Leading Volunteers: Understanding Correlations between Servant Leadership Practices and

Volunteer Satisfaction within a Non-Denominational Church

By

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Abstract

Volunteers are a proven and valuable resource for many non-profit organizations as they help reduce the operational budget required for full-time staff (Cemelcilar 2009; Cheung & Tang, 2006; Finkelstein, 2008). In acknowledging the value of these individuals, early discussions regarding volunteerism determined that non-profit organizations must address the common and critical issues of recruiting, managing, retaining and developing volunteers (Drucker, 1990). Vick (2011) has added insight into these discussions communicating that up to half of all volunteer service hours can be linked to the North American Church, thereby necessitating the religious organization to continually reconsider best leadership practices in regards to volunteers. In the last two decades, leadership experts have begun to maintain that a collaborative or transformative leadership style rather than a hierarchical style of leadership would be more effective when leading volunteers (Bass, 1990; Page & Wong, 2003).

In response to these convictions, the purpose of this mixed-method explanatory and correlative study was to determine whether or not a statistically significant correlation exists between servant leadership practices and volunteer satisfaction within a non-denominational church. The purpose of this study was derived from the goal of the researcher to provide leadership solutions to the problem of waning volunteerism with the North American Church. This mixed-method explanatory and correlative study quantitatively utilized James Laub's (2000) online Organizational Leadership Assessment (OLA) instrument to determine the correlations between servant leadership practices and volunteer satisfaction. In addition, the researcher subsequently conducted 5 qualitative, semi-structured interviews with randomly selected volunteers from the non-denominational church under review in order to provide greater explanatory capability regarding the results of the research.

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Chapter 1: Introduction

The study and discussion of leadership is not a new phenomenon. Academic inquiry has discovered writings regarding leadership from antiquity, at least as early as the classical works of the Greeks, Romans and Chinese (Avila, 2013; Bass, 1981). Nevertheless, leadership's current universal appeal is staggering to the mind. To illustrate this truth, a Google Scholar search on the word *leadership* generates over 2.8 million results in English (Google, 2015). In addition, an Amazon advanced search on the word *leadership* revealed that almost 3,000 books or works were released on leadership in the year 2014 (Amazon, 2015). Further, the recent explosion of collegian leadership programs is evidence towards this fascination with leadership as higher education institutions, over the last two decades, have exploded in offering more academic and co-curricular leadership programs (Brungardt, 2006; Schwartz, Axtman, & Freeman, 1998).

The contemporary demand for effective leadership within many varieties of organizations is a testimony to the evolving and increasingly important field of leadership. The current demand for and the awareness of effective leadership has provided for those individuals deemed strong in leadership abilities the opportunity to become highly sought after and well compensated "professionals" (Northouse, 2013). Undoubtedly, effective leadership, its study and pursuit, is a non-negotiable in regards to today's organizations as it is foundational for success (Kouzes & Posner, 2012).

With the historical and contemporary importance of leadership granted from the considerations presented above, one of the more trending areas of interest in leadership research is in regards to the effective leading of volunteers (Cox 2000; Nisbet & Wallace, 2007; Paull, 2006; Silvers, 2010). Drucker (1990), early in the discussion of volunteerism and leadership, has written adroitly that non-profit organizations must develop strategies to address the vital areas of recruiting, managing and developing volunteers. Scholars have continually reinforced this

position regarding leadership and volunteerism and have suggested that leaders of volunteers

must discover and employ practices that meet the volunteers' varying needs so as to motivate

them to maintain high levels of commitment (Hunter, 2010; Pauline; 2011). Vick (2011), in his

study regarding servant leadership practices and volunteer administration, has determined that if

volunteer dependent non-profit organizations are to remain viable and influential, they must

contemplate their leadership approach in regards to volunteerism. Leadership experts generally

accept these concerns related to leadership and volunteerism and stress the need for leadership

practices that would be more effective when working with volunteers (Bass, 1990; Page &

Wong, 2003).

