0.05$); IN=Integrating; OB=Obliging; DO=Dominating; AV=Avoiding; CO=Compromising; VP= Values People; DP= Develops People; BC= Builds Community; DA= Displays Authenticity; PL= Provides Leadership; SL= Shares Leadership; OLA=Organizational Leadership.

Table 15—Continued. Matrix of correlations (n=406)

		<i>OLA</i>	<i>IN</i>	<i>OB</i>	<i>CO</i>	<i>DO</i>	<i>AV</i>
<i>Demographic Data</i>							
Church Size	Pearson r	0.158*	0.104*	-0.021	0.011	0.067	-0.098*
	P-Value	0.001	0.037	0.676	0.820	0.179	0.048
Age	Pearson r	0.114*	-0.100*	-0.112*	0.022	-0.170*	0.025
	P-Value	0.021	0.044	0.023	0.663	0.001	0.617
Current Tenure	Pearson r	0.120*	-0.088	-0.018	-0.053	-0.080	0.033
	P-Value	0.016	0.076	0.723	0.284	0.107	0.508
Total Tenure	Pearson r	0.048	-0.041	-0.067	0.008	-0.040	-0.028
	P-Value	0.335	0.415	0.177	0.872	0.427	0.574

Note: *Correlation is statistically significant ($p < 0.05$); IN=Integrating; OB=Obliging; DO=Dominating; AV=Avoiding; CO=Compromising; VP= Values People; DP= Develops People; BC= Builds Community; DA= Displays Authenticity; PL= Provides Leadership; SL= Shares Leadership; OLA=Organizational Leadership.

Table 16 provides a summary of the findings for each of the research questions.

Detailed discussion of analysis and findings for each research question can be found in the following sections.

Table 16. Summary of findings for RQ1-RQ5

<i>Research Questions</i>	<i>Pearson r</i>	<i>P</i>	<i>R²</i>	<i>Correlation</i>
RQ1—OLA and IN	0.314*	0.000	9.9%	Weak
RQ2—OLA and OB	0.064	0.202	0.4%	None
RQ3—OLA and CO	0.106*	0.033	1.1%	Very Weak
RQ4—OLA and DO	-0.052	0.292	0.3%	None
RQ5—OLA and AV	-0.200*	0.000	4.0%	Weak Inverse

Note: *Correlation is statistically significant ($p < 0.05$); IN=Integrating; OB=Obliging; DO=Dominating; AV=Avoiding; CO=Compromising; OLA=Organizational Leadership.

Research Question 1

Research question 1 of this study was “What is the relationship, if any, between the integrating style of conflict management of a pastor and the organizational servant leadership tendency in his church?” Using Minitab, the Pearson r for the relationship between the organizational servant leadership tendency and the integrating conflict management style was calculated to be 0.314 (see Table 15). The p value for the Pearson r was 0.000, indicating that the finding was significant ($r=0.314$, $p=0.000$).

Since the Pearson r coefficient is between 0.2 and 0.4, according to the interpretation matrix in Table 9, it was concluded that there existed a statistically significant, positive and weak relationship between the level of organizational servant leadership tendency of a church (as measured by OLA) and the integrating style (IN) as exercised by the senior pastor in managing interpersonal conflict with his church leaders. In other words, when a pastor increases his usage of the integrating style to handle interpersonal conflict with church leadership, the tendency of his congregation exercising servant leadership tends to increase as well. Likewise, when a pastor decreases his usage of the integrating style to handle interpersonal conflict with church leadership, the tendency of his congregation exercising servant leadership tends to decrease.

Furthermore, in order to find out how strong the relationship was between the organizational servant leadership tendency and the integrating conflict management style, and whether a valid regression model can be established, the linear regression analysis for the criterion variable OLA (i.e., the variable to be predicted) and the predictive variable IN (i.e., the variable from which a prediction is made) was performed on Minitab. Table 17 provides the results from the linear regression analysis.

Table 17. Linear regression analysis for OLA, IN, OB, CO, DO, and AV

<i>Regression Equation: OLA = 128.31 + 23.553 IN</i>					
<i>Predictor</i>	<i>Coefficient</i>	<i>Std Err</i>	<i>T</i>	<i>P</i>	<i>R²</i>
Constant	128.31*	15.09	8.5	0.000	9.9%
IN	23.553*	3.541	6.65	0.000	
<i>Regression Equation: OLA = 216.422 + 3.715 OB</i>					
<i>Predictor</i>	<i>Coefficient</i>	<i>Std Err</i>	<i>T</i>	<i>P</i>	<i>R²</i>
Constant	216.422*	9.329	23.20	0.000	0.4%
OB	3.715	2.905	1.28	0.202	
<i>Regression Equation: OLA = 210.22 + 5.06 CO</i>					
<i>Predictor</i>	<i>Coefficient</i>	<i>Std Err</i>	<i>T</i>	<i>P</i>	<i>R²</i>
Constant	210.220*	8.538	24.62	0.000	1.1%
CO	5.059*	2.365	2.14	0.033	
<i>Regression Equation: OLA = 234.324 – 2.31 DO</i>					
<i>Predictor</i>	<i>Coefficient</i>	<i>Std Err</i>	<i>T</i>	<i>P</i>	<i>R²</i>
Constant	234.324*	5.998	39.07	0.000	0.3%
DO	-2.310	2.189	-1.06	0.292	
<i>Regression Equation: OLA = 252.965 – 8.69 AV</i>					
<i>Predictor</i>	<i>Coefficient</i>	<i>Std Err</i>	<i>T</i>	<i>P</i>	<i>R²</i>
Constant	252.965*	6.223	40.65	0.000	4.0%
AV	-8.688*	2.120	-4.10	0.000	

Note: *Statistically significant ($p < 0.05$); IN=Integrating; OB=Obliging; DO=Dominating; AV=Avoiding; CO=Compromising; OLA=Organizational Servant Leadership Tendency.

The coefficient of determination, R^2 , was also calculated as part of the linear regression analysis. R^2 measures “the percentage of variability in the y variable that is explained by, or due to, its relationship with the x variable” (Rumsey 2009, 76). For this research question, the y variable was OLA and the x variable was IN. As shown in Table 17, the linear regression model that described the relationship between OLA and IN had a coefficient of determination of 9.9%, indicating that only 9.9% of the variance of the organizational servant leadership tendency was accounted for by the variance of

the integrating style. The other 90.1% of the variability was unaccounted for in this model. Hence, although there existed a statistically significant, positive, and weak relationship between the organizational servant leadership tendency and the integrating style, the linear regression model using the integrating style alone to estimate the level of organizational servant leadership tendency did not fit well and could not be used for prediction since R^2 was less than 30% (Rumsey 2009, 76).

Research Question 2

Research question 2 of this study was “What is the relationship, if any, between the obliging style of conflict management of a pastor and the organizational servant leadership tendency in his church?” Using Minitab, the Pearson r for the relationship between the organizational servant leadership tendency and the obliging conflict management style was calculated to be 0.064 (see Table 15). The p value for the Pearson r was 0.202, indicating that the finding was not statistically significant ($r=0.064$, $p=0.202$).

Since the Pearson r was close to 0, according to the interpretation matrix in Table 9, it was concluded that there was no statistically significant relationship between the organizational servant leadership tendency (as measured by OLA) of a church and the obliging style (OB) as exercised by the senior pastor in managing interpersonal conflict with his church leaders. In other words, a pastor’s increase or decrease of his usage of obliging style to handle interpersonal conflict with church leadership has no relationship with the increase or decrease of the tendency of his congregation exercising servant leadership.

The linear regression analysis for the criterion variable OLA and the predictive variable OB was performed on Minitab. Table 17 provides the results from the linear

regression analysis. The coefficient of determination, R^2 , was 0.4%; indicating that only 0.4% of the variance of the organizational servant leadership tendency was accounted for by the variance of the obliging style. The other 99.6% of the variability was unaccounted for in this model. Hence, not only there was no statistically significant relationship between the organizational servant leadership tendency and the obliging style, the linear regression model using the obliging style alone to estimate the level of organizational servant leadership tendency did not fit well and could not be used for prediction since R^2 was less than 30% (Rumsey 2009, 76).

Research Question 3

Research question 3 of this study was “What is the relationship, if any, between the compromising style of conflict management of a pastor and the organizational servant leadership tendency in his church?” Using Minitab, the Pearson r for the relationship between the organizational servant leadership tendency and the compromising conflict management style was 0.106 (see Table 15). The p value for the Pearson r was calculated to be 0.033, indicating that the finding was significant ($r=0.106$, $p=0.033$).

Since the Pearson r was less than 0.2, according to the interpretation matrix in Table 9, it was concluded that there existed a statistically significant, positive and very weak relationship between the organizational servant leadership tendency of a church (as measured by OLA) and the compromising style (CO) as exercised by the senior pastor in managing interpersonal conflict with church leadership. In other words, when a pastor increases his usage of the compromising style to handle interpersonal conflict with church leadership, the tendency of his congregation exercising servant leadership tends to increase. Likewise, when a pastor decreases his usage of compromising style to handle

interpersonal conflict with church leadership, the tendency of his congregation exercising servant leadership tends to decrease.

Furthermore, in order to find out how strong is the relationship between the organizational servant leadership tendency and the compromising conflict management style, and whether a valid model can be established, the linear regression analysis for the criterion variable OLA and the predictive variable CO was performed on Minitab. Table 17 provides the results from the linear regression analysis. The resulting linear regression model that described the relationship between OLA and CO had a R^2 of 1.1%, indicating that only 1.1% of the variance of the organizational servant leadership tendency was accounted for by the variance of the compromising style, and the other 98.9% of the variability was unaccounted for in this model. Hence, although there existed a statistically significant, positive, and very weak relationship between the organizational servant leadership tendency and the compromising style, the linear regression model using the compromising style alone to estimate the organizational servant leadership tendency did not fit well and could not be used for prediction since R^2 was less than 30% (Rumsey 2009, 76).

Research Question 4

Research question 4 of this study was “What is the relationship, if any, between the dominating style of conflict management of a pastor and the organizational servant leadership tendency in his church?” Using Minitab, the Pearson r for the relationship between the organizational servant leadership tendency and the dominating conflict management style was calculated to be -0.052 (see Table 15). The p value for the Pearson r was 0.292, indicating that the finding was not significant ($r=-0.052$, $p=0.292$).

Since the Pearson r was close to 0, according to the interpretation matrix in

Table 9, it was concluded that there was no statistically significant relationship between the organizational servant leadership tendency of a church (as measured by OLA) and the dominating style (DO) as exercised by the senior pastor in managing interpersonal conflict with church leadership. In other words, a pastor's increase or decrease of his usage of the dominating style to handle interpersonal conflict with church leadership has no relationship with the increase or decrease of the tendency of his congregation exercising servant leadership.

The linear regression analysis for the criterion variable OLA (i.e., the variable to be predicted) and the predictive variable DO (i.e., the variable from which a prediction is made) was performed on Minitab. Table 18 provides the results from the linear regression analysis. The resulting coefficient of determination, R^2 , was 0.3%; indicating that only 0.3% of the variance of the organizational servant leadership tendency was accounted for by the variance of the dominating style. The other 99.7% of the variability was unaccounted for in this model. Hence, not only there was no statistically significant relationship between the organizational servant leadership tendency and the dominating style, the linear regression model using the dominating style alone to estimate the level of organizational servant leadership tendency did not fit well and could not be used for prediction since R^2 was less than 30% (Rumsey 2009, 76).

