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A STUDY OF THE CORRELATION BETWEEN SERVANT
LEADERSHIP AND MINISTRY SATISFACTION
IN CHURCH LEADERS IN ALASKA

A Dissertation
Presented to
the Faculty of
The Southern Baptist Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

by
Dallas Calhoun Bivins III

May 2005

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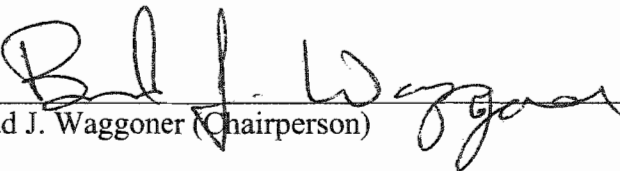
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**A COMPARATIVE ANALYSIS OF SERVANT LEADERSHIP
AND MINISTRY SATISFACTION IN
CHURCH LEADERS IN ALASKA**

Dallas Calhoun Bivins III

Read and Approved by:


Brad J. Waggoner (Chairperson)

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Dennis E. Williams

Date 5/4/2005

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LIST OF ABBREVIATIONS

ABC	Alaska Baptist Convention
ANOVA	Analysis of Variance
CBA	Chugach Baptist Association, Anchorage
HPBA	Hatcher Pass Baptist Association, Wasilla
<i>HTIV</i>	<i>Hall-Tonna Inventory of Values</i>
<i>LPI</i>	<i>Leadership Practices Inventory</i>
<i>MSS</i>	<i>Ministry Satisfaction Scale</i>
NASB	New American Standard Bible
NSL	Non-servant Leader
SBC	Southern Baptist Convention
SL	Servant Leader
TVBA	Tanana Valley Baptist Association, Fairbanks
TBA	Tongass Baptist Association, Juneau

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PREFACE

Many people have helped me in the pursuit of this goal. First, Dr. Brad Waggoner, who helped steer me in the right directions. Thank you for challenging me and always being available. And to Dr. Dennis Williams, who served me so well in the completion of this project.

Thanks also to Dr. Gene Wilkes, who has helped me with the servant model of leadership and the various differences between the biblical, humanitarian, and business types of servants. To Dr. Michael Anthony and Dr. Michael Boersma, who helped in the instrumentation phases of the study, as well as Dr. Jeff Anderson and Dr. Don Ashley. Dr. Brian Hall, co-author of the Hall-Tonna Inventory of Values, and director of Know & Relate. The HTIV, © 2004 by Know & Relate, L.L.C., is used by permission. No part of the Hall-Tonna Inventory of Values may be used in whole or in part without the prior permission of Know & Relate, L.L.C., Santa Cruz, California.

Sincere appreciation goes out to the pastors and leaders of the Chugach Baptist Association. Encompassing an area larger than the state of Texas, these leaders live and minister in extreme conditions, with paramount difficulties, including the nation's highest rates of suicide, alcoholism, birth defects, and incest. They have answered God's call, for little monetary reward or recognition, and serve as the spiritual heroes of today: isolated, persecuted, lonely and often forgotten, they steadfastly serve God as true servant leaders.

To the staff of the Chugach Baptist Association, there is no way I could have completed this effort without you. Our administrative assistants, Sharon Funkhouser and Astrid Donovan, who not only helped with the compilation of facts and figures, but also managed to run an office at the same time. And to Jason Nichols, our computer technician, who helped in the design and analysis portions of the study. You people are the best, and your assistance is gratefully appreciated.

God has blessed me with great friends: Captain Rich Burton, Dr. Dennis Hansen, Rick Herrington, and Dr. Donnie Fox. All of you have had such a tremendous impact on my learning and development. I cherish you, and look forward to many more years of “iron sharpening iron.” To my father, Dr. Dallas C. Bivins, Jr., for setting such a high standard to reach for. Thanks for your help and support, Dad – from helping me with teaching classes to offering practical advice, you have truly been “Abba” to me.

No words can express my thanks to my family. To Rebecca, my lovely bride of thirteen wonderful years, who has sacrificed her schedule for mine on countless occasions and helped with everything from grading papers to making phone calls. You have given so much of yourself for me, and I love, honor, and cherish you. To Rick, our oldest, who demonstrates servant leadership in everything he does, from watching over his siblings to his plans of starting a church (he’s only ten). He’s more of a leader than I ever hope to be. Cameron, my sweet little girl, the life of the party, thanks for cheering me up and keeping the house alive and exciting. Your love and tenderness has been an anchor for me. And Brock, our youngest, and the crazy antics that he is starting to get into. He’s like his father in many ways: please pray for him. No man was ever provided with a more supportive or loving family – Thank you so very much.

Finally, I thank my Lord and Savior, Jesus Christ, for deeming me worthy of this education. From the first seminars right through today, He has shown me incredible things through the servant leadership that He demonstrated. He is, without a doubt, *the* model to follow.

Dallas Calhoun Bivins III

Anchorage, Alaska

May 2005

CHAPTER 1

RESEARCH CONCERN

It has long been said that there is a leadership void in our society today. As one looks across the landscape that is America, many examples of failed leadership are noticeable. In reading the daily paper or watching the evening news, leadership failure is prevalent. We have the coach who lied on the resume to get the job; or the one who “hung out” with the college kids at the party, enduring the shame that goes along with poor choices. The CEO who lied to make an extra buck, or the television star who made poor financial choices, then lied to cover them up. There is the former youth pastor who knocked down a little four-year boy to get to a pop-fly baseball at a recent game. When confronted by the boy’s mother, he said, “Oh, well.” Where have all the leaders gone?

The business community is constantly reeling from the lack of moral leadership. Consider the CEO who on his journey to the top forgot the importance of the “company first;” but instead, goes by the mantra, “me first, at all costs.” Lies and scandal, cover-ups and misleadings, the marketplace cries out for new leadership.

And the church appears to have many of these same troubles, with leaders and teachers who have forsaken their roots and are now leading “God’s church” as if it’s “my church.” Self-preservation and justification at all costs have replaced the gentle and responsible leadership example that Jesus Himself modeled for the world more than two thousand years ago.

Introduction to the Research Problem

It is remarkable how many leaders fail to look to the greatest leader of all time, Jesus Christ, around whom to emulate and pattern their leadership lives. Even sadder are the vast numbers of church leaders who have turned away from Jesus' leadership style and adopted one from the business world, desiring excellence by removing obstacles of growth and motivated by profit. Other church leaders see servant leadership from the humanitarian standpoint, where a deep rooted sense of human decency determines the leader's actions. Even today, as some church leaders are embracing this new revival of servant leadership sparked by Robert Greenleaf, they still fail to "plug into" the strength of true servant leadership that was emulated by Jesus: that the servant serves God as the centerpiece in his or her life.

Many church leaders would profess they are servant leaders because of the popularity of the present literature from the business world. The business servant emphasizes the removal of growth obstacles, but does not promote a personal relationship with God. And many leaders can appreciate the humanitarian style because of its natural desire of service. But the biblical servant leader is motivated solely by service to God, without concern for his or her personal interests or welfare. As we shall discover throughout this paper, the biblical servant is different from the other two servant leaders.

Business Servant Leadership

Servant leadership is seen by some as just another leadership model to follow, such as situational leadership. It appeals to many for its profitable wisdom: If I serve the needs of my employees (or anyone "under" me), by taking away the obstacles that prohibit them from performing their duties to their maximum, then I'm truly serving

them. But this business approach can have a darker side, for if the attitudes and motivations are not sincere toward those being led, there is a danger of selfish servant leadership. In this model, seen mostly in the business style of servant leadership, the desire to serve others is actually driven to serve myself: "If I can help to remove the obstacles in this person's way, they will be more productive, and I, too, will benefit."

Jim Collins studied companies that had made dramatic growth and escalation, while other companies of similar size seemed to maintain the status quo or even decrease. His books, *Built to Last* and *Good to Great*, have created quite a stir in the business community as he introduced a new kind of leader to the world: "The Level 5 Leader." He promises that when "you combine a culture of discipline with an ethic of entrepreneurship, you get the magical alchemy of great performance" (Collins 2001, 13).

Collins' work raises two specific questions which are paramount for the servant leader. One, do servant leaders get to decide with whom they will work? Do servants have the ability or the sanction to limit their service to specific individuals at their choosing? And second, does the servant leader serve others for the benefit of those being served, or does he or she serve out of a pure biblical motivation to serve God? The Level 5 Executive is a unique blend of both personal humility and professional will, and has ambition "first and foremost for the company and concern for its success rather than for one's own riches and personal renown" (Collins 2001, 20, 25-26).

This type of leader does, however, have the opportunity to decide with whom he or she will serve or work. This principle is characterized by Collins' depiction of "getting everybody on the bus," that the leader must get the right people on board to lead effectively. In fact, Collins promotes this idea further by stating that the Level 5 Leader

must protect those who are achieving by not burdening them with those who are not achieving (Collins 2001, 53). While this sounds fine on the surface, too often the church leader is tempted prematurely to move such “underachievers” out of the church. Yet God intends us to serve those who have been given into our charge, helping them to improve their gifts and abilities. Yes, there are times that such moves may benefit the group as a whole, but this is not to be used as a license to serve only certain people. The biblical servant leader follows the model given by Christ, who on the night He was betrayed, washed the feet of every disciple, including Judas (John 13:4-11). Jesus served each one of them, because He was not just serving them, but He was doing the work of His Father.

Humanitarian Servant Leadership

To back away from this seemingly “selfish” form of servant leadership where the actual service one may provide is accomplished from a motivation to profit in some way, the leader may seek some “humanitarian” reasons to serve. To Greenleaf and others, the servant leader is “servant first” rather than “leader first,” and the main motivation is to serve mankind (Greenleaf 1970, 2). It is through man’s own natural goodness that he will serve, and the motivation will be to help others grow and develop.

Greenleaf’s servant leader concept concentrated on 10 actions of the leader: Listening intently to others, empathy and acceptance, healing, awareness, persuasion instead of coercion, conceptualization, foresight, stewardship of the institution, and commitment to the growth of people (Spears and Lawrence 2002, 5-8). As one can readily see, the humanitarian servant leader appears to have more concern for the well-being of the individual than does the business model of servant leadership.

But several questions arise when considering the humanitarian approach to servant leadership. First, these traits are all action behaviors and not necessarily attitudinal objectives. The question remains, is it possible to act like a servant leader who is concerned for the welfare of those he leads, yet inside have a much different motivation which may indeed, be selfish? If so, there may come a time when serving will become difficult, or where the service may not, in the mind of the leader, warrant such a servant's attitude.

And regarding the commitment to the personal growth of the individual, does the humanitarian servant leader truly know the deepest needs of those he leads? Greenleaf purports that the servant "makes sure that other people's highest priority needs are being served" (Greenleaf 1977, 13). These characteristics are worthwhile and will certainly add value to any workplace. But these are behaviors and actions, and without a deeper attitude of love and caring, how can the servant leader truly understand those he leads? The issue of inter-personal relationships cannot be simplified here, but it does direct us to some pointed questions.

Third, one of Greenleaf's principles is that the servant "will freely respond only to individuals who are chosen as leaders because they are proven and trusted as servants" (Greenleaf 1977, 10). The service therefore, may carry with it a condition: That the servant will only respond to other servants, which is contrary to the teachings of Christ. Followers of Jesus are commanded to submit to each other, even to government officials. Christ instructed us to "render to Caesar the things which are Caesar's," meaning that Christians are to submit to rulers, regardless of that leader's "servant-mindedness" (Mark 12:17; unless otherwise noted, all Scripture references are from the

New International Version). The reason for this submission is that in this way, the Christian is portraying the love of Christ for everyone to witness and follow. Acts 1:8 commands the Christian to be a “witness of Me . . . to the uttermost parts of the earth.”

To complicate the matter even further, there are some lingering questions about man’s natural ability to serve. Does man have an innate sense of service, and does he naturally desire to help others excel, even if it comes at his own expense? Scripture encourages such thought: “Do nothing from selfishness or empty deceit, but with humility of mind let each of you regard one another as more important than himself; do not merely look out for your own personal interests, but also for the interests of others.” And as though that encouragement was not enough, Paul commands the Christian to have the same “attitude in yourselves which was also in Christ Jesus, who . . . emptied Himself, taking the form of a bond-servant, and being made in the likeness of men” (Philippians 2:3-7 NASB).

What one must keep in mind is that this encouragement is made to those who know and walk with Christ: “Have this attitude in yourselves which was also in Christ Jesus.” Is man capable of selfless servant leadership without knowing God in a personal way? Some say a leader can be entirely selfless and serve, as seen in heroic acts of selfless assistance. Though such service can be observed, Wilkes points out that this behavior is, by and large, mostly unnatural, and that carnal man would not normally desire to help one another. He maintains that it is not natural for man to give up that highly desired seat of honor, and that all mankind is inherently selfish and sinful (Wilkes 1998, 242). Without the leader’s commitment to a personal relationship with Christ, true biblical servant leadership cannot be experienced.

Biblical Servant Leadership

The motivation for practicing servant leadership must come from inside. The biblical leader has a much different motivation to serve because it is God's mandate for his life. The biblical servant leader understands that in both his attitude and actions, he is serving God first and foremost. His primary motivation for serving man is that in doing so, he is following God's decree.

A subtle, yet expanding problem is beginning to emerge among church leaders. More and more, our spiritual leaders are embracing secular leadership models and abandoning biblical ideals of leadership (Rinehart 1998, 28). The business servant leader model seems to complicate the confusion as to what true leadership really is, especially for those who are "gifted" in leadership. In such a scenario, one's leadership gravitates toward "pro-activity, dominance, persuasiveness – the sort of qualities that seem to cut against the grain of biblical values associated with serving others" (Lundy 2002, x).

Anderson refers to this as the "CEO model" of leadership and notes that the proof that such a model does not work is seen in "the absence of a following, for this kind of leader has no flock" (Anderson 1997, 36). Speaking of the followers as sheep, he asks the prospective leader, "How do you get sheep smell on you when you don't touch them – except for a handshake and some quick words in the aisle Sunday morning?" (Anderson 1997, 40) For Anderson and many others, a return to the biblical model of servant leadership is paramount to the success of today's pastors and leaders, and tomorrow's congregations and organizations.

The work of Gene Wilkes opened the eyes of many church leaders, as he examined Jesus and His leadership style. Up to this point, many had accepted a

behavioral approach to leadership, never fully understanding the motives for which they served. According to Wilkes, leaders must possess the same qualities as seen in Christ:

1. Humble your heart – seen in the banquet parable (Luke 14:7-11)
2. First be a follower – seen in the response of Christ to James and John as they asked to rule with Him (Mark 10:32-40)
3. Find greatness in service – revealed when Christ gave the world His purpose: to serve and not to be served (Mark 10:45)
4. Take risks – Jesus knew the Father had given Him all things, He had come from God and was going back to God. Because of these assurances, He was secure in who He was, and His mission (John 13:3)
5. Take up the towel – Jesus washed the feet of the disciples, even the one who would betray Him (John 13:4-11)
6. Share responsibility – The disciples learned from Jesus how to share responsibly, as seen in the calling of the first deacons (Acts 6:1-6)
7. Build a team – Jesus built a team with a world-wide vision (Mark 6:7) (Wilkes 1998, 25-27).

These characteristics recognize that the leader's attitude is much more important than one's behavior or actions. The true leader cannot act out a humble heart or behave as if service is greatness, without the serving attitude being transformed first within their heart. In Jesus' model of servanthood, attitude drives the behavior, and the heart of the leader is more important than the tasks he or she performs.

Research Purpose

The precedent literature will reveal confusion about the 3 servant leader types, especially the biblical model with its motivation to serve God. Many of today's church leaders will assert that servant leadership is their primary style. This estimation is based in part to the popular business servant leader style that has been promoted in numerous

management texts of the day. But for many of these business servant leaders, their motivation to serve, or better put, their heart to serve, has a decidedly selfish twist.

Many leaders are able to “fake” their way toward servant leadership, acting out the servant role, but lacking the servant attitude. This business type of servant leader has the right to choose whom they will serve, and most often, those choices are made to serve those who will make the most positive effect for the leader. The humanitarian desires to serve mankind from a good heart, but this leader will be tempted to make selfish decisions on who to serve based on the potential returns, the effort involved, or even the kind of day they are experiencing.

This study will determine the primary leadership style of each participant through his or her values, not their behaviors, and then correlate the subject’s ministry satisfaction to that leadership style. This study will be a descriptive analysis of servant leadership and ministry satisfaction in Alaska Baptist ministers.

Delimitations of the Study

The study will be delimited to leaders serving churches in Alaska. Church leaders from other locales will not be considered.

The population will be delimited to those called by their congregations to serve as church leaders, and who receive some form of remuneration for their service. This includes full-time, part-time, or bi-vocational service; volunteer church leaders will not be considered for this study.

The study will be delimited to those leaders who are presently serving in Alaska churches affiliated with the Southern Baptist Convention. Leaders from other denominations will not be considered.

Research Questions

In the analysis of these leaders, five research questions will guide the study:

1. What is the correlation between those classified as servant leaders and ministry satisfaction?
2. What style of leadership is more prevalent in church leaders in larger cities?
3. What style of leadership is more prevalent in the bush communities?
4. What style of leadership is more prevalent among pastors, worship leaders, and youth ministers?
5. Is there a relationship between leadership style and years of ministry?

Terminology

The following terms are significant to the research:

Alaska Baptist Convention. A religious non-profit organization which coordinates activities among her member congregations. These churches contribute to the Southern Baptist Convention and agree with the *Baptist Faith and Message*.

Alaska cities. Larger Alaskan communities, found mostly on the road system. These include Anchorage (population: 260,000), Palmer-Wasilla (45,000), Kenai peninsula (40,000), and Fairbanks (31,000). Juneau (32,000) and Ketchikan (15,000) are included in this category, though neither is on the road system.

Bush communities. Small, remote Alaskan communities, mostly found off the road system and accessible only by air or water. Certain smaller communities, though on the road are included in the bush category because of their remote environment: these include Tok, Talkeetna, Healy, and Valdez.

Church leader. Individuals recognized by their respective churches as a leader within the congregation, and receiving some sort of remuneration for their service.

Hall-Tonna Inventory of Values. A research instrument designed by Brian Hall and Benjamin Tonna to determine one's values (*HTIV*).

Ministry Satisfaction. Two separate definitions for "ministry" and for "satisfaction" were combined for this study. According to dictionary.com, ministry satisfaction is the pleasure or contentment derived from the actions of performing the profession, duties, and services of a minister (www.dictionary.com).

Ministry Satisfaction Survey. A research instrument designed by the researcher to determine ministry satisfaction levels, as well as demographical information (*MSS*).

Non-Servant Leader. A person who does not exhibit important functional attributes of servant leadership in his or her primary leadership style. Such attributes include appreciation of others, trust, and/or service. This study will identify such leaders as a person who scores below twelve on the *Hall-Tonna Inventory of Values (HTIV)*.

Servant Leader. A person who exhibits the functional attributes of servant leadership as his or her primary leadership style. Such attributes include vision, credibility, trust, service, modeling, pioneering, appreciation of others, and empowerment. This study will identify such leaders as a person who scores between twelve and seventeen on the *HTIV*.

Southern Baptist Convention. A protestant denomination comprised of churches which agree with the *Baptist Faith and Message* and give monies in support.

Procedural Overview

Church leaders affiliated with the Southern Baptist Convention will participate by completing two instruments. One is the *Hall-Tonna Inventory of Values*, consisting of 125 questions, which gauges the primary leadership style of the subject. From this data,

two data-groups will emerge: “Servant Leaders” and “Non-Servant Leaders.” The *HTIV* will be completed via internet and tabulated by the provider, Know & Relate L.L.C.

The other instrument is the *Ministry Satisfaction Survey*. Developed by the researcher, this scale will determine the subjects’ satisfaction in their present position. The *MSS* consists of 12 questions for ministry satisfaction, utilizing a 6-point Likert scale, as well as an additional nine questions to secure demographical information. Using these 2 instruments, the relationships between the primary style of the leader and ministry satisfaction will be established. The *MSS* will be graded by the researcher.

After receiving the results from these instruments, the subjects will be placed into 2 data groups, “Servant Leader” and “Non-Servant Leader.” Correlations will be made with various factors, including ministry satisfaction levels, ministry setting and experience, seminary attended, and present position. This will help to determine how each of these groups differ and correlate with each other.

Research Assumptions

1. The church leaders possess sufficient education or experience to complete both of the instruments with clarity and honesty.
2. Servant leaders can be identified through the use of the *Hall-Tonna Inventory of Values*.
3. The use of the *Ministry Satisfaction Survey* instrument will accurately depict satisfaction among the subjects.

CHAPTER 2

PRECEDENT LITERATURE

There is a crisis in leadership today. Whether in the business boardroom or the church pew, much confusion exists as to how we should lead. Many different styles, ways, manners and ideologies combine to add to the chaos. The question has been posed, “Is there a better way?”

In light of these concerns, an exploration of the current literature on servant leadership has revealed that there are 3 different forms of the servant leader, each with comparable, and yet separate attributes. Corporate America has embraced servant leadership as a legitimate leadership style: helping remove obstacles and creating a productive environment are key indicators of the business servant leader.

Yet many servant leaders serve solely out of an intense desire to help their fellow man. The humanitarian servant leader is not simply concerned with removing growth obstacles, but with creating a better society for all. As Robert Greenleaf puts it, their desire is to “serve first” rather than “lead first” (Greenleaf 1977, 7).

But there is another type of servant leader, one who commits to emulating the ultimate Servant, Jesus. This leader is a servant not just to remove obstacles or because of a humanitarian desire to serve; this leader is a servant because this is what God has called him or her to be. Yes, they will serve mankind and enjoy seeing the personal growth in others, but their ultimate desire is to please God. It is through such a deep commitment to God that the biblical servant leader fulfills his or her calling.

Each of these leaders demonstrates unique characteristics which are exclusive to their particular “brand” of servant leadership. Through the study of the business, the humanitarian and the biblical servant leader, we can garner a greater sense of understanding and help facilitate servant leadership in our churches.

A Profile of the Business Servant Leader

Several years ago, Warren Bennis declared a disturbing trend concerning the health of the corporate world: “It has been American big business’s obsession with the bottom line in the last decade and its continuing inability to see that its workers are its primary asset that has got it into so much trouble” (Bennis 1989, 85). Many have read Bennis and agree with his conclusion, and understand that putting people first is a necessary step in creating a profitable business. It is such thoughts that lead business professionals to search for new management and leadership paradigms; models that will enable them to lead more effectively. This search has led quite a few leaders to study servant leadership, though few have had such an impact as Jim Collins.

Collins’ “Level 5 Leader”

Jim Collins’ *Good to Great* compared successful companies with others which did not fare as well. Collins noted every successful company was led by what he deemed a “Level 5 Leader,” which originally he had wanted to call a servant leader. Several members of his research team said the label “servant leader” made these leaders “sound weak or meek” (Collins 2001, 30). Level 5 leaders put the company and concern for its success over their own individual matters. In his study, Collins identifies several levels of leadership, of which the Level 5 Leader is the epitome of development:

1. Level 5 Executive: Builds enduring greatness through a paradoxical blend of personal humility and professional will
2. Level 4 Effective Leader: Catalyzes commitment to and vigorous pursuit of vision, stimulating higher performance
3. Level 3 Competent Manager: Organizes people and resources toward objectives
4. Level 2 Contributing Team Member: Contributes individual capabilities to group objectives and works in a group setting
5. Level 1 Highly capable Individual: Makes productive contribution through talent, knowledge, skills, and good work habits (Collins 2001, 20).

Leading from good to great does not mean simply coming up with the right answers and motivating everyone to follow. It is “having the humility to grasp the fact that you do not yet understand enough to have the answers and . . . ask the questions that will lead to the best possible insights” (Collins 2001, 75). But in more than two thirds of the comparison companies, he noted the “presence of a gargantuan personal ego that contributed to the demise of continued mediocrity of the company” (Collins 2001, 29).

Such an ego led to the leaders of the comparison companies to discipline the organization personally “through sheer force;” meanwhile, good-to-great companies had leaders who built a “culture of discipline” (Collins 2001, 130). Companies with ego-driven leaders would experience a “spectacular rise under a tyrannical disciplinarian, followed by an equally spectacular decline when the disciplinarian stepped away, leaving behind no enduring culture of discipline” (Collins 2001, 133). In studying the comparison companies, Collins discovered they often had leaders who set up their organizations for failure with weak successors, indicating a kind of ego-inflated leader, intent on personal glory (Collins 2001, 25-26).

Shared Characteristics of the Business Servant Leader

The business servant leader is unique in several aspects. Though sharing similar characteristics with her humanitarian and biblical cousins, it appears that the business servant is focused more on the environment and teamwork, and perhaps a little less in individual growth. Following are several key marks of the business servant leader.

Servant Leaders Help to Remove Obstacles of Growth

The traditional business leadership “boss” begins with a personal drive to achieve the top position. It is his or her desire to succeed without regard to anything but the bottom line. The business servant leader also has a desire to succeed, but determines to achieve the goals in another way. Seeing the value of others, the servant begins with a desire to serve others, regardless of their place (McGee-Cooper and Looper 2001, 4). If the followers are better equipped to perform their functions, and if the servant can remove any and all obstacles which stand in the way to accomplishing their duties, then everyone will succeed.

But merely removing those obstacles is not enough: true serving leaders blaze the trail by teaching their people the principles and practices of removing those obstacles so that they may achieve maximum performance (Jennings and Stahl-Wert 2003, 101). Part of the servant leader is concerned with teaching and development, wanting the follower to continue to grow as a high-performing individual.

Collins uncovered a couple of prevalent patterns with leadership in the larger companies. One was a “misguided use of acquisitions” which revealed confusion over where the company was headed. The second was a problem with the selection of leaders

who “undid the work of previous generations” (Collins 2001, 180). It is not enough for the servant leader to lead like a servant today; of even greater importance, is that he or she must be training up a new “team” of leaders for the future who will continue the work of removing obstacles when they, themselves, are long gone.

The servant leader is concerned with removing growth obstacles so that natural progression can be experienced. When these obstacles are removed, growth will be seen in a variety of directions, including numerically, spiritually, and organically (Autry 2001, 84). Collins explained this growth process by referring to a flywheel: “There was no miracle moment. It was a quiet, deliberate process of figuring out what needed to be done to create the best future results and then simply taking those steps, one after the other, turn by turn of the flywheel” (Collins 2001, 169).

Pfizer’s William Steere is an advocate of servant leadership and helps his leaders understand the importance of removing growth obstacles. He offers 6 key ways in which leaders help sustain growth:

1. Focus on what you do best and identify your primary strength
2. Cast a wide net and seek growth opportunities inside and outside the organization
3. Create transparent objectives with clear performance targets, which should be shared with the others on the team
4. Listen to divergent points of view with an accepting attitude, and invite rigorous debate on key issues
5. Create a culture of trust; to excel, people must have autonomy
6. Go with your instincts with courage; effective leaders have the confidence to challenge conventional wisdom and the status quo (Hesselbein and Johnston 2002, 112).

An effective business servant leader will concentrate his or her efforts in helping to remove those obstacles that limit growth in his or her people. Practicing this priority will result in a more productive individual and organization.

Servant Leaders Strive for Excellence

Collins reports that there was an “utter absence of competitive strategy” among the successful companies. “They never talked in reactionary terms and never defined their strategies principally in response to what others were doing. They talked in terms of what they were trying to create and how they were trying to improve relative to an absolute standard of excellence” (Collins 2001, 160).

Servant leaders possess an urgent desire to do everything to the best of their abilities, completing each task with excellence. At every turn, the servant leader must constantly battle complacency, not only in the lives of those he or she leads, but within the leader as well. The business servant leader desires high commitment in everything he or she does as an individual, as well as a concern for what the organization does.

Excellence is seen in the little details, and it takes daily diligence. One may begin a project or effort with great excellence and determination, “but it takes daily diligence to maintain that standard of excellence” (Russell and Russell 2000, 118). This is not a spirit of perfection or opulence, but a constant desire to give our very best in all we do (Cordeiro 2001, 83).

Serving leaders raise the bar of expectation, and they expect their people to follow suit (Jennings and Stahl-Wert 2003, 101). Everyone in the organization can be motivated to increase their output, because there is a common goal of excellence in everything we do. Drucker indicates that the “gap between the people at the top and the

average is a constant,” and that it is terribly difficult to raise everyone up to a new standard all at once. But, he insists, if “you work on the few at the top and you raise them . . . the rest will follow” (Hesselbein and Johnston 2002, 13).

Reducing mediocrity can be a slow and arduous task, often-times a person-to-person process, but the benefits are well worth it. It is a process where the “less able” begin to trust the “more able who diligently and honestly serve them. It is also a process in which able, honest, serving people prepare themselves to lead and accept the opportunity to lead when offered” (Greenleaf, 1977, 149). The business servant leader is continually confronting complacency, expecting the very best from everyone he or she touches in the organization (Thrall, McNicol, and McElrath 1999, 150).

Servant Leaders Create a Collaborative Environment

The business servant is concerned with producing a climate where the truth can be heard and accepted. This involves four basic practices: lead with questions (but not answers), engage in dialogue and debate (but not coercion), conduct autopsies (but without blame), and “build red flag mechanisms that turn information into information that cannot be ignored” (Collins 2001, 88).

Traditional bosses operate in a highly competitive manner, whereas servant leaders desire a “highly collaborative environment” where they consistently “give credit to others.” The servant leader looks to gain understanding and input from everyone involved, building a collaborative environment where everyone has a stake. The traditional boss focuses on fast action and usually makes all the decisions by himself or herself (McGee-Cooper and Looper 2001, 4).

Drucker admires the business servant leader: “They were extremely tolerant of diversity in people and did not look for carbon copies of themselves. It rarely even occurred to them to ask, ‘Do I like or dislike this person?’ But they were totally – fiendishly – intolerant when it came to a person’s performance, standards, and values” (Drucker 1996, 54). In such an environment, responsibility and accountability take precedence over personality.

Southwest Airlines has long adhered to servant leadership practices, punctuated by several key community standards:

1. A community that honors the sacredness of the person: Do not see people as categories or objects, but as individuals who are treated with dignity and respect
2. A community that relates to the whole person: Leaders understand that people bring every aspect of their humanness to the workplace
3. A community that cares: Leadership is moral in that it expresses and demonstrates a care and concern for the welfare of others
4. A community that learns: “In order to equip employees to serve the common good, a company must become a learning community that taps into people’s natural inquisitiveness” (Freiberg and Freiberg 1996, 318)
5. A community that is generative and self-renewing: “Leaders invest themselves in others to help them become the next generation of leaders. Leaders help people grow and mature so that they can lead big, enriched, and full lives. In this sense, leaders are as concerned with what happens to people in the process of affecting change as they are with the changes themselves” (Freiberg and Freiberg 1996, 319).

Rainer commented that in his studies on leadership, what impressed him the most were intangible leadership factors, such as enthusiasm and passion. He claims that an “atmosphere of expectancy and love saturates the congregation due, in an earthly sense, to the passion of the leadership” (Rainer 1996, 119). This speaks of hands-on, personal attention, sparked by care and concern. Such atmospheres impart availability, commitment and trust, both in the leader and the team (Autry 2001, 23).

It has been said that a doctor does not heal anyone, but they create the proper conditions or the best environment for the body or mind to heal itself. What a good doctor or therapist can do is to create a healthy environment for the client by establishing a loving relationship based on respect, trust, acceptance, and commitment. Servant leaders do the same when they create an atmosphere of care and concern, where hope and vision can flourish (Thrall, McNicol, and McElrath 1999, 39; Hunter 1998, 133).

But creating an environment like this will require a new type of leader who can “generate enthusiasm . . . and provide the strong focus of purpose that builds dynamic strength in many. Great things happen when able leaders create these conditions” (Greenleaf 1977, 146). This growth environment has several key distinctives:

1. People feel significant and everyone feels that he or she makes a difference
2. Learning, competence, excellence and mastery are highly valued
3. People are part of a community, a team, a family, a unity
4. Work is exciting, stimulating, challenging, fascinating and fun, and the leader pulls instead of pushes toward the goal (Bennis 1989, 23).

The opportunity to create a climate where people are involved and important is at the heart of strengthening others. To create such a place, leaders use their power in service to others, not in service of their own private interests (Kouzes and Posner 1995, 182). One of the leader’s obligations is to provide an environment of positive momentum, with everyone focused in one direction, toward one goal. Leaders must realize that it is “absolutely necessary for each leader to cultivate a selfless spirit and live to make the other person successful” (Cordeiro 2001, 199). Dedication and commitment to servant leadership is vital for such a loving and caring environment.

Servant Leaders Take Pleasure in Strong Associates

Closely aligned with the team characteristic (see below) and the preceding trait on “environment” is the “strong associates” principle. Servants enjoy seeing those within the team grow stronger and smarter, and they are never threatened with such growth.

Traditional bosses use personal power, fear, and intimidation to get what they want, regardless of the subordinate’s feelings. But servant leaders desire to use “personal trust, respect, and unconditional love to build bridges for the best of all. Mentoring, coaching and growing with others results in a sense of fulfillment for the servant,” but the traditional boss gets confidence and worth from building up his or her own personal talents and abilities (McGee-Cooper and Looper 2001, 4).

Drucker states that the well-adjusted leader is not afraid of strength in their associates – in fact, “they gloried in it” (Drucker 1996, 54). A well-meaning and stable business servant leader does not mind sharing the spotlight, and will seek ways to honor and reward his people for their deeds. Only a leader who is comfortable with his or her image and identity can release such accolades, which might have come their way. It is the ability to see people as worthwhile, and encourage their growth and development.

Bill Pollard, Chairman of ServiceMaster, leads one of the world’s most admired firms. Pollard’s success is owed to an “underlying principle that people truly are his organization’s greatest asset” (Turner 2000, 14). Bennis said, “Power and profit used to reside in property. Now they reside in people” (Bennis 1989, 88). Building up people as strong associates is one way that the business servant leader helps insure a stronger bottom line for the organization.

Servant Leaders Build Teams

Servant leaders encourage others by building a team. Margaret Wheatley stated, “So much of our lives right now leads us away from each other. With the focus on individualism, the focus on careers, the focus on self-servingness, the inability to simply sit on a porch . . . but to sit together, to notice each other’s wonder, each other’s presence, each other’s human plight – we don’t have time for each other any more” (Spears and Lawrence 2002, 355). Not only does the servant leader help meet the needs of others and help to grow other servant leaders, but he or she also builds a common vision through teamwork (Turner 2000, 82-83).

Building a team around a common vision entails several steps. The servant leader begins with building community by showing appreciation for others. Sharing power and decision-making is another key step, as this helps to create partnerships within the group. And finally, the servant will develop and mentor people through finding projects that are appropriate for each member of the team (McGee-Cooper and Looper 2001, 14-15; Spears and Lawrence 2002, 150-51).

The traditional boss controls information and decision-making in order to maintain his or her own power base; but the servant leader likes to share “big-picture information, and coach others by asking for input” (McGee-Cooper and Looper 2001, 4). By listening to others first and valuing what they say, the servant leader can build a strong, focused, and unified team. This is accomplished by arranging each person on the team to contribute what they do best, and to “hold out in front of their team a ‘reason why’ that is so big that it requires and motivates everybody’s very best effort” (Jennings and Stahl-Wert 2003, 101, 100).

Servant leaders are interested in creating an environment in which everyone can see and utilize the uniqueness in each other. They ask for help and encourage involvement by sharing thoughts and feelings in an accepting environment. Servant leaders offer help, but they never remove the responsibility that each individual holds (Byham 1997, 107).

Creating a team is the first step toward attaining the goals of the organization. The truth is that good ideas, noble intentions, brilliant inventions, and miraculous discoveries go nowhere unless somebody forms a team to act on them. “Whoever forms a team to carry out the best ideas, wins” (Jones 1995, 91). Building such a team is a primary goal of the servant leader.