Servant leadership has become an increasing popular approach to leadership that has the

potential to maximize volunteer participation and satisfaction because of its unique

characteristics (Anderson, 2005; Nho, 2012; Pauline, 2011). Burkhardt and Spears (2010) have

written that,

> today there are many signs that some outdated styles of leadership are slowly giving way
>
> to a better model-an approach which is based upon teamwork and community; one which
>
> seeks to involve others in decision making; one which is strongly based in ethical and
>
> caring behavior; and one which is enhancing the growth of people, while at the same time
>
> improving the caring and quality of our many institutions. We call this approach servant
>
> leadership (p. 224).

In regards to this potential of servant leadership impacting volunteer satisfaction positively,

Nesbit and Wallace (2007) have compiled a list of effective leadership practices in regards to

volunteers. These experts report that leaders need to provide volunteers with organizational

qualities such as 1) a well-organized program that meets both the needs of the volunteer and

those of the organization, 2) leadership that accepts input from volunteers into organizational

decision making, 3) the individualization of tasks to volunteer skill areas, and 4) the development

of meaningful relationships (Nesbit & Wallace, 2007). Interestingly, servant leadership as a

leadership practice has characteristics that meet Nesbit and Wallace's (2007) list of volunteer

needs. Notably, servant leadership practices serve the volunteer's need for personal involvement

in decision making, ethical activities regarding them, the intentional cultivating of genuine

relationships and the creating of supportive and positive environments (Wong & Davey, 2007).

Spears (2010), an early advocate of servant leadership, has listed 10 traits of servant

leadership that are widely respected and appear to additionally match the needs of volunteers as

listed above. These 10 servant leadership characteristics are listening, empathy, healing,

awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of

people, and building community (Spears, 2010). Schneider and George (2010) have also

provided research suggesting that servant leadership has unique characteristics that make it

particularly effective in working with volunteers. The potential relationship between servant

leadership practices and the needs of volunteers are intriguing, and created the initial interest in

this researcher conducting this study.

Another motivator in conducting this research regarding servant leadership and

volunteerism was religious interest. Servant leadership, according to many scholars, is the most

biblically correct leadership practice (Akuchie, 1993; Anderson, 2005; Blanchard & Hodges,

2008; Jennings, 2002; Russell, 2002; Vick, 2011; Wilkes, 1998). This understanding, coupled

with the North American Church's enormous dependence upon volunteerism (Vick, 2011;

Volunteering American, 2009), drove this researcher into investigating servant leadership's

relationship or correlation to volunteer satisfaction within a non-denominational church. The

results of this study in regards to the non-denominational church under review, once generalized

to the North American Church, will point to the potential positive effect of servant leadership

upon volunteer satisfaction, benefiting the religious institution towards fulfilling its organizational goals. Indeed, the potential of servant leadership practices in relation to volunteer satisfaction, compounded by religious interest, provided ample motivation for this researcher to understand correlations between servant leadership and volunteer satisfaction.

Background

Volunteers are a proven and valuable resource for many non-profit organizations as they help reduce the operational budget required for full-time staff (Cemelcilar 2009; Cheung & Tang, 2006; Finkelstein, 2008). According to the United States Department of Labor Statistics, in 2003, 63.8 million people did valuable volunteer work. More recently, another report from the Corporation for National and Community Service revealed that in 2009, 63.4 million people in the United States donated 8.1 billion hours of service, which equates to roughly 169 billion dollars economically. In demonstrating a decade long trend, a 2013 study by the Corporation for National and Community Service, found that 25.4 percent of American adults volunteered (62 million Americans) through an organization donating 7.7 billion hours of service equal to 173 billion dollars' worth of compensation. Without reservation, one can understand that the size, scope and impact of volunteerism in North America over the last decade is substantial and consistent.