Research Question 5

Research question 5 of this study was "What was the relationship, if any, between the avoiding style of conflict management of a pastor and the organizational servant leadership tendency in his church?" Using Minitab, the Pearson r for the relationship between the organizational servant leadership tendency and the avoiding conflict management style was calculated to be -0.200 (see Table 15). The p value for the

Pearson r was 0.000, indicating that the finding was significant ($r=-0.200$, $p=0.000$).

Since the Pearson r was between -0.2 to -0.4, according to the interpretation matrix in Table 9, it was concluded that there existed a statistically significant, inverse and weak relationship between the organizational servant leadership tendency of a church (as measured by OLA) and the avoiding style (AV) as exercised by the senior pastor in managing interpersonal conflict with church leadership. In other words, when a pastor increases his usage of avoiding style to handle interpersonal conflict with church leadership, the tendency of his congregation exercising servant leadership would tend to decrease. Likewise, when a pastor decreases his usage of avoiding style to handle interpersonal conflict with church leadership, the tendency of his congregation exercising servant leadership would increase.

Furthermore, the linear regression analysis for the criterion variable OLA (i.e., the variable to be predicted) and the predictive variable AV (i.e., the variable from which a prediction is made) was performed on Minitab in order to find out how strong was the relationship between OLA and AV. Table 17 provides a summary of the results from the regression analysis. The resulting coefficient of determination, R^2 , was 4.0%, indicating that only 4.0% of the variance of the organizational servant leadership tendency was accounted for by the variance of the avoiding style. The other 96.0% of the variability was unaccounted for in this model. Hence, although there existed a statistically significant, inverse, and weak relationship between the organizational servant leadership tendency and the avoiding style, the linear regression model using the avoiding style alone to estimate the level of organizational servant leadership tendency did not fit well and could not be used for prediction since R^2 was less than 30% (Rumsey 2009, 76).

Other Findings

A number of additional analyses were conducted on the sample data collected in order to supplement the findings from the five research questions. The first was the correlation and linear regression analysis for the problem solving (PS) and the bargaining (BA) dimensions of conflict management style. The second was a multiple regression analysis for the organizational servant leadership tendency, conflict management style, and demographic variables. The third was a one-way ANOVA for the employment status and conflict management style. The fourth was a one-way ANOVA for the level of theological education and conflict management style. Finally, a one-way ANOVA for the level of conflict management training and conflict management style as well as the organizational servant leadership tendency was conducted. Note that the three ANOVA analyses were conducted for the categorical variables in the demographic data set. Pearson r for the interval variables such as church size can be found in Table 15 instead.

Problem Solving and Bargaining Dimensions

Rahim suggests that a bargaining dimension (BA) and a problem solving dimension (PS) can be obtained through the subscales of the five styles of conflict management (Rahim 2002, 221-24). A bargaining dimension represents a person's concern for self or other, and can be obtained by subtracting the obliging style from the dominating style ($BA = DO - OB$). Similarly, a problem solving dimension represents a person's concern for self and others, and can be obtained by subtracting the avoiding style from the integrating style ($PS = IN - AV$).

The range of the subscale for PS and BA dimensions is between +4 and -4. For the PS dimension, a positive value represents "a party's perception of the extent to which the concerns of both parties are satisfied," and a negative value represents "a party's

perception of the extent to which the satisfaction of concerns of both the parties is reduced” (Rahim 2002, 224). For the BA dimension, a value represents “a party’s perception of the ratio of satisfaction of concerns received by self and the other party” (Rahim 2002, 224).

Table 18 provides a summary of the descriptive statistics for PS and BA. Rahim suggested that based on research, a positive score in the PS subscale (perceived satisfactory for both parties) and a slightly negative score on the BA subscale (slightly more concern for others than self) are appropriate for conflict management (Rahim 2002, 225). The current research sample yielded a mean of -0.52 for BA and 1.39 for PS, which was considered appropriate.

Table 18. ROCI-II descriptive statistics for bargaining and problem-solving dimensions (n=406)

<i>Dimension</i>	<i>Mean</i>	<i>Standard Deviation</i>	<i>Median</i>
Bargaining	-0.52	0.76	-0.53
Problem-solving	1.39	0.88	1.36

Using Minitab, the Pearson r for the relationship between the organizational servant leadership tendency and the problem solving dimension of conflict management style was calculated to be 0.305. The p value for the Pearson r was 0.000, indicating that the finding was significant ($r=0.305$, $p=0.000$). Since the Pearson r was between 0.20 and 0.40, according to Table 9, it was concluded that there existed a statistically significant, positive, and weak relationship between the organizational servant leadership tendency of a church (as measured by OLA) and the problem solving dimension (PS) as exercised by the senior pastor in managing interpersonal conflict with church leadership.

In other words, when a pastor increases his usage of problem solving to handle interpersonal conflict with church leadership, the tendency of his congregation exercising servant leadership tends to increase. Likewise, when a pastor decreases his usage of problem solving style to handle interpersonal conflict with church leadership, the tendency of his congregation exercising servant leadership tends to decrease as well.

Next, the Pearson *r* for the relationship between the organizational servant leadership tendency and the bargaining dimension of conflict management style was calculated using Minitab, and the result was -0.092. The *p* value for the Pearson *r* was 0.064, indicating that the finding was not significant ($r=-0.092$, $p=0.064$). According to the interpretation matrix in Table 9, it was concluded that there was no statistically significant relationship between the organizational servant leadership tendency of a church (as measured by OLA) and the bargaining dimension (BA) as exercised by the senior pastor in managing interpersonal conflict with church leadership. Table 19 provides a summary of the analysis results.

Table 19. Correlation analysis for BA and PS

		<i>OLA</i>	<i>IN</i>	<i>OB</i>	<i>DO</i>	<i>AV</i>	<i>CO</i>	<i>BA</i>
BA	Pearson <i>r</i>	-0.092	-0.170*	-0.461*	0.744*	-0.114*	-0.258*	
	<i>p</i> value	0.064	0.001	0.000	0.000	0.021	0.000	
PS	Pearson <i>r</i>	0.305*	0.621*	-0.141*	-0.093	-0.891*	-0.013	0.012
	<i>p</i> value	0.000	0.000	0.004	0.061	0.000	0.788	0.803

Note: *Correlation is statistically significant ($p < 0.05$); *IN*=Integrating; *OB*=Obliging; *DO*=Dominating; *AV*=Avoiding; *CO*=Compromising; *OLA*=Organizational Leadership; *BA*=Bargaining; *PS*=Problem Solving.

Since the problem solving dimension has a statistically significant relationship with the organizational servant leadership tendency, the linear regression analysis was

then conducted in order to find out the strength of the relationship and whether a predictive model could be established. Table 20 provides a summary of the results from the linear regression analysis.

Table 20. Linear regression analysis for OLA and PS

<i>Regression Equation:</i> OLA = 213.444 + 10.6 * PS					
<i>Predictor</i>	<i>Coefficient</i>	<i>Std Err</i>	<i>T</i>	<i>P</i>	<i>R²</i>
Constant	213.444*	2.706	78.89	0.000	9.3%
PS	10.611*	1.647	6.44	0.000	

Note: *Statistically significant ($p < 0.05$); PS=Problem Solving; OLA=Organizational Servant Leadership Tendency.

According to Table 20, the linear regression model that described the relationship between OLA and PS had a R^2 of 9.3%, indicating that only 9.3% of the variance of the organizational servant leadership tendency was accounted for by the variance of the problem solving dimension. The other 90.7% of the variability, however, was unaccounted for in this model. Hence, although there existed a statistically significant, positive, and weak relationship between the organizational servant leadership tendency and the problem solving dimension of the conflict management style, the linear regression model using the problem solving dimension alone to estimate the level of organizational servant leadership tendency did not fit well and could not be used for prediction since R^2 was less than 30% (Rumsey 2009, 76).

Multiple Regression Analysis

Since the findings from RQ1 to RQ5 indicated that none of the linear regression models using a single dimension of the interpersonal conflict management

style would fit well and could be used for prediction, the multiple regression analysis was conducted in order to find out whether a better predictive model could be established with multiple variables. Multiple regression analysis provides the means for studying several predictor variables for a given criterion (Rumsey 2009, 84-5). The following predictor variables were selected for the initial run: the organizational servant leadership tendency (OLA), church size, age, length of years as senior pastor at present church, total number of years as senior pastor in church ministry, the integrating style (IN), the obliging style (OB), the dominating style (DO), the avoiding style (AV), and the compromising style (CO). Table 21 provides a summary of the results.

Table 21. Multiple regression analysis for OLA, church size, age, current tenure, total tenure, IN, OB, DO, AV, CO

<i>Regression Equation: OLA = 118 + 0.00992 * Church-Size + 0.599 Age + 0.516 Current-Tenure - 0.440 Total-Tenure + 20.3 IN + 3.67 OB - 1.28 DO - 7.53 AV + 2.58 CO</i>					
<i>Predictor</i>	<i>Coefficient</i>	<i>Std Err</i>	<i>T</i>	<i>P</i>	<i>R²</i>
Constant	117.65*	20.45	5.75	0.000	17.8%
Church Size	0.009922*	0.004762	2.08	0.038	
Age	0.5993*	0.1865	3.21	0.001	
Current Tenure	0.5162*	0.2316	2.23	0.026	
Total Tenure	-0.4396*	0.1753	-2.51	0.013	
Integrating	20.318*	3.714	5.47	0.000	
Obliging	3.671	3.207	1.14	0.253	
Dominating	-1.282	2.146	-0.60	0.551	
Avoiding	-7.532*	2.174	-3.46	0.001	
Compromising	2.576	2.408	1.07	0.285	

Note: *=Statistically significant ($p < 0.05$); IN=Integrating; OB=Obliging; DO=Dominating; AV=Avoiding; CO=Compromising; OLA=Organizational Leadership; T=Tolerance; R^2 =Coefficient of Determination.

As shown in Table 21, the multiple regression model that described the relationship between OLA and other variables had a R^2 of 17.8%, indicating that only

17.8% of the variance of the organizational servant leadership tendency was accounted for by the variance of these variables. The other 82.2% of the variability was unaccounted for in this model. Hence, although this model was better than the simple linear regression models established in RQ1 to RQ5, it still did not fit well because R^2 was less than 30% (Rumsey 2009, 76). Running another multiple regression analysis that excluded OB, CO and DO because their Pearson r coefficients were not statistically significant yielded a R^2 of 17%, which was essentially the same result as the initial model and produced no improvement.

Employment Status

In order to find out whether employment status of pastor (i.e., full-time, part-time, and bivocational) had a significant effect on his usage of the five conflict management styles and the organizational servant leadership tendency of his church, the one-way Analysis of Variance (ANOVA), with significance criteria set to 0.05, was calculated for the sample data. The purpose of the one-way ANOVA is to compare the means of several populations at one time based on one variable (Rumsey 2009, 153). It uses differences between sample means to draw inferences about the presence or absence of differences between population means (Howell 2004, 356). The magnitude of effect, R^2 , denotes the degree to which variability among observation can be attributed to groups and will also be calculated as part of the analysis.

For the present study, the employment status of pastor consisted of three groups: full-time, part-time, and bivocational. The ANOVA was calculated for the five conflict management styles and the organizational servant leadership tendency. The analysis results can be found in Table 22.