Servant Leaders Focus on Service Activity

Peter Block challenged business leaders to adopt a new ideal, choosing service over self-interest. He encourages leaders to replace traditional leadership with stewardship:

It is concerned with creating a way of governing ourselves that creates a strong sense of ownership and responsibility for outcomes at the bottom of the organization. It means giving control to customers and creating self-reliance on the part of all who are touched by the institution. The answer to economic problems is not more money; it is to focus on quality, service, and participation first. This is what will put us closer to our marketplace. It is the connection with our marketplace that is the answer to our concerns about economics. (Block 1993, 5)

Part of Block’s approach includes building service partnerships, punctuated by active “dialogue with others about what we are trying to create”; it means “each of us at every level is responsible for defining vision and values” (Block 1993, 29). The leader must aspire to service, and this attitude is foremost in his or her mind.

Traditional leadership structures promote a parent-child relationship, but a mind toward service promotes a servant attitude. “Young people are looking for evidence of values-driven leadership because they see too many examples of people in positions of authority who are self-serving, focused only on financial lines, or simply indifferent to others” (Hesselbein 2002, 16). Bridges and Mitchell say servant leadership is “far removed from the kind of leadership training most organizations provide. Traditional trainers and consultants seldom possess such intimate knowledge of their client” (Hesselbein and Johnston 2002, 43). Relationship and community building is vital in the corporate world, and the servant leader focuses the team towards these goals.

Following behind their servant leader Herb Kelleher, Southwest Airlines has been able to remain at the top of their game for more than 25 years. Kelleher’s approach to life and business is to have a great time while providing an excellent product with superb service. One of the chief reasons Southwest employees continue to provide “legendary service is that they are led by leaders who know what it means to serve.” Servanthood is the heart of their legendary service (Freiberg and Freiberg 1996, 284).

Though not an exhaustive list, one can readily see the benefits of business servant leadership. Perhaps the most complete single characteristic is that servant leaders display a unique blend of personal humility and professional will. These two seemingly unrelated traits combine in the servant to produce a healthy and profitable environment. Humility is always tempered by the commitment the servant has for the good of the organization; and if the good of the organization ever interferes with the servant’s personal dream, he or she will succumb personal rights for the good of the whole (Collins 2001, 39).

A Profile of the Humanitarian Servant Leader

An urgent need exists for strong, ethical leaders –

Those who by nature are disposed to be servants (in the sense of helping others to become healthier, wiser, freer, more autonomous and more likely themselves to be servants) and who therefore can help others to move in a constructive direction. Servant-leaders are healers in the sense of making whole by helping others to a larger and nobler vision and purpose than they would be likely to attain for themselves. (Greenleaf 1977, 227)

With this courageous plea for a new style of leadership, Robert Greenleaf introduced the modern world to servant leadership.

Robert Greenleaf

The humanitarian servant leader emerged when Greenleaf penned *The Servant as Leader*. The idea of the servant as leader came from Herman Hesse's *Journey to the East*, in which the central figure is a man named Leo. All throughout their hard and difficult journey, a small group of people rely on Leo, the servant, to help them. In fact, Leo performs many different and menial tasks, and is seen merely as a servant leading a group of people. Somewhere in the book, Leo disappears; but now when he reappears, he is seen by the group as the leader. Greenleaf discovered (1) the *great leader is seen as servant first*, and that simple fact is the key to his greatness and (2) Leo was actually the leader all the time, but he was servant first because that was what he was *deep down inside* (Greenleaf 1970, 1).

Greenleaf contended there was a new leadership principle which holds that the “only authority deserving one’s allegiance is that which is freely and knowingly granted by the led . . . in response to . . . the clearly evident servant stature of the leader. Those who choose to follow this principle will not casually accept the authority of existing

institutions. Rather, they will freely respond only to individuals who are chosen as leaders because they are proven and trusted as servants” (Greenleaf 1970, 4). Greenleaf is suggesting that servants desire to serve other servants, those leaders who have earned trust and are proven in their servant leadership.

Servant leadership, according to Greenleaf, begins in the heart with one’s desire to serve others. The servant will automatically want to see others succeed, and will wish to serve his fellow man. Today, Larry Spears continues the work Greenleaf started and is the Director of the Greenleaf Center for Servant Leadership. Spears asserts 10 characteristics of the servant leader gleaned from Greenleaf’s writings: listening intently to others, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community (Spears and Lawrence 2002, 5-8).

Shared Characteristics of the Humanitarian Servant Leader

In this study of servant leadership focusing on the humanitarian variety, several key characteristics emerge. Following are the most essential humanitarian servant traits, as exposed in the literature.

Servant Leaders’ Motivation to Serve Comes from Natural Tendencies

The attitude of service is the primary motivation for servant leadership. Greenleaf breaks it down by conceding that there are those who are “leader-first” and some who are “servant-first.” The natural servant or “servant-first,” is more likely to “persevere and refine his hypothesis on what serves another’s highest priority needs than

is the person who is leader first and who later serves out of prompting of conscience or in conformity with normative expectations” (Greenleaf 1970, 8; Greenleaf 1977, 13).

Greenleaf says that there are too many leaders who “settle for being critics and experts” and there is “too much intellectual wheel spinning, too much retreating into research, too little preparation for and willingness to undertake the hard and high risk tasks of building better institutions in an imperfect world.” He goes on to say that the “real enemy” of servant leadership “is strong natural servants who have the potential to lead but do not lead, or who choose to follow a non-servant” (Greenleaf 1970, 35).

Regardless of the situation, the servant leader maintains a good attitude, and encourages his people to do the same. The servant is able to “create a healthy environment . . . establishing a loving relationship based on respect, trust, acceptance, and commitment” (Hunter 1998, 133). He or she appreciates others because of their innate value as human beings. Hunter contrasts this caring attitude with the “selfish” servant leader, one who can show love and appreciate others, but only “willing to do it for those people you see as important. So you’re capable of the behaviors, but very selective of the recipients for your attention” (Hunter 1998, 113). The motivation of the humanitarian servant leader is to serve because it is right, yet, oftentimes, one serves because it may be beneficial to him or her down the road.

The humanitarian servant leader will have a natural ambition to see others grow and mature. Greenleaf, and others, see in man an innate and instinctive desire to serve mankind; that inside each of us, there is a goodness that must be expressed. And this goodness is articulated best through a servant mindset, spurred on by one’s personal growth and maturity.

Servant Leaders Listen and Communicate Well

Because of his humility, the servant is “functionally superior because he is closer to the ground – he hears things, sees things, knows things, and his intuitive insight is exceptional. Because of this he is dependable and trusted” (Greenleaf 1970, 32). Never presuming his leadership, the servant can be described as an “ordinary Joe,” not a prima donna intent on exacting his own desires upon those he presumes to lead. The attitude of the servant leader is “always searching, listening, expecting that a better wheel for these times is in the making” (Greenleaf 1977, 9).

Listening, coupled with regular periods of reflection, is essential to the growth of the servant leader. Listening is the first response to any problem that the servant leader encounters, because only then will the leader be able to respond with all the relevant facts (Greenleaf 1977, 17). Listening is not just a passive inaction, or simply remembering: “Listening is an attitude, an attitude toward other people and what they are trying to express” (Greenleaf 1977, 300). Through listening, the servant leader will be better equipped to serve the needs of those under his charge.

“Active listening” is a disciplined effort that seeks to silence all internal conversation while attempting to listen to someone else. “It is attempting to see things as the speaker sees them and attempting to feel things as the speaker feels them” (Hunter 1998, 105). Hunter intimates that most people want attention to what they are saying more than the accomplishing of a task for which they came (Hunter 1998, 107).

Showing empathy is best achieved by understanding where the other person is “coming from.” To do this, Greenleaf suggests questioning techniques: “Questioning relates not only to the act of listening and the development of vision on the part of the

servant, it is one of the most effective means by which the servant is able to relate to the consciousness and conscience of others.” He said that it will produce a whole new style of relating to one another, one that is “simply the most satisfying and efficient means of arriving at critical decisions that I have ever experienced” (Greenleaf 2003, 164). Only through listening intently can one show true and honest empathy towards others.

Listening and empathy will lead the servant to a greater degree of awareness: of the people involved, the organization, the environment, and anything else that is going on at the present time. Awareness is both a disturber and an awakener, because “servant leaders are usually sharply awake and reasonably disturbed” (Spears and Lawrence 2002, 6). In order to achieve this awareness, the servant must utilize “the ability to withdraw and reorient oneself . . . to sort out the more important from the less important – and the important from the urgent” (Greenleaf 1977, 19). Awareness allows for better decision-making: “The prudent man is one who constantly thinks of ‘now’ as the moving concept in which past, present moment, and future are one organic unity” (Greenleaf 1977, 25).

Another positive aspect of listening can be seen in one’s confrontation style: the servant leader seeks to convince others, and will never resort to coercion or compliance. The trouble with coercive power is that when used, it results in a stronger resistance: coercion is only viable as long as the force is strong. Through the art of listening, the servant is better equipped to understand the other’s views, and can employ more persuasive conversation. Servant leadership advocates a “group approach . . . and emphasizes that the power of persuasion and of seeking consensus is superior to the old top-down form of leadership” (Spears and Lawrence 2002, 9).

Servant Leaders Practice Continual and Life-long Development

The servant leader does not passively encourage people, but it is an active encouragement, based on giving the individual every opportunity for growth. “The leader should push and encourage people to become the best they are capable of becoming” (Hunter 1998, 70). With continual development as a chief goal, the servant expects those who follow him to grow as well; he is frequently asking, “Do those I serve grow as persons? Do they, *while being served*, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?” (Greenleaf 1977, 14)

Developing others calls for consistent investment of time and energy into the other person’s life, and it entails a great deal of patience as he or she develops. There is a good amount of vulnerability and openness, and intentional effort (Autry 2001, 99). Not merely teaching facts, leadership is more about a gathering of wisdom in real-life experiences, in a “hands-on” environment, of “rubbing up against proven leaders who are interested in their development” (Lewis and Wilkins 2001, 181).

Leaders, like everyone, are the cumulative sum of all their experiences. But unlike others, they “amount to more than the sum, because they make more of their experiences” (Bennis 1989, 40). Lifelong learners actively solicit opinions and ideas from others. “They don’t make the assumption that they know it all or that most people have little to contribute. Just the opposite, they believe that with the right approach, they can learn from anyone under almost any circumstance” (Kotter 1996, 182).

Only recently has much thought gone into developing leaders – “people who can create and communicate visions and strategies. Because management deals mostly with the status quo and leadership deals mostly with change, in the next century we will

have to become much more skilled at creating leaders” (Kotter 1996, 165). To develop others effectively, the servant must foster relationships with those he or she serves. By finding their individual strengths and recognizing what they have to offer to the others on the team (as well as the whole organization), the servant leader will be able to get them involved and stretch their capabilities.

Servant Leaders Possess Foresight and Conceptualization

The servant leader must balance broader-based conceptual thinking with the day-to-day focused approach. The leader is always at two levels of consciousness: “one is in the real world – concerned, responsible, effective, value oriented. One is also detached, riding above it, seeing today’s events and seeing oneself deeply involved in today’s events, in the perspective of a long sweep of history and projected into the indefinite future” (Greenleaf 1970, 18-19; Greenleaf 1977, 26). The ability to see both pictures simultaneously is a necessary trait for the servant leader.

The servant leader understands the lessons of the past, realities of the present, and the likely consequences of the future. “Foresight means regarding the events of the instant moment and constantly comparing them with a series of projections made in the past and at the same time projecting future events” (Greenleaf 1977, 26). A very depressing statistic says that 85% of church leaders had at one time or another felt betrayed by someone they felt they could trust. Yet only a small percentage said they had anticipated the coming conflict (Anthony 1993, 262). The servant, who is in-tune with those he or she leads, will be better prepared to see potential problems.

Servant Leaders Practice Positive Stewardship

The principle idea about stewardship is that the servant leader is responsible for the greater good of the organization and society; it is not simply for the company to make a profit and make their directors or customers “happy.” The servant leader exercises good stewardship by realizing that the “*growth* of those who do the work is the primary aim, and the workers then see to it that the customer is served and that the ink on the bottom line is black” (Greenleaf 1977, 145). Everyone on the team is responsible, not just the leader.

One aspect of being successful is ensuring that one’s leadership skills are being used to their fullest, for the benefit of all. Autry states that the leader is to serve as a resource, and that “being useful is one of the characteristics of servant leadership; it is in that context that you make yourself regularly available to help employees perform as well as they can” (Autry 2001, 74).

Each and every person in the organization has the opportunity to grow. Closely regarded with stewardship, the servant leader is as concerned with individual growth within “the ranks,” as he or she is concerned with overall corporate growth. If the individuals in the team, group, or organization are growing, the chance of corporate growth is heightened. The servant views problems in the world as “here, inside oneself, not out there. And if the flaw in the world is to be remedied, to the servant the process of change starts in here, in the servant, not out there” (Greenleaf 1977, 44). Because of his commitment to good stewardship, the servant leader will focus the organization on problem-solving, of finding solutions and promoting growth.

A Profile of the Biblical Servant Leader

You know that those who are regarded as rulers of the Gentiles dominate them, and their men of high positions exercise power over them. But it must not be like that among you. On the contrary, whoever wants to become great among you must be your servant, and whoever wants to be first among you must be your servant, and whoever wants to be first among you must be a slave to all. For even the Son of Man did not come to be served, but to serve, and to give His life - a ransom for many. (Mark 10:42-45)

With these words, Jesus presented a new model of leadership, one that concentrates the spotlight on God, not the leader. Such leadership displays its brilliance not through strength, might, or power, but rather in submission, care and love. The biblical servant leader is distinct from the other servant leader models in several unique ways. “It’s not just head knowledge, but a lifestyle. When I act like a servant, I can still choose whom I will serve, when I will serve and how I will serve. In effect, I remain in charge of my acts of service. If I embrace servanthood, however, I no longer have the right to choose whom, when, and how” (Bradley 1999, 49).

The biblical, or Christ-like servant leader, understands that he or she does not just serve the organization (or individuals therein) for his own good, much like some business leaders. Nor does the biblical servant serve mankind for humanitarian reasons. But the biblical servant embraces servanthood because he or she serves God, first and foremost. Because of this commitment to serving God, the biblical leader will follow God’s command to serve the needs of his fellow man; not to please man, or to make a profit, but to please God.

Jesus stated a new command: “You know that the rulers of the Gentiles lorded over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to be great among you must be your servant” (Matthew 20:25-

27). This was a form of leadership very different from the model familiar to the disciples: a leader who is primarily a servant. He did not offer them a Plan B. Servant-leadership was to be their mode of operation. And so it should be for all leaders (Spears and Lawrence 2002, xi).

Gene Wilkes and “Jesus on Leadership”

Jesus on Leadership is still revered as a benchmark among Christian leaders, several years after its release. Gene Wilkes says he learned that “the power of leading as a servant comes from God’s using a person who humbles himself (on his own or through the actions of others) to God’s call on his life and who serves those who were entrusted to him in order to carry out that call” (Wilkes 1998, 7). Servant leadership begins with one’s relationship with God, when the servant leader humbles himself to carry out the mission entrusted to him, “rather than his personal agenda” (Wilkes 1998, 18).

Wilkes relates that the servant should concentrate on 4 operative concepts: mission, vision, equip, and team:

1. *Mission* is seen as God’s call on your life
2. *Vision* is your unique take on that mission
3. *Equip* is how you train others to join you on mission to complete the vision
4. *Team* is how you mobilize those you have equipped to carry out the mission beyond your departure (Wilkes 1998, 20).

To help the servant focus on these concepts, Wilkes offers the 7 “Jesus on Leadership Principles:”

1. Humble your heart – Luke 14:7-11 (the banquet)
2. First be a follower – Mark 10:32-40 (James and John ask about greatness)

3. Find greatness in service – Mark 10:45 (I came to serve, not to be served)
4. Take Risks – John 13:3 (Jesus knew the Father had given Him all things, He had come from God and was going back to God)
5. Take up the towel – John 13:4-11 (washing the feet in the upper room)
6. Share responsibility – Acts 6:1-6 (calling of the deacons)
7. Build a team – Mark 6:7 (sent them out in pairs) (Wilkes 1998, 25-27).

Wilkes cautions the leader to “remember that what Jesus teaches about greatness and leadership cannot be expected of leaders who do not embrace Jesus as their final authority. Without the Spirit of Jesus in our hearts and minds, we will gravitate to natural ways of becoming great and getting to the front of the line” (Wilkes 1998, 109-10). The biblical servant leader looks to God for guidance in his or her leadership, and follows Christ as the definite model of servanthood. This is a matter of total transformation, as Jesus came to show what life in the kingdom of God looked like, and not just “to modify how the world did things” (Wilkes 1998, 115).

Shared Characteristics of the Biblical Servant Leader

Biblical servant leaders possess many characteristics, some of which are seen in the humanitarian and business models. From our study of current literature in biblical servant leadership, the following attributes emerge.

Biblical Servants Follow Christ as the Model for Leadership

Much has been written about the motivation of leaders, with most of it centering on the concepts of personal gain and recognition or achievement. But as we begin to study Jesus Christ as the model for good leadership, His completeness as a

leader becomes evident. Christlike leaders teach by their example: “If I, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet” (John 13:14).

McMinn believes there is a pressing need for a new model of Christian leadership, a process that needs to focus on the best model of Christian leadership available. Jesus Christ, the servant leader, is that model!” (McMinn 2000, 3). He continues with the admonition that Jesus proclaimed: “Whoever wants to become great among you must be your servant and whoever wants to be first must be slave of all” (Mark 10:43-44).

Many examples of positive servant leaders exist in our world, from the CEO who foregoes the annual raise in order to bolster the company’s bottom line, to the front-line manager who takes the extra time to teach an employee how to do a better job. But without question, the greatest model of servant leadership to replicate is Jesus Christ.

Jesus modeled the servant-shepherd style of leadership to His disciples, and expected them to follow His lead. In John 17:18, He told the Father, “As you have sent me into the world, I have sent them.” By watching their Friend, Lord and Savior for the 3 years they were together, the disciples were to lead others exactly as Christ had led them. His example is still the faultless ideal today.

The biblical servant leader understands that God has provided the perfect example of positive leadership. Like Jesus, this kind of leader will attract flocks through loving service and authentic relationships. Like Jesus, they will feed and protect those entrusted to their care, as they build relationships and create community. Because they imitate their Savior, “they are trusted as men and women who are committed enough to put their lives on the line, daily, for the precious people they lead” (Autry 2001, 17).

After personally modeling servant leadership, Jesus passed this ideal on to the apostles, expecting them to follow His example. In one brief, but powerful conversation, Jesus charged Peter to serve as He had: “Feed my lambs,” and “Take care of my sheep,” and “Feed my sheep.” By implication He was saying, “Adopt my spiritual leadership style” (Aury 2001, 18). This is a matter of total transformation, as Jesus came to show what life in the kingdom of God looked like, and not just “to modify how the world did things” (Wilkes 1998, 115).

Following Christ’s example is a powerful characteristic of the biblical servant leader. Jesus knew that it is human nature to reflect the character of the leader. He anticipated that the apostles would model servant leadership to others, who would model this behavior to still others, and continue the cycle. And today, a couple of thousand years since Christ last walked the Earth, we are left with His example to follow.

Biblical Servants Lead Lives Marked by Integrity

The test of a servant leader’s true character is revealed when his or her life is exposed “by the light.” Webb surmises that “if his actions are ungodly, he will avoid being seen by others; but if he is godly, he does not seek attention but is willing to let his deeds be seen and to give God the credit” (Webb 2001, 43).

The basis for such a commitment to personal integrity is found in John:

And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God. (John 3:19-21)

Living a life of integrity has much more to do with one's actions than they do with mere words. The servant leader understands that to maintain a life of integrity, there must be a consistency between what one says, and their actions behind it. The apostles were first-hand witnesses to Jesus and His incredible character: they saw consistency between his teachings and behavior. In fact, more often than not, Jesus demonstrated the behavior He desired to see in His apostles first, in His own life for all to see, and then explained it to the 12 (Anderson 1997, 113).

Nothing is noticed more quickly and considered more significant "than a discrepancy between what executives preach and what they expect their associates to practice" (Drucker 1992, 116). Drucker proposes that what leaders do and what they ultimately believe and value, will be watched and minutely interpreted by everyone in the organization. In his work with several Japanese companies, he saw the importance they placed on the "congruence between deeds and words, between behavior and professed beliefs and values;" this is what we call "personal integrity" (Drucker 1992, 117).

Kouzes and Posner agree, stating that honesty was the greatest characteristic of leadership chosen in their study of exceptional companies. They conclude that the reason for its primacy is quite simple: Leaders who are not trusted by their followers run the risk of trying to control every aspect of the organization. And when this occurs, it communicates a lack of trust, and the cycle repeats itself all over again (Kouzes and Posner 1995, 21, 166).

Warren Bennis claims that successful leaders lead "fully integrated lives, in which their careers and their personal lives fit seamlessly and harmoniously together" (Bennis 1989, 108). Austry thinks this integration is reflected in the servant leader who is

“working to maintain the same attributes and characteristics in every situation” (Autry 2001, 235). One cannot separate a leader from his character; followers place their trust in a leader who models integrity (Nelson and Toler 2002, 65).

The high seas are the backdrop for an incredible tale of leadership in the 1700’s. The epic drama *Mutiny on the Bounty* relates the story of Captain Blythe and his first officer, Christian, who eventually leads a coup against his master. In this tale, the audience hears a compelling statement: “If decency does not abide in the captain of the ship, then it is not on board” (Russell and Russell 2000, 77). The biblical servant leader possesses such “decency” or integrity, that by his very presence, he will influence the environment around him.

Biblical Servants Maintain Active Relationships with Jesus

On the night He was betrayed, Jesus gathered the disciples together for a last meal. Before this meal, however, there was still some work to do: Jesus was going to show His disciples one more lesson. As He took up the basin and towel and washed their feet, Peter withdrew, saying that he did not want Jesus to wash him. Christ responded, “If I do not wash you, you have no part with Me” (John 13:8b). This simple statement reveals another key attribute of the biblical servant leader: Christ-like servant leaders want nothing to hinder their intimate relationship with God (Maxwell 2002, 1299).

Servant leadership is a difficult style to emulate because it goes against our natural inclinations. If leaders rely purely on their behaviors or actions, they will eventually fail, because no one can be “on their game” all the time. For lasting servant leadership, the leader must identify with the original Author, Jesus, and cultivate a

personal and growing relationship with Christ. Servant leadership begins with one's relationship with God, and when he humbles himself to carry out the mission entrusted to him, rather than pursuing his own personal agenda (Wilkes 1998, 18).

Biblical servant leadership is different from every other leadership style, including the business and humanitarian servant modules. True servant leadership begins with one's attitude, and is concerned with the leader's motivation for leading. To lead effectively, the leader's heart must be filled and controlled by Christ. Cedar encourages the leader to have the same attitude of Christ, which is impossible without a personal relationship with Jesus Christ (Cedar 1987, 33).

Wilkes cautions: "Remember that what Jesus teaches about greatness and leadership cannot be expected of leaders who do not embrace Jesus as their final authority. Without the Spirit of Jesus in our hearts and minds, we will gravitate to natural ways of becoming great and getting to the front of the line" (Wilkes 1998, 109-10). The biblical servant leader has the goal to emulate Christ, not just read about Him. But sadly, leaders tend to live their lives by "the faith" more than "by faith." The goal has become to make sure our beliefs are doctrinally sound and we have a growing knowledge of the Bible, "rather than to live in a dynamic, fluid relationship with God through which we learn to hear the voice of God and move in response to him." Leadership is not the ability to define everything the future holds, but it is willingness to move forward "when all you know is God (McManus 2001, 150, 77).

The Bible reveals a wonderful lesson about the leader's personal relationship with God. As Moses was leading the Israelites out of Egypt, they were suddenly found in need of fresh drinking water. As usual, Moses went to the Lord for direction: "Then he

cried out to the Lord, and the Lord showed him a tree; and he threw it into the waters, and the waters became sweet” (Exodus 15:25). Although the tree had always been there, Moses needed help in being able to see it (Cordeiro 2001, 95). Had Moses not maintained this vital closeness with God, the Israelites might never have found their much needed water.

Biblical servant leaders do not develop their *own* disciples, but the disciples of Jesus. “Jesus Christ is that good shepherd, and the flock is his!” (Cedar 1987, 111). They are builders of lives, encouraging and enabling others to grow in their friendship with Christ Jesus.

Biblical Servants Build Close Relationships with Those they Lead

Servant leadership will stress the importance of individual thought and how that can tie into the values, goals and vision of the organization. Jesus spent more time touching people and talking to them than in any other action. Jesus the Leader, made an impact with others through several actions: He knew them (John 10:14-15), He touched them (Luke 4:40), He healed them (Matthew 15:30), He affected them (Luke 6:40), and He mentored them (John 13:15-17) (Finzel 1994, 45).

The meekness and sincerity of the servant leader reminds some of a shepherd. Lynn Anderson likens servant leadership to shepherding: “This is the essence of spiritual leadership: sheep following a shepherd because they know and trust him. This kind of trust and allegiance can be gained only one way – by a shepherd touching his sheep, carrying them, handling them, tending them, feeding them – to the extent that he smells like them” (Anderson 1997, 17).

Anderson believes there is only one leader who exemplifies the “Chief Shepherd,” and like Jesus, Christian leaders are to attract their followers through loving service and authentic relationships. Such leaders “feed and protect their flocks . . . and are trusted as men and women who are committed enough to put their lives on the line, daily, for the precious people they lead” (Anderson 1997, 17). Anderson provides several principles for equipping people like Jesus:

1. Frequent and long-term contact with those he equipped; Jesus spent the majority of his time with the twelve disciples (Anderson 1997, 102)
2. Warm and loving relationships with his trainees; Jesus called them his friends (Anderson 1997, 104)
3. Honest exposure of emotions; He was not afraid to weep and celebrate with his followers (Anderson 1997, 104)
4. A variety of shared-life experiences; Jesus took the disciples along on a variety of experiences; today, that could mean school, little-league, or the back-yard barbeque (Anderson 1997, 109-12).

The servant leader must base his decisions on Christian principles and the best interests of the organization. It is then the servant’s duty to use the most compassionate means to support those affected by the decision. Such behavior mirrors the parable of the talents in Matthew 25:14-30, as we are exhorted to be good stewards by multiplying the talents God has given us. The leader has been gifted with 2 primary abilities: grow the organization while dealing fairly and compassionately “with our colleagues whose lives we influence who share in the mission of the organization” (Senske 2003, 66-67).

For Cedar, it was natural for the servant leader to shepherd the flock entrusted to his care. The servant leader should display several principles of “good shepherding”:

1. The Shepherd knows the sheep. “I am the Good Shepherd: and I know My sheep” (John 10:14)

2. The sheep know the Shepherd, and listen to his voice: “To him the doorkeeper opens, and the sheep hear his voice, and he calls his own sheep by name and leads them out” (John 10:3). When Jesus taught, He focused on interpersonal relationships in which “we know the persons whom we lead, and they know us. Implied in all of this is that we love the sheep personally and individually.” (Cedar 1987, 105)
3. The good Shepherd literally lays down his life for the sheep. “The reason the Father loves me is that I lay down my life – only to take it up again. No one takes it from me, but I lay it down of my own accord.” (John 10:17-18)
4. A good Shepherd leads his sheep. “He . . . leads them out. When he has brought out all his own, he goes on ahead of them” (John 10:3-4). Effective leadership “demands we go out ahead of the sheep. We do not merely ‘tell’ the sheep where to go; we ‘show’ them by moving out in front of them and then by leading them.” (Cedar 1987, 109)

Problems abound in traditional leadership: the replication of poor leadership traits observed in others, a lack of the basic skills, models, and training for effective leadership, and confusion over secular and biblical leadership values (Finzel 1994, 17). Servant leadership is a viable option to the “top-down” method of administration, as the servant leader is willing to get “down and dirty” with his team to achieve objectives and practices the concept of “people over paper” (Finzel 1994, 29, 42). Jesus stressed less time in tasks and spent the majority of His time in personal relationships.

Biblical Servants are Humble

Isaiah gives us an inside look at humility, as he reminds the reader of the Servant’s gentle manner: “A bruised reed he will not break, and a dimly burning wick he will not quench” (Isaiah 42:3). In times of chaos and conflict, the servant leader operates gently, from a heart of prayer (Young 1999, 129). It is through this gentle spirit, given from God, that the servant leader is able to serve others to the fullest.

Paul admonishes his readers to be humble: “Let this mind be in you which was also in Christ Jesus . . . who made Himself of no reputation, taking the form of a servant,

He humbled Himself and became obedient to the point of death, even the death on the cross” (Philippians 2:5-8). Again, we are reminded of the wonderful example that Christ has provided us, that service and submission are key distinctives of the servant leader. We begin to be servants by opening our lives to God, allowing Him to reshape our attitudes. It begins with the humble, loving attitude of Jesus (Cedar 1987, 41).

Max DePree believes a large part of leadership success lies in how leaders make room for people who have unusual and creative gifts “and temporarily become followers themselves” (DePree 1992, 94). He insists that the successful servant leader accepts others, and because of their humility, they are able to follow the lead of those who may have better ideas in certain circumstances.

Nelson and Toler agree: “Effective leaders do not try to lead all the time. They also submit, learn, serve, and choose to be good followers” (Nelson and Toler 2002, 86). Servant leaders are able to bring the special gifts of others to bear on the efforts of the group, but only if the leader has the humility to follow and allow it to happen.

On the other side of the coin, arrogance can be a leadership-killer. Haughtiness is the “beginning of the end in remaining agile. Arrogant companies – and leaders – fail to see or react to new threats. They also miss opportunities to partner with others, because they want to do it all themselves” (Hesselbein and Johnston 2002, 107).

When He wanted to redeem Israel, God desired to use a person who would have to rely upon the Lord if anything was to be done. God needed someone who knew that he did not have the human capacity or the ability to accomplish the deliverance of a nation. God had to bring Moses to this place so that He could use him effectively (Smith 2000, 101-02).

In the Scriptures, the Christian is encouraged to give glory and honor to God, and not to be tempted to take such glory to himself. In 1 Corinthians 1:29 we see that “no flesh should glory in His presence.” Jeremiah 9:23-24 also gives a warning to the proud and a suggestion for the servant: “Let not the wise man glory in his wisdom, let not the mighty man glory in his might, nor let the rich man glory in his riches; But let him who glories glory in this, that he understands and knows Me, that I am the Lord.” The whole purpose of God is to “choose those who really aren’t qualified, but then to anoint them with His Spirit” (Smith 2000, 104).

Biblical Servants Possess Hearts of Peace

Servant leadership is much more than a leadership style that one can learn to act out. “Servant leadership begins with the heart” (Cedar 1987, 34). Agee affirms that effective leadership “flows from within and leaders lead out of who they are and not by technique” (Agee 2001, 9). Proverbs 23:7 exposes a tremendous truth: “For as a man thinks in his heart, so is he.”

Having the right heart is the necessary first step toward excellence in leadership. It has been said that if the heart is right, everything else will fall into place. Ed Young, Jr. delivers several characteristics of those who possess a good heart: they are teachable and able to put the best interests of the church over their own personal interests. They are flexible and able to handle change, especially in their job duties and responsibilities. And they are loyal, able to function in an atmosphere of trust (Stanley and Young 2002, 120-21).

Jesus brought a new way to God, one built through relationships. He sees not only the ‘what’ of our lives but the ‘why’; He understands that human behavior and

conduct flow from the heart. The heart of the leader should remain pure, for “out of men’s hearts, come evil thoughts, sexual immorality, theft, murder, adultery, greed, malice, deceit, lewdness, envy, slander, arrogance and folly” (Mark 7:21-22). When the heart is right, the behavior is right!” (Cedar 1987, 41)

Without pure servanthood, none of the tools incorporated into a particular leadership style will be effective, as eventually the leader’s deepest emotions and motivations will seep out. True leadership cannot be faked, and the true servant’s heart and attitude will reflect God in his life. Because of this personal relationship, Senseke insists that servant leadership “must encompass our whole being as God has created us. It must be an integral part of our lifestyle and of our core existence at home, at work, and in the community” (Senseke 2003, 13).

Blanchard persuades the leader that the message of Christ is not just for the head, but it is directed primarily at the heart. “It’s a real *heart attack*. The underlying message in all his teachings is about character change” (Blanchard, Hybels and Hodges 1999, 40). Such changes come not from the head, but from the heart.

Isaiah provides a wonderful example of the servant leader, especially of the attitude and heart: “He had done no violence, nor was any deceit in His mouth” (Isaiah 53:9). The biblical servant leader does not need to rely on coercion or compulsion to get things done; no, the servant runs his life and organization from a heart of peace.

Servant leadership is much more than a leadership “style that we learn to ‘act out’ and master like other management styles. Leadership is a choice, and it is a choice that begins within the heart, with our attitude and motives” (Cedar 1987, 161).

Biblical Servants Feel a Call to Serve God

Servant leaders feel a sense of calling to serve God: “Behold My Servant whom I uphold, My Elect One in whom My soul delights!” (Isaiah 42:1). God has called out servant leaders to serve not just Him, but mankind as well.

The biblical approach “seems to emphasize the character of the leader and the importance of his or her working relationships. People orientation sublimates task orientation. It is the style of leadership demonstrated and proclaimed by the Lord Jesus Christ himself” (Lundy 2002, viii). Concerned chiefly with our personal relationship to God, the biblical servant leader desires to please and honor the Lord in everything he does. In this submission, the servant leader will serve mankind; but it is his or her commitment to God that drives and motivates the biblical leader to service.

The characteristics of the biblical servant leader all begin with the attitude, from within the person. None of these characteristics is as evident as the call to serve. The servant leader does not have the freedom to choose who they will serve; the biblical servant leader serves God first, and foremost, and therefore, serves those whom God has placed before them.

Bradley said it best: “If I embrace servanthood . . . I no longer have the right to choose whom, when, and how” (Bradley 1999, 49). Autry maintains that servant leaders have a different outlook than the traditional leader. Those “modern-day hirelings” are the kind of leaders who “abandon the sheep to save themselves . . . when the role requires time-consuming counseling or elicits uncomfortable criticism, they abandon the sheep and run away . . . and save their own reputational skin . . . and leave the flock vulnerable and scattered” (Autry 2001, 31).

Two distinct kinds of leaders exist, according to Blanchard. The ‘leader first’ leader will often try to control and make decisions, and likes to give orders, because “they’re driven to lead.” But the ‘servant first’ leader will “assume leadership only if they see it as the best way they can serve. These leaders are ‘called’ to lead, not driven, because they naturally want to be helpful” (Blanchard, Hybels and Hodges 1999, 42).

Because of this fact, biblical servants have great freedom in serving God. When the service is focused in one direction, God promises to utilize the gifts He has provided to their fullest. Matthew 6:33 imparts a marvelous promise: “But seek first the kingdom of God and His righteousness, and all these things shall be added to you.” When the servant leader understands his God-given call to serve, and commits to fulfilling that call, God promises to bless his efforts.

It seems that Jesus balanced His time between “problem people and possibility people” (Anderson 1997, 116). Authentic biblical servant leadership is first about the call of God, and that call is always an invitation to a real faith that works in real life, regardless of who is the recipient of the service. “Servant leaders are surrendered to God, self-aware, surrounded by colleagues and sensitive to follower’s needs” (McMinn 2000, 10). In other words, the servant leader lives out his calling in every situation.

Hebrews 5:4 declares the importance of this call: “And no man takes this honor to himself, but he who is called by God.” This call to serve God (and man as part of that commitment) encloses the leader’s entire life, to the point in which Paul disclosed “Woe to me if I do not preach the gospel” (1 Corinthians 9:16). If there is one central “characteristic that is absolutely essential for effective ministry, it’s that we must first have a sense of calling – the conviction in our hearts that God has chosen and called us to

serve Him” (Smith 2000, 3). Ministry is not an option: it is a necessity. Without this call to serve God, the success of the leader will be greatly diminished.

Professor Robert Saucy talked about this “new style of leadership” called “servanthood. More collegial, less domineering.” But he points out that this new style “is used as a strategy to lead to gain the goal of the leader, which is the good of the business or himself.” Jesus was not emphasizing the *role* of a servant or the servant leadership style, but about being a servant. “The radical difference is that the servant leads totally for the good of other people. The people he leads are his ultimate goal; they are not means to another end” (Cedar 1987, 85).