Interestingly, however, studies also have revealed that 35 to as much as 50 percent of all volunteer service hours can be linked to the North American Church (Vick, 2011, *Volunteering American*, 2009). These statistics cumulatively demand that the religious organization, or Church in North America, must employ leadership practices that can recruit and maintain satisfied volunteers. And, as a response to this demand, the purpose of this study was to understand if any statistically significant correlations exist between servant leadership and volunteer satisfaction within a non-denominational church. This purpose of this study, in regards to the non-

denominational church, is derived from the idea that the results of this study once generalized to the North American Church, will point to the potential positive effect of servant leadership upon volunteer satisfaction, benefiting the religious institution towards fulfilling its organizational goals.

Problem Statement

The North American Church is one of the largest recipients of volunteer services, however, the level volunteerism within this religious organization is waning (Finkelstein, 2008; Vick, 2011; Williams, 2001). The North American Church is constantly presented with an ever-increasing rise in ministry opportunities while the human resources available to meet these opportunities are reaching plateaus and declining (Hybels, 2003; Nho, 2012; Skoglund, 2008). Charitable giving for the North American Church, since 2008, has flat-lined and in some areas decreased, highlighting an increasing need for more volunteers (Barton & Preston, 2008; Dickerson, 2013). This researcher, therefore, in addition to adding to the field of leadership knowledge, sought within this study to provide data regarding correlations between servant leadership practices and volunteer satisfaction in order to provide potential leadership solutions to the problem of waning volunteerism within the North American Church.

Purpose of Study

The purpose of this mixed-method explanatory and correlative study was to determine whether or not a significant correlation exists between servant leadership practices and the state of satisfied volunteerism within a non-denominational church. For this study, servant leadership was defined and measured by the 6 constructs of Laub's (1999) Organizational Leadership Assessment (OLA). These 6 constructs, derived from Laub's (1999) 6 servant leadership characteristics are: 1) Valuing People, 2) Developing People, 3) Building Community, 4) Displaying Authenticity, 5) Providing Leadership, and 6) Sharing Leadership. The

Organizational Leadership Assessment (Laub, 2000), or OLA instrument, was utilized to measure the level of perceived servant leadership and volunteer satisfaction across the volunteer population of a non-denominational church.

To further increase the understanding and explanatory power of this study, this researcher also utilized 5 post-survey qualitative semi-structured interviews to confirm and explain the results accrued by the OLA instrument. In selecting this research method, this researcher maintained the understanding of Webb, Campbell, Schwarts, and Sechrest (1966) in that, "Once a proposition has been confirmed by two or more independent measurement processes, the uncertainty of its interpretation is greatly reduced." (p. 3). To reiterate, the purpose of this research design was to determine, understand and explain correlations between servant leadership practices and volunteer satisfaction within a non-denominational church, as these correlations between servant leadership and volunteer satisfaction will provide additional insight into the potential of servant leadership to satisfy volunteers within the North American Church.

Significance of Research

Recent qualitative studies have uncovered core concepts and themes regarding servant leadership practice and have recommended additional studies to help further define and understand these concepts (Enderle, 2014; Lehning, 2013; Patterson, 2003; Williams, 2009). In addition, several quantitative studies have found positive connections between servant leadership and positive organizational cultures and have advocated more quantitative research. (Anderson 2005; Drury 2004; Laub, 1999; Padron, 2012; Schneider & George, 2010; Thompson, 2002; Vick, 2011). Further, researchers are continually advocating for additional in-depth studies regarding the outstanding characteristics and practices of servant leadership and their effects organizationally (Anderson, 2005; Hunter, 2010; Metzcar, 2008; Patron, 2012; Silver, 2010). Scholars are also requesting studies in relation to the best leadership practices regarding

volunteers, their motivation and satisfaction (Ridley, 2015; Schneider & George, 2010), as one of the most frequently cited reasons for a deficit of volunteers is a lack of volunteer satisfaction (Horton, 2011; 2008; Ra, 2015)

Boyum (2012) and Patterson (2003) also maintain that a need exists to further define and provide greater understanding of servant leadership to the academic community as well as the organizational world so that a more unambiguous perspective on servant leadership can be developed. This study will provide additional quantitative and qualitative data to both the academic and organizational institution, therefore enhancing discussions surrounding servant leadership and its impact upon volunteerism.