Table 22. One-way ANOVA for employment status and IN, OB, CO, DO, AV, and OLA

<i>Source</i>	<i>DF</i>	<i>Sum of Square</i>	<i>Mean Square</i>	<i>F</i>	<i>Sig. P</i>	<i>R²</i>
<i>Integrating (IN)</i>						
Employment Status	2	1.074	0.537	3.29*	0.038	1.61%
Error	403	65.809	0.163			
Total	405	66.883				
<i>Obliging (OB)</i>						
Employment Status	2	0.407	0.203	0.75	0.473	0.37%
Error	403	109.451	0.272			
Total	405	109.858				
<i>Compromising (CO)</i>						
Employment Status	2	0.006	0.003	0.01	0.993	0.00%
Error	403	164.516	0.408			
Total	405	164.522				
<i>Dominating (DO)</i>						
Employment Status	2	1.840	0.920	1.93	0.146	0.95%
Error	403	191.814	0.476			
Total	405	193.654				
<i>Avoiding (AV)</i>						
Employment Status	2	2.553	1.277	2.62	0.074	1.28%
Error	403	196.215	0.487			
Total	405	198.768				
<i>Organizational Servant Leadership (OLA)</i>						
Employment Status	2	1402	701	0.75	0.471	0.37%
Error	403	374562	929			
Total	405	375964				

Note: *Statistically significant ($p < 0.05$); R^2 =Magnitude of Effect.

The analysis results indicated that the employment status of a pastor had a statistically significant effect on the usage of the integrating style in conflict management. Examining the means of the integrating style in light of employment status indicated that the mean of the group of pastors who were part-time was different at the 0.05 level of significance from the means of the other two groups (see Table 23). However, since the magnitude of effect was calculated to be 1.61%, indicating that only 1.61% of the

variability in the integrating style are accounted for and can be contributed to different employment status groups, which made the finding negligible.

Table 23. Descriptive analysis of integrating style and employment status

<i>Employment Status</i>	<i>N</i>	<i>Mean</i>	<i>Std Dev</i>	<i>Individual 95% Confidence Interval for Mean</i>
Full-time	335	4.26	0.41	(4.22, 4.30)
Part-time	10	3.97	0.20	(3.83, 4.11)
Bivocational	61	4.18	0.40	(4.08, 4.28)

Theological Education

The ANOVA, with significance criteria set to 0.05, was calculated for the sample data in order to see whether the level of theological education of a pastor had a significant effect on the usage of the five conflict management styles. The ANOVA results in Table 24 indicated that since the resulting p-values were all greater than 0.05, therefore the level of theological education had no effect on the usage of the five conflict management styles as well as the level of organizational servant leadership tendency.

Table 24. One-way ANOVA for theological education and IN, OB, CO, DO, AV and OLA

<i>Source</i>	<i>DF</i>	<i>Sum of Square</i>	<i>Mean Square</i>	<i>F</i>	<i>Sig. P</i>	<i>R²</i>
<i>Integrating (IN)</i>						
Education	4	0.323	0.081	0.49	0.746	0.48%
Error	401	66.560	0.166			
Total	405	66.883				

Note: *Statistically significant ($p < 0.05$).

Table 24—Continued. One-way ANOVA for theological education and IN, OB, CO, DO, AV and OLA

<i>Source</i>	<i>DF</i>	<i>Sum of Square</i>	<i>Mean Square</i>	<i>F</i>	<i>Sig. P</i>	<i>R²</i>
<i>Obliging (OB)</i>						
Education	4	0.382	0.95	0.35	0.844	0.35%
Error	401	109.476	0.273			
Total	405	109.858				
<i>Compromising (CO)</i>						
Education	4	1.199	0.300	0.74	0.568	0.73%
Error	401	163.323	0.407			
Total	405	164.522				
<i>Dominating (DO)</i>						
Education	4	4.033	1.008	2.13	0.076	2.08%
Error	401	189.622	0.473			
Total	405	193.654				
<i>Avoiding (AV)</i>						
Education	4	3.243	0.811	1.66	0.158	1.63%
Error	401	195.525	0.488			
Total	405	198.768				
<i>Organizational Servant Leadership (OLA)</i>						
Education	4	2420	605	0.65	0.628	0.64
Error	401	373544	932			
Total	405	375964				

Note: *Statistically significant ($p < 0.05$).

Conflict Management Training

The ANOVA, with significance criteria set to 0.05, was calculated for the sample data in order to discover if the level of conflict management training received by a pastor had a significant effect on his usage of the five conflict management styles.

Table 25 provides a summary of the ANOVA results. The analysis results indicated that the level of conflict management training of a pastor had a statistically significant effect on his usage of the avoiding and the compromising styles in managing conflict with church leadership.

Table 25. One-way ANOVA for conflict management training and IN, OB, CO, DO, AV, and OLA

<i>Source</i>	<i>DF</i>	<i>Sum of Square</i>	<i>Mean Square</i>	<i>F</i>	<i>Sig. P</i>	<i>R²</i>
<i>Integrating (IN)</i>						
CM Training	3	0.835	0.278	1.70	0.167	1.25%
Error	402	66.048	0.164			
Total	405	66.883				
<i>Obliging (OB)</i>						
CM Training	3	0.163	0.054	0.20	0.897	0.15%
Error	402	109.695	0.273			
Total	405	109.858				
<i>Compromising (CO)</i>						
CM Training	3	3.504	1.168	2.92*	0.034	2.13%
Error	402	161.019	0.401			
Total	405	164.522				
<i>Dominating (DO)</i>						
CM Training	3	2.704	0.901	1.90	0.129	1.40%
Error	402	190.951	0.475			
Total	405	193.654				
<i>Avoiding (AV)</i>						
CM Training	3	8.443	2.814	5.94*	0.001	4.25%
Error	402	190.325	0.473			
Total	405	198.768				
<i>Organizational Servant Leadership (OLA)</i>						
CM Training	3	3903	1301	1.41	0.241	1.04%
Error	402	372062	926			
Total	405	375964				

Note: *Statistically significant ($p < 0.05$); CM=Conflict Management; IN=Integrating; OB=Obliging; DO=Dominating; AV=Avoiding; CO=Compromising.

Examining the means of the avoiding style in light of the level of conflict management training indicated that the mean of the group of pastors who had formal conflict management training was different at the 0.05 level of significance from the means of the other three groups (see Table 26). However, the magnitude of effect was calculated to be 4.25%; that is, only 4.25% of the variability in the avoiding style are accounted for and can be contributed to different conflict management training groups.

Table 26. Descriptive analysis of avoiding, compromising, and conflict management training

<i>Conflict Management Training</i>	<i>N</i>	<i>Mean</i>	<i>Std Dev</i>	<i>Individual 95% Confidence Interval for Mean</i>
<i>Avoiding (AV)</i>				
No training	69	3.06	0.74	(2.88, 3.24)
Read a book on conflict	143	2.87	0.71	(2.75, 2.99)
Attended a seminar	150	2.84	0.64	(2.74, 2.94)
Had formal training	44	2.5	0.69	(2.29, 2.71)
<i>Compromising (CO)</i>				
No training	69	3.41	0.63	(3.26, 3.56)
Read a book on conflict	143	3.54	0.68	(3.43, 3.65)
Attended a seminar	150	3.66	0.57	(3.57, 3.75)
Had formal training	44	3.47	0.69	(3.26, 3.68)

Likewise, examining the means of the compromising style in light of level of conflict management training indicated that the mean of the group of pastors who had no conflict management training was different at the 0.05 level of significance from the mean of the groups of pastors who had attended a conflict management seminar. However, since the magnitude of effect was calculated to be 2.13%, indicating that only 2.13% of the variability in the compromising style are accounted for and can be contributed to different conflict management training groups.

Conflict Frequency and OLA Score

In order to find out whether the frequency of conflicts a pastor experienced in his ministry had a significant effect on the level of organizational servant leadership tendency of his church, the one-way Analysis of Variance (ANOVA), with significance criteria set to 0.05, was calculated for the sample data. For the present study, the pastors were grouped by the frequency of conflicts they experienced: no one, 1 to 2 people per

month, 3 to 5 people per month, and over 5 people per month.

The ANOVA was calculated for the four conflict frequency and the organizational servant leadership tendency. The analysis results can be found in Table 27. The analysis results indicated that the frequency of conflict experienced by a pastor had a statistically significant effect on the level of organizational servant leadership tendency of his church. Examining the means of the OLA score in light of conflict frequency indicated that the mean of the group of pastors who had experienced no conflict was different at the 0.05 level of significance from the mean of the group that has experienced conflict with 3 to 5 people per month (see Table 28).

Table 27. One-way ANOVA for conflict frequency and OLA

<i>Source</i>	<i>DF</i>	<i>Sum of Square</i>	<i>Mean Square</i>	<i>F</i>	<i>Sig. P</i>	<i>R²</i>
Conflict Frequency	3	18301	6100	6.86*	0.000	4.87%
Error	402	357663	890			
Total	405	375964				

Note: *Statistically significant ($p < 0.05$); R^2 =Magnitude of Effect.

Table 28. Descriptive analysis of conflict frequency and OLA

<i>Conflict Frequency</i>	<i>N</i>	<i>Mean</i>	<i>Std Dev</i>	<i>Individual 95% Confidence Interval for Mean</i>
No one	80	233.97	23.85	(228.67, 239.28)
1 to 2 people per month	282	229.09	29.91	(225.58, 232.59)
3 to 5 people per month	35	216.76	33.96	(205.09, 228.42)
Over 5 people per month	9	193.51	52.62	(153.06, 233.96)

The magnitude of effect was calculated to be 4.87%, indicating that only 4.87% of the variability in the organizational servant leadership tendency are accounted for and can be contributed to different monthly conflict frequency.

Alpha Coefficients for Research Scales

The Cronbach alpha coefficients for OLA and ROCI-II were calculated in this study in order to confirm the internal reliability of the scales. Table 29 provides a summary of the results as they were compared to the baseline results of the scales. It appeared that both the ROCI-II and OLA retained their reliability in this study.

Table 29. Alpha coefficient for the research scales

<i>Scale</i>	<i>Cronbach Alpha Coefficient (ROCI-II Baseline-Manager, N=1,219)</i>	<i>Cronbach Alpha Coefficient (OLA Baseline)</i>	<i>Cronbach Alpha Coefficient (Current Study, N=406)</i>
OLA—Organizational Servant Leadership		0.98	0.9736
ROCI-II—Integrating	0.77		0.7698
ROCI-II—Obliging	0.72		0.7174
ROCI-II—Compromising	0.73		0.7416
ROCI-II—Dominating	0.76		0.7636
ROCI-II—Avoiding	0.72		0.7548

Evaluation of the Research Design

The design of the current research was deemed satisfactory. The research survey for this study consisted of a comprehensive demographic section and two widely accepted and reliable instruments: ROCI-II (Rahim 2001) for measuring the interpersonal conflict management style of a senior pastor, and OLA (Laub 1999) for measuring the

level of organizational servant leadership of his church. The current research design used cluster sampling to survey the senior pastors in 100 randomly selected SBC associations. The survey was hosted online for easy access by the participants, and 4 weekly incentives were used to improve response rate. Assistance from the Directors of Missions (DOMs) was also invaluable for reaching some of the senior pastors that would otherwise be difficult to contact. Of the 2,562 senior pastors who were invited to participate in the study, 431 responses were collected, and 406 were considered usable for statistical analysis. Once the collected data were pre-processed on Excel and transferred to Minitab 16, Pearson correlation and linear regression were calculated and the research questions answered.