Servant Leaders are Known by Their Love

Servant leadership begins with the attitude. If one desires to lead, then the heart must be filled and controlled by Christ. Love is essential for servant leadership, and must be the reason for our serving (Cedar 1987, 158).

Because of the life-giving relationship the servant has nurtured with God, his or her life is marked by love: for God and for others. Galatians 5:22-23 details several characteristics of a life which is evidenced by the impact of the Holy Spirit: “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.” When Paul wrote this list of attributes, amazingly enough, he chose to put love first, as this ingredient seems to influence all the others.

When asked what commandment was the greatest, Jesus combined 2 inseparable commands – to love the Lord God with all your heart, and to love your neighbor as yourself (Mark 12.28-31). Luke 10 records that a young lawyer asked Jesus who, exactly, was his neighbor. To drive this point home, Jesus used the parable of the

Good Samaritan, and then asked the young man, “Who proved to be a neighbor and thus showed he loved his neighbor as himself?” Though the lawyer still could not bring himself to answer “the Samaritan,” he did speak truthfully, saying, “He who showed mercy on him” (Luke 10:25-37). Jesus made His point loud and clear: Christian love is a decisive act, seeking the best interests of the person loved. The Samaritan had done this beyond any expected sense of duty. He was generous with his resources, even when he did not have to be, or when there was no outward motivation for it (Webb 2001, 79-80).

But this is a new concept for many, especially as the servant leader comes to grips with the true meaning that Jesus implied. In the Sermon on the Mount, Jesus says that loving those who love you is an easy feat to perform. Then he takes it up a notch: “But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you” (Matthew 5:44). This love is not conditional, and it cannot be a love of “feeling” (Hunter 1998, 95). When Jesus speaks of love, He uses the word for unconditional love, a love that is a deliberate and conscious choice, without regard to the benefits it may or may not provide the one who gives it. Love is given without limits or boundaries.

Love is essential for servant leadership, and begins “with our very attitude, and must be our motive for serving” (Cedar 1987, 158). The true character of the leader is revealed when that leader has to “extend himself for the tough ones” and love those who are not particularly likable (Hunter 1998, 123). Such “unlovable” people provide a litmus test of sorts for the biblical servant leader: Does one love others because God commanded it and it is our desire to please Him? Or do we get to pick and choose those who are “lovable” and warrant our attention?

Greenleaf declared that love was “undefinable. But it begins, I believe, with one absolute condition: unlimited liability! As soon as one’s liability for another is qualified *to any degree*, love is diminished by that much” (Greenleaf 1977, 38). Autry would concur, encouraging the servant leader to “respond with affection, goodwill, and support...” He proposed that the real difference between the manager and the leader is how emotionally difficult situations are handled (Autry 2001, 107). It is in the toughest of times that the leader’s heart is revealed. In such times, there is really nothing to gain or receive, just an opportunity to give.

White suggests that one of the major obstacles to embracing servant leadership can be a poor attitude. Jesus served others because He knew their value. Yet we like to lord it over others because we do not recognize their value and we do not view them in the way Jesus does. The leader of today has been trained to believe that the highest priority is to achieve objectives, rather than love people.

On a corporate level, the idea of showing true love for others is a paramount priority for growing the organization. Barna concludes that many churches feel they have done an admirable job by being friendly with guests and members on Sunday mornings. “But our broader research efforts have discovered that what makes a church secure and stable is not mere friendliness but true concern, compassion and caring for others (Barna 1999, 74). Both the church and the individual must learn to share God’s love in unconditional ways!

A final note worth mentioning is that showing love is not an excuse to roll over. Jesus was not saying that we should pretend that bad attitudes are acceptable, or that we should feel great about people who act poorly, or that we should feel good about

people who act horribly. Servant leaders are called to present a model of Christ-like maturity to the world, and the servant understands that he or she ought to behave well toward even the worst behaved person, loving them and encouraging better behavior.

Servant Leaders Are Motivated by Pleasing God

Closely aligned with the concept of love is the characteristic pertaining to the leader's internal motivation. Every leader will at some time come to the point where they ask themselves a very important question: "Just why do I do what I'm doing? What is my motivation for leading and for serving?" For the biblical servant leader the answer is simple: the motivation for serving comes from an intense desire to please God.

Usually people measure power by their ability to have others serve them. But Jesus modeled quite a different standard, as evidenced by the exchange He and Peter had. In John 21:15-17 Jesus asked Peter 3 times if he loved Him, and after each positive response, He commanded Peter to "feed my lambs." Jesus was demonstrating that of all the incredibly "big" plans that a leader might have, it still all boils down to one simple request from God: "Will you serve those whom I've placed before you?"

The motivation is not to become rich or famous or receive special treatment. The mother of James and John came to Jesus with an exceptional request, asking Him if her boys could sit beside him to rule. When the other disciples heard this, Jesus quieted them down, and gave them a peculiar leadership lesson. "You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them" (Matthew 20:25). To the apostles, this was the way of the world, the way they believed important rulers behaved. But Christ shocked them all with His next pronouncement:

“Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. And whoever desires to be first among you, let him be your slave” (Matthew 20:26-27). What an incredible jolt this must have been, to hear that they were called to be servants, not rulers!

Jesus provides the perfect motivation for which all servant leaders should aspire. He said, “Just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many” (Matthew 20:28). Jesus demonstrated that leadership is to be found in becoming a servant of all, and that true power is discovered in submission and service. The motivation for such service is not to achieve greatness but is found in the love of Christ and love for His people.

Just like the disciples, people today still struggle with their motives for serving. On one hand, there is an intense sense of obligation to meet the expectations of God and others. Duty and responsibility are often based on fear of failure: “I must serve to be a good boy or girl, so I will be pleasing to God and others.” But the Christian concept of obedience, care and mutual responsibility is based on a “loving response to a loving God who challenges, yet forgives and accepts persons even in their failure” (Webb 2001, 81).

The primary objective for the servant leader, therefore, is to please God: “To me, true servant leaders want to serve and help people to accomplish their goals and be effective, but ultimately they’re seeking to please only one – the Lord” (Blanchard, Hybels and Hodges 1999, 68). The desire to honor the giver of that love through service to him as Jesus modeled is the primary ambition and animating force of a transformed servant heart” (Blanchard, Hybels and Hodges 1999, 80).

Servant Leaders Live Servant Lifestyles, Day-by-Day

Some of these characteristics may or may not be observed in the humanitarian servant leader. The principle of the “daily lifestyle” may play a part in some business or humanitarian servants, but for the biblical servant, it is an absolute necessity. “Over the long term, what separates a great leader from the rest of the pack is the ability to continually reinvent an organization, a career, and a life in a manner that is pleasing to God” (Senske 2003, 28-29).

Turner pleads that the servant attitude must invade every aspect of the leader’s life: “If I am correct on this thesis, then for me or any other working person to find real satisfaction in work, we must set business goals that go beyond making an ever-increasing profit or earning an ever-increasing salary. These goals must be compatible in every way with the goals in other areas of life. In fact, the goals and value system must be the same” (Turner 2000, 80).

To encourage servant leadership, Blanchard founded “FaithWalk Leadership,” a development seminar which espouses biblical servant leadership. Following are 12 daily leadership principles, based on the leader’s commitment to live the servant lifestyle each and every day:

1. I admit that on more than one occasion I have allowed my ego needs and drive for earthly success to impact my role as a leader – and that my leadership has not been the servant leadership that Jesus modeled
2. I’ve come to believe that God can transform my leadership motives, thoughts, and actions to the servant leadership that Jesus modeled
3. I’ve made a decision to turn my leadership efforts over to God, and to become an apprentice of Jesus and the servant leadership he modeled

4. I've made a searching and fearless inventory of my leadership motives, thoughts, and behaviors that are inconsistent with servant leadership
5. I've admitted to God, to myself, and to at least one other person the exact nature of my leadership gaps – when I behave in ways that do not make Jesus proud
6. I am entirely ready to have God remove all character defects that have created gaps in my leadership
7. I humbly ask God to remove my shortcomings and to strengthen me against the temptations of recognition, power, and greed
8. I've made a list of people whom I may have harmed by my ego-driven leadership, and I am willing to make amends to them all
9. I've made direct amends to such people whenever possible, unless doing so would injure them or others
10. I continue to take personal inventory regarding my leadership role, and when I am wrong, I promptly admit it
11. By engaging the disciplines of solitude, prayer, and study of the Scriptures, I seek to align my servant leadership efforts with what Jesus modeled, and to constantly seek ways to be a servant first and a leader second with the people I encounter in my leadership responsibilities
12. Having had a “heart attack” regarding the principles of servant leadership, I have tried to carry this message to other leaders, and to practice them in all my affairs. (Blanchard, Hybels and Hodges 1999, 104-05)

Yes, the biblical servant leader is quite different from any other leader. Jesus was very candid about his power and how to be great in the kingdom: “Whosoever will be chief among you, let him be your servant.” Jesus taught “an inverted pyramid of power; to be a Christian leader one must (1) humble oneself, (2) submit to God’s authority, and (3) serve those who need a shepherd. Leaders were to function from the bottom, not the top” (Cedar 1987, 50-51). Biblical servant leadership offers the opportunity to put others first, and serve their needs.

Important Distinctives between the Three Servant Leaders

In comparing these 3 types of servant leaders, several important distinctives begin to emerge. For the business servant leader, the bottom line is important, and the servant leadership style of management can be successful in that it is primarily concerned with removing growth obstacles. The motivation, however, is not so much for the personal growth of the individual, as it is for the growth of the whole group, team or company that the servant leader leads.

According to the precedent literature, the business servant leader is able to pick and choose those whom he or she will lead, and does not have to develop relationships with anyone they do not feel will be worth their efforts. The idea of servant leadership for the business servant leader remains a job to complete, or a task to perform, and not necessarily a life-style ideal.

It is evident that the humanitarian servant leader truly cares for the individuals which they propose to lead. The humanitarian has a strong desire to be a servant, and desperately wants to witness personal growth in the lives of those he or she leads. However, Greenleaf stated that the servant should only follow other servants, which is contrary to the biblical servant leader model (Greenleaf 1970, 35).

All of the actions of the humanitarian servant leader are admirable, from listening intently to persuasion to foresight and conceptualization. But the motivation for such actions may be suspect: one serves because of an inward desire to serve. The question arises, "What happens when I don't feel like serving?" To the humanitarian, it is a simple matter of committing to serving which is the key motivating principle.

The biblical servant leader is unique in several ways, not the least of which is a desire to follow Jesus as the Leader in his or her life. In following Jesus, the biblical servant leader will recognize the need to foster a personal relationship with God, through Christ. It is this growing and vibrant friendship which guides the servant leader to new growth and motivates him or her to serve God.

Because of this intense yearning to please God, the servant leader understands that God has a plan for his or her life, and will seek to follow His divine calling. Service then is not directed toward mankind, per se, but it is directed toward God. Now, because of this fact, the servant serves man because this is what Jesus did and what He desires for us to do as well. But serving man is not the primary motivator; the principal reason the servant serves mankind, is because he or she is serving God, first and foremost.

Yes, the question might still arise, “What happens when I don’t feel like serving?” But whereas the humanitarian serves fallible man, who is consistently selfish and difficult, the biblical servant serves God, who is consistently loving and kind. Though the humanitarian and biblical servant leaders will each serve mankind, each does so through an entirely different motivation.

A Profile of the Current Study

In light of the current study on the various types of servant leadership, the methodological design of the current study seeks to determine the satisfaction of both Servant Leaders and Non-Servant Leaders. Though Alaskan church leaders may exhibit business, humanitarian, or biblical servant leader characteristics, the question remains: Are Servant Leaders more satisfied than their Non-Servant counterparts? The results could help pastorless churches find the most satisfied type of leader for their particular

ministry setting. And by revealing which leader-type experiences the most satisfaction in various settings, this study will aid the pastor searching for a new position to find the setting in which he or she may experience a more satisfied ministry.

CHAPTER 3

METHODOLOGICAL DESIGN

Because of the nature of the research problem, a descriptive quantitative research design was utilized. In the examination of the correlation between leadership styles and ministry satisfaction, church leaders from across Alaska were surveyed. Leaders in all types of settings, performing all sorts of ministry responsibilities, responded to the current study.

Design Overview

The current study began with a review of the present literature and analysis of servant leadership. Identified by both secular business authors and leaders, as well as by Christian researchers, the precedent literature revealed 3 distinct types of servant leaders: business, humanitarian, and biblical.

Though not an all-inclusive list, our literature identified the business servant leader as being characterized most often by the following traits:

1. Servant leaders help to remove obstacles of growth
2. Servant leaders strive for excellence
3. Servant leaders create a collaborative environment
4. Servant leaders take pleasure in strong associates
5. Servant leaders build teams
6. Servant leaders focus on service activity.

The humanitarian servant leader can readily be seen with these qualities:

1. Servant leaders' motivation to serve comes from natural tendencies
2. Servant leaders listen and communicate well
3. Servant leaders practice continual and life-long development
4. Servant leaders possess foresight and conceptualization
5. Servant leaders practice positive stewardship.

And the biblical servant possesses the following characteristics:

1. Biblical servants follow Christ as the model for leadership
2. Biblical servants lead lives marked by integrity
3. Biblical servants maintain active relationships with Jesus
4. Biblical servants build close relationships with those they lead
5. Biblical servants are humble
6. Biblical servants possess hearts of peace
7. Biblical servants feel a call to serve God
8. Biblical servants are known by their love
9. Biblical servants are motivated by pleasing God
10. Biblical servants live servant lifestyles, day-by-day.

Some of the traits found on one list may overlap with those on another, and still others may appear to be of more importance in one servant type than in another. Taken as a whole, these characteristics exemplify the most accurate depiction of the servant leader. The primary desire for the current study was to identify servant leaders based on their values, and then determine their corresponding satisfaction in their current ministry setting.

To answer the research questions, 2 instruments were utilized. The *Hall-Tonna Inventory of Values (HTIV)* served as the primary means for examining and assessing the values of these church leaders. This instrument was able to classify individuals on a leadership scale based on their values development; part of this scale identifies those whose primary leadership style is classified as “servant leadership” (Russell 2000, 68). Brian Hall, an Episcopalian priest, and Benjamin Tonna, a Roman Catholic priest, designed this instrument as a means to help individuals in their relations with one another (see Appendixes 3-7).

In addition to the *HTIV*, the subjects also completed the *Ministry Satisfaction Survey (MSS)*. Designed by the researcher, the information gathered from this instrument allowed the researcher to determine ministry satisfaction among both servant leaders and non-servant leaders. Included as a part of the *MSS* was a short demographical questionnaire (please see Appendix 2).

Population

The population for this study was all vocational church leaders in Alaska congregations affiliated with the Southern Baptist Convention. Names and addresses were secured from the Alaska Baptist Convention, via the latest and most up-to-date church directory (August 2004). For each church affiliated with the convention, the names of the senior pastors and other ministers were noted. According to the directory, there were 72 churches in the state, along with 22 missions and 11 preaching points, for a total of 105 congregations. Also included in the population were the leaders of the state convention, as well as leaders from the 4 local associations. All told, the population was comprised of a total of 153 potential respondents.

Samples and Delimitations

The study was limited to those church leaders who were presently serving in Alaskan churches affiliated with the Southern Baptist Convention. Each of the participants held a leadership position in a local Southern Baptist Church, or they were employed by a Southern Baptist entity, including the Alaska Baptist Convention (Anchorage), Chugach Baptist Association (Anchorage), Hatcher Pass Baptist Association (Palmer-Wasilla), Tanana Valley Baptist Association (Fairbanks), or the Tongass Baptist Association (Ketchikan-Juneau).

Each of the participants was employed in a paid position, receiving some form of remuneration for their services, whether full-time, part-time or bi-vocational status. Included were pastors and/or senior pastors, music ministers and youth ministers, Christian education directors and children's ministers, as well as other support staff. Denominational leaders from the Alaska Baptist Convention included the executive director and the directors of missions and evangelism, and other support staff. Leaders from the 4 local associations consisted of the directors of missions, collegiate ministers, ethnic missionaries and other staff.

The entire population was sampled for this study, resulting in a total of 153 leaders. Of these, 60 respondents completed both the *MSS* and the *HTIV* before the pre-set deadline for the study. Based on the results of the *HTIV*, these leaders were classified into two data groups: "Servant Leaders" and "Non-Servant Leaders." Because they were classified based on the objective results of their *HTIV* scores, the selection of the participants from these data clusters did not introduce bias or invalidate the sample of the current study.

Limitations of Generalization

The data from the current research does not necessarily generalize to other pastors or leaders. In addition, the sample does not necessarily generalize to other congregations and churches in the Southern Baptist Convention or any other evangelical denomination.

Instrumentation

Each participant completed the *Hall-Tonna Inventory of Values* via internet access, and the *Ministry Satisfaction Survey* via paper survey.

The Hall-Tonna Inventory of Values

The primary goal of the study was to determine the correlations between one's leadership style and ministry satisfaction. After studying the precedent literature and understanding the plethora of terms and identifications being used to describe leadership styles, the distinction between "Servant Leader" and "Non-Servant Leader" was sought.

Recent literature portrays servant leadership as the leadership style most identified with Christ (Agee 2001; Anderson 1997; Autry 2001; Ferguson and McAnally 1999; Foss 2002; Frye 2000; Hunter 1998; McMinn 2000; Miller 2000; Rinehart 1998; Russell 2000; Webb 2001; Wilkes 1996, 1998; Young 1999). Many Christian leaders might profess to be servant leaders because of the positive connotations that such identification carries within the organized church. But the researcher desired to discover leaders who valued and practiced servant leadership, rather than those who might simply act out servant leadership characteristics. The *HTIV* was distinguished as a tool that would provide an accurate depiction based on one's values, not their actions.

The *HTIV* measures 125 delineated personal values and provides categorical summaries, all based on biblical foundations. According to the Inventory, there are 4 distinct phases of values development that every individual undergoes: surviving, belonging, self-initiating and interdepending. And within these phases of values are 8 separate sub-stages: safety, security, family, institution, vocation, new order, wisdom, and world order.

The instrument classified the individual's values development into several separate leadership segments, each representing a unique stage of development. The 7 stages are: authoritarian, paternalist, manager, facilitator, collaborator, servant, and visionary. The *HTIV* scores ranging from 12 to 17 specifically represent a leadership stage with a high concentration of servant leadership characteristics. These are related primarily to stages 5 and 6, and a small portion of stage 7. Of the 59 values found within these stages, 48 appear to be the types of values that one would expect to find among servant leaders. There are 14 values in stages 1 and 2, and all have a self-centered orientation; only 3 of the 17 values in stage 3 correspond to servant leadership, and only 6 of the 28 values in stage 4 are related to servant leadership.

Scores above 18 relate to stage 7, where about half of the values relate to servant leadership. Hall did not specifically identify these scores with servant leadership, so these individuals were classified as "Non-Servant Leaders," along with those scoring 11 and under. Once again, scores of 12 to 17 were classified as "Servant Leaders." Please see the Appendix section for information on the *HTIV* values (Appendix 3, 4), values definition (Appendix 5), and classification (Appendix 6).

Validity and Reliability

The 15th and final version of the *HTIV* was completed in 1985, after more than 20 years of research and development. Several studies were conducted on this instrument, including standardization, independence, and reliability, among others.

Standardization

Using a diverse team of multi-lingual researchers, the *HTIV* underwent intense scrutiny to determine standardization. First, the team determined a consensus definition for each of the values, and then reshaped and rearticulated each of the questions to correspond with the definition it reflected. Scrambled lists of 10 definitions and 13 questions were sent to several hundred people, instructing the subjects to correlate the 2 lists. The results were pleasing: on total items, 83.5% scored over 80% accuracy (Hall 1986, 272). Such numbers “indicate that each of the values is mostly independent and measures a different aspect of the values spectrum” (Russell 2000, 71-72).

Reliability

The reliability of the *HTIV* was analyzed through the use of test-retest and split-half studies. As raw values, the test-retest correlation was .66, and improved to .75 when the level of development served as a raw score. Using specific responses to the specific items as raw scores, the test-retest correlation was .72 (Hall 1986, 273-74).

Internal consistency was computed using Coefficient Alpha, with good results. The internal consistency reliability coefficients are .92, demonstrating that the *HTIV* is “most consistent in assessing the values development level of an individual” (Russell 2000, 72; Hall 1986, 281-2). Please see Appendix 7 for a complete *HTIV* questionnaire.

Applications of the HTIV

Values Technology, L.L.C. is a consulting organization headquartered in Santa Cruz, California, and is the facilitator of the instrument. The *HTIV* has been used for organizational development by such companies as Alcoa, Eastman-Kodak, Mitsubishi, Rockwell, Siemens AG, and Sun. The Inventory has also been utilized by the armed forces, particularly the U.S. Air Force and the U.S. Navy. Churches and non-profit organizations have benefited from employing the *HTIV*, including the United Methodist Church, the Episcopal Church, and the American Red Cross. Educational organizations, such as the National Education Association, have “adapted the instrument for use in fifty-one states and territories, and for an international strategic planning project” (Russell 2000, 75).

Values, Behaviors, and the HTIV

The *HTIV* has been used for values designations in several studies. Russell’s *Exploring the Values and Attributes of Servant Leaders* gauged the inventory with a behavioral instrument. Russell used the *Leadership Practices Inventory* by Kouzes and Posner (1990, 1997) to examine the attributes of servant leadership, and relied on the *HTIV* for the values portion of his study. The correlation of behaviors (or actions) and values (internal motivations) was the primary goal of this dissertation. Russell found that the *HTIV* (values) and the *LPI* (attributes) produced similar results: “The fact that the *HTIV* distinguished between different types of leaders on four of the five *LPI* variables indicates that the *HTIV* has inherent validity. Furthermore, its claim that it measures servant leadership is both reasonable and sustainable” (Russell 2000, 113).

Ministry Satisfaction Survey

The *Ministry Satisfaction Survey* was developed by the researcher to help determine the satisfaction of the minister. The self-scored instrument consisted of 12 ministry satisfaction questions, related to 4 distinct areas: work conditions, relationships, ministry responsibilities, and achievement/recognition. Each of these areas offered 3 questions (12 total), and utilized a 6-point Likert scale, ranging from “very dissatisfied” (value of 1) to “very satisfied” (value of 6).

The *MSS* also had a few questions to determine demographic information. These 9 questions sought data on age, educational statistics, and years of experience, both in overall ministry and in Alaska. The *MSS* was developed by the researcher in consultation with an expert panel including Jeff Anderson, Don Ashley, Hayoung Gin, Brad Waggoner, and Jim Waller. Included with the survey were detailed instructions on how to complete the assessment and return it to the researcher. Options for the return of the instrument were via mail (pre-stamped envelope included) or fax to the researcher (fax number included). See Appendix 2 for a copy of this instrument.

Procedures

Mailings were sent out during the week of September 1, 2004. Every member of the population received a packet which included a cover letter seeking their commitment to participate in the study and instructions on filling out the enclosed *MSS*. After completing the survey, instructions were given on how to return this instrument back to the researcher either via mail with a self-addressed and self-stamped envelope or via fax (see Appendix 1).

There was also information detailing how to arrange for taking the *HTIV*. Know & Relate L.L.C., facilitators of the *HTIV*, designed an online access point for the participants. After securing identification information and passwords to access the test, the subject could then complete the Inventory online. Know & Relate L.L.C. then graded the test and provided several key insights into the values of the subject. Of primary importance in the current study was the leadership score, resulting in the 2 data groups that would be the focus of the study. From these results, the Servant Leaders and Non-Servant Leaders groups were formed.

Reminder phone calls were placed to the prospective participants during the month of November 2004. Such calls were made to those who had completed and returned the *MSS*, but had not completed the *HTIV* online instrument. Some had not signed in correctly and proper assistance was provided by the researcher. Some had taken portions of the *HTIV* test online, but had failed to complete it; the researcher encouraged these participants to complete the test in a timely fashion. And still others had not yet registered online for the test, and the researcher encouraged them to take the time to do so, going over the details for the on-line registration.

A cut-off date of November 30, 2004, was set for the completion of both the *MSS* and the *HTIV* surveys. As the deadline approached, additional contact was made by phone and/or e-mail to those leaders who had not completed the *HTIV* test. At the time of the deadline, 60 individuals had completed the *MSS* and returned it to the researcher, and had successfully submitted the *HTIV* for scoring. No participants were sought for the current study after the November 30 deadline had passed.

After securing the data from the *HTIV* test and compiling the data from the *MSS* test, the researcher used various statistical tests and tools to analyze the data. Relationships were determined between the data groups (Servant Leaders and Non-Servant Leaders), and various factors, including ministry satisfaction, ministry setting, age, experience and education. For the correlations of leadership style and ministry satisfaction, as well as leadership style and experience, Pearson r correlations were utilized. For the correlations of ministry satisfaction to the variables of ministry setting and ministry position, Chi-square tests were used. After the statistical analysis was completed, the data was displayed in the form of tables and presented in the present study.

CHAPTER 4

ANALYSIS OF FINDINGS

The results of the study are reported in this chapter as outlined in the methodological design. Throughout this chapter, a descriptive analysis of the study will be presented through the use of tables and explanations of the statistics related to the surveys.

Two data groups, Servant Leaders and Non-Servant Leaders, were determined from the samples received. Empirical data analysis was utilized to determine the correlations between leadership style and the corresponding level of ministry satisfaction in Alaska Southern Baptist leaders.

Compilation Protocol

The *Hall-Tonna Inventory of Values (HTIV)* was utilized to make the determinations of primary leadership style, differentiating the population into the data groups of servant leaders and non-servant leaders. The *Ministry Satisfaction Survey (MSS)* was utilized to determine the overall ministry satisfaction of each subject.

Packets were prepared with the introduction letter (Appendix 1) and the *MSS* survey attached (Appendix 2). These packets were delivered to the population via mailings, and later, through personal contact. Personal contact occurred most often at denominational events, such as Executive Board Meetings and weekly leader's gatherings. Most of the *MSS* surveys were returned to the researcher through the mail

system by using the enclosed self-addressed and stamped envelope. Each prospective participant also had the option of returning the survey by fax, and several were received through this method.

The *MSS* was graded by the researcher. A total of 21 questions made up this instrument, 9 of which were concerned with basic demographic information. The other 12 questions gauged the leader's satisfaction, concentrated in 4 key areas: work conditions and environment, relationships, ministry responsibilities, and achievement/recognition. Utilizing a 6-point Likert response scale rated from "very satisfied" to "very dissatisfied," this survey helped to determine the overall satisfaction level that each leader is experiencing (see Appendix 2).

As each survey was returned, the researcher contacted the subject and provided the necessary information to complete the *Hall-Tonna Inventory of Values*. Each participant was given a user identification code and password to take this survey via internet access. Once online (www.knowandrelate.com), the participant was guided through the procedures for taking the inventory. After completion, the *HTIV* was scored by its provider, Know and Relate, L.L.C.

On November 30, 2004, the compilation phase ended. On that date, 60 Alaska leaders had fully completed both of the survey instruments and submitted them for scoring. No other participants were considered after this deadline date. According to their scores on the *HTIV*, these leaders were categorized into the data groups of Servant Leaders and Non-Servant Leaders. It is toward these 60 Alaska leaders that we focus our attention.

Findings and Displays

The surveys were designed to establish 2 main characteristics of each participant. The *HTIV* determined the primary leadership style of each leader, and the *MSS* helped to identify one's satisfaction level in their present ministry.

The research findings are displayed in the form of tables. Correlations were applied to determine if any relationship exists between the leadership style of each participant and the corresponding ministry satisfaction level. Several variables were used to help clarify the findings, including the age of the participants, ministry setting and ministry position, the years of active ministry experience as well as years of service in Alaska, worship attendance, educational level and degree concentration, and seminary attended. Following is a synopsis of the findings uncovered in the current study.

Age of the Participants

Each participant was asked to identify his or her age by choosing from several age group values. These groups provided were (in years): 0 to 35, 36 to 44, 45 to 53, 54 to 62, and 63 and older. It was the desire of the researcher to determine if particular leadership styles were more prevalent than others, depending on the age of the subject.

Considering the number of ministers with advanced degrees, it can be assumed that many clergy begin their careers at a later stage in life (we will examine this factor later in the current study). Many church leaders, therefore, might have had a greater opportunity to grow and mature in a variety of life situations, adding to their personal, as well as professional development. Determining the leadership style of these leaders was of principal importance.

Age: Demographical Data

Sixty participants were included in the study and the data suggests a middle-aged overall sample. Nearly half of the respondents were under the age of 45 (27 participants, 45% of the total sample). Just a quarter of the sample was above age 54, and the oldest leaders comprised the smallest age group. Note that the largest data group was the 45 to 53 year-old group.

The lack of older leaders coincides with the overall Alaska population. Alaska has traditionally been a more transient state, with seasonal workers in the tourism trade, and short-term contract workers in the oil and gas industry, the state is customarily younger than the overall national average. Also, many Alaskans “return home” to the continental United States as retirement approaches. Table 1 details the relatively young age of the sample.

Table 1. Age: Overall Sample

Age in Years	<i>N</i>	%
0-35	14	23
36-44	13	22
45-53	18	30
54-62	10	17
63+	5	8
<i>N</i> = 60		100%

Sixteen individuals were classified as Servant Leaders, designated by their scores on the *HTIV*. Equal numbers of Servant leaders were found below the age of 44 and above the age of 54 (5 each), while there were 6 Servant Leaders in the age group in-between (45 to 53).

The data reveals that Servant Leaders are more apt to be from the older age groups. In fact, 68% of the Servant Leaders were above the age of 45, and nearly a third of the data-group was above age 54. According to Table 2, there was only 1 Servant Leader under the age of 36.

Table 2. Age: Servant Leaders

Age in Years	<i>N</i>	%
0-35	1	6
36-44	4	26
45-53	6	38
54-62	2	12
63+	3	18
SL <i>N</i> = 16		100%

Note: SL = Servant Leaders

The other leadership data group in the study was the Non-Servant Leaders, again, categorized by their *HTIV* results. Most of these leaders occupied the younger age categories, with about three-quarters under the age of 54. The most numerous age group among the Non-Servants was the youngest group, leaders under age 36. This is in stark contrast to the Servant Leaders, whose smallest group was the youngest group (Table 2).

Table 3 reveals that the smallest Non-Servant age group was the oldest classification (63 and older). Again, the Non-Servant Leaders showed a very different view from their Servant Leader counterparts: while the Servant Leaders had a sizeable number of leaders in their oldest group (almost 1 out of every 5, see Table 2), the Non-Servant Leaders held only 5% in this group.

Table 3. Age: Non-Servant Leaders

Age in Years	<i>N</i>	%
0-35	13	30
36-44	9	20
45-53	12	27
54-62	8	18
63+	2	5
NSL <i>N</i> = 44		100%

Note: NSL = Non-Servant Leaders

Age: Satisfaction Data

Each leader completed the *MSS* which determined the overall satisfaction that each experiences in their current ministry. The researcher wanted to ascertain if one's age had any effect on the ministry satisfaction enjoyed by the leader.

Table 4 indicates the satisfaction scores of the overall sample, which recorded a mean score of 5. Notice that just 2 of the age groups indicated satisfaction levels above the mean (age groups 36 to 44 and 63 and over). The rest of the age groups scored below the mean, with the youngest group (35 and under) sharing the mantle of "least satisfaction" with those aged 45 to 53.

Table 4. Age: Satisfaction of Overall Sample

Age in Years	<i>MSS</i> <i>M</i>	<i>N</i>
0-35	4.8	14
36-44	5.4	13
45-53	4.8	18
54-62	4.9	10
63+	5.3	5
<i>M</i> = 5		<i>N</i> = 60

Note: *MSS* = Ministry Satisfaction Survey

The overall sample suggested that the youngest leaders were the least satisfied. But when the Servant Leaders completed their surveys, the data contrasted with the overall sample; the younger leaders possessed more satisfaction than the older leaders. Table 5 shows that the Servant Leaders under age 45 were the most satisfied, as both the younger age groups recorded mean scores above the data group mean (5.1). The research also points to a very satisfied group of young Servant Leaders, as those in the 36-44 age bracket, who recorded the highest marks in the study.

The least satisfied Servant Leaders were in the two older age groups. Once again, this contradicts the overall sample where the oldest leaders, those over age 63, were among the most satisfied (Table 4). Note the dividing line of the Servant Leaders: those under 45 scored above the mean, but those 45 and older were below the mean.

Table 5. Age: Satisfaction of Servant Leaders

Age in Years	<i>MSS</i> <i>M</i>	<i>N</i>
0-35	5.3	1
36-44	5.6	4
45-53	5	6
54-62	4.8	2
63+	5	3
SL <i>M</i> = 5.1		SL <i>N</i> = 16

Note: *MSS* = *Ministry Satisfaction Survey*; SL = Servant Leaders

The data revealed an amazing variation with the Non-Servants. In contrast to the Servants whose oldest leaders were among the least satisfied (Table 5), the research suggests that the most satisfied group of Non-Servant Leaders is this older group, those over 63. These older leaders were almost a full point above the data group mean score.

Table 6 shows that the least satisfied group of Non-Servant Leaders was the younger leaders, age 35 and younger, in contrast with the Servant Leaders whose most satisfied were in the younger groups.

Table 6. Age: Satisfaction of Non-Servant Leaders

Age in Years	MSS M	N
0-35	4.7	13
36-44	5.3	9
45-53	4.9	12
54-62	4.9	8
63+	5.8	2
NSL M = 4.9		NSL N = 44

Note: MSS = Ministry Satisfaction Survey; NSL = Non-Servant Leaders

Ministry Setting

City settings included the larger towns and cities, found mostly on the road system in Alaska. Among the cities are Anchorage, Fairbanks, and Palmer-Wasilla, as well as the land-locked cities of Juneau and Ketchikan. Bush locales are smaller villages that are most often found off the road system, accessible only by air or water traffic.

Research questions 2 and 3 were concerned with the relationship between ministry setting and leadership style. Because of the smaller population numbers, a Chi-square test of independence was employed to determine the probability of such a relationship (Gall, Borg, and Gall 1996, 155-56); the data revealed that servant leadership and ministry setting is not significantly related ($\chi^2=1.135$, $p=.252$). But while the probability of these variables is not significant, the study did reveal several questions that need to be addressed.

Ministry Setting: Demographical Data

Table 7 presents the entire sample, indicating there were about twice as many city leaders in the current study than bush leaders. This follows the overall nature of the state convention, where about a third of the churches are located in bush locales.

Table 7. Ministry Setting: Overall Sample

Setting	<i>N</i>	%
City	41	68
Bush	19	32
<i>N</i> = 60		100%

Many Alaska leaders believe that a large number of Servant Leaders would be found in the bush locales. The great commitment that these leaders make to such hostile environments, as well as the amount of community service that many bush ministries demand, add to this common perception. However, Table 8 indicates that this might be a misconception. Of the 16 Servant Leaders in the study, only 3 were found to be serving in Alaska bush locations. The overwhelming majority of the Servant Leaders (13 of 16) are currently ministering in the cities of Alaska.

Table 8. Ministry Setting: Servant Leaders

Setting	<i>N</i>	%
City	13	81
Bush	3	19
SL <i>N</i> = 16		100%

Note: SL = Servant Leaders

Non-Servant Leaders were more likely to be found in the city, but by a smaller margin than the Servant Leaders. The research reveals that almost two-thirds of the Non-Servant Leaders were ministering in city settings, (28 leaders, and 64% of the group). With the Servant Leader group, this quantity climbed to more than 80% (Table 8).

The Non-Servant Leaders mirrored the overall sample, placing about two-thirds of their leaders serving in city settings and a third in bush locales. Table 9 suggests that the figures for the Non-Servant Leaders are comparable with the overall figures of the study (Table 7).

Table 9. Ministry Setting: Non-Servant Leaders

Setting	<i>N</i>	%
City	28	64
Bush	16	36
NSL <i>N</i> = 44		100%

Note: NSL = Non-Servant Leaders

Ministry Setting: Satisfaction Data

The participants were also analyzed to determine their ministry satisfaction levels. The overall sample set an overall mean of 5, while the leaders serving in a city setting posted a satisfaction score of 5.1, slightly above the overall sample mean. The bush leaders however, were below the sample mean, registering a 4.8 average. The data suggests that city leaders experience greater ministry satisfaction than their bush counterparts.