Finally, the significance of this research is significant in a minimum of four important areas. First, the practical implications discovered from this correlative research will contribute to ecclesiastical thought regarding servant leadership and volunteerism. Second, this research will provide pastors and religious leaders valuable insight into servant leadership best practices in relation to satisfying volunteers within the North American Church, with specificity in relation to the non-denominational church. Third, this research will add to the knowledge of servant leadership and volunteer studies, thereby encouraging interest for further cross-over research into the fields of servant leadership and volunteerism. And lastly, this research will provide greater validity for the OLA instrument and inspire researchers and practitioners to utilize the OLA instrument in their future research efforts.

Nature of the Study

Many of the early studies on servant leadership were qualitative in nature, and a need was recognized for more empirical studies which would yield quantifiable data to support servant leadership as a credible leadership practice. It was recognized that instrumentation was needed in order to conduct quantitative studies. According to Taylor (2002), there was no instrument

prior to 1998 that explicitly measured servant leadership. In recognizing this need, however,

Laub (1999) created the Organizational Leadership Assessment (OLA) in 1999. Subsequently,

several quantitative studies have utilized the OLA and found positive correlations between

servant leadership and employee job satisfaction, positive organizational culture, student

achievement and volunteer satisfaction (Anderson, 2005; Schneider & George, 2011; Padron,

2012; Pauline 2012; Drury 2004; Girard, 2000; Lambert, 2004; Thompson, 2002). The authors of

these studies recommended that servant leadership be further investigated and defined in a

multiplicity of environments.

The literature on volunteer satisfaction has been growing and its drivers have become a

central topic of study and debate (Hackl 2007; Osborn 2008). Indeed, volunteering dynamics

cannot be uniformly explained by traditional labor market theories and the need to understand

volunteer satisfaction levels within non-profits continue to increase (Zappa & Zavarrone, 2010).

While research into volunteerism continues to grow, Nesbit and Wallace (2007) contend that

research into the impact of volunteers including their training, commitment, satisfaction and

relationship with the waged workforce requires additional research for enhanced credibility.

This need of research, therefore, drove this researcher's effort into conducting a mixed-

method, explanatory, correlative research project in order to study and explain the relationship

of, and to what statistically significant degree servant leadership practices correlate with

volunteer satisfaction within a non-denominational church. This research is most accurately

classified as explanatory in design because it progressed from the general to greater refinement

by first collecting the quantitative data and then subsequently collecting the qualitative data in

order to explain and elaborate on the quantitative results (Creswell, 2008, p. 560). This method

of research was employed in order to provide adequate triangulation in establishing the validity

of the results obtained. Leedy and Ormrod (2010) have purported that the collection of data from

multiple sources enrich the hope of the researcher that these additional data sources will converge to support a particular hypothesis or theory. Specifically, the purpose of this mixed-methods study was to discover and explain the strength of the correlation between two or more variables, notably in this research that of servant leadership and volunteer satisfaction.

In phase 1 of this research, an online survey was employed. The survey utilized in this study was Laub's (1999) Organizational Leadership Assessment. The OLA instrument measured and secured the perceived level of servant leadership from the perspective of the volunteers within a non-denominational church. This online survey was collected and its data analyzed in order to determine if 1) the non-denominational church under review was indeed a perceived servant-led organization and, 2) if this organization was populated with satisfied volunteers and 3) if there is any significant correlation between the servant leadership practices of the leaders of this non-denominational church and satisfied volunteers.

In phase 2 of this research, 5 post-survey, qualitative, semi-structured interviews were conducted with participants, randomly selected from each organizational department mirroring those divisions provided on the OLA survey so as to further analyze and explain the strongest positive correlations or relationships between servant leadership practices and volunteer satisfaction discovered from phase 1. The decision to apply this qualitative method in phase 2 of this study was to allow the researcher to confirm the quantitative evidence and investigate the finer nuances of the data that might not be immediately quantifiable or available to statistical analysis (Powell, 2011). The NVivo 10 software package was employed to assist the researcher in the qualitative analysis of phase of this research.