A number of improvements to the current research design, however, could be made to improve its effectiveness. First, two demographic variables in part 1 of the survey—namely, years of theological education and frequency of conflict—could be designed as interval data rather than categorical data in order to obtain a higher statistical strength due to a higher range (Yount 2006, 22.4).

Secondly, Yount observed that “a sample made up of clusters may be less representative than one selected through random sample” (Yount 2006, 7.7). Although the clusters in the present study were selected through random sampling, cluster sampling could be improved by taking design effect into consideration and adjust the sample size calculation. The ration of the total number of subjects required using cluster randomization to the number required using simple randomization is called the design effect (Kerry ad Bland 1998a, 549). Randomizing by cluster usually leads to a loss of statistical power comparing to simple randomization, but can be compensated by increasing the sample size. An alternative would be using simple random sampling

instead.

Thirdly, the current research design relied on individual assessment by the senior pastors to measure the organizational servant leadership tendency of their churches. While this was an acceptable use of OLA, improvement to the research design may be made by involving associate pastors, staff members, and key church leaders in the assessment process in order to minimize the effect of social desirability and increase the accuracy of the score.

CHAPTER 5

CONCLUSIONS

The purpose of this study was to examine the potential relationship between how a pastor manages interpersonal conflicts and the level of servant leadership tendency in his church. The following chapter presents the researcher's conclusions based on data analysis and evaluation.

Research Purposes and Questions

The purpose of this descriptive correlational study was:

1. To measure senior pastors' perceptions of their conflict management styles.
2. To measure senior pastors' perceptions of the levels of organizational servant leadership tendencies in their churches.
3. To explore the relationships between the interpersonal conflict handling styles of senior pastors and the organizational servant leadership tendencies in their churches.

By understanding the conflict management style and its relationship with organizational servant leadership at the church level, pastors may focus on improving their conflict management style and servant leadership skills in order to contribute to the overall health and discipleship of their congregations.

Five research questions were explored in this study:

1. What is the relationship, if any, between the integrating style of conflict management of a pastor and the organizational servant leadership tendency in his church?
2. What is the relationship, if any, between the obliging style of conflict management of a pastor and the organizational servant leadership tendency in his church?

3. What is the relationship, if any, between the compromising style of conflict management of a pastor and the organizational servant leadership tendency in his church?
4. What is the relationship, if any, between the dominating style of conflict management of a pastor and the organizational servant leadership tendency in his church?
5. What is the relationship, if any, between the avoiding style of conflict management of a pastor and the organizational servant leadership tendency in his church?

Research Implications

The following is a summary of the implications derived from careful evaluation of the analysis results and also comparing and contrasting with precedent literature:

1. Most pastors use the integrating style more frequently than the other styles in conflict management.
2. Most churches are moderately healthy, and are more paternalistic than servant-oriented.
3. A part-time pastor tends to use the integrating style less frequently than a full-time or bivocational pastor.
4. The level of theological education attained by a pastor has no effect on his conflict management styles.
5. A pastor who has formal conflict management training tends to use the avoiding style less frequently and the compromising style more frequently.
6. A church whose pastor experiences higher frequency of conflict tends to be less servant-oriented than a church that experiences less conflict.
7. A church whose pastor exercises the integrating style more frequently in handling interpersonal conflict tends to be more servant-oriented.
8. The servant orientation of a church is independent from the use of the obliging style by her pastor in conflict management.
9. A church whose pastor exercises the compromising style more frequently in handling conflict tends to be more servant-oriented.
10. The servant orientation of a church is independent from the use of the dominating style by her pastor in conflict management.

11. A church whose pastor exercises the avoiding style less frequently in handling conflict tends to be more servant-oriented.

Conflict Management Styles

Implication 1: Most pastors use the integrating style more frequently than the others in conflict management. About 89% of the pastors in the sample reported a greater use of the integrating style in conflict situations (see Table 12). The sample mean for the integrating style was 4.24 (n=406), which was identical to, and therefore supported, the national managerial reference group norms of handling interpersonal conflict with peers (mean=4.24, n=404) as reported by Rahim (Rahim 2004, 23). This suggests that senior pastors are on the same par as managers in the secular work place regarding their greater uses of the integrating style to handle interpersonal conflict. It seems that their preferences of the integrating style are independent from their professions and work environments, and are results of their desires to resolve interpersonal conflict effectively.

Hence, this high percentage is an indication that pastors as servant leaders do have a tendency or desire to handle conflict with the best interests of the other parties in mind. They have a high concern about “speaking the truth” as well as doing so “in love” (Eph 4:15), and they desire to honor God and edify his people in the process. Since pastors are servant leaders and also prefer the greater use of the integrating conflict management style, it suggests that their high concern for both self and others do not run against their natural propensity to serve others rather than self (Greenleaf 2002, 27).

Organizational Servant Leadership Tendency

Implication 2: Most churches are moderately healthy, and are more paternalistic than servant-oriented. The overall average of the OLA measurement for the sample of this study was 228.2, which is slightly below the cutoff score of 239.5 to be

considered a servant-oriented organization (see Table 6). This puts the average church in the category of positive paternalistic organization. When examined separately, 8% of the churches in the sample were considered as autocratic organization, 15% were negative paternalistic, 41% were positive paternalistic, 29% were servant-oriented, and only 7% were servant-minded (see Table 13).

Laub suggests that leaders in an organization that exhibits positive paternalistic organizational leadership tendency act as the nurturing parents to their followers, and they see their followers as “very capable children who continue to need the wisdom and foresight of the leader (a ‘Father knows best’ mentality)” (Laub 2003, 9). Leaders in an organization that exhibits servant-oriented leadership tendency, on the other hand, operate as equippers and partners rather than parents, and they intend to “foster adult roles that emphasize open, direct communication, partnership, receptive listening and mutual respect” in their organizations (Laub 2003, 10). The implication of this finding is that most pastors still operate as nurturing parents to provide their congregations with direction, protection and vision, and their church members tend to behave like cared-for children rather than servant leaders.

Part-Time Pastors and the Integrating Style

Implication 3: A part-time pastor tends to use the integrating style less frequently than a full-time or bivocational pastor. As shown in the one-way ANOVA results in Table 22, the F ratio for the integrating style and employment status was 3.29 ($F=3.29, p=0.038$). This is statistically significant since $p < 0.05$, indicating that there were significant differences on the means for the integrating style between the groups of full-time, part-time, and bivocational pastors. An examination of the group means indicated that the mean for the integrating style for the group of part-time senior pastors

(mean=3.97, n=10) was different from, and smaller than, the mean for the group of full-time senior pastors (mean=4.26, n=335) (see Table 23). Although the magnitude of effect is marginal ($R^2=1.61\%$), indicating 98.39% of the variability were not accounted for, this finding nevertheless implies that serving in the capacity as a part-time senior pastor in some way negatively affects his use of the integrating style in conflict management.

Theological Education and Conflict Management Styles

Implication 4: The level of theological education of a pastor has no effect on his conflict management styles. This observation was made based on the one-way ANOVA results in Table 25, which indicated that there were no statistical significant differences in the means between the groups of pastors with different levels of theological education. This finding suggests that theological education, while important, might not play any significant role in a pastor's choosing of a specific conflict management style for a specific situation. This finding, however, contradicts Works' conclusion in his dissertation research that the level of education affects the conflict management style of a pastor (Works 2008, 149).

Conflict Management Training and Conflict Management Styles

Implication 5: A pastor who has formal conflict management training tends to use the avoiding style less frequently and the compromising style more frequently. The one-way ANOVA results in Table 25 showed that the F ratios for the level of conflict management training and the avoiding style and compromising style were 5.94 ($F=5.94$, $p=0.001$, $R^2=4.25\%$) and 2.92 ($F=2.92$, $p=0.034$, $R^2=2.13\%$), respectively. Since $p < 0.05$, the results indicated that, although the magnitudes of effect (R^2) were both small, there were nonetheless significant differences between the means of the groups.

Two observations may be made based on further examination of the means (see Table 26). First, the pastors who had formal conflict management training tended to have less use of the avoiding style (mean=2.5, n=44) than those who had either no training (mean=3.06, n=69), those who had read a book on conflict management (mean=2.87, n=143), and those who had attended a seminar (mean=2.84, n=150). Hence it implies that formal conflict management training helps senior pastors to choose to handle conflict with other ways rather than avoiding it. Second, the pastors who had attended a conflict management seminar had a greater use of the compromising style (mean=3.66, n=150) than the pastors who had no training (mean=3.41, n=69). This finding suggests that, when compared to the senior pastors who have no conflict management training whatsoever, having attended a conflict management seminar helps senior pastors to exercise a greater use of the compromising style in conflict situations.

Conflict Frequency and Organizational Servant Leadership Tendency

Implication 6: A church whose pastor experiences higher frequency of conflict tends to be less servant-oriented. The one-way ANOVA results in Table 27 showed that the F ratios for the frequency of conflict and the organizational servant leadership was 6.86 ($F=6.86$, $p=0.000$, $R^2=4.25\%$). Since $p < 0.05$, the results indicated that, although the magnitude of effect (R^2) was small, there were nonetheless significant differences between the means of the groups. Further examination indicated that the mean of the groups of pastors who had experienced no conflict was different at the 0.05 level of significance from the mean of the group that has experienced conflict with 2 to 5 people per month (see Table 28). This implies that the frequency of conflict as experienced by a pastor has a level of impact on the servant leadership tendency of his congregation. As

frequency of conflict increases, the congregation tends to be less servant-oriented.

Integrating Style and Organizational Servant Leadership

Implication 7: A church whose pastor exercises the integrating style more frequently in handling conflict tends to be more servant-oriented. Research question 1 was “What is the relationship, if any, between the integrating style of conflict management of a pastor and the organizational servant leadership tendency in his church?” The integrating style “involves collaboration between the parties (i.e., openness, exchange of information, and examination of differences to reach a solution acceptable to both parties)” (Rahim 2001, 28). This style implies the possibility of some form of confrontation that will lead to problem solving. Because of its high concerns for both self and others, this style generally yields the most optimal results in conflict management that will enhance organizational learning and effectiveness (Rahim 2002, 211).

The integrating style is most appropriate for situations where the issues are complex, synthesis of ideas are required, time is available for problem solving, or multiple parties are needed to sort out the issues. It is not appropriate, however, for situations where the problem is simple or immediate decision is required (Rahim 2004, 61). Van Yperen suggests that church conflicts are always theological and rarely just interpersonal, and they are usually about leadership, character, and community (Van Yperen 2002, 24). This implies that most church conflicts are complex in nature and involve multiple parties, and they are best resolved using the integrating style. Therefore, based on the literature review of servant leadership and conflict management, it was expected that a statistically significant correlation existed between the integrating conflict management style and the level of organizational servant leadership tendency.

The Pearson correlation r for the organizational servant leadership tendency

and the integrating style was calculated to be 0.314, with a p-value of 0.000 ($r=0.314$, $p=0.000$, $n=406$). This indicated that, as expected, there existed a statistically significant, positive, weak correlation between the organizational servant leadership tendency of a church and the integrating style as exercised by the senior pastor in managing interpersonal conflict with his church leadership. The coefficient of determination, R^2 , however, was small (9.9%), indicating that 90.1% of the variability of the organizational servant leadership tendency was unaccounted for by the variance of the integrating style. In other words, there existed other factors that contributed to the variability of the level of organizational servant leadership tendency, and the integrating conflict management style was merely one of them.