Table 10. Ministry Setting: Satisfaction of Overall Sample

Setting	<i>MSS</i> <i>M</i>	<i>N</i>
City	5.1	41
Bush	4.8	19
<i>M</i> = 5		<i>N</i> = 60

Note: *MSS* = *Ministry Satisfaction Survey*

The research notes that the Servant Leaders registered a mean score of 5.12, slightly above the overall sample mean (5, Table 10) and the Non-Servant Leader group (4.98, Table 12). Both the city and bush groups of Servant Leaders tallied almost identical scores, with the bush leaders slightly above the sample mean. Table 12 indicates that both groups scored higher than the overall sample.

Table 11. Ministry Setting: Satisfaction of Servant Leaders

Ministry Setting	<i>MSS</i> <i>M</i>	<i>N</i>
City	5.1	13
Bush	5.2	3
SL <i>M</i> = 5.12		SL <i>N</i> = 16

Note: *MSS* = *Ministry Satisfaction Survey*; SL = Servant Leaders

The Non-Servant Leader data group displayed a larger variance among the ministry settings than the Servants. Table 12 indicates that the Non-Servant Leaders from the city settings displayed higher levels of satisfaction. Bush Non-Servant Leaders, by comparison, scored below the data-group sample mean of 4.975, and were the least satisfied group in the overall study.

Table 12. Ministry Setting: Satisfaction of Non-Servant Leaders

Ministry Setting	<i>MSS</i> <i>M</i>	<i>N</i>
City	5.1	28
Bush	4.8	16
NSL <i>M</i> = 4.975		NSL <i>N</i> = 44

Note: *MSS* = *Ministry Satisfaction Survey*; NSL = Non-Servant Leaders

Ministry Position

Research question 4 was concerned with the relationship between ministry position and leadership style. Because of the smaller sample numbers, a Chi-square test of independence was employed to determine the probability of such a relationship (Gall, Borg, and Gall 1996, 155-56); the analysis revealed that servant leadership and ministry position is not significantly related ($\chi^2=2.235$, $p=.327$). But while the probability of these variables is not significant, the study revealed some questions that need to be addressed.

Please note that most of the sample was from the local church, serving in one of the given positions. The denominational workers were classified as either state convention personnel or association leaders from one of local associations.

Ministry Position: Demographical Data

Naturally, the majority of the respondents were pastors, comprising more than half of the total sample. Smaller numbers of local church leaders were represented through the staff positions of youth, music, and other leaders. On the *MSS*, instructions were provided for those leaders who performed the dual tasks of both youth and music ministry: "Please note: If youth and music combination, select discipline in which the majority of weekly work hours occurs" (Appendix 2).

Table 13 reveals the large number of pastors in the overall sample, but also a surprising amount of denominational leaders, as well. Leaders from the Alaska Baptist Convention and the 4 associations comprised more than a quarter of the entire sample.

Table 13. Ministry Position: Overall Sample

Ministry Position	<i>N</i>	%
Pastor	33	55
Youth	5	8
Music	3	5
Other Church	3	5
State Convention	5	8
Association	11	19
<i>N</i> = 60		100%

Servant Leaders were distributed throughout 3 of the 6 ministry positions, although just a couple of the groups held the vast majority. A third of the Servant Leaders were serving in the associational staff category, while the rest were in the local church. Table 14 shows a large contingent of pastors in the overall numbers, but a much higher percentage of association workers in the Servant Leader data-group.

Table 14. Ministry Position: Servant Leaders

Ministry Position	<i>N</i>	%
Pastor	10	62
Youth	0	0
Music	0	0
Other Church	1	6
State Convention	0	0
Association	5	32
SL <i>N</i> = 16		100%

Note: SL = Servant Leaders

Like their Servant Leader counterparts, pastors and senior pastors made up the majority of the Non-Servant Leader group. Slightly more than half of the Non-Servant Leaders were pastors, though when combined with the youth, music, and other church staff, this swelled to 75% of the data-group. The rest of the sample (25%) came from the state convention workers and the association workers. Table 15 outlines the figures of the Non-Servant Leaders in regards to their ministry position.

Table 15. Ministry Position: Non-Servant Leaders

Ministry Position	<i>N</i>	%
Pastor	23	52
Youth	5	11
Music	3	7
Other Church	2	5
State Convention	5	11
Association	6	14
NSL <i>N</i> = 44		100%

Note: NSL = Non-Servant Leaders

Ministry Position: Satisfaction Data

Several surprises emerged when considering satisfaction scores. First, association leaders experienced drastically higher levels of satisfaction than any other group, almost a half-point higher than the overall sample mean (5.5 compared to 5.01).

Another surprise is the relatively lower scores from the pastors, who scored below the sample mean. Table 16 shows that pastors, other local church staff, and the state convention workers were among the least satisfied of the entire sample. Association leaders, youth, and music pastors scored above the mean.

Table 16. Ministry Position: Satisfaction of Overall Sample

Ministry Position	MSS <i>M</i>	<i>N</i>
Pastor	4.8	33
Youth	5.2	5
Music	5.2	3
Other Church	4.7	3
State Convention	5	5
Association	5.5	11
<i>M</i> = 5.01		<i>N</i> = 60

Note: MSS = Ministry Satisfaction Survey

Aligning closely with the overall sample, the association leaders recorded the highest level of satisfaction among the Servant Leader data group (5.4). They were about a half-point higher than the pastors, according to Table 17.

Table 17. Ministry Position: Satisfaction of Servant Leaders

Ministry Position	MSS <i>M</i>	<i>N</i>
Pastor	5	10
Youth	-	0
Music	-	0
Other Church	4.9	1
State Convention	-	0
Association	5.4	5
SL <i>M</i> = 5.12		SL <i>N</i> = 16

Note: MSS = Ministry Satisfaction Survey; SL = Servant Leaders

The Non-Servant Leader's satisfaction measures were lower than the overall sample (5.01, Table 16). As was the case with the Servants Leaders, the Non-Servant association leaders scored the highest levels of satisfaction among the entire sample (5.6).

The Non-Servant Leaders data-group had a mean satisfaction level of 4.98, slightly below the overall sample mean (5.01, Table 16). Four of the 6 ministry position categories scored above the data-group mean, including youth and music leaders, as well as the state convention personnel and those from the local associations. There were 2 categories that scored below the Non-Servant Leader group mean: the pastors and the other church staff (local church leaders in a ministry other than youth or music). But as Table 18 points out, the sample numbers for the other staff leaders and music leaders are too small to make any definite determinations.

Table 18. Ministry Position: Satisfaction of Non-servant Leaders

Ministry Position	MSS M	N
Pastor	4.8	23
Youth	5.2	8
Music	5.3	3
Other Church	4.6	2
State Convention	5	5
Association	5.6	6
NSL M = 4.98		NSL N = 44

Note: MSS = *Ministry Satisfaction Survey*; NSL = Non-Servant Leaders

Active Ministry Service

Research Question 5 considered the relationship between leadership style and length of service. Correlation analysis seeks to determine if 2 sets of data are dependent on each other, deemed significant with readings under .050 (Simon 2003, 222). Analysis of the data revealed a Pearson's value of $r = .266$, with a probability of .040, indicating that leadership style and length of service are significantly correlated.

Active Ministry Service: Demographical Data

Each leader was asked to choose from the following groups: 0 to 5 years experience, 5 to 10 years, 10 to 15 years, and over 15 years. The overall sample was almost evenly split at the 15 year mark: nearly half the sample (28 of the 60 total) had 15 or more years of active service, and a little more than half the sample had less than 15 years (32 of 60).

The largest group of leaders was made up of those who had been in the ministry more than 15 years. Table 19 indicates that most of the Alaska leaders possessed higher levels of experience than might have been expected. With such a young sample (Table 1 confirms that almost half the sample was 44 years old or younger) the leaders in the current study enjoyed a relatively high level of experience.

Table 19. Active Ministry Service: Overall Sample

Years of Service	<i>N</i>	%
0-5	13	22
5-10	11	18
10-15	8	13
15+	28	47
<i>N</i> =60		100%

Servant Leaders were overwhelmingly found in the more seasoned groups: three-fourths of the Servant Leaders had at least 10 years of experience, and the vast majority had more than 15 years of service. Just a quarter of the Servants possessed 10 years or less experience, and all had served at least 5 years. Table 20 details the layout of the Servant Leader data-group in relation to overall active ministry service.

Table 20. Active Ministry Service: Servant Leaders

Years of Service	<i>N</i>	%
0-5	0	0
5-10	4	25
10-15	2	12
15+	10	63
SL <i>N</i> = 16		100%

Note: SL = Servant Leaders

In contrast to the Servant Leaders, most Non-Servants had fewer than 15 years of service, though the largest group was concentrated in the oldest category. Table 21 shows about 60% of the Non-Servant Leaders were in the less-experienced data groups.

Table 21. Active Ministry Service: Non-Servant Leaders

Years of Service	<i>N</i>	%
0-5	13	30
5-10	7	16
10-15	6	13
15+	18	41
NSL <i>N</i> = 44		100%

Note: NSL = Non-Servant Leaders

Active Ministry Service: Satisfaction Data

One of the more constant variables in the study was the satisfaction scores by years of ministry. All of the Servant groups were similar: the least experienced were the most satisfied, followed by the 5 to 10 year group and those with more than 15 years.

According to Table 22, the least satisfied group was those with 10 to 15 years experience.

Table 22. Active Ministry Service: Satisfaction of Overall Sample

Years of Service	MSS <i>M</i>	<i>N</i>
0-5	5.1	13
5-10	5	11
10-15	4.9	8
15+	5	28
<i>M</i> = 5		<i>N</i> = 60

Note: MSS = Ministry Satisfaction Survey

As uniform as the overall sample's satisfaction scores were (Table 22), the Servant Leaders differed greatly. Each of the 3 age categories represented was above the overall sample mean. The most experienced group (leaders with 15 years or more) was, surprisingly, the least satisfied group among the Servant Leaders, while those with 5 to 15 years of active service experienced the most satisfaction in their ministry. Table 23 notes that each data group of Servant Leaders scored above the mean of the overall sample.

Table 23. Active Ministry Service: Satisfaction of Servant Leaders

Years of Service	MSS <i>M</i>	<i>N</i>
0-5		0
5-10	5.3	4
10-15	5.7	2
15+	5	10
SL <i>M</i> = 5.12		SL <i>N</i> = 16

Note: MSS = Ministry Satisfaction Survey; SL = Servant Leaders

Overall, the Non-Servant Leaders scored below the mean of the overall sample (5, Table 22) in ministry satisfaction. Table 24 details that the Non-Servant Leaders with the least amount of experience were also the most satisfied in the data-group. This group, along with the most experienced Non-Servant Leaders (15 and more years Alaska service), scored above the sample mean. The 2 middle groups (5 to 10 and 10-15 years Alaskan service), were below the data-group mean, with the 10 to 15 year Non-Servant Leaders recording the lowest *MSS* mean.

Table 24. Active Ministry Service: Satisfaction of Non-Servant Leaders

Years of Service	<i>MSS</i> <i>M</i>	<i>N</i>
0-5	5.1	13
5-10	4.9	7
10-15	4.7	6
15+	5	18
NSL <i>M</i> = 4.98		NSL <i>N</i> = 44

Note: *MSS* = *Ministry Satisfaction Survey*; NSL = Non-Servant Leaders

Active Alaska Ministry Service

Investigating the years of overall service was only one aspect of longevity to consider. Another factor to examine was the relationship of the minister's leadership style and the amount of service he or she had experienced in Alaska. It was hoped that this data would reveal if ministry service in the state could alter the minister's leadership style, or if such leadership styles remain constant over the years, regardless of ministry location. Each participant was provided with the following choices: 0 to 5 years Alaska experience, 5 to 10, 10 to 15, or 15 and more years.

Active Alaska Ministry Service: Demographical Data

Alaska has a more transient population than most other states, with many inhabitants spending just a few years here in the oil and gas industry, shipping and fishing industries, or the tourism trade. This transient influence carries over to the clergy profession as well, as the overall sample shows lower levels of Alaska experience.

Table 25 indicates that half the sample has been in Alaska ministry for less than 5 years. Surprisingly, almost half the leaders had more than 15 years experience (Table 19), yet most of that service was not performed in Alaska. Only a quarter of the leaders had amassed more than 10 years of in-state ministry.

Table 25. Alaska Service: Overall Sample

Years of Service	<i>N</i>	%
0-5	30	50
5-10	15	25
10-15	5	8
15+	10	17
<i>N</i> = 60		100%

The research indicates that Servant Leaders are more apt to serve in Alaska for longer periods of time, compared to the Non-Servant Leaders. When considering active Alaska ministry service, the Servant Leaders were equally split: of the 16 respondents, half had less than 10 years experience, and half had more.

Interestingly, there was a low number of Servant Leaders in the 10 to 15 year group, suggesting that the leader may be willing to serve for a short time in Alaska, and then will desire to leave the state after a few years. Yet by the same token, many of the

Servant Leaders who come to Alaska will make a long-term, if not life-long, commitment to ministry in the state.

Table 26. Alaska Service: Servant Leaders

Years of Service	<i>N</i>	%
0-5	4	25
5-10	4	25
10-15	2	13
15+	6	37
SL <i>N</i> = 16		100%

Note: SL = Servant Leaders

The least experienced leaders in the sample were found in the Non-Servant data-group. As mentioned previously, nearly half the Servant Leaders had served in Alaska for a decade or more (Table 26), compared to just 16% of the Non-Servant Leaders. The data shows that Non-Servant Leaders appear to have less in-state ministry experience, as Table 27 affirms that 84% of the Non-Servants have worked in Alaska for less than a decade, while just 1 in 10 have ministered in the state for more than a decade.

Table 27. Alaska Service: Non-Servant Leaders

Years of Service	<i>N</i>	%
0-5	26	59
5-10	11	25
10-15	3	7
15+	4	9
NSL <i>N</i> = 44		100%

Note: NSL = Non-Servant Leaders

Active Alaska Ministry Service: Satisfaction Data

The least experienced group (0 to 5 years) and the 2 most experienced groups (10 to 15, 15 and more years) scored above the mean. Table 28 details that there was a slight dip in the 5 to 10 year range; these leaders were at least half a point under those in the next least satisfied category (15 years and more).

Table 28. Alaska Service: Satisfaction of Overall Sample

Years of Service	MSS <i>M</i>	<i>N</i>
0-5	5.2	30
5-10	4.6	15
10-15	5.2	5
15+	5.1	10
<i>M</i> = 5.01		<i>N</i> = 60

Note: MSS = Ministry Satisfaction Survey

The satisfaction scores of the Servant Leaders indicate a pattern similar to the overall satisfaction figures. Those in the 5 to 10 year group scored significantly lower than the rest, at half a point below the data-group mean. Also on par with the overall sample was the most experienced group of Servant Leaders, those with 15 or more years of experience.

The 2 least experienced groups (0 to 5 and 10 to 15 years), were the highest scoring groups. The sample numbers are too small to make any accurate determinations, but the raw data suggests that both of these groups were about a half-point higher than the data-group mean, and a full point higher than the lowest Servant Leader group (5 to 10 years). Table 29 confirms that the other 3 data groups scored above the mean.

Table 29. Alaska Service: Satisfaction of Servant Leaders

Years of Service	<i>MSS</i> <i>M</i>	<i>N</i>
0-5	5.5	4
5-10	4.6	4
10-15	5.6	2
15+	5.1	6
SL <i>M</i> = 5.12		SL <i>N</i> = 16

Note: *MSS* = *Ministry Satisfaction Survey*; SL = Servant Leaders

The Non-Servant Leaders showed fairly steady levels of ministry satisfaction with regards to their Alaska service. Three of the 4 categories displayed similar means, including the 0 to 5 year, 10 to 15 year, and 15 or more year groups. All 3 of these groups were either right at the data-group mean, or slightly higher.

On the low side of the survey, the Non-Servant Leaders who had served in Alaska churches between 5 and 10 years were less satisfied than those leaders in the other time categories. Table 30 notes that this group was half a point lower than the highest group, the Non-Servant Leaders with 5 years and less experience.

Table 30. Alaska Service: Satisfaction of Non-Servant Leaders

Years of Service	<i>MSS</i> <i>M</i>	<i>N</i>
0-5	5.1	26
5-10	4.6	11
10-15	5	3
15+	5	4
NSL <i>M</i> = 4.98		NSL <i>N</i> = 44

Note: *MSS* = *Ministry Satisfaction Survey*; NSL = Non-Servant Leaders

Worship Attendance

Most of the churches in the state are small, some with fewer than 15 in weekly attendance. This parallels life in Alaska, where many of the churches are found in small hamlets and villages, a few with resident populations of less than 50. In an effort to pinpoint the average weekly worship attendance, the following choices were provided: 40 or fewer people, 41 to 75, 76 to 100, 101 to 200, or more than 201.

A large contingent of the participants was not currently serving in a leadership role in the local church. These individuals were grouped into a separate category, so that the local church leaders could be examined together. Instructions were provided on the *MSS* for these denominational leaders: “Note: Denominational workers choose ‘6 Does not apply’” (Appendix 2).

Worship Attendance: Demographical Data

As already indicated, Alaska has many smaller villages, and thus, many of her churches are smaller than the national average. Note that the 2 smallest categories, for attendance figures below 76 people, comprised more than a third of the entire sample. When the state and association leaders were taken out of the survey, these 2 groups accounted for more than half of the sample (22 of the 43 leaders currently serving in a local congregation).

Table 31 indicates that just a small portion of the leaders in Alaska lead larger churches with more than 200 in worship attendance: Only 15% of the leaders were in these larger congregations. Denominational workers were categorized as “Does Not Apply,” since these leaders do not necessarily lead one singular congregation.

Table 31. Worship Attendance: Overall Sample

Average Attendance	<i>N</i>	%
0-40	11	18
41-75	11	18
76-100	2	3
101-200	10	17
201+	9	15
DNA	17	29
<i>N</i> = 60		100%

The association leaders had a large delegation of the Servant Leaders, with almost a third of the sample. Table 32 reveals there were 3 pastors in the large-church category, accounting for about a third of the Servant Leader data-group.

Table 32. Worship Attendance: Servant Leaders

Attendance	<i>N</i>	%
0-40	2	12
41-75	2	12
76-100	2	12
101-200	2	12
201+	3	19
DNA	5	33
SL <i>N</i> = 16		100%

Note: SL = Servant Leaders

The Non-Servant Leaders were bunched toward the extremes: 18 were in the smaller sized categories, and 14 were in the larger sized groups. Table 33 shows a large number of denominational leaders (12). Only 6 Non-Servant Leaders (out of 32) lead churches that are above the 201 mark.

Table 33. Worship Attendance: Non-Servant Leaders

Attendance	<i>N</i>	%
0-40	9	20
41-75	9	20
76-100	0	0
101-200	8	19
201+	6	14
DNA	12	27
NSL <i>N</i> = 44		100%

Note: NSL = Non-Servant Leaders

Worship Attendance: Satisfaction Data

Not only was it important to verify where the pastors were serving and the size of their respective congregations, but it was also vital to determine the leader's ministry satisfaction scores. Questions abound as to whether or not small church pastors are more satisfied than the corresponding big church pastors. By a significant margin, the larger congregations were led by the most satisfied leaders, and the smallest congregations were led by the least satisfied leaders. Of note in Table 34 are those leaders in the 101 to 200 data group. These leaders, along with the 40 and under group, were the least satisfied.

Table 34. Worship Attendance: Satisfaction of Overall Sample

Average Attendance	<i>MSS</i> <i>M</i>	<i>N</i>
0-40	4.7	11
41-75	5	11
76-100	4.9	2
101-200	4.7	10
201+	5.3	9
DNA	5.3	17
<i>M</i> = 5.01		<i>N</i> = 60

Note: MSS = *Ministry Satisfaction Survey*

The overall sample presented low satisfaction scores for the 101 to 200 group, a fact that was also evident with the Servant Leaders. These leaders were at least a half-point below the next satisfied groups (40 and fewer and 76 to 100), and more than a full point below the most satisfied data group (more than 201). The highest level of ministry satisfaction among the Servant Leaders was seen in the larger churches. Boasting a high mean of 5.5, the leaders representing Alaska churches with more than 201 in attendance were the most satisfied. Following the trend that was set by the overall sample (Table 34) the denominational leaders were among the most satisfied, according to Table 35.

Table 35. Worship Attendance: Satisfaction of Servant Leaders

Average Attendance	MSS M	N
0-40	4.9	2
41-75	5.1	2
76-100	4.9	2
101-200	4.4	2
201+	5.5	3
DNA	5.4	5
SL M = 5.12		SL N = 16

Note: MSS = Ministry Satisfaction Survey; SL = Servant Leaders

The satisfaction scores of the Non-Servant Leaders were similar to those of the overall sample. Large-church pastors garnered the most satisfaction, scoring above the mean for both the data-group and the overall sample. On the other end of the spectrum, church leaders serving churches with 40 or fewer were the least satisfied group in the whole sample. Table 36 indicates that denominational leaders (state and association) were more satisfied than the local church leaders.

Table 36. Worship Attendance: Satisfaction of Non-Servant Leaders

Average Attendance	<i>MSS</i> <i>M</i>	<i>N</i>
0-40	4.6	9
41-75	5	9
76-100	-	0
101-200	4.7	8
201+	5.2	6
DNA	5.3	12
NSL <i>M</i> = 4.98		NSL <i>N</i> = 44

Note: *MSS* = *Ministry Satisfaction Survey*; NSL = Non-Servant Leaders

Education Level

One of the variables the research sought to explore was the influence of education on the leadership style of the participant. The options available to choose from included the following: those who had completed a doctorate degree, a master's degree, a bachelor's degree, a high school diploma, and those who had not graduated with a high school diploma. As the data was received, it was noted that every participant in the study had achieved at least a high school degree. Therefore, the designation for that choice has been deleted in the following tables.

Education Level: Demographical Data

In the overall sample, the research shows that most of the leaders had completed their master's degrees, with a few more receiving their doctorates. When the 2 groups were combined, they comprised more than half the sample. As Table 37 records, there was a significantly large number of participants whose highest education level was the high school diploma, comprising a little more than a quarter of the entire sample.

Table 37. Education Level: Overall Sample

Education Level	<i>N</i>	%
High School	16	27
Bachelor's	11	18
Master's	24	40
Doctorate	9	15
<i>N</i> = 60		100%

Whereas the overall sample was fairly split between those with advanced degrees and those without (55% compared to 45%, Table 37), the Servant Leaders had a much higher percentage of people with advanced degrees. There were 16 Servant Leaders in the study and 11 had achieved an advanced degree, totaling 69% of the data-group.

Table 38 confirms that the most popular degree for the Servant Leader was the Master's degree, which 57% of the data-group had achieved. The second largest group among the Servant Leaders was the high school graduates, with a mere 19% of the data-group. When the high school graduates were combined with those earning a bachelor's degree, this accounted for nearly a third of the Servant Leader data-group.

Table 38. Education Level: Servant Leaders

Education Level	<i>N</i>	%
High School	3	19
Bachelor's	2	12
Master's	9	57
Doctorate	2	12
SL <i>N</i> = 16		100%

Note: SL = Servant Leaders

The Non-Servant Leaders, on the other hand, were equally split between the leaders who had graduated with advanced degrees (master's and doctorates) and those who had achieved bachelor's degrees or high school diplomas. The master's group made up about a third of the sample.

The current study declared that just 31% of the Servant Leaders had completed the bachelor's degree or the high school degree (Table 38). But with the Non-Servant Leaders that figure jumps to 50%, as evidenced in Table 39. These figures indicate that there were more Non-Servant Leaders than Servant Leaders found in the lower education levels.

Table 39. Education Level: Non-Servant Leaders

Education Level	<i>N</i>	%
High School	13	30
Bachelor's	9	20
Master's	15	34
Doctorate	7	16
<i>N</i> = 44		100%

Note: NSL = Non-Servant Leaders

Education Level: Satisfaction Data

The current study attempted to give us an indication of how educational training affects the leader's ministry satisfaction level. The overall sample's satisfaction figures showed little inconsistency among the 4 educational levels, where a variance of less than three-tenths of a point was found among these groups. In Table 40, one can see that the advanced degrees were slightly more satisfied than the other groups, and that those with bachelor's degrees were the least satisfied of the sample.

Table 40. Education Level: Satisfaction of Overall Sample

Education Level	<i>MSS</i> <i>M</i>	<i>N</i>
High School	5.1	16
Bachelor's	4.8	11
Master's	5.1	24
Doctorate	5	9
<i>M</i> = 5.01		<i>N</i> = 60

Note: *MSS* = *Ministry Satisfaction Survey*

The Servant Leader's ministry satisfaction scores emulated the overall sample. Those with a high school degree were among the most satisfied, along with the leaders who had completed the master's degree. A surprise was noticed within doctorate group: in the overall survey, this group was not the most satisfied, but it was not too far off the mean (Table 40). But for the Servant Leader group, the doctorates were far below the rest of the field, scoring almost a full point less than the highest group.

Table 41 identifies the most satisfied Servant Leaders as those with the high school diploma or master's degree. The least satisfied Servant Leaders were the bachelor's and the doctorates, as both groups scored beneath the sample mean.

Table 41. Education Level: Satisfaction of Servant Leaders

Education Level	<i>MSS</i> <i>M</i>	<i>N</i>
High School	5.3	3
Bachelor's	4.7	2
Master's	5.3	9
Doctorate	4.4	2
SL <i>M</i> = 5.12		SL <i>N</i> = 16

Note: *MSS* = *Ministry Satisfaction Survey*; SL = Servant Leaders

In contrast with the Servant Leaders, the Non-Servant Leaders seemed to be more satisfied the higher up the education ladder they advanced. It was the doctorate group who recorded the highest satisfaction level, followed by those with master's degrees and the high school graduates.

According to Table 42, the Non-Servant Leaders with bachelor's degrees were the least satisfied. This follows the overall sample, and is similar to the Servant Leader data-group, where the master's group scored lower than the other educational levels.

Table 42. Education Level: Satisfaction of Non-Servant Leaders

Education Level	<i>MSS</i> <i>M</i>	<i>N</i>
High School	5	13
Bachelor's	4.8	9
Master's	5	15
Doctorate	5.2	7
NSL <i>M</i> = 4.98		NSL <i>N</i> = 44

Note: *MSS* = *Ministry Satisfaction Survey*; NSL = Non-Servant Leaders

Degree Concentration

Another way that education might affect leadership style was the specific field of study. The researcher wanted to determine the relationship between leadership style and specific concentration within the educational degree. The participants were given several options: theology, Christian or religious education, and other degree fields.

Those who had completed a college degree (bachelor's and higher) were included in the 3 data groups. Those whose highest education level was a high school diploma were placed in a separate group, listed as "Does Not Apply."

**Degree Concentration:
Demographical Data**

The research proclaims that theology is the most sought after field of study for the Alaska leaders, as just fewer than half the participants possessed degrees concentrated in this discipline (20 of 44). Christian education leaders comprised the smallest data group, making up 10% of the sample. Table 43 demonstrates the large numbers of participants who were high school graduates, as well as the large contingent of leaders who had concentrated in a field other than theology or Christian education.

Table 43. Degree Concentration: Overall Sample

Degree Concentration	<i>N</i>	%
Theology	20	33%
Christian Ed	6	10%
Other	18	30%
DNA (HS)	16	27%
<i>N</i> = 60		100%

Servant Leaders were primarily concentrated in the theology and Christian education data groups. However, there was a substantial increase of those Servant Leaders with Christian education degrees compared to the overall sample. Percentage-wise, twice as many servants completed Christian education degrees than the overall sample (19% compared to 10%, Tables 43 and 44). In Table 44, one can see that there twice as many theology degrees among the Servant Leaders, as there are Christian education degrees. Note the lower percentage of high school graduates compared with the overall sample (19% compared to 27%, Tables 43 and 44).

Table 44. Degree Concentration: Servant Leaders

Degree Concentration	<i>N</i>	%
Theology	6	37%
Christian Ed	3	19%
Other	4	25%
DNA (HS)	3	19%
SL <i>N</i> = 16		100%

Note: SL = Servant Leaders

Non-Servant Leaders were more likely to have a degree with a theology concentration than any other type of degree: there were 4 theology degrees to every Christian education degree. Also of great interest is the high number of Non-servant Leaders with degrees in other educational concentrations, outside of theology and Christian education. Nearly half the Non-Servant Leader sample concentrated their studies in a field other than Christian education or theology (14 of the 31 subjects with collegiate or seminary degrees). Table 45 details the findings, showing that almost a third of the Non-Servant Leaders did not go on to receive a college diploma.

Table 45. Degree Concentration: Non-Servant Leaders

Degree Concentration	<i>N</i>	%
Theology	14	32%
Christian Ed	3	7%
Other	14	32%
DNA (HS)	13	29%
NSL <i>N</i> = 44		100%

Note: NSL = Non-Servant Leaders

Degree Concentration: Satisfaction Data

The leaders were also investigated to determine relationships between their ministry satisfaction and corresponding educational concentration. Those with Christian education degrees were the most satisfied group in the sample (5.3), followed by the high school graduates (notated as “DNA”). Leaders with degree concentrations in a discipline other than theology and Christian education were less satisfied than the mean, though by a small margin. The least satisfied group in the overall sample was the theology degreed leaders, as verified in Table 46.

Table 46. Degree Concentration: Satisfaction of Overall Sample

Degree Concentration	<i>MSS</i> <i>M</i>	<i>N</i>
Theology	4.9	20
Christian Ed	5.3	6
Other	5	18
DNA (HS)	5.1	16
<i>M</i> = 5.01		<i>N</i> = 60

Note: *MSS* = *Ministry Satisfaction Survey*

Closely resembling the overall sample, the Servant Leaders with Christian education degrees were the most satisfied. Sporting a mean of 5.4, this group was well above the data group mean (5.12), and achieved the highest satisfaction mean score in the entire sample. Also scoring above the Servant Leader mean was the high school group, just slightly below the Christian education leaders. Table 47 notes that those with a degree other than theology or Christian education were the least satisfied, along with the theology group.

Table 47. Degree Concentration: Satisfaction of Servant Leaders

Degree Concentration	<i>MSS</i> <i>M</i>	<i>N</i>
Theology	5	6
Christian Ed	5.4	3
Other	5	4
DNA (HS)	5.3	3
SL <i>M</i> = 5.12		SL <i>N</i> = 16

Note: *MSS* = *Ministry Satisfaction Survey*; SL = Servant Leaders

The ministry satisfaction levels of the Non-Servant Leaders were fairly stable across the 4 data groups. With the mean set at 4.98, only the theology group registered a mean below that mark, mirroring the results seen in the overall sample and the servant leader's data-group (Tables 46 and 47).

Table 48 declares that the leaders who studied Christian or religious education were the most satisfied Non-Servant Leaders. The leaders with high school diplomas and those who studied neither theology nor Christian education (designated as "Other") registered the same marks.

Table 48. Degree Concentration: Satisfaction of Non-Servant Leaders

Degree Concentration	<i>M</i>	<i>N</i>
Theology	4.9	14
Christian Ed	5.1	3
Other	5	14
DNA(HS)	5	13
NSL <i>M</i> = 4.98		NSL <i>N</i> = 44

Note: *MSS* = *Ministry Satisfaction Survey*; NSL = Non-Servant Leaders

Seminary Attended

It was hoped that by identifying the seminary attended, a more accurate picture would be provided of where the leaders were trained. Eight choices were provided:

1. Southwestern Baptist Theological Seminary (Fort Worth, Texas)
2. New Orleans Baptist Theological Seminary (New Orleans, Louisiana)
3. Midwestern Baptist Theological Seminary (Kansas City, Missouri)
4. The Southern Baptist Theological Seminary (Louisville, Kentucky)
5. Golden Gate Baptist Theological Seminary (San Francisco, California)
6. Southeastern Baptist Theological Seminary (Wake Forest, North Carolina)
7. Canadian Baptist Seminary (Cochran, Alberta)
8. Other (Appendix 2).

Seminary Attended: Demographical Data

Two seminaries did not have participants in the current study, and were deleted from the following tables: Southeastern Baptist Theological Seminary and Canadian Baptist Seminary. Of those who attended a Southern Baptist seminary, about a third chose Southwestern Baptist Theological Seminary (13 of 33). New Orleans Baptist Theological Seminary was the other significant Southern Baptist seminary. More than half of the Alaska leaders trained at SBC seminaries came these two schools (18 of 33).

This trend is readily seen in the general Alaska population. Many of Alaska's newest residents come from the oil and gas industry, most of which are from oil-rich states, such as Texas and Louisiana. Table 49 also reveals another interesting detail: about a third of the state's Southern Baptist church leaders chose to complete their education at a non-SBC seminary.

Table 49. Seminary Attended: Overall Sample

Seminary	<i>N</i>	%
SWBTS	13	22
NOBTS	5	8
MWBTS	1	2
SBTS	1	2
GGBTS	2	3
Other	11	18
DNA (HS)	27	45
<i>N</i> = 60		100%

Note: SWBTS = Southwestern Seminary; NOBTS = New Orleans Seminary; MWBTS = Midwestern Seminary; SBTS = Southern Seminary; GGBTS = Golden Gate Seminary; DNA = did not attend college or seminary.

Servant Leaders were more likely to attend Southwestern Baptist Theological Seminary than any other school, by a 2 to 1 margin. When the data-group was broken down to SBC schools only, Southwestern accounted for 75% of the Servant Leaders trained in SBC seminaries. Table 50 indicates that non-SBC seminaries accounted for a sizeable portion of the Servant Leaders (19%).

Table 50. Seminary Attended: Servant Leaders

Seminary	<i>N</i>	%
SWBTS	6	38
NOBTS	1	6
MWBTS	1	6
SBTS	0	0
GGBTS	0	0
Other	3	19
DNA (HS)	5	31
SL <i>N</i> = 16		100%

Note: SL = Servant Leaders; SWBTS = Southwestern Seminary; NOBTS = New Orleans Seminary; MWBTS = Midwestern Seminary; SBTS = Southern Seminary; GGBTS = Golden Gate Seminary; DNA = did not attend college or seminary.

Most of the Non-Servant Leaders attended non-SBC seminaries. Of the SBC schools, Southwestern tallied the most leaders (7) followed by New Orleans (4). Half of the Non-Servant Leaders (11 of 22) who attended seminary chose one of these schools. Table 51 also notes the high number of Non-Servant Leaders who did not attend seminary (half of the data-group, 22 of the 44 leaders).

Table 51. Seminary Attended: Non-Servant Leaders

Seminary	<i>N</i>	%
SWBTS	7	16
NOBTS	4	9
MWBTS	0	0
SBTS	1	3
GGBTS	2	4
Other	8	18
DNA (HS)	22	50
NSL <i>N</i> = 44		100%

Note: NSL = Non-Servant Leaders; SWBTS = Southwestern Seminary; NOBTS = New Orleans Seminary; MWBTS = Midwestern Seminary; SBTS = Southern Seminary; GGBTS = Golden Gate Seminary; DNA = did not attend college or seminary.

Seminary Attended: Satisfaction Data

There was a wide variance of satisfaction scores among the overall sample, especially within the graduates of SBC schools. Southwestern Seminary not only had the most leaders, but the highest satisfaction scores as well. Regarding the lowest satisfaction scores, the sample was too small to determine any significance, as the data shows just 1 or 2 subjects attending some of the schools. On the other hand, it is quite interesting that the non-SBC seminaries produced some of the most satisfied leaders, as Table 52 points out, while those without a seminary education were below the mean.

Table 52. Seminary Attended: Satisfaction of Overall Sample

Seminary	<i>MSS</i> <i>M</i>	<i>N</i>
SWBTS	5.2	13
NOBTS	4.8	5
MWBTS	5.3	1
SBTS	4.3	1
GGBTS	4.7	2
Other	5.2	11
DNA (HS)	4.9	27
<i>M</i> = 5.01		<i>N</i> = 60

Note: *MSS* = *Ministry Satisfaction Survey*; SWBTS = Southwestern Seminary; NOBTS = New Orleans Seminary; MWBTS = Midwestern Seminary; SBTS = Southern Seminary; GGBTS = Golden Gate Seminary; DNA = did not attend college or seminary.