The emerging design of this research allowed the researcher to investigate what lies behind the more objective evidence (Gillham, 2000). In brief, this study utilized this mixed-method explanatory and correlative approach because of the unique goals of the researcher in

attempting to more greatly understand and explain the relationship between servant leadership and volunteer satisfaction. The total accumulated data provided from this research allows statistically sound quantitative and descriptively rich qualitative information about the practices of servant leadership and its impact upon volunteer satisfaction. However, it should be remembered that the goal of this research is explanatory and correlative, and is not an attempt to directly or definitively assign causality, but rather to comprehensively explain correlations (Creswell, 2008, Saunders, Lewis, & Thornhill, 2003).

This researcher contends that the mixed-method explanatory correlative design of this study provided it credibility and relevance, beyond the abilities of quantitative or qualitative research design alone. The strengths of this design are found in its completeness of research methodology, noting its complementary qualities, as the OLA survey data guided the qualitative processes and the qualitative data in turn provided confirmation and explanation of the quantitative, thus securing a strong triangulation of insightful information (Leedy & Ormrod, 2009)

Research Question and Hypothesis

The goal of this researcher's selection of a mixed-method, explanatory correlation study was to identify correlations between servant leadership practices and volunteer satisfaction within a non-denominational church. In recognition of the literature cited, the research question and its related hypothesis were formatted, grouped and presented in this study in the following manner:

RQ1. To what degree, if any, is there a significant positive correlation between a perceived servant-led, non-denominational church and volunteer satisfaction? This study hypothesizes:

H1: There is a significant positive correlation between perceived servant leadership within a servant-led, non-denominational church and volunteer satisfaction.

H1Ø: There is no significant association of perceived servant leadership within a servant-led, non-denominational church and volunteer satisfaction.

Conceptual/Theoretical Framework

This study will be recognized under the broad theoretical areas of servant leadership and volunteerism. Leadership as a field of research, although its importance can be dated from antiquity, can be generally dated into the early twentieth century (Yukl, 2010). With a broad lens, leadership theories have concentrated on the leader, the situation, or the association between them with increasing interest in the leader-follower relational dynamic (Bass, 1990; by & Miskell, 1996; Marzano et al., 2005; Smith, 2009). It is within this historical framework that this study will focus upon the leader-follower relationship emphasizing the correlation between perceived servant leadership practices and the experience of volunteer satisfaction.

Robert K. Greenleaf (1940-1990), who many understand as the father of modern servant leadership, is credited with the contemporary academic interest regarding servant leadership (Spears, 2010; Northouse, 2013; Sendjaya, Sarros, & Santora, 2008). Servant leadership differs from other leadership theories because of the holistic nature of its focus and employment. Advocates agree that qualities such as morality, spirituality, authenticity, and integrity are individually or partially addressed in other leadership theories, but are combined under servant leadership (Sendjaya & Cooper, 2010). While critics lament a lack of consensus regarding a definition of servant leadership or a way to measure its characteristics with any high degree of concensus (Van Dierendonck, 2011), Laub (1999), inspired by Greenleaf (1977) and strengthened by a panel of servant leader experts, developed a survey to scientifically measure servant leadership in the organizational setting. Sendjaya and Cooper (2010) understand that Laub's (1999) Organizational Leadership Assessment was a landmark instrument encouraging

the measurement servant leadership in a quantitative manner. The OLA instrument, therefore, was utilized in this research to measure the perceived servant leadership of the Non-denominational church studied and its correlation with volunteer satisfaction.

Researchers have continually debated the concept of how to best "scientifically" and accurately measure the effects servant leadership. The debates often involve the complexity of whether one should assess organizational behavior outcomes at an individual or organizational level. Some researchers (McGregor, 1996; Miller & Monge, 1986; Vroom & Yetton, 1973) support the argument that these assessments ought to be measured at an individual level, while others (Brief, 1998; Covey, 1998; Laub, 1999; Locke & Schweiger, 1979; Ostroff, 1992; Russell, 2001) argue that research should primarily be focused at the organizational level. For this research, servant leadership practice and characteristics will be measured at both the organizational level with the OLA instrument and at the individual level by way of qualitative interviews, on order to be able to understand and explain correlations between servant leadership and volunteer satisfaction.