This finding suggests that as senior pastors model Christ in their handling of conflict, their congregations will also be disciplined indirectly as they learn from their pastors' examples. Servant leaders, according to Greenleaf, strive to motivate and facilitate service and stewardship by the followers (Greenleaf 2002, 27-28). Their success on servant leadership is measured by their ability to produce more servants; thus, the organizational servant leadership tendency of a church can be a reflection of the servant leadership of the pastor of that church. Furthermore, the apostle Paul understands that a person usually learns by imitating others; therefore, he does not hesitate to command believers to imitate him as he imitates Christ (see 1 Cor 4:16; 11:1; 1 Thess 1:6). This suggests that if a pastor shepherds his flock with a servant heart and leads with a servant attitude, his servant leadership should have a positive influence on the servant tendency of his congregation. Such suggestion is confirmed by the finding from research question 1, which concludes that the greater use of the integrating style by senior pastors as they handle conflict with their church leadership, the greater the tendency that their church

members will exercise servant leadership in their congregational lives.

Obliging Style and Organizational Servant Leadership

Implication 8: The servant orientation of a church is independent from the use of the obliging style by her pastor in conflict management. Research question 2 of this study was “What is the relationship, if any, between the obliging style of conflict management of a pastor and the organizational servant leadership tendency in his church?” The obliging style “is associated with attempting to play down the differences and emphasizing commonalities to satisfy the concern of the other party” (Rahim 2001, 29). It has a high concern for others and low concern for self. The element of self-sacrifice in this style is implied.

The obliging style is most appropriate if the obliging person believes that the issue at hand is more important than the other party or that he or she may be wrong, or the obliging person is willing to give up something in exchange for something from the other party. This style is inappropriate if the issue is important to the obliging person or if the obliging person believes that he or she is right (Rahim 2004, 61). Based on the literature review of servant leadership and conflict management, it was expected that there existed a statistically significant correlation between the obliging conflict management style and the level of organizational servant leadership tendency.

The Pearson correlation r for the organizational servant leadership tendency and the obliging style was calculated to be 0.064 with a p -value of 0.202 ($r=0.064$, $p=0.202$, $n=406$). This indicated that, contrarily to expectation, there was no statistically significant relationship between the organizational servant leadership tendency of a church and the obliging style as exercised by the senior pastor in managing interpersonal conflict with his church leaders.

This finding implies that not only the obliging style is the least used in conflict management (0.2%; see Table 12), its use by pastors, or the lack thereof, has no effects on congregational servant leadership. The absence of a significant relationship could be the result of a tendency, whether reasonable or not, by many congregations to expect from their pastors an attitude that reflects a high concern for others and a low concern for themselves.

Compromising Style and Organizational Servant Leadership

Implication 9: A church whose pastor exercises the compromising style more frequently in handling conflict tends to be more servant-oriented. Research question 3 of this study was “What is the relationship, if any, between the compromising style of conflict management of a pastor, and the organizational servant leadership tendency in his church?” The compromising style “involves give-and-take or sharing whereby both parties give up something to make a mutually acceptable decision” (Rahim 2001, 30). It has an intermediate concern for both self and others. The compromising style tends to give up more than a dominating person, but less than an obliging person. Similarly, it tends to handle an issue more directly than the avoiding person but less thoroughly than an integrating person.

The compromising style is most appropriate for handling situation where the goals of the parties involved are mutually exclusive, the involved parties are equally powerful, no consensus can be reached, or a temporary solution to a complex problem is needed. It is inappropriate for situation where one party is more powerful than the other party, or the problem at hand is too complex and requires an integrating approach (Rahim 2004, 61). Based on the literature review of servant leadership and conflict management, it was expected that there existed a statistically significant correlation between the

compromising conflict handling style and the level of organizational servant leadership tendency.

The Pearson correlation r for the organizational servant leadership tendency and the compromising style was calculated to be 0.106 with a p -value of 0.033 ($r=0.106$, $p=0.033$, $n=406$). This indicated that, as expected, there existed a statistically significant, positive, very weak correlation between the organizational servant leadership tendency of a church and the compromising style as exercised by the senior pastor in managing interpersonal conflict with his church leaders. The relationship was negligible, however, considering a 1.1% coefficient of determination ($R^2=1.1\%$), which indicated that 98.9% of the variability of the organizational servant leadership tendency was unaccounted for by the variance of the compromising style. This significant yet very weak correlation could be the result of the fact that most church conflicts tended to be complex in nature and therefore required longer term solutions to be facilitated with the integrating style rather than short term consensus provided by the compromising style.

Dominating Style and Organizational Servant Leadership

Implication 10: The servant orientation of a church is independent from the use of the dominating style by her pastor in conflict management. Research question 4 of this study was “What is the relationship, if any, between the dominating style of conflict management of a pastor, and the organizational servant leadership tendency in his church?” The dominating style “goes all out to win his or her objective and, as a result, often ignores the needs and expectations of the other party” (Rahim 2001, 29). This style is high on concern for self and low on concern for others. It has a win-lose orientation in conflict management.

The dominating style is most appropriate in situations where the issue is trivial,

immediate decision is needed, assertive subordinates must be overcome, or unpopular course of action is implemented (Rahim 2004, 61). It is inappropriate for handling a complex issue, an issue that is not important to the dominating person, or when both parties are equally powerful. Based on literature review of servant leadership and conflict management, it was expected that there existed a statistically significant and inverse correlation between the dominating conflict handling style and the level of organizational servant leadership tendency.

The Pearson correlation r for the organizational servant leadership tendency and the dominating style, however, was calculated to be -0.052 with a p -value of 0.292 ($r=-0.052$, $p=0.292$; see Table 15). This indicated that, although there was a small inverse relationship between the organizational servant leadership tendency of a church and the dominating style as exercised by the senior pastor in managing interpersonal conflict with his church leaders, that relationship, contrarily to the expectation, was not statistically significant. In other words, the use of dominating style by pastors in handling conflicts would not affect the servant orientation of their congregations. This implies that there are situations that call for the use of the dominating style, and the use of that style does not hinder the health of the church.

The dominating style does, however, have a significant, inverse, very weak relationship with the building community (BC) subscale of OLA ($r=-0.099$, $p=0.046$), indicating the disruptive nature of this style to the fellowship of the church body (see Table 15). The current data does not provide an explanation why this is the case. Additional research is warranted in order to shed some light on this finding.

Avoiding Style and Organizational Servant Leadership

Implication 11: A church whose pastor exercises the avoiding style less

frequently in handling conflict tends to be more servant-oriented. Research question 5 of this study was “What is the relationship, if any, between the avoiding style of conflict management of a pastor, and the organizational servant leadership tendency in his church?” The avoiding style is often characterized as “an unconcerned attitude toward the issues or parties involved in the conflict” through withdrawal, buck-passing, or sidestepping (Rahim 2004, 61). This style is low on concerns for both self and others. Hence, it fails to satisfy both self and others.

The avoiding style is most appropriate to handle trivial issues or situation where a cooling off period is needed. The avoiding style, however, is inappropriate if the issue is important to the avoiding person or the avoiding person has the responsibility to make a decision (Rahim 2002, 219). Based on the literature review of servant leadership and conflict management, it was expected that a statistically significant and inverse correlation exists between the avoiding conflict handling style and the level of organizational servant leadership tendency.

The Pearson correlation r for the organizational servant leadership tendency and the avoiding style was calculated to be -0.200 with a p -value of 0.000 ($r=-0.200$, $p=0.000$, $n=406$). This indicated that, as expected, there existed a statistically significant, inverse, weak correlation between the organizational servant leadership tendency of a church and the avoiding style as exercised by the senior pastor in managing interpersonal conflict with his church leaders. The coefficient of determination, R^2 , however, was relatively small (4.0%), indicating that 96.0% of the variability of the level of organizational servant leadership was unaccounted for by the variance of the avoiding style. In other words, there existed other factors that contributed to the variability of the organizational servant leadership tendency, and the avoiding conflict management style is

merely one of them.

The significant and inverse relationship between the avoiding style and the organizational servant leadership tendency of the congregation suggests that since most church conflicts are complex and important, the pastor's avoidance of the responsibility to make a decision or to resolve the situation would only negatively impact the spiritual health of his congregation.

Summary of Implications

The fact that 89% of the pastors reported that their primary conflict management style was the integrating style indicates that there is a general desire of pastors to use the problem-solving approach to handle conflict. They have a high concern about "speaking the truth" as well as doing so "in love" (Eph 4:15), and they desire to honor God and edify his people in the process. As pastors embrace the integrating style and stay away from the avoiding style when handling interpersonal conflict in pastoral ministry, they directly model Christ to the parties involved in the conflict situations, and also indirectly model servant leadership to their congregations. This is discipleship at the most basic level, and it has a positive impact on the congregations' tendencies to become more servant oriented as they learn from their pastors.

It is interesting to observe that the levels of theological education have no effect on pastors' preferences on conflict management styles, and this could mean two things. First, it suggests that every pastor, regardless of his educational background, can choose to practice the integrating style when handling conflict. On the flip side, the lack of significant effect can also be an indication that pastors are not adequately equipped by their seminary trainings on how to manage conflict effectively in pastoral ministry. In his doctoral research, Anthony Foster studied 88 post-baccalaureate leadership curricula at

selected Christian institutions of higher education. According to Foster, the top five of the 30 ranked leadership competencies that these programs sought to develop in their students were (1) research skills; (2) development of others; (3) communication, discourse, and influence; (4) evaluation; and (5) ethical and social responsibility (Foster 2010, 187). The competency of conflict management, interestingly, merely ranked 23rd. This low ranking of teaching conflict management from a pastoral leadership development context helps to shed some light on why the level of theological education has no significant affect on a pastor's conflict management style. If seminarians lack the opportunities to explore and practice biblical conflict management in the context of pastoral ministry through classroom training and applied ministry, it should not surprise anyone that their theological education has little influence on their conflict management style (Naman and McCall 1999, 8-9; Hillman 2006, 153-55).

Finally, the fact that formal conflict management training plays an important and positive role on pastoral leadership and effective discipleship suggests that pastors should seek to receive formal conflict management training as the opportunity arises. They should also strive to keep the frequency of conflict low because of its negative effect on the spiritual health and servant orientation of their congregations.

Research Applications

Both the style of church conflict management and the level of organizational servant leadership tendency in a church reflect the servant leadership of the pastor. Conflict management style is a strategy on how to handle conflict in a given situation. According to Roger Martin, however, a strategy is brilliant only if it brings an exemplary outcome; otherwise, it is simply a failure (Martin 2010, 66). In other words, strategy and execution are inseparable. Moreover, the manner and method a leader uses to handle and

resolve conflicts “critically affects how successful a change will be, as well as the character of an organization and on its competitive performance” (Badaracco and Ellsworth 1991, 50).

The present study suggests that, in the context of pastoral ministry, the manner a pastor manages conflicts will have lasting effect on his congregation’s health. If a pastor chooses to model servant leadership when handling conflict, he is indirectly building up his people by modeling Christ. In light of the findings and implications, two applications are warranted.