Shadowing the overall sample figures, the most satisfied Servant Leaders attended Southwestern Seminary, along with those attending non-SBC schools. A closer look at Table 53 shows that most of the seminaries were represented by just 1 or 2 participants, which made accurate research determinations impossible.

Table 53. Seminary Attended: Satisfaction of Servant Leaders

Seminary	<i>MSS</i> <i>M</i>	<i>N</i>
SWBTS	5.3	6
NOBTS	3.8	1
MWBTS	5.3	1
SBTS	-	0
GGBTS	-	0
Other	5.2	3
DNA (HS)	5.1	5
SL <i>M</i> = 5.12		SL <i>N</i> = 16

Note: *MSS* = *Ministry Satisfaction Survey*; SL = Servant Leaders; SWBTS = Southwestern Seminary; NOBTS = New Orleans Seminary; MWBTS = Midwestern Seminary; SBTS = Southern Seminary; GGBTS = Golden Gate Seminary; DNA = did not attend college or seminary.

Among the Non-Servant Leaders, 2 groups emerged among the most satisfied, and neither group was trained at SBC seminaries. Non-SBC seminary graduates were the most satisfied Non-Servant Leaders, and those who did not attend seminary recorded a mean that was near the data-group average. Of the SBC seminaries, Southwestern produced the most satisfied leaders, with New Orleans closely behind. Although other seminaries are represented in Table 54, the data is insufficient to make any clear determinations because of the small numbers within the data-group.

Table 54. Seminary Attended: Satisfaction of Non-Servant Leaders

Seminary	<i>MSS</i> <i>M</i>	<i>N</i>
SWBTS	5.1	7
NOBTS	5	4
MWBTS	0	0
SBTS	4.3	1
GGBTS	4.7	2
Other	5.2	8
DNA (HS)	4.9	22
NSL <i>M</i> = 4.98		NSL <i>N</i> = 44

Note: *MSS* = *Ministry Satisfaction Survey*; *NSL* = Non-Servant Leaders; SWBTS = Southwestern Seminary; NOBTS = New Orleans Seminary; MWBTS = Midwestern Seminary; SBTS = Southern Seminary; GGBTS = Golden Gate Seminary; DNA = did not attend college or seminary.

Ministry Satisfaction Survey: Individual Variables

The *MSS* consisted of 12 questions designed to determine each leader's level of satisfaction. These questions were analyzed independently, as well as within 4 specific areas of satisfaction: work conditions, relationships, responsibilities, and achievement and/or recognition.

Overall Sample

The overall sample registered a satisfaction mean score of 5.01. In considering the 12 *MSS* statements, 4 emerged as the most satisfied variables. “The authority I have to perform my ministry duties” was selected as the most satisfied statement by the sample, tallying a 5.4 score. Two statements garnered the second highest satisfaction scores: “Friendliness of parishioners within the congregation” and “The level of excitement I have for my job duties.” Both these statements scored values of 5.3, slightly higher than “The general type of work I perform,” which recorded a 5.2 score.

At the bottom end of the satisfaction scale, the statement that registered the lowest mean was “My salary compared to members within the congregation” (4.6). Just a tenth of a point away was the statement: “Professional relationships with other pastors.” These two statements stood out with means well below the others, evidenced in Table 55.

Table 55. *MSS* Variables: Overall Sample

	Statement	<i>M</i>
1.	The facilities in which I work	4.9
2.	Cooperation among the members of the church	4.9
3.	The level of excitement I have for my job duties	5.3
4.	Recognition of my accomplishments by members	5
5.	Amount of hours I work each week	4.9
6.	Professional relationships with other pastors	4.7
7.	The general type of work I perform	5.2
8.	My salary compared to members within the church	4.6
9.	My current work environment	5.1
10.	Friendliness of parishioners within the congregation	5.3
11.	The authority I have to perform my ministry duties	5.4
12.	Actual achievement of ministry goals	4.9
<i>M</i> = 5.01		

MSS Variables: Servant Leaders

The Servant Leader data group scored higher (5.12) than the overall sample (5.01, Table 55) and the Non-Servant Leader data group (4.98, Table 57). Among the participants, the statement, “The level of excitement I have for my job duties,” was the highest rated statement, recording a mean of 5.5. Two statements rated second with the Servant Leaders: “The general type of work I perform” and “Friendliness of parishioners within the congregation.” Note that these statements were well ahead of the data-group mean, scoring almost a half-point higher.

The 4th most satisfied statement, “The authority I have to perform my ministry duties,” presents a unique trend for the Servant Leaders. The most satisfied statement, along with the 2nd and 4th highest rated statements were all found in the “responsibilities” sub-group of *MSS* variables. The research seems to indicate that the Servant Leaders examined in the current study experience higher levels of satisfaction in the responsibility aspects of their ministry than in the other areas of work conditions, relationships, and achievement/recognition.

In examining the low end of the scale, the Servant Leaders chose a perplexing statement: “Professional relationships with other pastors” (4.7). This is somewhat of a surprise, as the vast majority of Servant Leaders serve in city ministry settings. These leaders have the advantage of more frequent contact with other pastors and church leaders, as training events, conferences, and other meetings are more prevalent, not to mention the proximity of the leaders. Table 56 presents the next least satisfied statement with the Servant Leaders was “Actual achievement of ministry goals.”

Table 56. *MSS* Variables: Servant Leaders

	Statement	<i>M</i>
1.	The facilities in which I work	5
2.	Cooperation among the members of the church	5.1
3.	The level of excitement I have for my job duties	5.5
4.	Recognition of my accomplishments by members	5.1
5.	Amount of hours I work each week	4.9
6.	Professional relationships with other pastors	4.7
7.	The general type of work I perform	5.4
8.	My salary compared to members within the church	4.9
9.	My current work environment	5.3
10.	Friendliness of parishioners within the congregation	5.4
11.	The authority I have to perform my ministry duties	5.3
12.	Actual achievement of ministry goals	4.8
SL <i>M</i> = 5.12		

Note: SL = Servant Leaders

***MSS* Variables: Non-Servant Leaders**

The Non-Servant Leaders showed several similarities with the Servants as the research examined their responses to the individual *MSS* variables. “The authority I have to perform my ministry duties” was first (5.4), and “Friendliness of parishioners within the congregation” placed as the second most satisfied statement (5.3).

The statements dealing with the level of excitement and general work performed rounded out the most satisfied responses. The mean for the Non-Servant Leaders was computed at 4.98, with 5 of the *MSS* statements scoring above that mark.

For the least satisfied responses, the Non-Servant Leaders chose “My salary compared to members within the church,” with a very low score of 4.5, the lowest in the sample. In some respects, however, this can be understood, as the vast majority of bush leaders were found to be Non-Servant Leaders. By and large, these congregations are smaller in size, and, therefore, are not as financially stable.

Table 57 states that the second least satisfied statement among the Non-Servant Leaders was, “Professional relationships with other pastors” (4.7). Once again, a large number of bush pastors were classified as Non-Servant Leaders (16 of 19, Tables 8 and 9) and this response was somewhat expected due to their isolation and remote setting.

Table 57. *MSS* Variables: Non-Servant Scores

	Statement	<i>M</i>
1.	The facilities in which I work	4.9
2.	Cooperation among the members of the church	4.8
3.	The level of excitement I have for my job duties	5.2
4.	Recognition of my accomplishments by members	4.9
5.	Amount of hours I work each week	4.9
6.	Professional relationships with other pastors	4.7
7.	The general type of work I perform	5.2
8.	My salary compared to members within the church	4.5
9.	My current work environment	5.1
10.	Friendliness of parishioners within the congregation	5.3
11.	The authority I have to perform my ministry duties	5.4
12.	Actual achievement of ministry goals	4.9
NSL <i>M</i> = 4.98		

Note: NSL = Non-Servant Leaders

***MSS* Variables: Satisfaction Areas**

A closer look at the *MSS* statements revealed some interesting results. Considering each statement individually was one part of the research; examining the 4 satisfaction areas was also part of the study. These areas were: work conditions, relationships, ministry responsibilities, and achievement/ recognition. The complete survey can be found in Appendix 2.

Each of these areas consisted of 3 questions. In the area of work conditions, statements 1, 5, and 9 were specific to this section:

1. The facilities in which I work
5. Amount of hours I work each week
9. My current work environment

To examine the satisfaction of personal relationships, statements 2, 6, and 10 were included:

2. Cooperation among the members of the church
6. Professional relationships with other pastors
10. Friendliness of parishioners within the congregation

Another important aspect of a leader's ministry satisfaction pertained to the job-related responsibilities of each leader. Statements 3, 7, and 11 were included for this section:

3. The level of excitement I have for my job duties
7. The general type of work I perform
11. The authority I have to perform my ministry duties

Finally, the achievement of each leader, as well as the recognition of these achievements needed to be gauged. Statements 4, 8, and 12 related specifically to this area.

4. Recognition of my accomplishments by members
8. My salary compared to members within the church
12. Actual achievement of ministry goals (Appendix 2).

In the examination of these areas, several trends emerged. The area of work conditions (statements 1, 5, 9) revealed a mean of 5, which was the same value recorded in the relationships section (statements 2, 6, 10). The most rewarding area of satisfaction was the responsibilities category which recorded a mean score of 5.3.

When these satisfaction scores were compared with the leadership style data-groups, it revealed little, if any, differences. The Servant Leaders scored a tenth above the sample mean in each concentration; the Non-Servant Leaders scored a tenth below the overall average in 3 of the concentrations and were equal with the overall figures in the other concentration. Table 58 reveals that the lowest marks were in the achievement and recognition section.

Table 58. *MSS* Variables: Satisfaction Areas

Variable	<i>M</i>	SL <i>M</i>	NSL <i>M</i>
Work conditions	5	5.1	4.9
Relationship	5	5.1	4.9
Responsibilities	5.3	5.4	5.3
Achievement or recognition	4.8	4.9	4.7
	<i>M</i> = 5.01	SL <i>M</i> = 5.12	NSL <i>M</i> = 4.98

Note: SL = Servant Leaders; NSL = Non-Servant Leaders

***MSS* Variables: Ranks**

Determining where each of these variables ranked when compared to leadership style was an important element to the study, as it shows the primacy that each data-group affords to each statement. Table 59 presents a break-down of the overall ranks for the *MSS* statements. Note that statements 3, 10, and 11 were all ranked among the top choices with each data-group.

Table 59. *MSS* Variables: Ranks of Variables

	Question	Overall	SL	NSL
1.	The facilities in which I work	7t	8	6t
2.	Cooperation among the members of the church	7t	6t	10
3.	The level of excitement I have for my job duties	2t	1	3t
4.	Recognition of my accomplishments by members	6	6t	6t
5.	Amount of hours I work each week	7t	9t	6t
6.	Professional relationships with other pastors	11	12	11
7.	The general type of work I perform	4	t2	3t
8.	My salary compared to members within the church	12	9t	12
9.	My current work environment	5	4t	5
10.	Friendliness of parishioners within the congregation	2t	2t	2
11.	The authority I have to perform my ministry duties	1	4t	1
12.	Actual achievement of ministry goals	7t	11	6t

Note: SL = Servant Leaders; NSL = Non-Servant Leaders

Leadership Style and Satisfaction

Research question 1 was concerned with the correlation between the subject's primary leadership style and their corresponding ministry satisfaction level. Simon defines correlation as "a function of covariance, determines if two sets of data are dependent upon each other" (Simon 2003, 222).

The *HTIV* states that collaborative Servant Leaders possess the characteristics and attributes of those leaders found in Phases 3 and 4 of the Values Development scale (Appendix 4). The test declares that collaborative Servant Leaders will score values of 12 or more on the *HTIV* leadership scale. Those leaders scoring 11 or below were placed in the Non-Servant Leader group.

The other instrument used in the current study was the *MSS* survey, which was used to establish the leader's ministry satisfaction level (Appendix 2). Utilizing a 6-point Likert scale, each leader's answers were analyzed, resulting in a mean score.

Servant Leaders and Satisfaction

The scores that each participant received after completing the *HTIV* (leadership style) and the *MSS* (ministry satisfaction level) were compared using correlation analysis. For a perfect correlation of these two variables, the research analysis should return a value of 1, or a value of -1 would be returned for a perfect negative correlation.

Table 60 presents the research analysis for the Servant Leader data-group, revealing a correlation figure of 0.38. The research reveals, therefore, that no significant correlation exists between the leadership style and ministry satisfaction of the Servant Leaders in the current study.

Table 60. Correlation between Servant Leadership and Satisfaction

<i>SL</i>	<i>HTIV Score</i>	<i>MSS Score</i>
S1	12	5.2
S2	12	5
S3	12	4.9
S4	12	4.5
S5	12	5.2
S6	12	5
S7	12	5.8
S8	12	5.3
S9	12	5.3
S10	13	5.5
S11	14	6
S12	12	4.8
S13	14	5
S14	12	5.3
S15	12	3.8
S16	13	5.3
Correlation		0.38244

Note: SL = Servant Leaders; *HTIV* = *Hall-Tonna Inventory of Values*; *MSS* = *Ministry Satisfaction Survey*

Non-Servant Leaders and Satisfaction

Participants with *HTIV* scores of 11 and less were designated as Non-Servant Leaders. The characteristics of these leaders correspond primarily with phases 1 and 2 of the values development scale (Appendix 4).

This leadership score and the satisfaction score were compared using correlation analysis. Table 61 presents a correlation figure of -0.12 for the Non-Servant Leaders, which would indicate a slight negative correlation between the 2 variables. The research reveals, therefore, that no significant correlation exists between the leadership style and ministry satisfaction of the Non-Servant Leaders in the current study.

Table 61. Correlation between Non-Servant Leadership and Satisfaction

<i>NSL</i>	<i>HTIV Score</i>	<i>MSS Score</i>
N1	10	4.5
N2	11	4.3
N3	10	5.3
N4	10	5.1
N5	8	4.5
N6	9	5
N7	8	5.1
N8	10	5.8
N9	9	6
N10	11	4.5
N11	11	4.3
N12	10	5.5
N13	11	5.4
N14	11	5.7
N15	8	5.7
N16	9	4.3
N17	9	5.4
N18	9	5.3
N19	7	5.4
N20	10	3.3
N21	10	6
N22	9	5.3
N23	10	5.1

Table 61 – Continued. Correlation between
Non-Servant Leadership and Satisfaction

N24	10	5.8
N25	7	4.9
N26	10	4.8
N27	10	4.6
N28	11	5
N29	9	4.6
N30	11	4.9
N31	8	5.4
N32	11	5.7
N33	9	4.8
N34	11	5.9
N35	11	5
N36	8	5.4
N37	11	5
N38	9	4.5
N39	10	4.3
N40	9	3.8
N41	11	4.4
N42	11	4
N43	11	5
N44	11	4.3
Correlation		-0.1263

Note: NSL = Non-Servant Leaders; *HTIV* = *Hall-Tonna Inventory of Values*; *MSS* = *Ministry Satisfaction Survey*

Overall Leaders and Satisfaction

In addition to examining the Servant Leader and Non-Servant Leader data-groups independently, the researcher desired to determine the correlation of the entire sample. Table 62 presents the entire sample which recorded a correlation of 0.045. The current research, therefore, reveals that no significant correlation exists between the primary leadership style of the individual and the ministry satisfaction levels of the participants.

Table 62. Correlation between Leadership Style and Satisfaction

<i>Leader</i>	<i>HTIV Score</i>	<i>MSS Score</i>
S1	12	5.2
S2	12	5
S3	12	4.9
S4	12	4.5
S5	12	5.2
S6	12	5
S7	12	5.8
S8	12	5.3
S9	12	5.3
S10	13	5.5
S11	14	6
S12	12	4.8
S13	14	5
S14	12	5.3
S15	12	3.8
S16	13	5.3
N1	10	4.5
N2	11	4.3
N3	10	5.3
N4	10	5.1
N5	8	4.5
N6	9	5
N7	8	5.1
N8	10	5.8
N9	9	6
N10	11	4.5
N11	11	4.3
N12	10	5.5
N13	11	5.4
N14	11	5.7
N15	8	5.7
N16	9	4.3
N17	9	5.4
N18	9	5.3
N19	7	5.4
N20	10	3.3
N21	10	6
N22	9	5.3
N23	10	5.1
N24	10	5.8
N25	7	4.9
N26	10	4.8

Table 62 – Continued. Correlation between Leadership Style and Satisfaction

N27	10	4.6
N28	11	5
N29	9	4.6
N30	11	4.9
N31	8	5.4
N32	11	5.7
N33	9	4.8
N34	11	5.9
N35	11	5
N36	8	5.4
N37	11	5
N38	9	4.5
N39	10	4.3
N40	9	3.8
N41	11	4.4
N42	11	4
N43	11	5
N44	11	4.3
Correlation = 0.045949		

Note: *HTIV* = *Hall-Tonna Inventory of Values*; *MSS* = *Ministry Satisfaction Survey*

Evaluation of the Research Design

Following is a review of the design for the current study. Included in this design overview will be an examination of the strengths and weaknesses of the methodology utilized, as well as a discussion of the areas which could be improved.

Strengths of the Current Methodology

A primary strength was the surveys that were utilized for the current study. The *HTIV* has proven itself as a reliable and accurate instrument for determining one's leadership style. The researcher did not want to attempt to determine leadership style with a survey that would analyze one's behavior, but one that could scrutinize the

leader's values. This provided a more accurate picture of leadership style, and one that would not necessarily require additional verification means, as a behavioral instrument might. The *HTIV* was administered online and graded by its provider, Know and Relate, L.L.C. The advantage of taking the survey in this manner added to the strength of the methodology, both for the subject and for the researcher.

The second instrument, the *Ministry Satisfaction Survey*, was also a significant strength in the study. The Likert scaled questions were easily scored by the researcher, and the return procedures were simple.

The need for the current study was widely promoted and accepted. The study is desperately needed to help current and future church leaders determine ministry needs in Alaska. The study will be a great help in improving both the cause and course of churches in Alaska, regardless of affiliation or denomination.

And perhaps the greatest methodological strength was the participants themselves. This study polled the entire population, so there was not a sampling technique employed. Every member of the population was contacted and asked to participate in the study, resulting in a high level of participation. The population numbered 153 leaders, and 60 completed both the instruments, which resulted in a response rate of more than 39%.

Weaknesses of the Current Methodology

In the previous section, the 2 surveys were praised as being strengths. And yet, there is room for improvement. The *HTIV* was very accurate, but it was also extremely tedious and wearisome, with 125 questions. A shorter survey might have resulted in a higher response rate.

The *MSS* was also a positive instrument, but could be improved with the ability to administer and score it online. The satisfaction scale was rather short, with 12 questions relating to the leader's ministry satisfaction. Perhaps a few more questions would enable the researcher to grasp a more detailed representation of the participant.

The *MSS* employed a 6-point Likert scale to pinpoint the leader's satisfaction. It appears that a smaller scale, possibly a 4-point Likert, might suffice.

Finally, with such a small population, it was often difficult to determine implications of any definite significance. A larger population or sample would have provided the ability to make such conclusions.

CHAPTER 5

CONCLUSIONS

This chapter is a summary of the findings from the data gathered in the current study, and includes a review of the 5 research questions, in light of those findings. Also included in the chapter, is an exploration of possible applications for churches in developing leadership programs, as well as for those churches needing help in determining a leader profile for prospective leadership. Each research question will be examined in light of the research findings from chapter 4, and the conclusions are drawn from the questions back to the research purpose.

Research Purpose and Questions

The study centered on servant leadership and ministry satisfaction levels in Alaskan church leaders. Biblical servant leadership is “more than just occupying a position on an organizational chart of a program ministry of a Southern Baptist Church” (McMinn 2000, 150). A leader’s style of leadership has a profound effect on everyone around him or her, including, but not limited to, the family, the congregation, the community, and others who might cross the leader’s path.

Our desire was to discover the satisfaction of these leaders in a variety of positions and various settings: from remote areas, where often the church leader is an important community leader, to urban locales, where leaders have more resources available. In the church size: smaller churches, or the larger congregations; in

their education levels, as well as their degree concentrations. And a final variable to consider was the leader's experience: the leader's overall ministry service, and his or her experience in Alaska.

The aim of the study was to discover the correlation, if any, between the leader's primary leadership style, and their corresponding level of ministry satisfaction. In the analysis of these Alaska church leaders, the current study was guided by the following research questions:

6. What is the correlation between those classified as Servant Leaders and ministry satisfaction?
7. What style of leadership is more prevalent in church leaders in larger cities?
8. What style of leadership is more prevalent in the bush communities?
9. What style of leadership is more prevalent among pastors, worship leaders, and youth ministers?
10. Is there a relationship between leadership style and years of ministry?

Research Implications

The research has provided many insights into the relationships and correlations between leadership style and ministry satisfaction. The importance of the current study cannot be underestimated, as many of the Alaska churches are plagued with short-term leaders, most staying in the state for just a few years.

Understanding the dynamics of leadership style and satisfaction, and how these are influenced by certain variables within the ministry context, will aid both the church and individual toward a better, and more fruitful and longer partnership. It is hoped that the current study will provide such insight.

Age

In examining the differences in age of the participants, it should be noted that the overall sample was young. Three out of 4 participants were under the age of 54, which follows along with the general population of the state of Alaska. Because of the seasonal tourism trade and the short-term contract employment which is prevalent in the oil and gas industry, many Alaskans are here on short-term assignments. Also, because of the higher housing and living costs found in the state, many Alaskans make their way to the “lower 48” states for retirement. All of this contributes to a lower overall age in general, and the participants in the current study seem to follow this trend.

Even though the overall sample was young, the Servant Leaders had just a third of their group in the youngest age groups (under age 45). In contrast, the Non-Servant Leaders placed half of their group in the younger categories (Tables 2, 3). The data indicates that servant leadership is more prevalent in older leaders, indicative of one of the characteristics of servant leadership: life-long learning (Autry 2001; Greenleaf 1970, 1977; Hunter 1998).

The Scriptures encourage the Christian to grow continually: “Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ” (Ephesians 4:14-15). Life-long learners “actively solicit opinions and ideas from others. They don’t make the assumption that they know it all or that most people have little to contribute . . . such a leader can learn from anyone under almost any circumstance” (Kotter 1996, 182). These humble attitudes portray servant leadership.

Age: Satisfaction Levels

While the overall sample was quite scattered with their satisfaction, this was not the case when the Servant Leaders were studied. Of the 5 age categories, the 2 groups under the age of 45 were by far the most satisfied Servant Leaders (Table 5). In fact, on closer inspection, these groups (0 to 35 and 36 to 44) were the only data groups that graded above the mean; the other 3 were below the average.

When scrutinizing the scores of the Non-Servant Leaders, a different pattern emerged. The lowest satisfaction scores were from the youngest leaders (under 36), but the most satisfied Non-Servant group was the oldest category, 63 and older (see Table 6).

Age: Implications

The implications of the study indicate that the Servant Leaders are older than the Non-Servant Leaders. The current study seems to indicate that younger leaders are more apt *not* to embrace servant leadership. Therefore, this researcher purports that as the leader ages and gathers experience, he or she may be drawn toward a more servant style of leadership.

Likewise, younger leaders are more likely to embrace other leadership styles. Perhaps the leader is inexperienced with different styles, including servant leadership, and adopts a more primal leadership style. As the leader gains experience, he or she may be more likely to accept and implement servant leadership characteristics within their primary leadership style. This would coincide with the lower leadership styles found in the *HTIV*, particularly those in stages 1 through 5. These stages include safety, security, family, institution, and vocation (see Appendix 4).

In their younger life, the Servant Leader may experience higher levels of satisfaction and then, through the mid-life years (around age 45, according to the research), their satisfaction numbers may begin to fall (Table 5). The characteristics of servant leadership are represented in the *HTIV* in the leadership stages of new order, wisdom, and world order (Appendix 4). Several of the goals and means involved in these stages are collaboration, mutual accountability, and global harmony. Conceivably, as the Servant Leader heads toward the end of his or her ministry, the focus is not so much on one's accomplishments, but rather on what is left to finish. Such reflection could lead to lower satisfaction levels, as evidenced in the current study.

Ministry Setting

A third of the 60 leaders in the study were found in the smaller bush villages (Table 7), which coincides with the overall figures of the Alaska Baptist Convention. A unique aspect emerged when the data groups of Servant Leaders and Non-Servant Leaders were considered with regard to their ministry settings. Those presently serving in Alaska city congregations made up more than 80% of the Servant Leader data-group: of the 16 Servant Leaders in the study, only 3 were serving in Alaskan bush locations (Tables 8, 9).

One of the more obvious concerns is the lack of Servant Leaders in the bush. One possible explanation is the kind of leader needed in the bush locales. What was once thought to be a breeding ground for servant leadership, may, in fact, be a hotbed for the more managerial styles of leadership. In most of these bush areas, the leader is more than just a church leader, but is an integral part of the community in general.

Oftentimes, the ministry in these bush areas is more focused with community service and neighborhood projects than one might normally find in a city congregation. As a village leader, many bush pastors are the primary (and often sole) spiritual service provider for the village. These leaders are often expected to coordinate events for the community, including presiding over school functions, invocations, and other public services. Such expectations might require a leader who is more adept in administration and managerial skills to carry out such service, which would coincide with the non-servant leadership styles as defined by the *HTIV* (Appendix 4).

The Non-Servant Leaders were almost identical with the overall sample (Tables 8 and 9). More than a third of the Non-Servant Leaders were serving in bush locations, which is higher than the figures for the overall sample. Once again, this researcher believes that Non-Servant Leaders, especially those who are highly skilled in managerial tasks, might be more prevalent in, and be better suited for, the bush congregations.

Ministry Setting: Satisfaction

The overall sample had a mean satisfaction mean score of 5. Slightly above this mark was the city group, with the bush group just below this average (Table 10). The most amazing statistic was found among the bush Servant Leaders, whose satisfaction scores were slightly higher than those recorded by the city Servant Leaders, but well ahead of the bush Non-Servant Leaders (Tables 10 and 11). It should be noted, however, that this group was small in number, and ascertaining accurate determinations from the data would be difficult, at best.

Ministry Setting: Implications

Two major developments are indicated by the study. First, Servant Leaders are much more prevalent in the city than they are in the bush. This is a drastic alteration in the minds of some church leaders in Alaska, who have assumed that the bush would produce a more servant-like leader. On the contrary, it was the city leaders who were more apt to be Servant Leaders, perhaps because they have the benefit of attending more social and fellowship events, as well as participating in various trainings and fellowships. The collaboration and fellowship that the city leaders enjoy with other leaders could be a key ingredient to shaping their predominant leadership style.

The second major implication was discovered among the Servant Leaders: bush leaders scored higher than city leaders in overall satisfaction (Table 11). One explanation is the higher levels of community work and expectations that the bush leaders provide to their communities. The precedent literature claimed that biblical Servant Leaders build close relationships with those they lead (Anderson 1997; Cedar 1987; Finzel 1994; Senske 2003). Because of the collaborative relationships these Servant Leaders build within these small, tight-knit villages, they experience higher levels of satisfaction.

Supporting this suggestion is the Non-Servant Leader bush group. Whereas the bush servant leaders had the highest scoring leaders in the study (5.2), the bush Non-Servants were the least satisfied (4.8, Table 12). Bush leaders are called upon for a variety of administration and managerial tasks, many times for activities outside the church domain. Perhaps the sheer stress and workload of such expectations can lead to lower satisfaction scores.

Ministry Position

As expected, the overwhelming majority of the participants were pastors and senior pastors. When youth, music, and other church leaders were added to the pastors group, the local church held 73% of the sample (Table 13). Denominational leaders responded well to the surveys, and claimed a large percentage of the overall sample.

One of the more remarkable aspects of the study was the number of association personnel who were classified as Servant Leaders. Comprising just 19% of the total sample, they made up nearly a third of the Servant Leader group (Tables 13 and 14). The precedent literature shows that Servant Leaders build collaborative relationships through ministry teams (Byham 1997; Jennings and Stahl-Wert 2003; Jones 1995; McGee-Cooper and Looper 2001; Spears and Lawrence 2002; Turner 2000). For the Servant, leadership is not about compelling others to follow the leader's solo dream, but about developing "a shared sense of destiny" with those he or she leads (Kouzes and Posner 1995, 124).

The goal for the Servant Leader is to train God's people in the work of the ministry, to build up the body of Christ, enabling the Christian to grow into a mature, Christ-like individual (Ephesians 4:12-16). This researcher believes that the ministry performed by the association leaders is more common to the servant leadership style of leadership, a style marked by teamwork and collaboration. The leaders serving within an association must be proficient in building relationships and partnerships among the churches, and this is directly linked to servant leadership.

Surprisingly, there were no state convention personnel among the Servant Leaders. As a group, the Alaska Baptist Convention workers scored in the lower sections of the *HTIV*, placing them in the administrative and managerial styles of leadership. But

this is in line with the general direction of the state convention, which has implemented a “field service orientation” for their ministry. This theory presumes to service churches only when the request comes from the church, either directly or through the local association of churches. Such an orientation is primarily concerned with the delivery of service through requested programs and projects, i.e., tasks of ministry. Personal interrelations and relationships with the local congregations suffers, because it is no longer a proactive relationship, but a passive one, initiated from the field when needs arise. The state convention is a resource for the churches that utilizes management and administrative leaders more fully and completely, as reflected in the current study.

In studying the Non-Servant Leaders, one can see that the local church staff made up almost one quarter of the group, compared to just 6% of the Servant Leader group (Tables 14 and 15). Such numbers were expected, as these ministers lead specific ministries within the church, and they are often more task oriented. Administration and management abilities would normally take precedence over leadership skills in this area.

Ministry Position: Satisfaction

Although the pastors made up the largest group in our sample, they were also among the least satisfied. “Other staff” members (not youth or music workers) from the local church had the lowest scores on the *MSS*, but they were followed closely by the pastors. The baffling part was that the youth and music ministers were among highest satisfied leaders in the sample. Trying to determine how such similar ministry positions can have such divergent satisfaction levels is nearly impossible for this current study, but one that could be addressed in a later study. It can be said, however, that youth and

music ministers were the most satisfied leaders in the local church, while those staff members in other disciplines were the least satisfied (Table 16).

Pastors were among the least satisfied in the sample. One possible explanation is the tension and stress of leading a congregation and the toll it takes on these leaders. It is a tribute to these leaders that even though their ministry may not provide large amounts of personal satisfaction, they continue to “stay the course.” Pastors desire maturity and growth for their people, and when this growth takes longer than expected, the leader may naturally be dissatisfied.

State convention personnel placed below the mean average for the sample, for perhaps the same reason as the pastors: there is so much more that can be done, and this can be a disheartening reality. These leaders see every church in the state, not just a single congregation, and the unmet needs of the present, combined with the necessities of the future, may cast a shadow on their satisfaction level.

Association leaders possessed the highest mean scores in the sample, scoring a half-point above the mean (Table 16). This researcher believes associational leaders enjoy a greater number of positive relationships with other leaders. Because of this, they are able to encounter and nourish a greater number of personal and professional relationships, and provide a more intimate level of professional help and partnership with the church leaders. Correspondingly, these types of relationships can translate to a higher level of satisfaction for the association leader.

Ministry Position: Implications

Associational leaders were the most satisfied in the overall sample, the Servant Leaders group and the Non-Servant Leaders group (Tables 16, 17, 18). Because of their

more frequent and personal contact with church leaders, they have a greater partnership with a wide variety of leaders. Because of these relationships, relevant both to the church leader and association leader, greater levels of satisfaction are experienced.

Pastors were among the least satisfied in the sample, scoring below the mean in the overall sample, the Servant Leaders group and the Non-Servant Leaders group. In each of these categories, only the “other staff” leaders had lower satisfaction scores (Tables 16, 17, and 18). It is possible that because of the desire and pressure for growth within the church, they may experience these low satisfaction levels. Along this same line of reasoning, the state personnel may experience lower levels of satisfaction, as indicated by the current study (Tables 16 and 18).

Active Ministry Service

Although the greatest number of leaders had 15 or more years of ministry service, there were many leaders who possessed 10 years experience or less, comprising 40% of the total sample (Table 19). Following closely with the age characteristic (Table 2), more Servant Leaders were found in the most experienced groups; by contrast, almost 60% of the Non-Servant Leaders had less than 15 years experience (Table 21).

The data revealed that there was significant correlation between leadership style and length of service. The research suggests that as the leader progresses in his or her ministry career, their leadership scores would raise accordingly. Growing through the primal leadership levels as depicted by the *HTIV* the leader may begin to embrace servant leadership style and/or characteristics as their leadership experience broadens.

The implications are obvious: servant leadership is more apparent in the seasoned leader, while the least experienced leaders rely more on the non-servant forms

of leadership style. Servant leadership is distinguished by collaboration, teambuilding, community, and by what the *HTIV* refers to as “complementarity” (Appendix 4). The precedent literature revealed that Servant Leaders take pleasure in strong associates (Bennis 1989; Drucker 1996; McGee-Cooper and Looper 2001; Turner 2000). Often, such qualities come only through the leader’s knowledge or experience, which would logically favor the older leaders. Note that in the current study, not one of the Servant Leaders had less than 5 years of experience (Table 20).

On the other hand, many of the Non-Servant Leaders were not as experienced, as almost a third had 5 years or less and half had 10 years or less experience (Table 21). According to the *HTIV*, the primal leadership styles are concentrated on the issues of safety, security, family, institution, and vocation. These concerns are prevalent among the less experienced leaders, who have not yet embraced those characteristics identified with servant leadership, such as harmony and collaboration (Appendix 4).

Active Ministry Service: Satisfaction

Within the overall sample, the variable of active ministry service produced the most consistent figures. Each experience group (0 to 5, 5 to 10, 10 to 15, 15 and more years) scored within a tenth of a point of the overall mean (Table 22). In both the Servant and Non-Servant Leaders data-groups, leaders with 15 or more years experience scored the same satisfaction values. A surprise came from the group with 10 to 15 years of experience: for the Servant Leaders, this was the most satisfied group and highest of the whole sample, recording a score of 5.7 (Table 23). For the Non-Servant Leaders, this group had a mean score of 4.7, lowest in the study (Table 24).

Active Ministry Service: Implications

The current research indicates that Servant Leaders experience a peak of satisfaction, somewhere during the 10th to the 15th year of ministry service. As there were no Servant Leaders with 5 or fewer years experience, one can deduce that as leaders gain knowledge during their first decade of service, they really hit their stride during the 10-15 year mark. These leaders are at their most satisfied levels during this time; having implemented servant leadership into their lives, they can now reap the benefits of the collaborative servant lifestyle.

As the Servant Leader nears the mid-life and twilight years (15 or more years of experience), he or she may begin to experience less satisfaction. In fact, the research exposes this category as the least satisfied time of the Servant Leader's ministry. Perhaps it is at this time that the servant reflects on the future, and the realization that he or she will not be able to complete all that's needed. This could lead to a lower level of satisfaction among the Servant Leaders.

In contrast, the Non-Servant Leaders have a dip in their satisfaction levels. They start out their ministry with high satisfaction and then progressively grow less satisfied through the 15th year of service. Following up this term of service is a very satisfied period, 15 years experience and more (Table 24).

One can rationalize that the Non-Servant Leaders start their careers with optimism, which soon wanes throughout the course of their ministry. But as they gain experience and move toward maturity in their career, their primary concerns of safety, security, family, institution, and vocation are being secured. These leaders will experience a greater level of satisfaction as their ministry comes to a close.

Active Alaska Service

The participants in the current study displayed high levels of overall ministry experience (Table 19). However, when the ministry service was limited to time spent in Alaska, the figures uncover a very inexperienced crowd. Fully 75% of the sample had less than a decade of Alaska service and half possessed 5 years or less (Table 25).

The Servant Leaders were evenly spread: half hold 10 years of experience or more, and half with fewer than 10 years (Table 26). It is with the Non-Servant Leaders that the figures scatter. Only 18% of the Non-Servant Leaders had more than a decade of service in the state and a whopping 59% had less than 5 years Alaskan tenure.

Much of the ministry in Alaska is short-term in nature, a fact that has been clearly observed in the age of the leaders, their overall ministry experience, and now with their Alaska service, as well. Two implications are identified with the present study: the length of Alaska tenure is very short, and, because of this short tenure, leadership style is probably pre-determined, before the leader's arrival to Alaska.