Limitations and Scope of the Research

There are notable limitations that existed within this study in regards to stability and generalization. The population under examination in this research was volunteers from a non-denominational church. The population sample, therefore, is limited in generalization to other North American Churches. In addition, this study's consideration of servant leadership within the non-denominational church studied was limited to the 6 characteristics or constructs of servant leadership as defined by the OLA instrument (1999). Factors not measured in this study may have an effect on volunteer satisfaction and this cannot be reconciled within this study.

Furthermore, it was assumed that the volunteers of the non-denominational church studied responded to the survey and the qualitative interviews accurately, honestly, and with integrity. Finally, it was assumed that Laub's (1999) Organizational Leadership Assessment was a sensible and credible means to measure volunteer satisfaction and was an appropriate mechanism to provide direction to the subsequent qualitative interviews**.**

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Definitions of Terms

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Specific terms and concepts are used for this study and are defined below for clarification.

Leader and Leadership-A leader is an individual who influences followers through cooperative means for the formation, advancement, and achievement of a shared vision (Marx, 2006). Normally, a leader is viewed as one with official and commanding power.

Organizations-are social entities that are goal directed, designed and deliberately structured and provide coordinated activity systems that are linked to the external environment (Daft, 1998).

Organizational Culture- is the set of values, guiding beliefs, understandings, and ways of thinking that is shared by members of an organization and is taught to new members as correct. It represents the unwritten, feeling part of the organization (Daft, 1998).

Organization Leadership Assessment (OLA)- This survey instrument was created in 1999 by Dr. James Laub and is used to measure an organization's level of servant leadership. Laub (1999) recognizes six characteristics exhibited by servant leaders, they are: 1) valuing people, 2) developing people, 3) building community, 4) displaying authenticity, 5) providing leadership, and 6) sharing leadership.

Population-For this research, all individuals with official weekly or bi-weekly volunteer positions within a Non-denominational church will be considered part of the population. The sample size will be derived from the population of those who voluntarily participate in this study.

Religious organization or church- an assembling together of those of Christian faith for religious purposes (Elwell, 2001).

Servant Leadership-Servant leadership for this research is defined as leaders who value people, develop people, build community, display authenticity, provide leadership, and share leadership. Laub (1999) defines servant leadership in these terms: Servant leadership is an understanding and practice of leadership that places the good of those led over the self-interest of the leader. Servant leadership promotes the valuing and development of people, the building of community, the practice of authenticity, the providing of leadership for the good of those led and the sharing of power and status for the common good of each individual, the total organization and those served by the organization (p. 83).

Servant-Led Organization-is an organization in which the characteristics of servant leadership are displayed through the organizational culture and are valued and practiced by the leadership and workforce (Laub, 1999, p.25).

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

1999; Vick, 2007). A volunteer is a person who gives of their time and effort freely to benefit another person, group or cause (Wilson, 2000).

Summary

In chapter 1 of this study, the researcher presented both his research topic and research design. The researcher has developed in chapter 1 his intention of measuring and explaining the correlation of servant leadership and its impact upon volunteer satisfaction within a non-denominational church. This mixed-method design was selected because a mixed-method approach provides research with credibility and relevance, beyond the capabilities of quantitative or qualitative research methods alone. The strengths of this design are found in its completeness of research methodology, noting its complementary qualities, as the survey data guided the qualitative efforts and the qualitative data in turn provided confirmation and explanation of the quantitative data, thus securing a strong triangulation of insightful information (Leedy & Ormrod, 2009).

Chapter 1 has also included a background of the research, a statement of the problem, detailed the significance of the study. This researcher's goal within this study was to provide data regarding the positive correlations between servant leadership and volunteer satisfaction in order to suggest leadership solutions to the problem of unsatisfied volunteers. The specific purpose of this mixed-method explanatory and correlative study was to determine whether or not a significant correlation exists between servant leadership practices and the state of satisfied volunteerism within a non-denominational church.