Pastoral Leadership Development

The first application of the findings from the present study is on pastoral leadership development. Since a statistically significant, positive, and weak relationship existed between the integrating conflict management style and the level of organizational servant leadership tendency in the church, it suggests that contemporary pastors should sharpen their conflict management skills in order to cultivate win-win solutions in congregational life that would lead to a deeper discipleship of their flocks. Likewise, since a statistically significant, inverse, and weak relationship existed between the avoiding conflict management styles and the level of organizational servant leadership tendency in the church indicates, pastors must then, for the spiritual health of their congregation, learn to resolve conflicts proactively as they arise rather than avoiding them. In short, the existence of these significant correlations indicates that care and intentionality must be exercised by pastors on how they handle church conflicts and how they model servant leadership to their congregations.

The integrating style has a high concern for both self and others. For a pastor, the high concern of self is not narcissism but a sense of duty as the under-shepherd of the

flock entrusted to them by the Great Shepherd. The integrating style advocates collaboration and problem solving. It requires a level of authenticity, courage, wisdom, and security of the pastor. Self-righteousness breeds pride and narcissism, suffocates gratitude, and is often the seed of a desire for more control and power (Allender 2006, 100-107). Therefore, a biblical and existential understanding of the gospel of Jesus Christ and the role of God's continuous provision of his abundant and amazing grace in the life of his children are essential for pastoral ministry, including effective conflict management. As Allender concludes, "It is only by and through grace that we are meant to lead. And the grace of the moment is the manna for today" (Allender 2006, 107). The integrating style is not merely a behavioral strategy; it is the reflection of a pastoral heart for the glory of God and the edification of his people.

The use of the integrating style in handling church conflict is best summarized in what Paul says in Ephesians 4:15, "Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ." The pastor's concern is his representation of God's truth, which shapes his identity in Christ. For him to speak the truth in many situations is to confront or to admonish, because he cares about God's truth being carried out in the lives of God's children. And because a pastor is also concerned for his flock, therefore he must also speak the truth in love for the purpose of restoration of God's people and the maintenance of the unity in Christ.

Biblical conflict management "aims at the heart, the seat of worship" because, created in the image of God to worship (Gen 1:26-28), a person is not defined by his behaviors or thoughts but by whom he worships (Lawrence 2010, 203). Hence, using the integrating style, a pastor will handle a conflict with the intention to maintain the unity in Christ without compromising the truth. To do so requires a heavy dose of prayer,

humility, authenticity, courage, thoughtfulness, compassion, love, patience, and a deep understanding of the *already and not-yet* aspect of Christian life. Biblical conflict management, like counseling, “holds out the goal of sanctification and glorification, our transformation into the very image of Christ” (Lawrence 2010, 205).

Ken Sande observes from Scripture that “When Jesus talked about managing something, he was usually referring to a servant who had been entrusted by his master with certain resources and responsibilities (e.g., Luke 12:42)” (Sande 2004, 38). Conflict management is no difference. When God allows conflict to take place in a person’s life, he expects that person to exercise servant leadership to manage the situation by seeking his heart, drawing on his grace, and obeying his instructions. As a servant leader attempts to resolve a conflict, he must be motivated by the gospel, informed by God’s will, strengthened by God’s grace, dependent on God’s provision, and be faithful to the assigned task (Sande 2004, 39-40). The glory of God and the edification of God’s children are the primary goals of biblical conflict management, and the integrating style becomes indispensable for attaining these goals. Hence, pastors should intentionally develop their integrating conflict management style through formal training and mentoring as part of their ongoing leadership development.

Discipleship

The second application is in the area of discipleship. The research data indicates that knowing what style of conflict management to use in which conflict situation, it seems, does not guarantee a healthy, servant-oriented congregation. Although the exercise of the integrating style by a pastor has a significant and weak correlation with the organizational servant leadership of his church, the small coefficient of determination, however, indicates that it only plays a small role in the health of a church.

Conflict management styles are usually contingent to situations and tend to “provide answers to the short-term question of how best to cope with current conditions. They are grounded in the reality of the current situation and are therefore relatively pragmatic in flavor” (Thomas 1992, 271). Therefore, pastors as servant leaders should not just react to the current conditions and cope with the constraints of the system, but instead try to change the system for a better future. Successful conflict management, as observed by Thomas, “seems to require that organizational leaders engage in both pragmatic coping and visionary improvement” (Thomas 1992, 271). For pastors, although the use of proper conflict management style in a situation might resolve the immediate problem; they, however, need to take a longer term view to ensure that their conflict handling styles contribute to the sanctification and edification of their congregations.

The weak yet significant relationship between the problem solving dimension of conflict management and the level of organizational servant leadership serves as a reminder that effective discipleship is not only learned directly but also caught indirectly. Having formal training on conflict management and taking a problem-solving approach with a servant attitude on resolving interpersonal conflict without compromising the truth can be crucial, as the present study implies, to the spiritual health of the congregation. Pastors should strive to decrease the frequency of conflict whenever possible. But when conflict arises, pastors should not avoid it, and instead handle it proactively and prayerfully for the glory of God and the unity of his people.

Perhaps Ajith Fernando’s comment on servant leadership and suffering provides the most fitting summary for the relationship between discipleship and pastoral leadership, which requires a proper manner in handling interpersonal conflict. He writes:

The biblical model of community life is Jesus' command to love one another as he loved us—that is, for members to die for other members (John 15:12-13). The model of Christian leadership is that of the Good Shepherd dying for his sheep, not abandoning them when the situation gets dangerous (John 10:11-15). When God calls us to serve him, he calls us to come and die for the people we serve. We don't discard people when they have problems and cannot do their job properly. We serve them and help them come out of their problems. We don't tell people to find another place of service when they rebel against us. We labor with them until we either come to agreement or agree to disagree. (Fernando 2010, 32)

Conflict often presents opportunity for pastors to practice servant leadership (Sande 2004, 35). Servant leadership accompanied with biblical conflict management, in return, often leads to deeper discipleship. And deeper discipleship would lead to the nurturing of more mature followers of Jesus Christ and the organic growth of the church.

Further Research

A number of studies may be conducted as follow-ups to the present research. First, future research may be conducted by expanding the current study to include not only senior pastors but also associate pastors and church staff in the assessment of perceptions on servant leadership tendency of their churches using the OLA instrument. This would help to improve the overall congregational servant orientation assessment, and would lessen the effect of social desirability on the research design.

Second, future research may add the Servant Leadership Attributes Instrument (SLAI) (Dennis 2005) as the third instrument to be used by the church staff in order to measure the level of servant leadership attributes as exhibited by the senior pastors. Correlation between the SLAI score and the OLA score can be analyzed to examine if there were any relationship between the servant leadership behavior of pastors and the organizational servant leadership tendency of their churches. Correlation between servant leadership attributes and conflict management styles may also be studied.

Finally, future research may be conducted with simple random sampling,

rather than cluster sampling, of active senior pastors in order to improve its statistical power. Moreover, a broader population that includes senior pastors from other denominations with similar ecclesiastical polity as SBC should also be considered.

APPENDIX 1
ELECTRONIC INSTRUMENT

The Web-based survey is a three-part composite instrument. Part 1 is a short questionnaire for collecting demographic data. Part 2 is the Rahim Organization Conflict Inventory-II (ROCI-II) instrument developed by M. Afzalur Rahim for measuring the conflict management style of an individual. Part 3 is the Organizational Leadership Assessment (OLA) developed by James Laub for measuring the organizational servant leadership tendency of an organization. A copy of the web survey is included in this appendix.

PASTOR SURVEY

Agreement to Participate:

The research in which you are about to participate is designed to explore the relationship between conflict management styles of pastors and organizational servant leadership tendency. This research is being conducted by Raymond I. Chu for purposes of dissertation research. In this research, you will fill out a 3-part pastor survey. Any information you provide will be held strictly confidential, and at no time will your name be reported, or your name identified with your responses. Participation in this study is totally voluntary and you are free to withdraw from the study at any time.

By your completion of this pastor survey, you are giving informed consent for the use of your responses in this research.

Instructions: Please take a few moments to complete this survey. There are three parts to the survey; each has a set of brief instructions. Permission has been given by the publishers of the OLA and ROCI-II for the purpose of this research. Thank you for completing this survey.

PART I Demographic Information

Instructions. Complete the following demographic and personal information. Question #9 is optional—provide your email address only if you would like to take part in the weekly Amazon gift certificates drawing or receive a copy of the research result.

1. What is the size of your church (average Sunday morning worship size)?

Answer: _____

2. What is your current status as a senior pastor?
 - Full-time
 - Part-time
 - Bivocational

3. What is your age?

Answer: _____

4. What is the highest level of theological education you have completed?
 - Associate
 - Bachelor
 - Master

- Doctorate
- Other: _____

5. How many years of experience do you have as senior pastor at your current church?

Answer: _____

6. How many years of experience do you have as senior pastor, including your present and past churches?

Answer: _____

7. On a monthly average, how frequent do you experience interpersonal conflict, disagreement, difficulty, or difference of opinion in your current pastoral ministry?

- Experience conflict with no one
- Experience conflict with 1-2 people
- Experience conflict with 3-5 people
- Experience conflict with over 5 people

8. What kind of training on conflict management have you received in the past?

- No training
- I have read a few books on conflict management
- I have attended workshops on conflict management
- I have attended formal trainings on conflict management and have developed a formal conflict management plan for church ministry

9. *(Optional)* Please provide a contact *email address* if you would like to enter into the weekly Amazon gift certificate drawing. Please also indicate if you would like to receive a copy of the research report when available.

Contact Email: _____

- Yes, I would like to receive a copy of the research report

PART II
ROCI-II Conflict Management Style Assessment Tool

Instructions: Do not think in a general setting. Choose a particular conflict “setting” in your church ministry in which you encountered conflict frequently (e.g., board meetings, staff collaboration, etc.). Let yourself be reminded of several conflicts that may have occurred in that conflict “setting.” Note that the word “peers” is used as a substitute for the individual or the group in your particular church conflict setting.

Please check the appropriate box after each statement, to indicate *how you handle your disagreement or conflict with your peers*. Try to recall as many recent conflict situations as possible in ranking these statements

1=Strongly Disagree

2=Disagree

3=Neither Disagree or Agree

4=Agree

5=Strongly Agree.

1- I try to investigate an issue with my peers to find solution acceptable to us.

Strongly Disagree 1 2 3 4 5 Strongly Agree

2- I generally try to satisfy the needs of my peers.

Strongly Disagree 1 2 3 4 5 Strongly Agree

3- I attempt to avoid being “put on the spot” and try to keep my peers to myself.

Strongly Disagree 1 2 3 4 5 Strongly Agree

... (Questions 4-6 are omitted from display per agreement)

7- I try to find a middle course to resolve an impasse.

Strongly Disagree 1 2 3 4 5 Strongly Agree

8- I use my influence to get my ideas accepted.

Strongly Disagree 1 2 3 4 5 Strongly Agree

... (Questions 9-28 are omitted from display per agreement)

ROCI-II. Used with permission from the © Center for Advanced Studies in Management, 1574 Mallory Court, Bowling Green, KY 42103. Phone & Fax: 270-782-2601. Further use or reproduction of the instrument without written permission is prohibited.

PART III

OLA Servant Leadership Tendency Assessment Tool

Instructions. The purpose of this instrument is to allow organizations to discover how their leadership practices and beliefs impact the different ways people function within the organization.