Relatively speaking, terms of service in Alaska are short. Most leaders will not retire here, and, in fact, many will spend just a few short years of work in the Frontier State. This is a fact born out in the present study, where a minister with just a decade of Alaskan service is worthy of being affectionately called an "Alaskan sourdough."

The 2nd implication concerning Alaska service is that the leadership style is probably ingrained before their arrival to the state. Or, put another way, one's Alaska service may not have as profound an effect on the leadership style of the subject, because it is such a short tenure.

Alaska Ministry Service: Satisfaction

The research showed that the satisfaction levels of the overall sample (Table 28) was extremely constant, with one exception: there was a dip for those leaders who had served in Alaska for 5 to 10 years. The other 3 categories (0 to 5, 10 to 15, 15 and more years) were all within a tenth of a point to each other, and yet the 5 to 10 year group was a half-point below the next least satisfied group.

The Servant Leaders and Non-Servant Leaders data-groups presented similar patterns as the overall sample (Tables 29 and 30). Both of these groups saw their leaders with 5 to 10 years of experience drop in their ministry satisfaction scores.

And interestingly enough, the overall sample, the Servants and the Non-Servants all saw their youngest tenured leaders experience the highest levels of satisfaction (Tables 28, 29, and 30). In other words, the leaders experience a fairly satisfying first 5 years in Alaska, and then take a dip through the next 5 years. If these leaders stay in Alaska, their satisfaction levels show an increase.

Alaska Ministry Service: Implications

The implications are clear: leaders are extremely satisfied during their first few years in Alaska, and then experience a dissatisfying period of time, up to the 10 year mark. Leaders who commit to stay for a decade or more begin to experience more satisfaction, in line with when they first arrived in the state (Tables 28, 29, and 30).

This was one of the easiest conclusions the researcher made during the current study: after the honeymoon period wears off, many of the leaders are desperate to leave the state. It is a fact that has been purported for some time by many Alaskans, and it coincides with a disparaging trend in Alaska. Many leaders are attracted to the state for a

variety of reasons: its beauty, mystique, opportunities, or lore. After watching a movie or film about Alaska, many leaders try desperately to move to the rugged bush, only to find out that the movies neglected to communicate some of the real-life problems that every Alaskan will experience, either first-hand or indirectly. These can include isolation, loneliness, alcoholism, incest, and many more. Many new residents experience SAD, or Seasonal Affective Disorder, an illness related to the lack of sunlight in Alaska during the cold, dark winter.

One of the marks of the biblical Servant Leader is that he or she feels a call to serve God (Anderson 1997; Autry 2001; Blanchard, Hybels and Hodges 1999; Bradley 1999; Cedar 1987; Lundy 2002; McMinn 2000; Smith 2000; Wilkes 1998). The importance of this call cannot be denied: “And no man takes this honor to himself, but he who is called by God” (Hebrews 5:4). Earlier in the current study, Isaiah 42:1 was provided as a key verse for the Servant Leader: “Behold My Servant whom I uphold, My Elect One in whom My soul delights!” (Isaiah 42:1). As one commits to the call that God has on his or her life, He has promised to support and sustain the leader.

It has been said that one either loves Alaska, or hates it. For those who love it and commit to stay, they may regain their high levels of satisfaction. This is evidenced by the 10 to 15 year group, whose satisfaction scores rebound to earlier levels, as well as the most experienced group (15 years or more) who also score high marks. The span of service between 5 and 10 years is a critical time for leaders, as many become discouraged and leave. In the future, Alaska’s church leaders will need to address the myriad of situations, problems, and opportunities that confront Alaskan leaders during this crucial time.

Worship Attendance

The worship attendance portion of the study revealed a couple of important discoveries. When the results were broken down, there were 3 clusters which emerged with almost equal numbers: the 2 small categories (0 to 40, 41 to 75, the 2 large categories (101 to 200, over 201), and the denominational leaders, all with roughly a third of the sample (Table 31).

Servant Leaders were fairly dispersed, though the largest group was serving in the local associations, labeled as “DNA” (Table 32). Among local church leaders, those serving the larger churches had the most participants. The findings suggest that Servant Leaders are more apt to be serving larger congregations than any other size. This agrees with the precedent literature, which claimed the servant leadership style is based on team-building and collaborative relationships, skills which will readily aid the leader in maintaining or growing a larger congregation. The team focus of the Servant Leader would help make this style of leadership flourish in a larger church.

Non-Servant Leaders displayed a different picture. Whereas the Servant Leaders gravitated toward the larger churches, the Non-Servant Leaders were decidedly anchored toward the smaller congregations (Table 33), with a good deal more than half serving churches with less than 75 in weekly attendance (18 leaders out of 32). Small church leaders are more concentrated on administration and managerial tasks, which coincides with the non-servant leadership styles. The vast majority of these congregations are led by one pastor, who is called upon to execute a plethora of ministry duties, many of which would be classified as management tasks. Most of these smaller congregations, therefore, are led by Non-Servant Leaders.

Worship Attendance: Satisfaction

The overall sample showed a trend that carried over into the Servant and Non-Servant data-groups: leaders in smaller churches were the least satisfied, while larger church leaders were the most satisfied (Tables 34, 35, and 36). Many people would concede that small churches demand a multitude of services from their leaders, especially those tasks which may not return a high degree of satisfaction. By contrast, larger church leaders are able to concentrate their efforts in a more specific and focused manner, utilizing their gifts and abilities to the fullest, and probably, in more satisfying ways.

Worship Attendance: Implications

Two implications emerge about worship attendance in the current study. One is the overall trend of smaller churches producing less-satisfied leaders, and the larger ones being led by the most satisfied. As previously discussed, the smaller churches are more likely to need a leader skilled in administrative and managerial skills, which corresponds with the non-servant style of leadership.

The second question concerns the Servant Leaders in congregations in the 101 to 200 size range. This group scored more than a point below the satisfaction level of the large church leaders, 4.4 compared to 5.5 (Table 35). A possible explanation for the dip is that the leaders of these churches are frustrated with their current environment. This size category encompasses the largest spread within the sample (101 to 200) and many of these churches may be in flux or transition, where the single-staff organizational structure is giving way to a more collaborative team structure. Such a transition can lead to numerous problems and irritations, directly contributing to a lower satisfaction level.

Education Level

Almost half the leaders in the study (45%) have a high school diploma or a college bachelor's degree, and a little more than half (55%) have a master's or a doctorate degree (Table 37). As expected, those with a master's degree made up the largest group in the study, as most churches across the Southern Baptist Convention will require this degree for their leaders.

Servant Leaders seem to put more value in education than the Non-Servant Leaders. Less than a third of the Servant Leaders stopped their formal education with the bachelor's degree, while the Non-Servant Leaders were much more likely to stop with a bachelor's degree (Tables 38 and 39). Just half of the Non-Servant Leaders went on to advanced degrees (master's and doctorates), compared to 69% of the Servant Leaders. With a vast majority of the bush leaders from the Non-Servant ranks (Table 7), this corresponds with the current trends in the state. Many, if not most of the bush churches, have more relaxed requirements for their leaders, and may not require the master's degree, whereas the city churches would. Considering the trends presented in the current study, the bulk of these leaders without advanced degrees would be Non-Servant Leaders, and would therefore have a greater probability of serving in a bush congregation.

Education Level: Satisfaction

The least satisfied group was the bachelor's degree graduates. High school graduates and those with a master's degree were the most satisfied, with very similar figures (Table 40). The leaders with a bachelor's degree were the least satisfied.

There were some surprises in the ministry satisfaction levels when compared to the leader's education level. In both the Servant and Non-Servant data-groups, the

bachelor's degree holders recorded low satisfaction scores. But the most shocking scores were registered by the doctorates: for the Servants Leaders, this was the lowest group, and their 4.4 mean was the lowest in the entire sample. In contrast, the Non-Servant doctorates were the most satisfied group in their group (5.2 mean, Tables 41 and 42).

Education Level: Implications

Leaders with doctorate degrees provided 2 diametrically opposed groups: They were either the most satisfied (Non-Servant) or the least satisfied leader (Servant). One explanation could be in the priorities of the leader: According to the *HTIV*, the primary focus of the Non-Servant Leader is directed toward the more primal issues of safety, security, family, institution, and vocation (Appendix 4). For these leaders, achieving a doctorate degree is the ultimate educational accomplishment, and with it comes all the benefits. Safety and security is solidified, and feelings of pride and success emanate from the family and the institution. Vocationally, the leader is recognized as being at the top of his field, and the doctorate epitomizes everything that defines success, which is reflected in the high satisfaction levels.

However, it was a different story with the Servant Leaders, whose primary focus is directed toward what the *HTIV* describes as the leadership stages of new order, wisdom, and world order. Some of the key characteristics of these stages include: collaboration and stewardship, mutual accountability, unity, community, and global harmony (Appendix 4). As the Servant reaches the pinnacle of education, he or she is even more aware of the unmet needs and expectations that still must be reached. What education provides to the Servant Leader is what some would describe as a disruptive disturbance, an irritation or even an annoyance, pointing out faults and issues that are not

what they should be. Servant Leaders are life-long learners with a sense strong desire for excellence, and often-times education illuminates the many deficits that still remain to be completed.

It has been said that one of the reasons why some churches remain small is because quality in the life and ministry of the church is lacking (Warren 1995, 52). But there is a positive tension within the Servant Leader, a tension that compels the leader toward excellence and completion. For the Servant Leader, the doctorate degree is not the end of the journey to wisdom and knowledge; it is an eye-opener.

It should be noted that excellence does not necessarily translate to bigger churches or more elaborate ministries. It does, however, mean faithfulness to God's Word and conformity to Christ, of giving one's best efforts. Excellence was seen in the life of Daniel when he would not take second best for his life, but committed to using himself for God's glory (Daniel 1:17-20, 5:12, 6:3). Education will reveal things that are lacking, spurring the Servant Leader to more action in an effort to fulfill these needs. For the Servant Leader, such issues may result in lower satisfaction levels.

The precedent literature revealed that one of the characteristics of servant leadership is life-long learning, or continual learning (Autry 2001, Bennis 1989, Greenleaf 1977, 1970, Hunter 1998, Kotter 1996, Lewis and Wilkins 2001). Table 38 declares that nearly 70% of the Servant Leaders have masters or doctorates, compared to just half of the Non-Servant Leaders. It appears that Servant Leaders are more likely to continue their education than their Non-Servant counterparts, and that achieving the higher educational degrees will be a more likely reality.

Degree Concentration

The current research shows that a little less than 75% of the sample received at least a bachelor's degree or more (Table 43). A third of the sample studied theology, about a tenth concentrated in Christian education while about a third completed their studies in another area.

Of the 16 Servant Leaders in the current study, all but 3 (19%) went on to a bachelor's degree. Theology led the way with more than a third of the data-group, followed by those who studied in a discipline other than theology or Christian education. The surprise of the Servant Leader group came from the Christian educators, where a quarter of the leaders were concentrated (Table 44). In the overall sample, this group made up only 10% of the leaders, and only 7% in the Non-Servant Leader group.

Non-servant Leaders were equally split between theology and "other" degrees (other than theology or Christian education). The data suggests that both the Servant Leaders and Non-Servant Leaders are more apt to gather theology degrees than any other concentration. A degree in theology should naturally be the front-runner, as a majority of the leaders in the current study serve in pastoral roles. It was expected for Christian educators to have the next largest group of leaders, followed by the other degree programs. But the study declared that Christian education was the least popular degree in the overall sample, as well as in the Servant group and the Non-Servant group (Tables 43, 44, and 45).

Degree Concentration: Satisfaction

The most satisfied leaders had degrees in Christian education (Table 46), followed by those without college educations, and then by those who had chosen some

other field of study (other than theology or Christian education). Theology graduates were the lowest scoring group in the overall sample, as well as in the Servant Leader and Non-Servant Leader data-groups. It is interesting to note that the leaders who did not graduate from college were among the more satisfied leaders, closely behind the Christian educators in all 3 groups (sample, Servant Leaders and Non-Servant Leaders).

Degree Concentration: Implications

The data declares that those leaders who gained a college or seminary degree with a theology concentration were less satisfied than any other degree concentration. Christian education graduates were the most satisfied. Though difficult to determine an exact explanation for these findings, one theory is that the intense study of the Word of God reveals man's faults and depravities, and that such a stark and utterly helpless condition adds to the leader's lower satisfaction. These leaders have made a tremendous commitment to follow God's leading and instructions. Through the course of their ministry, they cannot help but feel the weight of despair as they urge and exhort their congregations to follow God, often with less than desired results.

Another explanation is that Christian education is focused on the impact of spiritual teachings upon the individual. Personal relationships are a key ingredient for success, and the precedent literature shows that such an education coincides with servant leadership. Servant Leaders possess a strong desire to build close relationships with those they lead, evidenced by the frequent contact Jesus had with those He equipped, His sharing of life-experiences with His followers, and His honest exposure of emotions (Anderson 1997, 102-112).

The majority of Christian education leaders were Servant Leaders, and they were also the most satisfied. Because of the intense personal relationships provided to educators, they have, perhaps, a more active role in the implementation stages of life-change and/or direction-giving relationships. For this reason, these leaders are able to encourage and promote growth and maturity in the individual at a deeper level, resulting in a higher level of ministry satisfaction.

Seminary Attended

Most of the leaders in the current study graduated from Southwestern Baptist Theological Seminary in Fort Worth, Texas. New Orleans Baptist Theological Seminary in Louisiana was a distant second, followed by Golden Gate (California), Midwestern (Missouri), and Southern (Kentucky).

Mirroring the overall sample, nearly 1 in 5 Servant Leaders chose a non-SBC seminary for their training (Table 50). More than a third of the Servant Leaders graduated from Southwestern Baptist Seminary, with New Orleans and Midwestern the only other SBC seminaries attended by the Servants. The Non-Servant Leaders had a large number of leaders trained at non-SBC schools (18%). Southwestern (7) and New Orleans (4) trained the most number of leaders: combined, they accounted for a quarter of the Non-Servant Leaders.

The high numbers of graduates from Southwestern and New Orleans coincide with the Alaska population in general. A substantial number of Alaskans come from the oil and gas industry, and a large percentage of these workers are from the states of Texas, Louisiana, and Oklahoma. This researcher has personally witnessed the higher levels of acceptance that Alaska has in these states and correspondingly, the lower acceptance

levels Alaska retains in other states. Because of the high number of native Texans, Louisianans, and Oklahomans in Alaska, the folks back home are more familiar with the state, and, therefore, are more apt to consider the state as a possible ministry home.

A large portion of the participants did not attend seminary, accounting for nearly half of the leaders (Table 49). Equally amazing, is the number of Southern Baptist leaders who chose to attend a non-SBC seminary. According to the data, 18% of the SBC leaders in the current study chose a non-SBC school for all or part of their ministry training.

Seminary Attended: Satisfaction

The satisfaction scores of the overall sample point to Southwestern as producing the most satisfied Alaskan leaders, along with the non-SBC seminaries (Table 52). On the low end of the spectrum a few schools scored low satisfaction marks, though they were represented by just one or two respondents. With such low figures, making any kind of definite and accurate determinations would not be feasible.

Among the Servant Leaders, graduates from Southwestern and Midwestern were the most satisfied. Like the overall sample, the non-SBC graduates were among the most satisfied Servant Leaders. Note as well, that those who did not graduate with a college or seminary were above the data-group mean (Table 53).

Non-Servant Leaders closely followed the overall sample, as non-SBC schools and Southwestern Seminary produced the most satisfied leaders. Again, because of low sample figures, determinations could not be conclusively drawn for the low satisfaction groups (Table 54).

Seminary Attended: Implications

Among the leaders who attended Southern Baptist Convention seminaries, graduates from Southwestern Seminary accounted for more than half of the overall sample, 75% of the Servant Leaders and half of the Non-Servant data-group. New Orleans was the only other SBC seminary with a substantial number of leaders.

Southwestern graduates emerged as the most satisfied leaders in Alaska. A possible explanation for this fact lies in the high total of Southwestern graduates in the state. Many Alaskans have migrated to Alaska from oil-rich states such as Texas, where Southwestern is located, and because of this influx, Alaska has many of the “comforts of home:” restaurants, mannerisms, vehicles, and even speech patterns remind Alaskans of home. Because of this unique connection, it is believed that those leaders from Southwestern are able to acclimate to the Alaska culture in a quicker and easier manner.

Ministry Satisfaction Variables

Twelve statements were provided to each participant on the *MSS* survey, representing 4 specific areas of satisfaction: work conditions, relationships, responsibilities, and achievement/recognition. The statements referring to the leader’s responsibilities emerged as the most satisfied area, while those statements relating to achievement/recognition recorded the lowest mean (Table 58).

Most Satisfied Statements

“The authority I have to perform my ministry duties” was the most satisfied statement overall (NSL=1, SL=4t). “The level of excitement I have for my job duties” (NSL=3t, SL=1) and “Friendliness of parishioners within the congregation” (NSL=2,

SL= 2t) tied for the 2nd most satisfying statement. For the Non-Servant Leader, issues related to authority emerged as a top priority. According to the *HTIV* stage map (Appendix 4), Non-Servant Leaders are more administrative and management-minded, and authority to carry out job duties would be a very important aspect of their leadership performance. For the Servant Leader, the excitement level for the job duties was the most satisfying aspect, which coincides with the relational aspects of servant leadership.

Least Satisfied Statements

Among the least satisfying statements, 3 stood out. In the overall sample, “My salary compared to members within the church” (NSL=12, SL=9t) was the least satisfying statement, followed closely by “Professional relationships with other pastors” (NSL=11, SL=12). Because of their collaborative nature, Servant Leaders would desire better relationships; Non-Servant Leaders would also desire more personal contact, as many of these are leading in isolated bush communities.

The statement that deals with salary was somewhat of a surprise. For the Non-Servant Leaders, this was the least satisfied response and corresponds with the *HTIV* leadership stages of safety and security (Appendix 4). For the Servant Leaders, this statement placed 9th as the most satisfied response, indicating its relatively low priority for ministry satisfaction.

The other statement worth examining is “Actual achievement of ministry goals” which was the 7th most satisfying statement overall. However, this statement proved to be the most dissimilar among the two groups: Non-Servant leaders placed this as their 6th most satisfying statement, while the servant leaders had it at 11.

More than any other statement, this demonstrates the substantial differences between the two leadership styles. The Servant Leader is concerned continual growth and development, whether it is corporate or personal in nature, evidenced by these characteristics from the precedent literature:

1. Servant leaders help to remove obstacles of growth
2. Servant leaders create a collaborative environment
3. Servant leaders practice continual and life-long development
4. Biblical servants follow Christ as the model for leadership
5. Biblical servants maintain active relationships with Jesus
6. Biblical servants possess hearts of peace
7. Servant leaders live servant lifestyles, day-by-day.

This list is not an exhaustive compilation of servant leadership principles, but each of the above characteristics speaks of qualities the Servant Leader holds dear. All the traits are unique in the fact that they are being continually improved, each and every day. The Servant Leader would view each one as a “work in progress,” and, therefore, would not be as satisfied with his or her actual achievement of ministry goals.

Correlations and Relationships: Implications

Determining the correlation between leadership style and satisfaction was a primary focus of the current study. In addition, the researcher desired to uncover the relationships between leadership style and ministry setting, leadership style and ministry position, and leadership style and years of ministry experience. Following are the findings from the research questions which guided this study.

Leadership Style and Ministry Satisfaction

An important question the researcher desired to investigate was the correlation between leadership style and ministry satisfaction (Research Question 1). The Servant Leader group (SL) was comprised of 16 individuals who scored a 12 or above on the *Hall-Tonna Inventory of Values*; on the *Ministry Satisfaction Survey* the Servant Leaders group posted a 5.12 mean score. The Non-Servant Leader group (NSL) consisted of 44 leaders who scored 11 or below on the *HTIV*; their mean was 4.98 on the *MSS*.

The variables of leadership style and satisfaction were compared, utilizing correlation analysis. A correlation coefficient is a value between 1 and -1. A perfect correlation is 1, meaning the values of one variable (such as leadership style) increase at the same degree as the value of another variable (such as ministry satisfaction). A negative correlation would assert that as one variable increases, the other decreases to the same degree; a value of -1 demonstrates perfect negative correlation (Simon 2003, 222).

The overall sample, the Servant Leader group and the Non-Servant Leader group all underwent correlation analysis. Table 60 shows a correlation value of 0.382 for the Servant Leader data-group. Considering that a value of 1 demonstrates a perfect correlation, the current study shows there is little significant correlation between Servant leadership style and ministry satisfaction.

The Non-Servant Leader group presented a value of -0.126, demonstrating a very slight negative correlation (Table 61). Considering that a value of -1 exhibits a perfect negative correlation, the current study shows there is little significant correlation between Non-Servant leadership style and ministry satisfaction.

Also analyzed was the overall sample which revealed a correlation of 0.045 (Table 62). The current study shows there is no significant correlation between leadership style and ministry satisfaction.

But what the correlation analysis did not portray was revealed in the study of the relationships that leadership style and ministry satisfaction have with certain variables. The study demonstrated that variables such as age, ministry setting and position, overall experience and Alaska experience, and education degree and degree concentration, can have an effect on the ministry satisfaction levels of Alaska leaders.

Leadership Style and Ministry Setting

Research questions 2 and 3 dealt with the style of leadership and the ministry setting. Forty-one participants in the study were presently serving in city locations, with 19 in bush locales. Of the city leaders, 28 were Non-Servant Leaders and 16 were Servants. Bush pastors were comprised of 16 Non-Servants and 3 Servant Leaders (Tables 8 and 9).

The relationship between leadership style and ministry setting indicates that more Non-Servant Leaders were found in the bush than in the city. For bush pastors, 84% were Non-Servants, while for the city pastors, that figure was 64%. The current study demonstrates that Non-Servant leadership styles are more prevalent in both city and bush locales. Stated differently, the current study demonstrates that city leaders are more apt to be Servant Leaders than Non-Servant Leaders. Among the Servant Leaders, 16 of the 19 were serving in city locations, while in the Non-Servant Leader group, about a third were from the bush.

Leadership Style and Ministry Position

Research question 4 considered the ministry position of each leader. The *MSS* survey allowed for the following position identifications: pastor, youth ministry, music ministry, other church staff, state worker and association worker (Appendix 2).

For the Servant Leader data-group, 62% were pastors, almost a third came from the local association, and 6% filled other staff positions (Table 14). Of interest is the fact that there were no music, youth or state denominational workers among the Servant Leaders, though there is an inordinate number of Servant Leaders who are presently serving in the 4 local Alaska associations. For the Non-Servant Leaders, half were pastors, with the rest of the sample distributed fairly equally throughout the remaining 5 positions (Table 15).

Leadership Style and Years of Ministry

Research question 5 was concerned with the relationship between leadership style and the years of ministry experience. Servant Leaders possessed more ministry experience than their Non-Servant counterparts: 63% of the Servants had 15 years or more experience, compared to 41% of the Non-Servants. On the low end of the experience scale, 30% of the Non-Servant Leaders had 5 years or less experience, while there were no Servant Leaders with less than 5 years (Tables 20 and 21).

The study reveals that Servant Leaders possess more ministry experience than Non-Servant Leaders. The less experienced leader is more apt to follow Non-Servant styles of leadership, while the more experienced leader is more likely to embrace Servant leadership.

Research Applications

The study sought to reveal the correlation between leadership style and ministry satisfaction; but in reality, the study has shown that these are often a different, if not a diametrically opposed, relationship. Churches and pastors can use the study as a guide when calling new staff, present leaders can use the study in determining ministry relocations in the future, and training programs will benefit from the current study.

It was this researcher's desire to provide some sort of a model to consider in calling a new church leader to Alaska. Though each congregation is unique and possesses varying circumstances, it is hoped this study will provide some key insights into what makes successful Alaskan church leaders. This should be of incredible benefit for the future of our state, as we begin to pinpoint those distinct characteristics of successful church leaders in the state. The figures from this study can help identify what type of church leader experiences the most satisfaction, according to various variables. Search committees can examine the present study, which can shed some light on the type of leader who is most satisfied in their particular context. It should be noted that satisfaction does not necessarily translate to success, but it is a key indicator for a more successful transition of leadership, and a more fruitful ministry experience.

The second way the study can be utilized is with the present pastors serving in Alaska, and elsewhere. When these leaders are considering a new ministry assignment, such a study will help them make better decisions regarding a new position, in a new context. Questions as to which leaders are more satisfied in which settings, can be investigated by analyzing the current study, and this can aid the leader as he or she is contemplating a move to a new ministry.

And it is hoped that the current study will be utilized in the production and implementation of new training regimes, projects and developmental programs. This study will help leaders in making behavioral changes that can lead to greater ministry satisfaction in their personal lives. Through discovering the traits in other leaders that can lead to success, perhaps our current leaders will begin to employ new habits of personal and/or corporate growth. By studying the research presented here, denominational leaders will be able to provide a more relevant resource for the pastors and leaders in Alaska and similar venues.

Understanding the wide variances of every ministry, the study was able to pinpoint what a satisfied leader in Alaska “looks like.” Please recognize the researcher is not providing the “best” leader (or worst) for a particular leadership position, setting, or church. As a means to help us understand the dynamics of ministry satisfaction and leadership style, the following is provided as a synopsis of the findings of the study. Table 63 details the prototypical Alaskan Servant Leader, developed in accordance with their ministry satisfaction level.

Table 63. The Alaska Servant Leader

	<i>Most Satisfied Servant</i>	<i>Least Satisfied Servant</i>
Age	36-44 years old	54-62 years old
Setting	Bush	city
Position	association leader	pastor
Active Ministry	10-15 years	15+ years
Alaska Service	10-15 years	5-10 years
Worship Attendance	201+ weekly attendance	101-200 weekly attendance
Education Level	high school/master's	doctorate
Degree Concentration	Christian education	theology or Other
Seminary Attended	Southwestern/Midwestern	New Orleans

Table 64 represents the prototypical Non-Servant Leader presently serving in Alaska. Once again, the leader's ministry satisfaction levels were used as a guide in determining this chart.

Table 64. The Alaska Non-Servant Leader

	<i>Most Satisfied Non-Servant</i>	<i>Least Satisfied Non-Servant</i>
Age	63+ years old	0-35 years old
Setting	city	bush
Position	association leader	other church staff
Active Ministry	0-5 years	10-15 years
Alaska Service	0-5 years	5-10 years
Worship Attendance	201+ weekly attendance	0-40 weekly attendance
Education Level	doctorate	bachelors
Degree Concentration	Christian education	theology
Seminary Attended	non-SBC	Southern

Further Research

One possible study might be to replicate this study in different parts of the country to discover if “small-town” leaders are, in fact, more aligned with the non-servant leadership styles. This can also be replicated for the city leaders and their leadership styles.

In the application section of the current study, the aspect of training events or programs was discussed. One possible future study would be to consider the relationship between ministry satisfaction and certain training events or conferences attended. This, also, could be done with other variables, including servant leadership.

Youth and music leaders scored among the highest levels of satisfaction in the survey, and yet the leaders filling other staff positions (not the pastorate) were the least

satisfied (Table 16). Future research needs to be conducted to help us understand how these similar ministry positions have such divergent satisfaction levels.

The study indicated that many leaders started with high levels of ministry satisfaction during their first 5 years, followed by a dip during the next 5 years (5-10 years experience). These figures rebound for Alaska pastors during the 10-15 year span of ministry. A more intense scrutiny is needed to determine any relationships that have a bearing on the satisfaction (and corresponding dissatisfaction) with the Alaska leaders during these years.

Some of the factors that were not considered in the study were the gender of each participant and the salary/compensation of the subject. Future study examining these variables will provide a great resource for future leaders.

Finally, the focus of the study was centered on the correlation of one's leadership style and his or her ministry satisfaction. What the study concluded, however, is that there is not a significant correlation between these variables. However, the study did reveal the divergent relationships which exist between variables of age, ministry setting, ministry position, years of service, years of Alaska service, education level and degree concentration. Further study needs to be directed toward these variables and whether or not there are direct correlations between them.

APPENDIX 1

INTRODUCTION LETTER (sent to population)

Dear _____ ,

As you may have already heard, I've been working on a doctoral degree from Southern Seminary the last couple of years. Part of my commitment to finish this degree is to complete a research project, which I am hoping you will be part of.

In analyzing the direction of our association and state, we've noticed two aspects that we feel must be addressed for our success in the future. One, the vast majority of our church leaders are not from Alaska, but from the lower 48. In many cases, their first "taste" of Alaska is when they come in view of a call.

The second concern is length of service: many of our leaders choose not to stay very long in their ministry position. Now, of course, the Lord may move each of us in His own timing: I can truly understand that. But, the fact remains that our turnover rate is unusually high.

This project has been designed to help us succeed in reaching Alaska for Christ. Successful churches grow out of healthy pastors; if we can encourage healthy growth in our leaders, our churches will follow. So what does a healthy church leader look like?

That's what this dissertation is all about. I'd like to examine the pastors, associate pastors, ministers of youth and music, and our denominational leaders, and determine what makes them tick. In this packet, you'll find a simple and short 21 question survey entitled, "Ministry Satisfaction Survey." Fill this out and mail it back (envelop included) or fax it back to me as soon as possible. I promise you that all your responses will be kept entirely confidential.

After you've completed the Ministry Satisfaction Survey, you'll need to go online to www.knowandrelate.com and complete the Hall-Tonna Inventory of Values. Once on their site, put in your name and just follow the directions. The HTIV is designed to help people understand their value systems and leadership perspectives. You'll receive a full print-out of information detailing your leadership style and values systems; this will help you in how to deal with people in and out of the church.

The results of these tests will have tremendous value. For you, they will help you understand more about yourself and others, enabling you to have more success in your present position, and lead your congregation to new heights.

But for Alaska's future, this study will help us determine what leaders are most successful in various ministry settings. What "type of leadership style" seems to work best in the smaller bush communities, or in the larger cities? Does age or length of service in Alaska have any correlation with ministry satisfaction? Which seminaries are producing the most satisfied leaders in Alaska? Is servant leadership more prevalent than other leadership styles in Alaska?

All these questions, and many more, will be examined through this study. Your help in taking part is greatly appreciated. It will take you just a few moments to complete these surveys, but they can help Alaska for years to come!

Read through the following "Agreement to Participate" statement, complete the enclosed Ministry Satisfaction Survey and then go online to complete the values test. If you have any questions, don't hesitate to call me: Office (907) 344-1221 or Cell (907) 351-6464. Thank you so much for your cooperation.

Sincerely,

Dallas Bivins
Director of Missions,
Chugach Baptist Association

Agreement to Participate

The research in which you are about to participate is designed to determine ministry satisfaction in relation to leadership styles. This research is being conducted by Dallas Bivins for purposes of studying servant leadership in church leaders. In this research, you will complete the Ministry Satisfaction Survey and the Hall-Tonna Inventory of Values. 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.*

APPENDIX 2

MINISTRY SATISFACTION SURVEY

ALASKAN PASTOR'S QUESTIONNAIRE

For each of the following, circle the appropriate number which best represents your current position:

1. Age:
 - 1 Under 35 years
 - 2 36-44 years
 - 3 45-53 years
 - 4 54-62 years
 - 5 Over 63 years

2. My ministry setting is primarily located in:
 - 1 City/town
 - 2 Bush village

3. My ministry position is:
 - 1 Pastor or Senior Pastor
 - 2 Primarily Youth ministry
 - 3 Primarily Music ministry
 - 4 Other church staff
 - 5 State convention staff
 - 6 Association staff

(Please note: If youth and music combination, select discipline in which the majority of weekly work hours occurs).

4. Years of overall active service in ministry:
 - 1 Less than 5 years
 - 2 5-10 years
 - 3 10-15 years
 - 4 More than 15 years

5. Years of active service in Alaskan ministry:
 - 1 Less than 5 years
 - 4 5-10 years
 - 5 10-15 years
 - 6 More than 15 years

6. Average weekly worship attendance:
 - 1 Less than 40
 - 2 41-75
 - 3 76-100
 - 4 101-200
 - 5 More than 201
 - 6 Does not apply

(Note: Denominational workers choose "6 Does not apply").

7. Highest level of education:
 - 1 Doctorate
 - 2 Masters
 - 3 Bachelors
 - 4 High School
 - 5 Below High School

8. If Masters/Doctorate, indicate degree concentration
 - 1 Theology
 - 2 Christian Education
 - 3 Other
 - 4 Does not apply

9. If seminary degree, indicate which seminary graduated from:
 - 1 Canadian Baptist Theological Seminary (Cochran, Alberta)
 - 2 Golden Gate Baptist Theological Seminary (Mill Valley, California)
 - 3 Midwestern Baptist Theological Seminary (Kansas City, Missouri)
 - 4 New Orleans Baptist Theological Seminary (New Orleans, Louisiana)
 - 5 Southeastern Baptist Theological Seminary (Wake Forest, North Carolina)
 - 6 The Southern Baptist Theological Seminary (Louisville, Kentucky)
 - 7 Southwestern Baptist Theological Seminary (Fort Worth, Texas)
 - 8 Other

**For each of the following, indicate the appropriate number
which best represents your level of satisfaction
in your current ministry position during the past six months.**

1 – Very dissatisfied 2 – Dissatisfied 3 – Slightly Dissatisfied
4 – Slightly Satisfied 5 – Satisfied 6 – Very Satisfied

1. The facilities in which I work	1	2	3	4	5	6
2. Cooperation among the members of the church	1	2	3	4	5	6
3. The level of excitement I have for my job duties	1	2	3	4	5	6
4. Recognition of my accomplishments by members	1	2	3	4	5	6
5. Amount of hours I work each week	1	2	3	4	5	6
6. Professional relationships with other pastors/leaders	1	2	3	4	5	6
7. The general type of work I perform	1	2	3	4	5	6
8. My salary compared to members within the church	1	2	3	4	5	6
9. My current work environment	1	2	3	4	5	6
10. Friendliness of parishioners within the congregation	1	2	3	4	5	6
11. The authority I have to perform my ministry duties	1	2	3	4	5	6
12. Actual achievement of ministry goals	1	2	3	4	5	6

Thanks for your help! Now, two more steps and you're done!

1. Mail or fax this back to: Dallas Bivins
POB 110670
Anchorage AK 99511
(FAX: 907-349-6182)
2. Complete the Hall-Tonna Inventory of Values online.
Go to www.knowandrelate.com and follow the online instructions.

If you have any questions, don't hesitate to call: 907-351-6464.