The Organizational Leadership Assessment (Laub, 2000) instrument was utilized in this study to measure the level of perceived servant leadership by the volunteers of a non-

denominational church in addition to providing correlative data regarding the level of volunteer satisfaction. To further increase the explanatory power of this study, this study also utilized 5 qualitative, semi-structured interviews to provide triangulation and a deeper explanation of the data derived from the OLA and VSI instruments.

Chapter 1 also provided a relevant research question, a hypotheses and null hypotheses, along with the limitations of this research. Finally, key terms utilized within this study were provided in chapter 1. In chapter 2, a literature review regarding leadership theory and practice historically related and important to the evolution of servant leadership and the topic of volunteerism was provided.

Chapter 2: Literature Review

Northouse (2013) has rightly drawn attention to the reality that effective leadership is now a highly sought after and valued commodity, increasingly captivating the public with its promising potential for prosperity. According to Kotter and Heskett (1992), leadership has a perceived high influence within organizations and is an essential component of powerful organizational cultures. Further, Crabtree (2004) highlights the importance of leadership noting that everyday millions of individuals participate in leader-subordinate relationships and will either prosper or fail as a result. The result of leadership awareness and its supposed benefits has created a wave of popular interest which has risen over the last century, gaining the attention of researchers and practitioners worldwide (Northouse, 2013, Kindle location 432 of 10727).

Yet despite this attention and universal appeal, *leadership* is a term that has long defied being defined. Leadership as understood by Gardner (1990), is a process of persuasion or example through which an individual or team induces others to pursue the objectives of the leader and his followers. Similarly, Sanders (2007) concluded that leadership was influence, or the ability of a person to influence others. Gerber, Nel, and Van Dyk (1996) define leadership as an interpersonal process that a leader uses to direct the activities of individuals or groups towards given objectives within a situation through the process of communication. Indeed, although similar in many respects, multitudinous academicians and practitioners have failed to agree upon a standard definition of leadership, increasing its seemingly enigmatic nature.

Stogdill (1974), in buttressing this truth, has pointed out that there are almost as many definitions of leadership as there are people who have tried to define it. Ross (1991), in analyzing leadership studies from 1900-1920, discovered over 200 different definitions for *leadership*, which were extant during only the first two decades of leadership research in America.

Currently, the process of academic analysis has discovered over 350 definitions of *leadership* (Bennis & Nanus, 1985). Northouse (2013), a leadership expert whose 500- plus page text is utilized in over a 1,000 universities and colleges worldwide, writes concerning this inconsistency:

> After decades of dissonance, leadership scholars agree on one thing: They can't come up with a common definition for leadership. Debate continues as to whether leadership and management are separate processes, while others emphasize the trait, skill or relational aspects of leadership. Because of such factors as growing global influences and generational differences, leadership will continue to have different meanings for different people. The bottom line is that leadership is a complex concept for which a determined definition may long be in flux. (Northouse, 2013, Kindle location 499 of 10727).

The inability to define leadership has certainly proved to be a formidable problem. As such, leadership may be more easily thought of as conceptualized principles for mutual understanding rather than strictly defined universally. However, by accruing its various commonly agreed-upon components or principles of importance, leadership might be conceptualized into a loose, simple and foundationally broad definition as a, "process whereby an individual influences a group of individuals to achieve a common goal" (Northouse, 2013, 527 of 10727).

Leadership studies have a long historicity of importance, appearing in the ancient works of Plato, Caesar, and Plutarch (Marzano et al., 2005). Bass (1990) has described the purpose of studying and creating leadership theories as the "attempt to explain the factors involved either in the emergence of leadership or in the nature of leadership and its consequences" (p. 37). Leadership studies in all its complexity has skyrocketed upwards in the 21st century among individual practitioners and academics and within a diversity of organizational entities such as

non-profit and for-profit corporations, churches, health care institutions and in various levels of education that history has not previously experienced (Van Dierendonck, 2010). Certainly, over the years, different styles of leadership and leadership theories have been created and implemented with varying degrees of success. The following will concisely review modern leadership theory and practice beginning with its generally modern origins and then culminating in a deeper consideration of servant leadership theory and its potential importance in practice to increase volunteer satisfaction.