As you respond to the different statements, please answer as to what you believe is generally true about your organization or work unit. Please respond with your own personal feelings and beliefs and not those of others, or those that others would want you to have. Respond as to how things are ... not as they could be, or should be.

Feel free to use the full spectrum of answers (from Strongly Disagree to Strongly Agree). You will find that some of the statements will be easy to respond to while others may require more thought. If you are uncertain, you may want to answer with your first, intuitive response. Please be honest and candid. The response we seek is the one that most closely represents your feelings or beliefs about the statement that is being considered. There are three different sections to this instrument. Carefully read the brief instructions that are given prior to each section. Your involvement in this assessment is anonymous and confidential.

1=Strongly Disagree

2=Disagree

3=Undecided

4=Agree

5=Strongly Agree.

Section 1

Instructions. In this section, please respond to each statement as you believe it applies to **the entire organization** (or organizational unit) including workers, managers/supervisors and top leadership.

In general, people within this organization...	1	2	3	4	5
1 Trust each other					
2 Are clear on the key goals of the organization					
3 Are non-judgmental - they keep an open mind					
4 Respect each other					
5 Know where this organization is headed in the future					
6 Maintain high ethical standards					
7 Work well together in teams					
8 Value differences in culture, race & ethnicity					
9 Are caring & compassionate towards each other					
10 Demonstrate high integrity & honesty					
11 Are trustworthy					
12 Relate well to each other					
13 Attempt to work with others more than working on their own					

14	Are held accountable for reaching work goals					
15	Are aware of the needs of others					
16	Allow for individuality of style and expression					
17	Are encouraged by supervisors to share in making <i>important</i> decisions					
18	Work to maintain positive working relationships					
19	Accept people as they are					
20	View conflict as an opportunity to learn & grow					
21	Know how to get along with people					

Section 2

Instructions: In this next section, please respond to each statement as you believe it applies to the **leadership** of the organization (or organizational unit) including managers/supervisors and top leadership.

Special note: Please substitute the word “workers” in the following questions with “church members”

Managers/Supervisors and Top Leadership in this Organization...	1	2	3	4	5
22 Communicate a clear vision of the future of the organization					
23 Are open to learning from those who are <i>below</i> them in the organization					
24 Allow workers to help determine where this organization is headed					
25 Work alongside the workers instead of separate from them					
26 Use persuasion to influence others instead of coercion or force					
27 Don't hesitate to provide the leadership that is needed					
28 Promote open communication and sharing of information					
29 Give workers the power to make <i>important</i> decisions					
30 Provide the support and resources needed to help workers meet their goals					
31 Create an environment that encourages learning					
32 Are open to receiving criticism & challenge from others					
34 Encourage each person to exercise leadership					
35 Admit personal limitations & mistakes					
36 Encourage people to take risks even if they may fail					
37 Practice the same behavior they expect from others					
38 Facilitate the building of community & team					

39	Do not demand special recognition for being leaders					
40	Lead by example by modeling appropriate behavior					
41	Seek to influence others from a positive relationship rather than from <u>the authority of their position</u>					
42	Provide opportunities for all workers to develop to their full potential					
43	Honestly evaluate themselves before seeking to evaluate others					
44	Use their power and authority to benefit the workers					
45	Take appropriate action when it is needed					
46	Build people up through encouragement and affirmation					
47	Encourage workers to work together rather than competing against each other.					
48	Are humble - they do not promote themselves					
49	Communicate clear plans & goals for the organization					
50	Provide mentor relationships in order to help people grow professionally.					
51	Are accountable & responsible to others					
52	Are receptive listeners					
53	Do not seek after special status or the "perks" of leadership					
54	Put the needs of the workers ahead of their own					

Section 3

Instructions. In this next section, please respond to each statement as you believe it is true about **you personally** and **your role** in the organization (or organizational unit).

In viewing my own role ...	1	2	3	4	5
55 I feel appreciated by my supervisor for what I contribute					
56 I am working at a high level of productivity					
57 I am listened to by those above me in the organization					
58 I feel good about my contribution to the organization					
59 I receive encouragement and affirmation from those above me in the organization					
60 My job is important to the success of this organization					
61 I trust the leadership of this organization					
62 I enjoy working in this organization					
63 I am respected by those above me in the organization					
64 I am able to be creative in my job					
65 In this organization, a person's work is valued more than their title					
66 I am able to use my best gifts and abilities in my job					

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Thank you for your participation in this important study!
May God continue to bless your ministry.

Note: The OLA form is available at <http://www.olagroup.com/documents/instrument.pdf>.

APPENDIX 2

PERMISSION TO USE SCALES

Permission to use OLA

From: OLA Group <olagroup@comcast.net>
To: Raymond Chu <rayichu@gmail.com>

Date: Sun, Feb 28, 2010 at 3:39 PM
Subject: RE: Request to use OLA for a doctoral research

Raymond: based on how you plan to use the OLA (as an assessment of the individual Pastor's perception of Servant Leadership within their church) I think it would be best for you to use the hard-copy version of the OLA (see attached) rather than the web-based version. The web-based OLA must be set up for an organization to take the OLA (Top Leaders/Managers/Workforce), not an individual assessment. I am also attaching ...

- 1) How the various OLA items break down by sub-categories (note: the Job Satisfaction items are not part of the OLA, but they are a separate scale.
- 2) A Self-score grid for determining the Org health level based on a single instrument (we use this in classes or seminars).

You will need to do your own data collection and analysis since we won't be running this through the OLAGroup site. I wish you well with your study.

Jim Laub
OLAGroup
5345 SE Jennings Lane
Stuart, FL 34997
561-379-6010

3 attachments — [Download all attachments](#)
[OLA Instrument \(readonly\).doc](#)
163K [View as HTML](#) [Open as a Google document](#) [Download](#)
[OLA items by categories.doc](#)
48K [View as HTML](#) [Open as a Google document](#) [Download](#)
[Self-Score grid portrait format.doc](#)
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Permission to use ROCI-II

Afzal Rahim <mgt2000@aol.com>
To: rayichu@gmail.com

Mon, Mar 29, 2010 at 8:53 PM

Dear Mr. Chu,

We received your order and a check for \$150. The check has not been collected by the bank. Please note that the order form is old and it was revised on 1/1/10, but with Dr. Rahim's consent we have decided not to charge you for the additional amount. Attached please the ROCI-II, Form C and the ROCI Manual for your use in the Ph.D. dissertation research. You are authorized to make upto 600 copies of the instrument and one copy of the manual. Please follow the instructions in the order form for giving proper acknowledgement for the instrument in your dissertation. Do not give the instrument to others for their research and consulting. We would like to receive a copy of your dissertation after it is completed.

Good luck.

Mir S. Haque
[Quoted text hidden]

3 attachments

 **ROCI-II-Form C & Key (5 point scale).doc**
54K

 **ROCI-Manual 2004-FINAL.doc**
281K

 **ROCI-Bibl-Revised.doc**
130K

APPENDIX 3

ETHICS COMMITTEE APPROVAL

From: Michael Wilder <mwilder@sbts.edu>
To: Raymond Chu <rayichu@gmail.com>
Date: Wed, May 26, 2010 at 11:29 AM
Subject: RE: Checking on the status of the ethics committee approval of research mailed-by sbts.edu

Thanks.
Your ethics form has been approved. Move forward.

Michael S. Wilder, Ph.D.
Associate Dean of Doctoral Studies
School of Church Ministries

SOUTHERN SEMINARY
2825 Lexington Road
Louisville, KY 40280
Phone: (502) 897-4418
mwilder@sbts.edu

APPENDIX 4

ASSOCIATIONS IN INITIAL ROUND OF INVITATION

<i>ID</i>	<i>State Convention</i>	<i>Association</i>
6	Alabama Bapt St Conv	Bethel Baptist Association
64	Alabama Bapt St Conv	Selma Baptist Association
86	Arizona Southern Baptist Convention	Gila Valley Baptist Association
87	Arizona Southern Baptist Convention	Grand Canyon Baptist Association
90	Arizona Southern Baptist Convention	River Valley Baptist Association
118	Arkansas Bapt St Conv	Harmony Baptist Association
120	Arkansas Bapt St Conv	Independence Baptist Association
146	Baptist Conv of New England	Southeastern New England Baptist Association
173	Baptist Convention of MD/DE	Montgomery Baptist Association
176	Baptist Convention of NM	Central Baptist Association
267	Baptist General Conv of Texas	Leon Bapt Assn
278	Baptist General Conv of Texas	Hamilton Baptist Assn
281	Baptist General Conv of Texas	Hill Baptist Assn
291	Baptist General Conv of Texas	Bi-Stone Bapt Assn
300	Baptist General Conv of Texas	New Bethel Bapt Assn
311	Baptist General Conv of Texas	East Texas Area Bapt Assn (Rusk Panola, Shelby Doches)
313	Baptist General Conv of Texas	Saline Bapt Assn
319	Baptist General Conv of Texas	Smith County Bapt Assn., Inc.
358	Baptist General Convention of Oklahoma	Johnston-Marshall Baptist Association
437	Baptist State Convention of NC	New South River Baptist Association
469	Baptist State Convention of NC	Wilmington Association
474	California Sou Bapt Conv	Inland Empire Southern Baptist Assn
485	California Sou Bapt Conv	Los Angeles Baptist Assn
495	California Sou Bapt Conv	San Fernando Valley So Baptist Assn
504	California Sou Bapt Conv	Mendo Lake Baptist Association
516	Colorado Baptist General Convention	Pikes Peak Bapt Assn

517	Colorado Baptist General Convention	Royal Gorge Bapt Assn
583	Georgia Baptist Convention	Carrollton
603	Georgia Baptist Convention	Floyd County
609	Georgia Baptist Convention	Hebron
625	Georgia Baptist Convention	Mell
633	Georgia Baptist Convention	Mountaintown
666	Georgia Baptist Convention	Habersham
671	Hawaii Pacific Bapt Conv	Garden Island Bapt Assn
717	Kansas-Nebraska Conv of Bapt	Tri County Baptist Assn
742	Kentucky Bapt Conv	Freedom Baptist Association
744	Kentucky Bapt Conv	Goshen Baptist Association
764	Kentucky Bapt Conv	Nelson Baptist Association
777	Kentucky Bapt Conv	Severns Valley Baptist Association
795	Louisiana Bapt Conv	Bayou Baptist Association
810	Louisiana Bapt Conv	Evangeline Association
852	Mississippi Bapt Conv Board	Calhoun Bapt Assn
877	Mississippi Bapt Conv Board	Lawrence Bapt Assn
880	Mississippi Bapt Conv Board	Lee County Baptist Association
913	Mississippi Bapt Conv Board	Yazoo Bapt Assn
919	Missouri Bapt Conv	Cane Creek Stoddard Baptist Association
960	Missouri Bapt Conv	North Missouri Bapt Association
963	Missouri Bapt Conv	Pleasant Grove Baptist Association
1004	South Carolina Bapt Conv	Lakelands Baptist Association
1010	South Carolina Bapt Conv	Carolina Bapt Assn
1056	Southern Bapt of Texas	Southern Baptists of Southeast Texas Association
1083	State Convention of Baptists in Indiana	West Central Bapt Assn
1086	State Convention of Baptists in Indiana	Whitewater Bapt Assn
1087	Tennessee Baptist Convention	Alpha Baptist Association
1089	Tennessee Baptist Convention	Beulah Baptist Association
1107	Tennessee Baptist Convention	East Tennessee Baptist Association
1108	Tennessee Baptist Convention	Fayette Baptist Association
1111	Tennessee Baptist Convention	Grainger Baptist Association
1114	Tennessee Baptist Convention	Haywood Baptist Association
1121	Tennessee Baptist Convention	Knox County Baptist Association