Name

Date completed

APPENDIX 3

HALL-TONNA PERSONAL AND CORPORATE VALUES

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1. Accountability/Ethics
2. Achievement/Success
3. Adaptability/Flexibility
4. Administration/Control
5. Affection/Physical
6. Art/Beauty
7. Authority/Honesty
8. Being Liked
9. Being Self
10. Belief/Philosophy
11. Care/Nurture
12. Collaboration
13. Communication/Information
14. Community/Personalist
15. Community/Supportive
16. Competence/Confidence
17. Competition
18. Complementarity
19. Congruence
20. Construction/New Order
21. Contemplation
22. Control/Order/Discipline
23. Convivial Technology
24. Corporation/New Order
25. Courtesy/Hospitality
26. Creativity
27. Decision/Initiation
28. Design/Pattern/Order
29. Detachment/Solitude
30. Dexterity/Coordination
31. Discernment
32. Duty/Obligation
33. Economics/Profit
34. Economics/Success
35. Ecority
36. Education/Certification
37. Education/Knowledge
38. Efficiency/Planning
39. Empathy
40. Endurance/Patience
41. Equality/Liberation
42. Equilibrium
43. Equity/Rights
44. Expressiveness/Joy
45. Faith/Risk/Vision
46. Family/Belonging
47. Fantasy/Play
48. Food/Warmth/Shelter
49. Friendship/Belonging
50. Function/Physical
51. Generosity/Compassion
52. Global Harmony
53. Global Justice
54. Growth/Expansion
55. Health/Healing
56. Hierarchy/Order
57. Honor
58. Human Dignity
59. Human Rights
60. Independence
61. Integration/Wholeness
62. Interdependence
63. Intimacy
64. Intimacy/Solitude
65. Justice/Social Order
66. Knowledge/Insight
67. Law/Guide
68. Law/Rule
69. Leisure
70. Limitation/Acceptance

71. Limitation/Celebration
72. Loyalty/Fidelity
73. Macroeconomics
74. Management
75. Membership/Institution
76. Minessence
77. Mission/Objectives
78. Mutual Accountability
79. Mutual Obedience
80. Obedience/Duty
81. Ownership
82. Patriotism/Esteem
83. Physical Delight
84. Pioneerism/Innovation
85. Play/Recreation
86. Presence
87. Prestige/Image
88. Productivity
89. Property/Control
90. Prophet/Vision
91. Quality/Evaluation
92. Reason
93. Relaxation
94. Research
95. Responsibility
96. Rights/Respect
97. Ritual/Communication
98. Rule/Accountability
99. Safety/Survival
100. Search for Meaning/Hope
101. Security
102. Self Actualization
103. Self Assertion
104. Self Interest/Control
105. Self Preservation
106. Self Worth
107. Sensory Pleasure
108. Service/Vocation
109. Sharing/Listening/Trust
110. Simplicity/Play
111. Social Affirmation
112. Support/Peer
113. Synergy
114. Technology/Science
115. Territory/Security
116. Tradition
117. Transcendence/Solitude
118. Truth/Wisdom
119. Unity/Diversity
120. Unity/Uniformity
121. Wonder/Awe/Fate
122. Wonder/Curiosity
123. Word
124. Work/Labor
125. Workmanship/Art/Craft

APPENDIX 4

HALL-TONNA 3.0 VALUES MAP (STAGES 1 to 4)

Phase 1 SURVIVING		Phase 2 BELONGING	
Stage 1 SAFETY	Stage 2 SECURITY	Stage 3 FAMILY	Stage 4 INSTITUTION
<i>Goal Values</i>	<i>Goal Values</i>	<i>Goal Values</i>	<i>Goal Values</i>
Self-Interest/Control	Physical Delight	Family/Belonging	Belief/Philosophy
Self-Preservation	Security	Fantasy/Play	Competence/Confidence
Wonder/Awe/Fate		Self-Worth	Play/Recreation
			Work/ Labor
<i>Means Values</i>	<i>Means Values</i>	<i>Means Values</i>	<i>Means Values</i>
Food/Warmth/Shelter	Affection/Physical	Being Liked	Achievement/Success
Function/Physical	Economics/Profit	Care/Nurture	Administration/Control
Safety/Survival	Prosperity/Control	Control/Order/Discipline	Communication/Info.
	Sensory Pleasure	Courtesy/Hospitality	Competition
	Territory/Security	Dexterity/Coordination	Design/Pattern/Order
	Wonder/Curiosity	Endurance/Patience	Duty/Obligation
		Equilibrium	Economics/Success
		Friendship/Belonging	Education/Certification
		Obedience/Duty	Efficiency/Planning
		Prestige/Image	Hierarchy/Order
		Rights/Respect	Honor
		Social Affirmation	Law/Rule
		Support/Peer	Loyalty/Fidelity
		Tradition	Management
			Membership/Institution
			Ownership
			Patriotism/Esteem
			Productivity
			Reason
			Responsibility
			Rule/Accountability
			Technology/Science
			Unity/Uniformity
			Workmanship/Art/Craft

Hall-Tonna 3.0 Values Map (Stages 5 to 8)

Phase III SELF-INITIATION		Phase IV INTERDEPENDING	
Stage 5 VOCATION	Stage 6 NEW ORDER	Stage 7 WISDOM	Stage 8 WORLD ORDER
<i>Goal Values</i>	<i>Goal Values</i>	<i>Goal Values</i>	<i>Goal Values</i>
Equality/Liberation	Art/Beauty	Intimacy/Solitude	Ecority
Integration/Wholeness	Being Self	Truth/Wisdom	Global Harmony
Self-Actualization	Construction/New Order		Word
Service/Vocation	Contemplation		
	Faith/Risk/Vision		
	Human Dignity		
	Knowledge/Insight		
	Presence		
<i>Means Values</i>	<i>Means Values</i>	<i>Means Values</i>	<i>Means Values</i>
Adaptability/Flexibility	Accountability/Ethics	Community/Personalist	Convivial Technology
Authority/Honesty	Collaboration	Independence	Global Justice
Congruence	Community/Supportive	Minessence	Human Rights
Decision/Initiation	Complementarity	Prophet/Vision	Macroeconomics
Empathy	Corporation/Stewardship	Synergy	
Equity/Rights	Creativity	Transcendence/Solitude	
Expressiveness/Joy	Detachment/Solitude		
Generosity/Compassion	Discernment		
Health/Healing	Education/Knowledge		
Independence	Growth/Expansion		
Law/Guide	Intimacy		
Limitation/Acceptance	Justice/Social Order		
Mutual Obedience	Leisure		
Quality/Evaluation	Limitation/Celebration		
Relaxation	Mission/Objectives		
Search/Meaning/Hope	Mutual Accountability		
Self-Assertion	Pioneerism/Innovation		
Sharing/Listening/Trust	Research		
	Ritual/Communication		
	Simplicity/Play		
	Unity/Diversity		

APPENDIX 5

HALL-TONNA VALUE DEFINITIONS

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1. Accountability/Ethics. The ability that flows from one's personal awareness from one's personal system of moral principles to enrich others by addressing their conduct in relationship to their value system. This assumes the capacity to understand another's level of ethical maturity (Matthew 5-7, especially 5:1-12 and 19:10; Exodus 10:12-16; Deuteronomy 5:16-20).
2. Achievement/Success. Accomplishing something noteworthy and admirable in the world of work or education (2 Chronicles 20:20-21; Job 36, 42; Psalm 16; James 1:22-25).
3. Adaptability/Flexibility. The ability to adjust oneself readily to changing conditions and to remain pliable during ongoing processes (Luke 8:2-15; Proverbs 23:15-25; Matthew 5:4).
4. Administration/Control. Having the authority to be in command; to exercise specific management functions and tasks in a business or institution (1 Corinthians 12:12-30; Romans 12:1-13; Ephesians 4:7-16).
5. Affection/Physical. Physical touching which expresses fondness or devotion (Romans 12:1-12; 1 Corinthians 6:12-20; Ephesians 5:28-33).
6. Art/Beauty. Experiencing and/or providing intense pleasure through that which is aesthetically appealing in both natural and person-made creations simply for the mental and emotional stimulation and the pleasure it provides (Genesis 1; Psalm 29:1-2; Ecclesiastes 3:1-2; Romans 8:18-27).
7. Authority/Honesty. The freedom to experience and express the full range of personal feelings and thoughts in a straight-forward, objective manner. This ability comes from a personal integration of thoughts and feelings and results in experiencing personal integrity and power (Ecclesiastes 1:16-2:14; Matthew 18:1-18; Luke 20).
8. Being Liked. The ability to experience friendly feelings from one's peers (Proverbs 17:17, 27:6; John 3:16; Ephesians 4:1-6).

9. Being Self. The capacity to own one's truth about oneself and the world with objective awareness of personal strengths and limitations plus the ability to act both independently and cooperatively when appropriately (Ephesians 3:4-21, 4:9-16; Romans 6:1-14; 2 Corinthians 5:16-19; Colossians 3:10; Philippians 2:8-16; 1 Timothy 4:12; 2 Timothy 1:5-7).
10. Belief/Philosophy. Adherence to a belief system, set of principles, or established philosophy that is based on universally accepted, authoritative documents, such as the Bible, which espouse the concepts of reverence for the universal order (worship/faith/creed) (Psalm 146-150; Exodus 30:30-35; John 4:20-24).
11. Care/Nurture. The ability to be physically and emotionally supported by family and friends throughout one's life from childhood through aging and to value doing the same for others (Matthew 6:4-34; Galatians 5:13-26; Ephesians 4:1-8).
12. Collaboration. The ability of an organization leader to cooperate interdependently with all levels of management to ensure full and appropriate delegation of responsibility (Romans 12:4-9; 1 Corinthians 12:4-30).
13. Communication/Information. Effective and efficient transmission and flow of ideas and factual data between persons, departments, and divisions of an organization (Hebrews 13:16; Ephesians 4:29-32).
14. Community/Personalist. The ability to exercise sufficient depth and quality of commitment to a group, its members and its purpose, so that both independent creativity and interdependent cooperation are maximized simultaneously (1 Corinthians 12:4-30; Ephesians 4:1-8).
15. Community/Supportive. The recognition and will to create a group of peers for the purpose of ongoing mutual support and creative enhancement of each individual. The additional awareness of the need for such a group in the work environment and peer professionals, to enable one to detach from external pressures that deter one from acting with clarity on chosen values and ethical principles that might be otherwise compromised (Ephesians 4:1-16; Acts 2:44-45; 4:32-5:10).
16. Competence/Confidence. Realistic and objective confidence that one has the skill to achieve in the world of work and to feel that those skills are a positive contribution (Hebrews 10:35-39; Acts 2:38-40; 1 Corinthians 12:4-11, 27-31; 1 Timothy 2:1-7; 2 Timothy 2:15).
17. Competition. The ability to be energized by a sense of rivalry, to be first or most respected in a given arena such as sports, education, or work (1 Corinthians 9:24-27; Hebrews 12:1-4).
18. Complementarity. The capacity to enable persons in a corporation or institution to work cooperatively with one another so that the unique skills and quality of one

individual supplement, support, and enhance the skills and qualities of the others in the group (Romans 12:4-9; 1 Corinthians 12:4-30).

19. Congruence. The capacity to experience and express one's feelings and thoughts in such a way that what one experiences internally and communicates externally to others is the same (Psalm 15; 51:6; John 8:32).
20. Construction/New Order. The ability to develop and initiate a new institution for the purpose of creatively enhancing society. This assumes technological, interpersonal and management skills (Genesis 1:26-30; Isaiah 2:6-9; 65:17-25).
21. Contemplation. Self-discipline and the art of meditation that prepares one for intimacy with others and unity with the universal order (John 15-17; Matthew 6:5-18; 14:22-23; Romans 8:26-27).
22. Control/Order/Discipline. Providing restraint and direction to achieve methodological arrangements of persons or things according to the prescribed rules (Deuteronomy 6:20-25; 1 Corinthians 9:24-27; Ephesians 6:4).
23. Convivial Technology. The ability to creatively apply technology to improve distribution of the basic necessities of life so that social conditions throughout the world are improved (Genesis 1:26-31; Revelation 21).
24. Corporation/New Order/Stewardship. The skills, capability, and will to create new organizational styles or to improve present institutional forms in order to enhance society (Matthew 10:2-16, 16:13-20; Luke 6:13-16, 9:57-10:20; John 1:35-51; Acts 1:5-26, 2:37-41; Ephesians 4:1-7, 10-16; 3 John 9-20).
25. Courtesy/Hospitality. Offering polite and respectful treatment to others as well as treating guests and strangers in a friendly and generous manner and to receiving the same treatment from others (1 Peter 4:7-11).
26. Creativity. The capacity for original thought and expression that brings new ideas and images into a practical and concrete reality in ways that did not previously exist (Psalm 104; Luke 1:26-28, 3:21-22, 4:1; John 14:16, 26; Acts 1-2; 1 Thessalonians 5:3; 1 Corinthians 12:1-2).
27. Decision/Initiation. The ability to feel that it is one's responsibility to begin a creative course of action, or to act, on one's conscience without external prompting (Deuteronomy 18:20-21, 30:15-20; John 1:25-51; Luke 5:1-11; 1 Corinthians 12:10; 1 John 4:1, 2 John 7).
28. Design/Pattern/Order. Awareness of the natural arrangement of things plus the ability to create new arrangements through the initiation of arts, ideas or technology; for example, architecture (Genesis 1; Exodus 31:1-11; Ephesians 2:9-10).

29. Detachment/Solitude. The regular discipline of non-attachments that leads to quality relationships with others and with the universal order (1 John 2:12-17; Luke 12:33-34; John 15-17).
30. Dexterity/Coordination. Sufficient harmonious interaction of mental and physical functions to perform basic instrumental skills (1 Corinthians 9:24-27).
31. Discernment. The capacity or skill to enable a group or organization to come to consensus decisions relative to long-term planning through openness, reflection, and honest interaction (2 Thessalonians 2:13-3:18).
32. Duty/Obligation. Closely following established custom and regulations out of dedication to one's peers and a sense of responsibility to institutional codes (2 Chronicles 8:14-16; Luke 16:7-10).
33. Economics/Profit. Accumulation of physical wealth as a means of being secure and respected (Proverbs 14:23).
34. Economics/Success. Exercising the ability to attain favorable and prosperous financial results in business through effective control and efficient management of resources (Matthew 6:1-4; Luke 12:33-34).
35. Ecority. The capacity, skills and personal, organizational or conceptual influence to enable persons to take authority for the created order of the world and to enhance its beauty and balance through creative technology in ways that have a world-wide influence (Genesis 1:26-30; Isaiah 2:6-9; Romans 8:18-23; 2 Corinthians 5:17).
36. Education/Certification. Completing a formally prescribed process of learning and receiving documentation of that process (Proverbs 22:6; Ecclesiastes 8:16-17).
37. Education/Knowledge. The experience of ongoing learning as a means of gaining new facts, truths, and principles. One is motivated by the occasional reward of new understanding that is gained intuitively (Proverbs 24:3-7; Ecclesiastes 7:19; 23-25; Luke 2:41-50).
38. Efficiency/Planning. Thinking about and designing acts and purposes in the best possible and least wasteful manner before implementing them (1 Corinthians 12:12-30; Romans 12:1-13; Ephesians 4:7-16).
39. Empathy. Reflecting and experiencing another's feelings and state of being through a quality of presence that has the consequence of their seeing themselves with more clarity, without any words necessarily having been spoken (Romans 12:8-21; 13:8-10; 1 Corinthians 13).
40. Endurance/Patience. The ability to bear difficult and painful experiences, situations or persons with calm stability and perseverance (Book of Job; Hebrews 10:32-39).

41. Equality/Liberation. Experiencing oneself as having the same value and rights as all other human beings in such a way that one is set free to be that self and to free others to be themselves. This is the critical consciousness of the value of being human (Matthew 19:13-15; Acts 4:32-35; Colossians 3:10).
42. Equilibrium. Maintaining a peaceful social environment by averting upsets and avoiding conflicts (Ephesians 2:14; Romans 14:17; Philippians 4:7; Galatians 5:22).
43. Equity/Rights. Awareness of the moral and ethical claim of all persons, including oneself, to legal, social and economic equality and fairness plus a personal commitment to defend this claim (Matthew 19:13-15; Acts 4:32-35; Colossians 3:10).
44. Expressiveness/Joy. The ability to share personal feelings and fantasies so openly and spontaneously that others are free to do the same (1 Samuel 2:1-10; Luke 1:43-56; Galatians 5:1; 22-26).
45. Faith/Risk/Vision. Behavioral commitment to values that are considered life-giving even at risk to one's livelihood or life (Luke 4:1-13; Matthew 6:25-33; Luke 9:18-21; Romans 12:8-9; Galatians 5:1-6; Hebrews 12:1-12).
46. Family/Belonging. The people to whom one feels primary bonds of relationship and acceptance; attachment to the place where one's parents live (Genesis 1:27-31; Matthew 1-2; Luke 2:41-52; John 15:12-17).
47. Fantasy/Play. The experience of personal worth through unrestrained imagination and personal amusement (2 Corinthians 5:16-19; Mark 10:3-16; Luke 9:47-48).
48. Food/Warmth/Shelter. Personal concern about having adequate physical nourishment, warmth, and comfort and a place of refuge from the elements (Exodus 16-17; Psalms 23; 31; 5; 130; Matthew 6:5-34).
49. Friendship/Belonging. The ability to have a group of people with whom one can share on a day-to-day basis (1 Samuel 18:1-4; John 15:12-17; 1 Peter 3:8-12).
50. Function/Physical. Concern about the ability to perform minimal manipulations of the body to care for oneself and concern about the body's internal systems and their ability to function adequately (1 Corinthians 9:24-27).
51. Generosity/Compassion. The ability to share one's unique gifts and skills with others as a way of serving humanity without expecting reciprocation (Luke 6:36-38; 10:29-37; 1 Corinthians 12; 13).
52. Global Harmony. Knowing the practical relationship between human oppression, freedom and creative ecological balance so that one can influence changes that promote greater human equality (John 15-17).

53. Global Justice. Commitment to a world order in which all persons have equal value but different gifts and abilities to contribute to society, combined with the ability to elicit inter-institutional and governmental collaboration to provide the basic life necessities for the poor in the world (John 4:39-42; Romans 8:18-39; Revelation 4:21).
54. Growth/Expansion. The ability to enable an organization to develop and grow creatively. This assumes skills in management design, organizational development at corporate level (Matthew 28:16-20; Luke 10:1-20; John 16:5-15).
55. Health/Healing. Soundness of mind and body that flows from meeting one's emotional and physical needs through self-awareness and preventive discipline. This includes an understanding that commitment to maintaining one's inner rhythm and balance relates to positive feelings and fantasy (Luke 7:1-17; 8:26-56; 1 Corinthians 9:24-27).
56. Hierarchy/Order. The methodical, harmonious arrangement of persons and things ranked above one another in conformity to established standards of what is good and proper within an organization (Exodus 18:13-17; Samuel 8; 9; Luke 20:20-26).
57. Honor. High respect for the worth, merit or rank of those in authority such as parents, superiors and national leaders (Exodus 2:12; Proverbs 17:10; Ecclesiastes 7:1).
58. Human Dignity. Consciousness of the basic right of all human beings to have respect and to have their basic needs met so that each person has the opportunity to develop to their full potential (Luke 19:29-27; Matthew 5:1-10; 11:28; John 3:16; 1 John 2:1-2; James 2:1-13).
59. Human Rights. Committing personal talent, education, training and resources to creating the means for all people in the world to experience their basic right to such life-giving resources as food, habitat, employment, health and minimal practical education (John 4:39-42; Romans 8:18-34; Revelation 4:21).
60. Independence. Thinking and acting for oneself in matters of opinion and conduct without being subject to external constraint or authority (Luke 19:29-27; Matthew 5:1-10; 11:28; John 3:16; 1 John 2:1-2; James 2:1-13; Romans 12:4-9).
61. Integration/Wholeness. The inner capacity to organize the personality (mind and body) into a coordinated, harmonious totality (Matthew 7:21-17; Romans 12:1-3).
62. Interdependence. Seeing and acting on the awareness that personal and inter-institutional cooperation are always preferable to individual decision-making (Romans 12:4-9; 1 Corinthians 12:4-30).

63. Intimacy. Regularly and fully sharing one's thoughts, feelings, fantasies and realities, mutually and freely with another person (Luke 7:36-8:3; John 11-12:11; John 14; 20:11-18).
64. Intimacy/Solitude. The experience of personal harmony that results from a combination of meditative practice, mutual openness and total acceptance of another person, which leads to new levels of meaning and awareness of truth in unity with the universal order (John 17; Psalms 42:1-2; 46; Isaiah 26:1-19).
65. Justice/Social Order. Taking a course of action that addresses, confronts and helps correct conditions of human oppression in order to actualize the truth that every human being is of equal value (Proverbs 21:3; Micah 6:8; Matthew 5; 23:23; Romans 3:5-6).
66. Knowledge/Insight. The pursuit of truth through patterned investigation, motivated by increased intuition and unconsciously gained understandings of the wholeness of reality (Luke 2:41-50; John 3; Ephesians 3:14-21).
67. Law/Guide. Seeing authoritative principles and regulations as a means for creating personal criteria and moral conscience, and questioning those rules until they are clear and meaningful (1 John 2:3-11).
68. Law/Rule. Governing personal conduct, action and procedures by the established legal system or code. Living one's life by the rules (Exodus 20; Psalms 119; 1 Peter 2:13-25).
69. Leisure. Use of time in a way that requires as much skill and concentration as one's work but that totally detaches one from work so that the spontaneous, playful way so that others are free to do the same (Ecclesiastes 3:1-15; John 2:1-12; 13:1-16; 21).
70. Limitation/Acceptance. giving positive mental assent to the reality that everyone has boundaries and inabilities, based on objective self-awareness of personal strengths and potential as well as weakness and inability. The capacity for self-criticism (Matthew 8:21-22; 26; 27; Luke 15:11-32; 23:33-34; Romans 3:21-26; 5-8; Colossians 1:19-21; Ephesians 2:11-22; Mark 14; 15; Luke 22; 23; 1 Corinthians 1:16-21; 11:17-34).
71. Limitation/Celebration. The recognition that personal limits are the framework for exercising one's talents. The ability to laugh at one's own imperfections (Matthew 28; Mark 16; Luke 24; John 20; 21; Acts 1:1-11; Romans 5:8; 1 Corinthians 10:16 21; 11:17-34).
72. Loyalty/Fidelity. Strict observance of promises and duties to those in authority and to those in close personal relations (Proverbs 66:1-6; Ecclesiastes 10:1-11; Luke 22:54-62; John 21; Romans 3:20-31).

73. Macroeconomics. The ability to manage and direct the use of financial resources at an institutional and inter-institutional level toward creating a more stable and equitable world economic order (Matthew 6:1-4; Luke 12:33-34; Revelation 21:1-2).
74. Management. The control and direction of personnel in a business or institution for the purpose of optimal productivity and efficiency (1 Corinthians 12:12-30; Romans 12:1-13; Ephesians 4:7-16).
75. Membership/Institution. The pride of belonging to and functioning as an integral part of an organization, foundation, establishment, etc. (Matthew 4:18-22; 10:1-42; 16:13-20; Acts 1:12-2:47).
76. Minessence. The capacity to miniaturize and simplify complex ideas or technological instruments (tools) into concrete and practical objectifications in a way that creatively alters the consciousness of the user (Genesis 1; Psalms 104; Ezekiel 36:27-37:14; Luke 1:26-38; 3:21-22; John 1:1-14; 14:16; 26; Acts 1; 2; 1 Thessalonians 5:23; 1 Corinthians 12:1-11).
77. Mission/Objectives. The ability to establish organizational goals and execute long term planning that considers the needs of society and how the organization contributes to those needs (Matthew 28:16-20; Luke 10:1-20; John 16:5-15).
78. Mutual Accountability. The skills to maintain a reciprocal balance of tasks and assignments with others so that everyone is answerable for their own area of responsibility. This requires the ability to express and mobilize anger in creative and supportive ways in order to move relationship to increasing levels of cooperation (Matthew 5-7; especially 5:1-12 and 19:19; Exodus 20:12-16; Deuteronomy 5:16-20).
79. Mutual/Obedience. The mutual and equal responsibility of all members of a group to establish and adhere to a common set of rules and guidelines (1 Corinthians 12:12-20; Colossians 2:9-10).
80. Obedience/Duty. Dutifully complying with moral and legal obligations established by parents and civic and religious authorities (Philippians 2:5-13).
81. Ownership. Personal and legal possession of skills decisions, and property from which one derives a sense of personal authority (Acts 2:28-40; 1 Corinthians 12:4-11; 27-31; 1 Timothy 2:1-7; 2 Timothy 2:15).
82. Patriotism/Esteem. Honor for one's country based on personal devotion, love and support (Romans 13:1-10).
83. Physical Delight. The joy of experiencing all the senses of the body (Luke 1:26-28; John 11:1-12; 19; Romans 8; 15:35-38).

84. Pioneerism/Innovation. Introducing and originating creative ideas for positive change in organizations and providing the framework for actualizing them (Acts 1:2; 1 Thessalonians 5:23; 1 Corinthians 12:1-11; Romans 12:4-9; 1 Corinthians 12:4-30).
85. Play/Recreation. A pastime or diversion from the anxiety of day-to-day living for the purpose of undirected, spontaneous refreshment that can result in heightened awareness of oneself as separate from daily pressures (Exodus 2:9-19; John 2:1-12).
86. Presence. The ability to be with another person that comes from inner self-knowledge that is so contagious that another person is able to ponder the depths of who he or she is with awareness and clarity (Exodus 3:1-15; 24:16; John 1:14; 12:1-8, 21).
87. Prestige/Image. Physical appearance which reflects success and achievement, and gains the esteem of others and promotes success (2 Chronicles 20:20-21; Job 36; 42; Ecclesiastes 8; James 1:22-25).
88. Productivity. The energy that results from generating and completing tasks and activities and achieving externally established goals and expectations (Job 36: 42; Ecclesiastes 7:13; 11).
89. Property/Control. Accumulating property and exercising personal direction over it for security and meeting basic physical and emotional needs (Luke 16:1-13, 19-31).
90. Prophet/Vision. The ability to communicate the truth about global issues in such a lucid manner that those who hear are able to transcend their limited personal awareness and take action (Exodus; John 12:41-45; 15-17; Matthew 4:1-16; Luke 4:1-14; 9:1-6; 1 Corinthians 12:4-11).
91. Quality/Evaluation. Appreciating objective self-appraisal and being open to what others reflect back about oneself as necessary for self-awareness, personal growth (Mark 1:4-15; John 4:1-30; Luke 3:1-9; Luke 4: Romans 5:6-11).
92. Reason. The trained capacity to think logically and reasonably based on a formal body of information. The capacity to exercise reason before emotions (Exodus 18; 20; Psalms 119; Matthew 22:37-40).
93. Relaxation. Diversion from physical or mental work that reduces stress, provides a balance of work and play as a means of realizing one's potential (John 2:1-12).
94. Research. Systematic investigation and contemplation of the nature of truths and principles about people and human experience for the purpose of creating new insights and awareness (Ezekiel 36:27-37:14; Luke 1:26-38; 3:21-22; 4:1; John 14:16, 26; Acts 1; 2; 1 Corinthians 12:1-11).

95. Responsibility. The ability to be personally accountable for and in charge of a specific area or course of action in an organization or group (Ezekiel 18).
96. Rights/Respect. The moral principle of respecting the worth and property of another as I expect others to respect my property and me (Proverbs 21:2-6; Colossians 3:8-10).
97. Ritual/Communication. Skills and use of ceremony and the arts as a communication medium for raising critical consciousness of such themes as world social conditions and awareness of the transcendent (Exodus 30:30-35; 1 Corinthians 10:16-21; 11:17-34).
98. Rule/Accountability. The need to have each person openly explain or justify his/her behavior in relationship to the established codes of conduct, procedures, etc. (Exodus 20; Psalms 119; 1 Peter 2:13-25).
99. Safety/Survival. Concern about the ability to avoid personal injury, danger or loss, and to do what is necessary to be protected in adverse circumstances (Psalm 23, 25, 55, 130; Matthew 6:25-34).
100. Search/Meaning/Hope. A personal exploration arising from an inner longing and curiosity to integrate personal feelings, imagination and objective knowledge in order to discover one's unique place in the world (Luke 11:9-13; Romans 8:24-27).
101. Security. Finding a safe place or relationship where one is free from cares and anxieties and feels protected (Psalms 23; 91; Proverbs 14:26; Matthew 6:25-34).
102. Self-Actualization. The inner drive toward experiencing and expressing the totality of ones being through spiritual, psychological, physical and mental exercises which enhance the development of one's maximum potential (Deuteronomy 30:15-20; Matthew 9:14-17; John 10; Romans 8:18-27).
103. Self-Assertion. The will to put oneself forward boldly regarding a personal line of thought or action (Deuteronomy 30:5-20; Proverbs 3:1-8; 16:9; 2 Thessalonians 3:5; 1 Corinthians 12:10; Hebrews 4:12-13).
104. Self-Interest/Control. Restraining one's feelings and controlling one's personal interests in order to survive physically in the world (1 John 2:29-3:4-10; Hebrews 10:32-39).
105. Self-Preservation. Doing what is necessary to protect one's self from physical harm or destruction in an alien world (Psalms 23; 31; 55; 130; Matthew 6:25-34).
106. Self-Worth. The knowledge that when those one respects and esteems really know him/her, they will affirm that he/she is worthy of that respect (John 1:8-25; 3:16; 10:29-31; Luke 1:25-26; Romans 5).

107. Sensory Pleasure. Gratifying sensual desires and experiencing one's sexual identity (Romans 12:1-2; 1 Corinthians 6:12-20; Ephesians 5:28-33).
108. Service/Vocation. The ability to be motivated to use personally unique gifts and skills to contribute to society through one's occupation, business, profession or calling (Matthew 5:1-4; 1 Corinthians 12; 13; Galatians 5:13-26).
109. Sharing/Listening/Trust. The capacity to hear another's thoughts and feelings actively and accurately and to express personal thoughts and feelings in a climate of mutual confidence in each other's integrity (Psalms 56; John 17).
110. Simplicity/Play. The capacity for deeply appreciating the world combined with a playful attitude toward organizations and systems that is energizing and positive. The ability to have a holistic view of complexity, and to be detached from the world. As primarily material in nature (Luke 9:57-62; 12:22-32; 14:7-35; John 16; 17).
111. Social Affirmation. The personal respect and validation that comes from the support and respect of one's peers, which is necessary for one to grow and succeed (Proverbs 21:2-6; Colossians 3:8-10; John 1:1-14).
112. Support/Peer. The ability to have people who are one's equals and who sustain one in both joyful and difficult times (John 15:12-17; 1 Peter 3:8-12).
113. Synergy. Harmonious, energized relationships within a group that produce results that far surpass what might be predicted based on the collective abilities of its members (Psalms 104; Ezekiel 36:27-37:14; Luke 1:26-38; 3:21-22; 4:1; John 14:16; Acts 1; 2; 1 Thessalonians 5:23; 1 Corinthians 12:1-11).
114. Technology/Science. Systematic knowledge of the physical or natural world and practical applications of the knowledge through inventions and tools (Genesis 1:26-31; Job 38; 39; Ephesians 2:9-10; 1 Corinthians 13:1-3).
115. Territory/Security. Provision for physically defending property, a personal domain, or nation state (Exodus; Joshua; Samuel; Kings).
116. Tradition. Recognizing the importance of ritualizing family history, religious history, and organizational and national history in one's life so as to enrich its meaning (Psalm 105; Luke 1).
117. Transcendence/Solitude. Exercising spiritual discipline and detachment so that one experiences a global and visionary perspective as a result of a personal relationship to the universal order (Luke 1:46-55; Revelation 21; 22).
118. Truth/Wisdom. Intense pursuit and discovery of ultimate truth above all other activities. This results in intimate knowledge of objective and subjective realities,

which converges into the capacity to clearly comprehend people and systems and their interrelationship (Proverbs 8; 9; John 3:19-21; 8:12; 1 John 1:5-7).

119. Unity/Diversity. Recognizing and acting administratively on the belief that an organization is creatively enhanced by giving equal opportunity to people, both male and female, and from a variety of cultures, ethnic backgrounds and diverse training (Romans 12:4-9; 1 Corinthians 12:4-30).
120. Unity/Uniformity. Harmony and agreement in an institution that is established to achieve efficiency, order, loyalty and conformity to established norms (Exodus 18: 13-27; 1 Samuel 8; 9; Luke 20: 20-26).
121. Wonder/Awe/Fate. The ability to be filled with marvel, amazement, and fear when faced with the overwhelming grandeur and power of one's physical environment (Genesis 1; Psalm 24; 121; Job 35).
122. Wonder/Curiosity. A sense of marvel and amazement about the physical world coupled with a desire to learn about it and explore it personally (Genesis 1; Psalm 24; 121; Job 38- 39).
123. Word. The ability to use the power of language to heal and transform the values and worldviews of the hearers. To communicate universal truths so effectively that hearers becomes conscious of their limitations, so that life and hope are renewed and the hearers recognize their place in the larger, universal order (Genesis 1; John 1:14; 14; 15; Acts 2:1-13; 1 John 1:1-4).
124. Work/Labor. The ability to have skills and rights that allow one to produce a minimal living for one's self and one's family (Exodus 34:21; Genesis 26:12; John 5:17; 6:27; Luke 10:1-2).
125. Workmanship/Art/Craft. Skills requiring manual dexterity that produce artifacts and modify or beautify person-made environment (Psalms 146-150; Exodus 30:30-35; John 4:20-24).

APPENDIX 6

CLASSIFICATION OF THE 125 VALUES

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Values, the priorities we live by, can be classified in five different ways:

1. Goals or Means:

- Goal values are the end results or outcomes one is trying to achieve.
- Means values are the values one is integrating through skill building to achieve one's goals.

2. Worldview, Phases, and Stages: The values have been grouped into eight sequential developmental stages. Every two stages comprise a phase. The phase describes the person's worldview.

- Phase 1: Surviving: The world is a mystery over which I have no control.
 - Stage 1: Safety
 - Stage 2: Security
- Phase 2: Belonging: The world is a problem with which I must cope.
 - Stage 3: Family
 - Stage 4: Institution
- Phase 3: Self-initiating: The world is a creative project in which I want to participate.
 - Stage 5: Vocation
 - Stage 6: New Order
- Phase 4: Interdepending: The world is a mystery for which we care on a global scale.
 - Stage 7: Wisdom
 - Stage 8: World

3. Skills: Four areas of skill development have been identified. These, too, have a sequential nature, starting with instrumental skills and moving to system skills. This is demonstrated on the Values Map by the distribution of the various values and their respective skill classification.

- Instrumental skills (I): These skills are the blend of intelligence and manual dexterity that enables one to be professional and competent. It is the ability to manipulate ideas and the immediate external environment. It is the skill of handicraft, physical dexterity, and academic (cognitive) accomplishment.
- Interpersonal skills (IP): These skills are based on the ability to act with generosity and understanding towards others. It is the ability to objectify one's own feelings so that cooperation, rather than isolation, is enhanced.
- Imaginal skills (IM): These skills are based on the ability to manage internal fantasy and feeling, which enables us to externalize ideas in an effective and

practical manner. It is the capacity to learn from direct experience, to choose and to act on complex alternatives creatively. As synthesizer, it integrates the other skills.

- Systems skills (IS): These skills are based on imagination, sensitivity, and competence, which give rise to the capacity to see all parts of a system as it is related to the whole. It is also the ability to plan and design change in a system (institutions, societies and bodies of knowledge) so as to maximally enhance the growth of the individual parts. It requires the integration of all the other skills.

4. Time: Four types of time orientation relate our values to work and play.

- Work (W): Work relates to values that are “doing” in nature. Work is an activity related to a given productive end. For this reason, relationships of contract and obligation are within this category. Normally, work excludes intimacy. Energy is neutral in this category; drainage of energy is often physical in nature.
- Maintenance (M): Maintenance relates to “coping” or “maintaining.” This activity is very often, but not exclusively, within work. It always involves a negative drain on energy from the individual. Relationships usually involve some sort of dependency.
- Play (P): This is a “being” value, which, by its very nature, increases one’s energy level, but requires few skills to be activated. Because it is a low skill value area, the positive energy flow is limited. It is in this area that intimacy and creativity are prescribed. Therefore, the relationships are those that involve such values as friendship and trust.
- Play/Freesence (FP): This is a “being” value that involves high levels of creative leisure and interaction, which involves as many skills as one’s professional work. Because it is a value that emerges from intimate relationships, it includes physical sexual and contemplation on a continuum.

5. Career Orientation: These four categories of vocational orientation were originally theological categories developed by Dr. Benjamin Tonna.

- Service (S): Values in this category imply use of gifts and skills to give service to others.
- Prophetic/Innovative (P/I): Values in this category imply that a person has something exceptional to say to the world in terms of how we should be viewing the future.
- Institutional (I/C): Values in this category imply that a person feels that what he/she gives to others is best done within the framework of a community or institutional support system.
- Covenant Legal (C/L): Values in this category imply a more individual approach that stresses the essential of commitment in any action plan, and tends to be an individual approach.

Table A1. Values Classification Table

Values	Goal/Means	Stage	Skills	Time	Career	
1	Accountability/Ethics	Means	6	IS	W	I/C
2	Achievement/Success	Means	4	IS	W	P/I
3	Adaptability/Flexibility	Means	5	I/P	PF	C/L
4	Administration/Control	Means	4	I	W	I/C
5	Affection/Physical	Means	2	IP	M	C/L
6	Art/Beauty	Goal	6	IM	PF	P/I
7	Authority/Honesty	Means	5	IP	W	I/C
8	Being Liked	Means	3	IP	M	C/L
9	Being Self	Goal	6	IS	PF	C/L
10	Belief/Philosophy	Goal	4	I	W	C/L
11	Care/Nurture	Means	3	IP	M	S
12	Collaboration	Means	6	IS	W	I/C
13	Communication/Info.	Means	4	I	M	S
14	Community/Personalist	Means	7	IP	PF	I/C
15	Community/Supportive	Means	6	IP	PF	IC
16	Competence/Confidence	Goal	4	I	W	C/L
17	Competition	Means	4	I	M	P/I
18	Complementarity	Means	6	IS	W	P/I
19	Congruence	Means	5	IP	W	C/L
20	Construction/New Order	Goal	6	IS	W	S
21	Contemplation	Goal	6	IM	PF	I
22	Control/Order/Discipline	Means	3	I	M	C/L
23	Convivial Technology	Means	8	IS	W	S
24	Corporation/Stewardship	Means	6	IS	W	S
25	Courtesy/Hospitality	Means	3	IP	M	C/L
26	Creativity	Means	6	IM	PF	P/I
27	Decision/Initiation	Means	5	IP	W	C/L
28	Design/Pattern/Order	Means	4	IM	P	P/I
29	Detachment/Solitude	Means	6	IM	PF	P/I
30	Dexterity/Coordination	Means	3	I	W	I/C
31	Discernment	Means	6	IS	PF	I/C
32	Duty/Obligation	Means	4	IP	W	I/C
33	Economics/Profit	Means	2	I	W	I/C
34	Economics/Success	Means	4	I	W	P/I
35	Ecority	Goal	8	IS	PF	P/I
36	Education/Certification	Means	4	I	W	I/C
37	Education/Knowledge	Means	6	IM	PF	I/C
38	Efficiency/Planning	Means	4	I	W	I/C
39	Empathy	Means	5	IP	M	S
40	Endurance/Patience	Means	3	IP	M	C/L
41	Equality/Liberation	Goal	5	IP	M	C/L

42	Equilibrium	Means	3	IS	M	C/L
43	Equity/Rights	Means	5	IP	M	I/C
44	Expressiveness/Joy	Means	5	IM	P	C/L
45	Faith/Risk/Vision	Goal	6	IM	PF	C/L
46	Family/Belonging	Goal	3	IP	M	C/L
47	Fantasy/Play	Goal	3	IM	PF	P/I
48	Food/Warmth/Shelter	Means	1	I	M	I/C
49	Friendship/Belonging	Means	3	IP	P	C/L
50	Function/Physical	Means	1	I	M	I/C
51	Generosity/Compassion	Means	5	IP	W	S
52	Global Harmony	Goal	8	IS	PF	I/C
53	Global Justice	Means	8	IS	W	S
54	Growth/Expansion	Means	6	IS	W	S
55	Health/Healing	Means	5	IS	M	P/I
56	Hierarchy/Order	Means	4	IS	M	C/L
57	Honor	Means	4	IS	M	I/C
58	Human Dignity	Goal	6	IS	W	S
59	Human Rights	Means	8	IS	W	P/I
60	Independence	Means	5	IM	W	C/L
61	Independence	Goal	5	IS	W	C/L
62	Integration/Wholeness	Means	7	IS	W	I/C
63	Intimacy	Goal	6	IP	PF	C/L
64	Intimacy/Solitude	Goal	7	IP	PF	P/I
65	Justice/Social Order	Means	6	IS	W	S
66	Knowledge/Insight	Goal	6	IS	PF	S
67	Law/Guide	Means	5	IS	W	I/C
68	Law/Rule	Means	4	I	M	C/L
69	Leisure	Means	6	IM	PF	P/I
70	Limitation/Acceptance	Means	5	IP	M	C/L
71	Limitation/Celebration	Means	6	IP	PF	P/I
72	Loyalty/Fidelity	Means	4	IP	M	C/L
73	Macroeconomics	Means	8	IS	W	I/C
74	Management	Means	4	I	W	S
75	Membership/Institution	Means	4	I	M	I/C
76	Minessence	Means	7	IS	PF	P/I
77	Mission/Objectives	Means	6	IS	W	I/C
78	Mutual Accountability	Means	6	IS	M	I/C
79	Mutual Obedience	Means	5	IS	M	I/C
80	Obedience/Duty	Means	3	IP	M	C/L
81	Ownership	Means	4	I	M	C/L
82	Patriotism/Esteem	Means	4	IS	W	C/L
83	Physical Delight	Goal	2	IM	M	C/L
84	Pioneerism/Innovation	Means	6	IM	M	C/L
85	Play/Recreation	Goal	4	IM	P	I/C
86	Presence	Goal	6	IM	PF	C/L

87	Prestige/Image	Means	3	IP	M	I/C
88	Productivity	Means	4	IP	W	S
89	Prophet/Vision	Means	2	I	M	I/C
90	Prosperity/Control	Means	7	I	PF	C/L
91	Quality/Evaluation	Means	5	IS	M	P/I
92	Reason	Means	4	IP	W	C/L
93	Relaxation	Means	5	I	P	C/L
94	Research	Means	6	IM	PF	P/I
95	Responsibility	Means	4	IM	M	I/C
96	Rights/Respect	Means	3	IP	M	I/C
97	Ritual/Communication	Means	6	IM	PF	P/I
98	Rule/Accountability	Means	4	I	M	C/L
99	Safety/Survival	Means	1	I	M	I/C
100	Search/Meaning/Hope	Means	5	IM	P	P/I
101	Security	Goal	2	IP	M	C/L
102	Self-Actualization	Goal	5	IM	P	C/L
103	Self-Assertion	Means	5	IP	M	I/C
104	Self-Interest/Control	Goal	1	IP	M	C/L
105	Self-Preservation	Goal	1	I	M	C/L
106	Self-Worth	Goal	3	IP	M	C/L
107	Sensory Pleasure	Means	2	IM	PF	C/L
108	Service/Vocation	Goal	5	IS	W	S
109	Sharing/Listening/Trust	Means	5	IP	PF	I/C
110	Simplicity/Play	Means	6	IM	PF	P/I
111	Social Affirmation	Means	3	IS	M	C/L
112	Support/Peer	Means	3	IP	P	C/L
113	Synergy	Means	7	IM	PF	I/C
114	Technology/Science	Means	4	I	W	S
115	Territory/Security	Means	2	I	M	I/C
116	Tradition	Means	3	IS	PF	P/I
117	Transcendence/Solitude	Means	7	IM	PF	P/I
118	Truth/Wisdom	Goal	7	IM	PF	P/I
119	Unity/Diversity	Means	6	IS	M	S
120	Unity/Uniformity	Means	4	IS	M	I/C
121	Wonder/Awe/Fate	Goal	1	IM	PF	P/I
122	Wonder/Curiosity	Means	2	IM	P	C/L
123	Word	Goal	8	IM	PF	I/C
124	Work/ Labor	Goal	4	I	W	S
125	Workmanship/Art/Craft	Means	4	I	W	S

APPENDIX 7

HALL-TONNA INVENTORY OF VALUES

Following is a sample test of the Hall-Tonna Inventory of Values. This questionnaire will be administered via internet access by Know & Relate, L.L.C.

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Section One: Long Term Goals

1. I am a person who:

- A. puts a priority on self preservation.
- B. is competent and confident.
- C. values personal security.
- D. puts family first.
- E. not applicable at this time

2. I am a person who:

- A. enjoys the physical comforts of life.
- B. spends time fantasizing about the good life.
- C. enjoys work but prefers play.
- D. meditates as a part of a contemplative lifestyle.
- E. not applicable at this time.

3. I am a person who:

- A. can be overwhelmed by the wonder and awe of life.
- B. wants to develop my human and spiritual potential.
- C. by my presence adds meaning to people's lives.
- D. is involved in preserving the global environment.
- E. not applicable at this time

4. I am a person who:

- A. works to promote human dignity in organizations.
- B. sees life as wonderful but beyond my control.
- C. puts family first.
- D. is becoming a whole integrated person.
- E. not applicable at this time.

5. I am a person who:

- A. pursues truth in order to simplify in practical ways for society.
- B. enjoys the physical comforts of life.
- C. enjoys work but prefers play.
- D. seeks knowledge through insight and discovery.
- E. not applicable at this time.

6. I am a person who:

- A. strives to integrate body, mind, and spirit.
- B. puts a priority on self preservation.
- C. is willing to put faith in another even at personal risk.
- D. pursues the truth in order to simplify complexity in practical ways for society.
- E. not applicable at this time.

7. I am a person who:

- A. is valued by those who know me well.
- B. is competent and confident.
- C. is able to utilize my full potential
- D. is so present to people that their lives become more meaningful to them.
- E. not applicable at this time.

8. I am a person who

- A. enjoys the physical comforts of life
- B. values new knowledge and insight from personal exploration and study.
- C. strives to integrate body, mind, and spirit.
- D. has learned that being true to myself in difficult situations helps others to do the same.
- E. not applicable at this time.

9. I am a person who:

- A. likes to be with people who share my beliefs and philosophy of life.
- B. can be overwhelmed by the wonder and awe of life.
- C. appreciates art purely for the beauty it expresses.
- D. needs to balance meditation and relationships to be my best self.
- E. not applicable at this time.

10. I am a person who:

- A. knows that being myself in difficult situations helps others to do the same.
- B. likes fantasizing about the future.
- C. inspires people through the use of language, to act for the common good.
- D. is considered wise by leaders in my field.
- E. not applicable at this time.

11. I am a person who:

- A. sees my vocation as my highest priority.
- B. values personal security and comfort.
- C. is proud to work hard for a living.
- D. enables new organizational development.
- E. not applicable at this time.

12. I am a person who:

- A. sees life as wonderful but beyond my control.
- B. needs to know that the future is financially secure.
- C. meditates as a part of a contemplative lifestyle.
- D. looks forward to recreation and holidays.
- E. not applicable at this time.

13. I am a person who:

- A. takes care of my personal needs and interests first.
- B. likes fantasizing about the future.
- C. works on international projects that address human equality.
- D. takes personal equality very seriously.
- E. not applicable at this time.

14. I am a person who:

- A. appreciates art purely for the beauty it expresses.
- B. takes care of my personal needs and interests first.
- C. lives by my beliefs and philosophy.
- D. makes a valuable contribution to society through my work.
- E. not applicable at this time.

15. I am a person who:

- A. knows I am valued by those who know me well.
- B. is involved in developing technology to improve global ecology.
- C. seeks knowledge through insight and study.
- D. needs intimacy with others and meditation time alone every day.
- E. not applicable at this time.

16. I am a person who:

- A. puts family first.
- B. is confident and has competence in my occupation.
- C. takes personal equality very seriously.
- D. works with organizations to promote the dignity of others.
- E. not applicable at this time.

17. I am a person who:

- A. strives to utilize my full potential.
- B. puts a priority on self preservation.
- C. feels valued by those who know me well.
- D. strives to balance meditative solitude and intimacy.
- E. not applicable at this time.

18. I am a person who:

- A. puts my vocation (job) as the first priority.
- B. puts family first.
- C. meditates as part of a contemplative lifestyle.
- D. transcends my personal needs in order to work on global quality of life issues.
- E. not applicable at this time.

19. I am a person who:

- A. enjoys the physical comforts of life.
- B. is quick to defend the dignity of others.
- C. values freedom and personal equality.
- D. raises people's consciousness through speaking and writing.
- E. not applicable at this time.

20. I am a person who:

- A. values personal security.
- B. risks everything for a personal vision.
- C. pursues the truth even in adverse circumstances.
- D. initiates projects that promote the quality of life through international cooperation.
- E. not applicable at this time.

21. I am a person who:

- A. speaks with confidence even under adverse conditions.
- B. puts a priority on self preservation.
- C. is a good priority on self preservation.
- D. has a job (vocation) that is of service to others.
- E. not applicable at this time.

22. I am a person who:

- A. develops new and creative organizations.
- B. works hard for a living.
- C. by my presence has the ability to enable others to develop greater understanding.
- D. initiates projects related to global ecology.
- E. not applicable at this time.

23. I am a person who:

- A. appreciates the arts for art's sake.
- B. likes fantasizing about the future.
- C. likes to work hard.
- D. strives to integrate body, mind, and spirit.
- E. not applicable at this time.

24. I am a person who:

- A. needs to be in control of my personal needs and interests first.
- B. values freedom and personal equality.
- C. initiates new organizational change.
- D. inspires people through the use of language, to act for the common good.
- E. not applicable at this time.

25. I am a person who:

- A. is confident and competent in what I do.
- B. risks on new ventures that involve a commitment to a mission.
- C. values new knowledge and insight from personal exploration and study.
- D. works hard on projects in global ecology.
- E. not applicable at this time.

26. I am a person who:

- A. acts on my beliefs and philosophy of life.
- B. is an avid follower of the arts.
- C. by my presence has the ability to enable others to develop greater understanding.
- D. awakens and liberates the disadvantaged by what I say and write.
- E. not applicable at this time.

27. I am a person who:

- A. enjoys recreation and play.
- B. is fulfilling my potential
- C. promotes human dignity.
- D. is willing to put faith in another even at personal risk.
- E. not applicable at this time.

28. I am a person who:

- A. acts on my beliefs and philosophy of life.
- B. speaks my word with confidence even under adverse conditions.
- C. feels whole when personal intimacy and meditation are in place.
- D. transcends my personal needs in order to work on global quality of life issues.
- E. not applicable at this time.

29. I am a person who:

- A. puts a priority on personal needs and interests.
- B. has friends who value and esteem me.
- C. meditates as a part of contemplative lifestyle.
- D. is committed to developing the organization.
- E. not applicable at this time.

Section Two: Skills and Capabilities**30. It is important for me to:**

- A. help others by being patient with them.
- B. provide food to eat and a place to live.
- C. give quality time in service to others.
- D. enable groups to create something that is more than the sum of any individual's contribution.
- E. not applicable at this time.

31. It is important for me to:

- A. function well as an administrator.
- B. have good safety and survival skills.
- C. accept my limitations.
- D. investigate, research, and discover new truths.
- E. not applicable at this time.

32. It is important for me to:

- A. have my need for physical touching and caring satisfied.
- B. know that I am among friends.
- C. be confrontive but caring in a team or group.
- D. live up to the expectations of the group.
- E. not applicable at this time.

33. It is important for me to:

- A. be a caring person.
- B. develop peer support groups.
- C. work within the chain of command.
- D. actively contribute to the growth and expansion of the organization.
- E. not applicable at this time.

34. It is important for me to:

- A. have the discipline to move beyond my personal needs through a process of detachment from day to day events.
- b. develop my physical coordination and dexterity.
- c. promote health and wellness in myself and others.
- D. function well physically.
- E. not applicable at this time.

35. It is important for me to:

- A. be orderly and self-disciplined
- B. give and receive physical affection.
- C. evaluate myself and everything I do to improve collaboration.
- E. not applicable at this time.

36. It is important for me to:

- A. be appreciated for my fine workmanship.
- B. be responsible for the physical protection and security of my property.
- C. obey the rules I have created with my group.
- D. build a community or team with members of differing cultural and ethnic backgrounds.
- E. not applicable at this time.

37. It is important for me to:

- A. plan so that things run smoothly and efficiently.
- B. make choices that make me more independent.
- C. spend time and energy on helping the less fortunate in our society.
- D. avoid conflict and maintain order.
- E. not applicable at this time.

38. It is important for me to:

- A. complete my education and training.
- B. have safety and survival skills.
- C. continually search for what I am good at and what I can accomplish with my life.
- D. use technology as a means to simplify life.
- E. not applicable at this time.

39. It is important for me to:

- A. work on pattern, order, and technical design.
- B. learn from my own mistakes.
- C. use the arts and media to raise people's consciousness.
- D. maintain a sense of curiosity and wonder about nature.
- E. not applicable at this time.

40. It is important for me to:

- A. expect mutual responsibility for living according to consensus agreements.
- B. be with and seem y friends regularly.
- C. be skilled in establishing organizational objectives through group process and reflection.
- D. take complex ideas and information and transform them into technologies that enrich life.
- E. not applicable at this time.

41. It is important for me to:

- A. pioneer innovative changes.
- B. maintain financial success.
- C. see the law as a guide rather than a rule.
- D. survive financially by making a profit.
- E. not applicable at this time.

42. It is important for me to:

- A. be liked by my friends.
- B. trust, share with, and listen to others.
- C. participate in a group in a way that maximizes creative potential.
- D. give and receive physical affection,.
- E. not applicable at this time.

43. It is important for me to:

- A.. know I am accountable to the rules.
- B. appreciate and celebrate holidays and historical events.
- C. have freedom to express myself.
- D. separate myself from my personal needs and be present to those who need by attention.
- E. not applicable at this time.

44. It is important for me to:

- A. live by a set of ethical principles by which I hold myself accountable.
- B. accept and work within the chain of command.
- C. live simply even though I have the resources to do otherwise.
- D. act on my own authority and make my own decisions.
- E. not applicable at his time.

45. It is important for me to:

- A. have my need for physical touching and caring satisfied.
- B. be courteous and hospitable toward others.
- C. be rational and objective.
- D. function well physically.
- E. not applicable at this time.

46. It is important for me to:

- A. be skilled in establishing organizational objectives through group process and reflection.
- B. provide a home and food on the table.
- C. be sensitive, caring and nurturing of others.
- D. be loyal and faithful to those with whom I live and work.
- E. not applicable at this time.

47. It is important for me to:

- A. protect and care for my property.
- B. have quality play that renews my energy.
- C. fulfill my duty to help others who need me.
- D. be involved in issues of justice at a global level.
- E. not applicable at this time.

48. It is important for me to:

- A. take pride in my country.
- B. live simply through sharing of property with the group.
- C. be useful and productive.
- D. be affirmed by my friends and social acquaintances.
- E. not applicable at this time.

49. It is important for me to:

- A. present the right image to others.
- B. be courteous and hospitable.
- C. administrate with efficiency and control.
- D. influence people by acting honestly and with personal authority.
- E. not applicable at this time.

50. It is important for me to:

- A. accept my limitations.
- B. be with and see my friends regularly.
- C. work for organizational growth and development.
- D. have elders and people that I can honor and respect.
- E. not applicable at this time.

51. It is important for me to:

- A. guard national and local property and interests.
- B. enjoy my individual rights and respect those of others.
- C. survive financially by making a profit.
- D. be actively involved in the organizations go which I belong.
- E. not applicable at this time.

52. It is important for me to:

- A. order the way I live through personal discipline.
- B. be able to relax.
- C. describe a global vision that moves people to action.
- D. design meaningful media and communications events to raise consciousness.
- E. not applicable at this time.

53. It is important for me to:

- A. see that my peers are treated fairly and impartially.
- B. provide food to eat and a place to live.
- C. be generous and compassionate to others.
- D. help diverse groups realize that interdependence is preferable to independent action.
- E. not applicable at this time.

54. It is important for me to:

- A. satisfy my wonder and curiosity about nature.
- B. say that I live by the rules and obey the law.
- C. be sensually satisfied.
- D. present the right image to others.
- E. not applicable at this time.

55. It is important for me to:

- A. express myself freely.
- B. share my deepest hopes, joys and fears with a friend.
- C. be a part of a group of people that maximizes my creative potential.
- D. have my need for physical touching and caring satisfied.
- E. not applicable at this time.

56. It is important for me to:

- A. maintain a sense of wonder and curiosity about nature.
- B. be knowledgeable in how to protect and secure property.
- C. say that I am proud of my country.
- D. be valued by friends and acquaintances.
- E. not applicable at this time.

57. It is important for me to:

- A. be self initiating in my decision making.
- B. live by a set of ethical principles by which I hold myself accountable.
- C. function well physically.
- D. work in the field of human rights at a global level.
- E. not applicable at this time.

58. It is important for me to:

- A. take complex ideas and transform them into technology that simplifies and enriches life.
- B. search for what I do best with my skills.
- C. be with creative people who simplify and enhance life.
- D. be responsible for the physical protection and security of our homeland.
- E. not applicable at this time.

59. It is important for me to:

- A. to separate myself from my personal needs and be present to those who need my attention.
- B. maintain a sense of wonder and curiosity about nature.
- C. discover new insights through study and observation.
- D. have the discipline to move beyond my personal needs through a process of detachment from day to day events.
- E. not applicable at this time.

60. It is important for me to:

- A. know how to survive from day to day.
- B. survive financially by making a profit.
- C. avoid conflict and maintain working relationships.
- D. manage people for maximum efficiency.
- E. not applicable at this time.

61. It is important for me to:

- A. help develop supportive groups throughout the organization.
- B. work for the disadvantaged by promoting cooperation among different agencies.
- C. be liked by my friends.
- D. be actively involved in human rights at a global level.
- E. not applicable at this time.

62. It is important for me to:

- A. be able to succeed and achieve my goals.
- B. provide a home and food on the table.
- C. use my creative ideas.
- C. manage my time so I can relax.
- E. not applicable at this time.

63. It is important for me to:

- A. be loyal and faithful to those with whom I live.
- B. be a caring person.
- C. adapt well to life's changing situations.
- D. work cooperatively rather than working alone.
- E. not applicable at this time.

64. It is important for me to:

- A. do fine workmanship.
- B. explore the uniqueness of my career and vocation.
- C. have and share my creative ideas.
- D. order life through personal discipline.
- E. not applicable at this time.

65. It is important for me to:

- A. have a sense of ownership and take pride in what I own.
- B. care for and secure my property.
- C. be patient and persevere in difficult circumstances.
- D. be flexible and adaptable even under stress.
- E. not applicable at this time

66. It is important for me to:

- A. be courteous and hospitable.
- B. appreciate pattern, order, and technical design.
- C. build the mission and objectives of the organization.
- D. have the freedom to express myself
- E. not applicable at this time.

67. It is important for me to:

- A. be self initiating in my decision making.
- B. appreciate and celebrate traditional holidays and historical events.
- C. complete my formal education and training.
- D. develop my physical coordination and dexterity.
- E. not applicable at this time.

68. It is important for me to:

- A. say what I really feel.
- B. help diverse groups realize they are dependent on one another and thereby work together cooperatively.
- C. be a caring person.
- D. actively promote the organization to which I belong.
- E. not applicable at this time.

69. It is important for me to:

- A. live by a set of ethical principles by which I hold myself accountable.
- B. use technology as a means to simplify life.
- C. promote physical, emotional, and spiritual health practices for myself and others.
- D. be courteous and hospitable.
- E. not applicable at this time.

70. It is important for me to:

- A. enable organizational leaders to understand global economic trends
- B. develop my physical coordination and dexterity.
- C. develop quality relationships and work output.
- D. explore and implement new, effective management designs as a leader.
- E. not applicable at this time.

71. It is important for me to:

- A. develop my physical coordination and dexterity.
- B. be responsible and dependable.
- C. appreciate and help develop supportive communities.
- D. respect and defend the rights of others.
- E. not applicable at this time.

72. It is important for me to:

- A. clearly communicate verbal and written information.
- B. avoid conflict and maintain order.
- C. be patient and endure difficult situations.
- D. be assertive with others.
- E. not applicable at this time.

73. It is important for me to:

- A. be involved in science and technology.
- B. hold everyone accountable to the rules.
- C. be liked by my friends.
- D. use my skills to start new corporations or improve existing ones.
- E. not applicable at this time.

74. It is important for me to:

- A. obey the rules and do my duty.
- B. avoid conflict and maintain order.
- C. encourage harmony and agreement in the organization.
- D. have minimal rules which we hold in common as a guide.
- E. not applicable at this time.

75. It is important for me to:

- A. clearly communicate verbal and written information.
- B. speak so that my feelings and words correspond.
- C. share my deepest hopes, joys and fears with a friend on a regular basis.
- D. function well physically.
- E. not applicable at this time.

76. It is important for me to:

- A. present the right image to others.
- B. listen and respond to others in such a way that they see themselves more clearly.
- C. fulfill my duty to those who need me.
- D. be with and see my friends regularly.
- E. not applicable at this time.

77. It is important for me to:

- A. be patient and endure difficult situations.
- B. trust, share with, and listen to others.
- C. expect responsibility to be mutual.
- D. be involved in justice issues at a global level.
- E. not applicable at this time.

78. It is important for me to:

- A. be assertive with others.
- B. care for and be in control of my property.
- C. assist groups or teams to become more than the sum of the individual parts.
- D. enable persons to work cooperatively to enhance the team.
- E. not applicable at this time.

79. It is important for me to:

- A. contribute to the job without being influenced by the others.
- B. enable organizational leaders to understand global economic trends
- C. know how to survive from day to day.
- D. see the future through the mission and objectives of the organization.
- E. not applicable at this time

80. It is important for me to:

- A. obey the rules and do my duty.
- B. manage to maximize efficiency and employee satisfaction.
- C. be flexible and adaptable even under stress.
- D. provide equal opportunity for people of different cultural, ethnic, and professional backgrounds.
- E. not applicable at this time.

81. It is important for me to:

- A. be like by my friends.
- B. be generous and compassionate with others.
- C. plan so that things run smoothly and efficiently.
- D. be useful and productive.
- E. not applicable at this time.

82. It is important for me to:

- A. present the right image to others.
- B. have a sense of ownership and pride in what I do.
- C. take creative leisure very seriously.
- D. strive for achievement and success.
- E. not applicable at this time.

83. It is important for me to:

- A. make decisions based on objective rational criteria.
- B. promote respect and the rights of others.
- C. excel in science and technology.
- D. learn from my own mistakes.
- E. not applicable at this time.

84. It is important for me to:

- A. see that people comply with rules.
- B. care for and be in control of my property.
- C. stay ahead of the competition.
- D. survive financially by making a profit.
- E. not applicable at this time.

85. It is important for me to:

- A. be clear about who is in charge.
- B. listen and respond to others in such a way that they see themselves clearly.
- C. be involved in human rights issues at a global level.
- D. be valued by friends and acquaintances.
- E. not applicable at this time.

86. It is important for me to:

- A. win in a competitive situation.
- B. obey the rules and do my duty.
- C. delegate responsibility and authority and be collaborative.
- D. to separate myself from my personal needs and be present to those who need my attention.
- E. not applicable at this time.

87. It is important for me to:

- A. value the support of my peers.
- B. use technology as a means to simplify life.
- C. investigate, research and discover new truths.
- D. be involved in fine craftsmanship.
- E. not applicable at this time.

88. It is important for me to:

- A. be financially successful.
- B. promote respect and the rights of others.
- C. accept and work within the chain command in the organization.
- D. pioneer innovative changes in organizations.
- E. not applicable at this time.

89. It is important for me to:

- A. complete my education or training.
- B. develop peer support groups.
- C. manage people efficiently.
- D. be assertive with others.
- E. not applicable at this time.

90. It is important for me to:

- A. be able to relax.
- B. be actively involved in the organizations to which I belong.
- C. create new ideas.
- D. develop peer support groups.
- E. not applicable at this time.

91. It is important for me to:

- A. appreciate and celebrate traditional holidays and historical events.
- B. be with people who respect elders and those in authority.
- C. give and receive physical affection.
- D. be responsible and dependable.
- E. not applicable at this time.

92. It is important for me to:

- A. be affirmed by my friends and social acquaintances.
- B. encourage good communications at all levels.
- C. encourage people to say what they are thinking and feeling.
- D. delegate authority and responsibility and be collaborative.
- E. not applicable at this time.

93. It is important for me to:

- A. discover new insights about myself.
- B. take complex ideas and convert them into practical technologies that improve society.
- C. discover new insights through study and observation.
- D. appreciate and celebrate tradition.
- E. not applicable at this time.

94. It is important for me to:

- A. promote respect and the rights of others.
- B. investigate, research and discover new truths.
- C. see that rules and law are followed
- D. be involved in promoting the organization.
- E. not applicable at this time.

95. It is important for me to:

- A. be an advocate for the disadvantaged.
- B. see myself as equal to others with whom I live and work.
- C. strive for achievement and success.
- D. value fine workmanship.
- E. not applicable at this time.

96. It is important for me to:

- A. order life through personal discipline.
- B. work for organizational growth and development.
- C. build the group or team in order to maximize cooperation and personal creativity.
- D. strive for achievement and success.
- E. not applicable at this time.

97. It is important for me to:

- A. be involved in science and technology.
- B. be engaged in original research and pursuit of knowledge.
- C. take complex ideas and information and transform them into technologies that enrich life.
- D. be rational and objective.
- E. not applicable at this time.

98. It is important for me to:

- A. live simply even though I have the resources to do otherwise.
- B. administrate with efficiency and control.
- C. have everyone agree to be accountable to the rules.
- D. accept my limitations.
- E. not applicable at this time.

99. It is important for me to:

- A. make choices that make me more independent.
- B. help diverse groups realize they are dependent on one another, and thereby, work together creatively.
- C. administrate well.
- D. live by a set of ethical principles to which I hold myself accountable.
- E. not applicable at this time.

100. It is important for me to:

- A. clearly communicate verbal and written information.
- B. appreciate and help develop supportive teams and groups at all levels.
- C. be honest and caring but confrontive when necessary.
- D. enable groups to create something that is more than the sum of any individual's contribution.
- E. not applicable at this time.

101. It is important for me to:

- A. have a working knowledge of global economic trends in my professional life.
- B. be a financially successful person.
- C. see the law as a guide rather than a set of rules.
- D. stay ahead of the competition.
- E. not applicable at this time.

102. It is important for me to:

- A. evaluate myself and everything I do to increase quality.
- B. stay ahead of the competition.
- C. be responsible and dependable.
- D. promote a global vision that will enrich people's lives.
- E. not applicable at this time.

103. It is important for me to:

- A. be rational and objective.
- B. be productive by completing projects
- C. promote physical, emotional, and spiritual health practices in myself and others.
- D. be a person skilled in establishing organizational objectives through group dialogue and reflection.
- E. not applicable at this time.

104. It is important for me to:

- A. be involved in science and technology.
- B. discover new insights through study and observation.
- C. be mutually accountable to the rules agreed to by my group.
- D. develop technology that improves the quality of life for people worldwide.
- E. not applicable at this time.

105. It is important for me to:

- A. be a self initiator in my decision-making.
- B. plan so that things run smoothly and efficiently.
- C. appreciate pattern, order and technical design.
- D. have time for the kind of leisure that enhances my creativity.

106. It is important for me to:

- A. enjoy the camaraderie which comes from the members conforming to the expectations of the group.
- B. have freedom to express myself.
- C. see that my country is powerful and respected.
- D. use my skills to start new corporations or improve existing ones.
- E. not applicable at this time.

107. It is important for me to:

- A. take pride and ownership in what I do
- B. share my deepest hopes, joys and fears regularly with someone I love.
- C. have the discipline to move beyond my Personal needs through a process of detachment from day to day events.
- D. enjoy the camaraderie which comes from members conforming to the expectations of the group.
- E. not applicable at this time.

108. It is important for me to:

- A. have others honor and respect me.
- B. be compassionate and generous to others.
- C. meet my obligations and know I have done my duty.
- D. appreciate learning from my own mistakes.
- E. not applicable at this time.

109. It is important for me to:

- A. have working knowledge of global economic trends in my professional life.
- B. adapt well to life's changing situations and circumstances.
- C. promote the mission and objectives of my organization.
- D. be economically successful.
- E. not applicable at this time.

110. It is important for me to:

- A. trust, share with, and listen to others.
- B. enable others to use their unique skills to enhance the entire team.
- C. develop greater levels of awareness in others through the communication of global issues.
- D. appreciate pattern, order and technical design.
- E. not applicable at this time.

111. It is important for me to:

- A. be loyal and faithful to those with Whom I live and work.
- B. expect that responsibility will be mutual.
- C. pioneer innovative changes in organizations.
- D. complete my education or training.
- E. not applicable at this time.

112. It is important for me to:

- A. help others keep to the rules and law
- B. plan so that things run smoothly and efficiently.
- C. see law as a guide rather than a rule.
- D. use symbols as a vehicle to raise the level of understanding of complex issues.
- E. not applicable at his time.

113. It is important for me to:

- A. put myself in another's place so I can understand what they understand.
- B. give and receive physical affection.
- C. expect responsibility to be mutual.
- D. expand people's awareness by talking about global issues and my vision for what might be done.
- E. not applicable at this time.

114. It is important for me to:

- A. be assertive with others.
- B. have others honor and respect me.
- C. to separate myself from personal needs and be present to those who need my attention.
- D. be actively involved in human rights at a global level.
- E. not applicable at this time.

115. It is important for me to:

- A. follow the rules.
- B. delegate authority and responsibility to colleagues and work collaboratively.
- C. spend time being an advocate for the disadvantaged.
- D. encourage people to say what they feel.
- E. not applicable at this time.

116. It is important for me to:

- A. have met my obligations and know that I have done my duty.
- B. set organizational objectives.
- C. build a community/team with members of differing cultural and ethnic backgrounds.
- D. be involved in justice issues at a global level.
- E. not applicable at this time.

117. It is important for me to:

- A. take my management position very seriously.
- B. put significant effort into quality and thoroughness.
- C. use symbols as a vehicle to raise the level of understanding of complex issues.
- D. have time for the kind of leisure that enhances my creativity.
- E. not applicable at this time.

118. It is important for me to:

- A. take good physical care of myself.
- B. work cooperatively rather than alone.
- C. expect responsibility to be mutual.
- D. have a sense of ownership in what I own and do.
- E. not applicable at this time.

119. It is important for me to:

- A. make choices that make me more independent.
- B. be loyal and faithful to those with whom I live and work.
- C. encourage consensus decision making through share, meditative reflection.
- D. build community in order to maximize cooperation and personal creativity.
- E. not applicable at this time.

120. It is important for me to:

- A. be productive by completing tasks and projects.
- B. explore and implement new, effective management designs as a leader.
- C. cooperate creatively to develop new ideas.
- D. listen and respond to others in such a way they see themselves more clearly.
- E. not applicable at this time.

121. It is important for me to:

- A. be supportive of and supported by my group.
- B. be a self initiator in decision-making.
- C. be involved in justice issues at a global level.
- D. be loyal and faithful to those with whom I live and work.
- E. not applicable at this time.

122. It is important for me to:

- A. accept my limitations.
- B. be thought of as responsible.
- C. respect and defend the rights of others.
- D. have the discipline to move beyond my personal needs through a process of detachment from day to day events.
- E. not applicable at this time.

123. It is important for me to:

- A. be able to relax.
- B. help everyone to be accountable to the rules.
- C. actively contribute to the growth and expansion of my organization.
- D. learn from and laugh at my mistakes.
- E. not applicable at this time.

124. It is important for me to:

- A. expect mutual responsibility for living according to consensus agreements.
- B. mutually share my deepest hopes, joys, and fears with another person.
- C. build a community or team with members of differing cultural and ethnic backgrounds.
- D. effectively bring people and systems together.
- E. not applicable at this time.

125. It is important for me to:

- A. know that the group's resources are more than the sum of the individual parts.
- B. pioneer innovative changes in organizations.
- C. have persons with whom I can trust and share my feelings.
- D. discover new insights through study and observation.
- E. not applicable at this time.

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ABSTRACT

A COMPARITIVE ANALYSIS OF SERVANT LEADERSHIP AND MINISTRY SATISFACTION IN CHURCH LEADERS IN ALASKA

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This dissertation examines the relationship between servant leadership and ministry satisfaction. The data gathered from this descriptive quantitative study will allow Christian leaders to understand their roles as church leaders in Alaska, and will enable prospective leaders a better understanding of the dynamics of Alaskan churches.

The research consisted of administering the Hall-Tonna Inventory of Values (HTIV), which identifies the primary leadership style of the subject. Using the HTIV enabled the researcher to study ministry satisfaction values as they related to servants and non-servants, as well as a host of other factors. These included age, ministry setting, position, experience, degree and seminary training.

Each of the participants then completed the Ministry Satisfaction Survey, developed and administered by the researcher. This instrument gauged the satisfaction that each leader possessed in his or her current ministry.

The findings have shown that those leaders who espouse servant leadership as their primary leadership style are more apt to be satisfied in their present positions. The

data also revealed that older pastors, and that those in city settings have a greater tendency to embrace servant leadership over non-servant leadership styles.

Further research is encouraged to examine whether these findings could possible translate into the congregation itself: Do church members in city areas display servant leadership characteristics more often, and are these same people more or less satisfied in their personal lives?

It was the goal of this researcher to provide data which will aid both churches and church leaders in making leadership decisions, especially in Alaskan churches.

Key words: servant leadership, leadership style, pastor, minister, ministry satisfaction, Hall-Tonna Inventory of Values, Alaska, bush communities, service.

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