APPENDIX 5

ASSOCIATIONS IN SECOND ROUND OF INVITATION

<i>ID</i>	<i>State Convention</i>	<i>Association Name</i>
42	Alabama Bapt St Conv	Hale Baptist Association
66	Alabama Bapt St Conv	Sipsey Baptist Association
69	Alabama Bapt St Conv	Tallapoosa Baptist Association
73	Alabama Bapt St Conv	Walker Baptist Association
92	Arizona Southern Baptist Convention	Yavapai Baptist Association
137	Baptist Conv of Iowa	Metro Bapt Assn
205	Baptist Gen Assn of Virginia	Highlands Baptist Assn
212	Baptist Gen Assn of Virginia	New Lebanon Bapt Assn
216	Baptist Gen Assn of Virginia	Peninsula Bapt Assn
259	Baptist General Conv of Texas	Double Mountain Baptist Association
265	Baptist General Conv of Texas	Falls Bapt Assn
304	Baptist General Conv of Texas	Pecos Valley Bapt Assn
316	Baptist General Conv of Texas	San Jacinto Bapt Assn
366	Baptist General Convention of Oklahoma	Northeastern Baptist Association
370	Baptist General Convention of Oklahoma	Cherokee Strip Baptist Association
388	Baptist State Conv of Michigan	Pines Baptist Association
394	Baptist State Convention of NC	Alexander Assoc
484	California Sou Bapt Conv	Long Beach Harbor Bapt Assn
567	Florida Baptist Convention	South Florida
586	Georgia Baptist Convention	Central
613	Georgia Baptist Convention	Hightower
614	Georgia Baptist Convention	Houston
621	Georgia Baptist Convention	Little River
629	Georgia Baptist Convention	Bartow
647	Georgia Baptist Convention	Rehoboth
672	Hawaii Pacific Bapt Conv	Honolulu-Windward Bapt Association
752	Kentucky Bapt Conv	Laurel River Baptist Association
854	Mississippi Bapt Conv Board	Chickasaw County Baptist Association
883	Mississippi Bapt Conv Board	Marshall Bapt Assn

889	Mississippi Bapt Conv Board	New Choctaw Bapt Assn
957	Missouri Bapt Conv	Southeast Missouri Bapt Association
990	Northwest Bapt Conv	Coast Bapt Assn
1011	South Carolina Bapt Conv	Charleston Bapt Assn
1031	South Carolina Bapt Conv	Pickens-Twelve Mile Bapt Assn
1050	Southern Bapt of Texas	Kingsway Association
1077	State Convention of Baptists in Indiana	Northeast Bapt Assn
1096	Tennessee Baptist Convention	Central Baptist Association
1115	Tennessee Baptist Convention	Hiwassee Baptist Association
1128	Tennessee Baptist Convention	Midland Baptist Association

APPENDIX 6

LETTER OF INVITATION TO PARTICIPATE

Dear Senior Pastor,

My name is Ray Chu. I am on staff at IMB, and also a Ph.D. student in the School of Church Ministries at The Southern Baptist Theological Seminary. I am currently completing a doctoral research that intends to explore whether the manner in which pastors manage conflicts with church leaders has any influence on the servant leadership tendency in their congregation. My research supervisor is Dr. Michael Wilder (mwilder@sbts.edu).

Among the 1,182 Southern Baptist associations, your association has been randomly selected to participate in this national study. Therefore, I am writing to invite you to take part in this important research by completing a 15-minute online survey at the following web site <http://www.surveymonkey.com/s/raychu>. Your participation is critical to the success of this study and is anonymous and confidential.

As an appreciation for your willingness to participate, upon receiving your completed survey, your name will be entered into 4 weekly drawings for an Amazon.com gift certificate. Should you be a winner of one of the drawings, you will be notified with the gift certificate through email. The following are the drawing dates and prizes:

Drawing Date	Weekly Prizes
Saturday, 7/31	Two \$75 Amazon.com gift certificates
Saturday, 8/7	Two \$50 Amazon.com gift certificates
Saturday, 8/14	Two \$35 Amazon.com gift certificates
Saturday, 8/21	Two \$20 Amazon.com gift certificates

Participation in the drawing is optional, but you are substantially more likely to win a prize if you respond early. Hence, I urge you to go to <http://www.surveymonkey.com/s/raychu> and fill out the pastor survey as soon as possible.

Thank you for sacrificing your time to help in bringing this research to fruition. I can be reached at rchu524@students.sbts.edu should you have any questions. May God continue to bless you and your ministry richly.

In Christ,
Ray Chu

APPENDIX 7

FINAL FOLLOW UP LETTER

8/24/2010

Dear Senior Pastors,

As data collection is drawing to a close, I want to write to all of you to personally thank you for participating in my SBTS dissertation research on conflict management and congregational servant tendency. Your willingness to give up your time to complete the online survey amid a busy schedule is deeply appreciated. Some of you even took the time to send me a few words of encouragement and feedback, and I am grateful for that.

Regarding the survey, I am glad to report that 375 usable responses have been collected as of today. However, this research can greatly benefit from another 20 responses in the next few days. So if you have not had a chance to fill out the online survey yet, you still may go to <http://www.surveymonkey.com/s/raychu> and complete it before the end of August when data collection closes.

Finally, thank you again for your gracious assistance and encouragement. If you have signed up to receive a copy of the research results, the report will be sent to you via email when it is available in June 2011. May God bless you abundantly as you shepherd His flock faithfully.

In Christ,
Ray Chu

APPENDIX 8

DESCRIPTION OF OLA ORG LEVELS

<i>Leadership Level</i>	<i>Power Level</i>	<i>Health Level</i>	<i>Description</i>
Servant Leadership			
	Org6	Optimal Health	Workers experience this organization as a servant-minded organization characterized by authenticity, the valuing and developing of people, the building of community and the providing and sharing of positive leadership. These characteristics are evident throughout the entire organization. People are trusted and are trustworthy throughout the organization. They are motivated to serve the interests of each other before their own self-interest and are open to learning from each other. Leaders and workers view each other as partners working in a spirit of collaboration.
	Org5	Excellent Health	Workers experience this organization as a servant-oriented organization characterized by authenticity, the valuing and developing of people, the building of community and the providing and sharing of positive leadership. These characteristics are evident throughout much of the organization. People are trusted and are trustworthy. They are motivated to serve the interests of each other before their own self-interest and are open to learning from each other. Leaders and workers view each other as partners working in a spirit of collaboration.
Paternalistic Leadership			
	Org4	Moderate Health	Workers experience this organization as a positively paternalistic (parental-led) organization characterized by a moderate level of trust and trustworthiness along with occasional uncertainty and fear. Creativity is encouraged as long as it doesn't move the organization too far beyond the status quo. Risks can be taken, but failure is sometimes feared. Goals are mostly clear, though the overall direction of the organization is sometimes confused. Leaders often take the role of nurturing parent while workers assume the role of

			the cared-for child.
	Org3	Limited Health	Workers experience this organization as a negatively paternalistic (parental-led) organization characterized by minimal to moderate levels of trust and trustworthiness along with an underlying uncertainty and fear. People feel that they must prove themselves and that they are only as good as their last performance. Workers are sometimes listened to but only when they speak in line with the values and priorities of the leaders. Conformity is expected while individual expression is discouraged. Leaders often take the role of critical parent while workers assume the role of the cautious child.
Autocratic Leadership			
	Org2	Poor Health	Workers experience this organization as an autocratic-led organization characterized by low levels of trust and trustworthiness and high levels of uncertainty and fear. People lack motivation to serve the organization because they do not feel that it is their organization or their goals. Leadership is autocratic in style and is imposed from the top levels of the organization. It is an environment where risks are seldom taken, failure is often punished and creativity is discouraged. Most workers do not feel valued and often feel used by those in leadership. Change is needed but is very difficult to achieve.
	Org1	Toxic Health	Workers experience this organization as a dangerous place to work ... a place characterized by dishonesty and a deep lack of integrity among its workers and leaders. Workers are devalued, used and sometimes abused. Positive leadership is missing at all levels and power is used in ways that are harmful to workers and the mission of the organization. There is almost no trust and an extremely high level of fear. This organization will find it very difficult to locate, develop and maintain healthy workers who can assist in producing positive organizational change.

(Adapted from Laub 2003, 14)

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ABSTRACT

CONFLICT MANAGEMENT STYLES OF PASTORS AND ORGANIZATION SERVANT LEADERSHIP: A DESCRIPTIVE STUDY

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The purpose of this descriptive correlational study was to examine the relationship between the conflict management styles among senior pastors and the organizational servant leadership tendencies in their churches. This study should help senior pastors to understand how their conflict management styles and servant leadership behaviors may relate to the organizational servant leadership tendencies in their churches so that they may improve the congregational health and effectiveness of their churches.

This research presented theological foundation about servant leadership by extracting biblical principles from two Old Testament and six New Testament passages: 1 Samuel 15:22, Micah 6:8, Matthew 5:1-12, 20:20-28, Mark 9:33-37, John 12:20-26, 13:1-35, and Philippians 2:1-11. It was followed by a detailed discussion on the theoretical foundation of servant leadership and the Organizational Leadership Assessment (OLA) instrument (Laub 1999) for measuring organizational servant leadership tendency. A theological foundation of conflict management and a discussion on the Rahim Organizational Conflict Instrument II (ROCI-II) (Rahim 2001) for measuring the level of the five interpersonal conflict management styles (integrating, obliging, dominating, avoiding, and compromising) were also provided.

The research instrument was a Web-based composite survey that consisted of (1) a 9-item demographic questionnaire, (2) the 28-item ROCI-II Form-C, and (3) the 66-item OLA. The research population was limited to the senior pastors of the 44,848 member churches of the 1,182 associations in the Southern Baptist Convention (SBC). With this population, a minimum response rate of 381 surveys was needed for this study to achieving a 95% confidence level with a confidence interval of $\pm 5\%$. Cluster sampling on the 1,182 SBC associations was used to obtain a smaller but sufficient sample frame of 2,562 churches. A total of 406 usable responses were collected and analyzed.

Pearson r was used to analyze the collected data in order to answer the research questions. It was found that (1) there existed a statistically significant, positive, and weak correlation between the level of organizational servant leadership tendency of a church and the integrating style ($r = 0.314$, $p = 0.000$); (2) there was no statistically significant correlation between the organizational servant leadership tendency of a church and the obliging style ($r = 0.064$, $p = 0.202$); (3) there existed a statistically significant, positive, and very weak correlation between the organizational servant leadership tendency of a church and the compromising style ($r = 0.106$, $p = 0.033$); (4) there was no statistically significant correlation between the organizational servant leadership tendency of a church and the dominating style ($r = -0.052$, $p = 0.292$); and (5) there existed a statistically significant, inverse, and weak correlation between the organizational servant leadership tendency of a church and the avoiding style ($r = -0.200$, $p = 0.000$). The findings implied that as pastors embrace the integrating style and refrain from the avoiding style when handling interpersonal conflict in pastoral ministry, they model Jesus' character directly to the parties involved and indirectly to their congregations. This is discipleship at its core, and it has a positive influence on the servant orientation of their congregations.

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