Leadership

Antiquity of leadership

The concepts surrounding leadership throughout human history have ebbed and flowed and eventually divided itself into two silos at the dawn of the 20th century (Schell, 2010). The first silo was typified by Carlyle's (1888) finding that, "The history of the world is but the biography of great men" in contraposition to that of Tolstoy's (1869) understanding that, "In history, so-called Great Men are but labels serving to give a name to historical events, and like labels they have the least possible connection with the event itself". In other words, these silos of thought created an initial question regarding leadership: did history make leaders or did leaders make history? To the knowledge of this author, this question has yet to be sufficiently answered, but this question is of great importance as it highlights to an even greater degree the need to understand leadership in a quasi-modern context. Indeed, from antiquity to the emergence of the 20th century, leadership has impacted the human race, realized or not, for such an immense duration of time that has become ingrained in the human psyche (Paige, 1977). Nevertheless, modern leadership studies, it must be conceded, has evolved in its complexity becoming descriptively and appropriately categorized as a recent phenomenon.

Leadership in Modernity

Much of the early modern-era research was like many initiatives-performance driven, as early leadership theory and practice was, "focused upon business management, worker motivation, and leader-follower relationships" (Powell, 2011). Whitley (2004) traced the study of leadership in business from, "its beginnings in managerial theory with the classical view of management" (p.41). Taylor (1916), also within this timeframe, describing the first half of the 20th century, provided early key contributions to leadership studies in relation to his studies into scientific management principles.

McGregor (1957) added to this knowledge with his Theory X and Theory Y management theories, attempting to understand the ability to harness and focus employee actions while simultaneously manipulating their motivation for positive gain. During the mid- 20th century, Germany, Great Britain and the United States began establishing leadership assessment centers (Avila, 2013). By 1948, at least 128 studies on leadership had been published predicated on the findings ascertained within these assessment centers (Bass & Bass, 2008). The number of leadership studies since that time has become seemingly innumerable due to the, "great interest in the phenomenon of leadership by both academicians and practitioners" (Antonakis, Cianciolo, & Sternberg, 2004a, p. vii.).

Contemporary Leadership Studies

Indeed, these early leadership studies gave birth to an explosion of leadership studies at the University level (which are now common in academia with more than a thousand in existence) with the realization that the number of leadership programs is continually escalating (Brungardt, Greeleaf, Brungart, & Arensdorf, 2006). In light of this explosion and with the concession that no leadership review is likely to be exhaustive, Wisdom (2007) was wise in suggesting that, "in order to more effectively understand these various theories, it is useful to

classify them into groups" (p.17) This paper, therefore, will transition to specific leadership

theories and practices pointed to as most fundamental to the field of leadership in the modern

era.

Trait Approach

Origins

While the trait approach can potentially draw associations as far back as the Great Man

theory produced by Carlyle (1888), its greatest interest by academia was throughout the early to

mid-20th century as this approach focused on the traits of leaders. The trait approach was aptly

named as it suggested there were people born with certain exceptional traits or characteristics

that separated great leaders from followers (Bass, 1990, 2008; Yukl, 2006; Zaccaro et al., 2004).

The trait theory was the earliest of explorations into modern leadership theory (Bass, 2008; Yukl,

2006) with an emphasis on intelligence, mental ability and honesty (Zaccoro et al., 2004).

Additional research suggested that leaders were distinguishable by being slightly higher in traits

such as height, intelligence, extraversion, adjustment, dominance, and self-confidence as

compared to non-leaders (Fleenor, 2006; Wisdom, 2007). Trait theorists assumed that the greater

number of exceptional traits a leader possessed, the more effective his leadership performance

would be (Powell, 2011).

The research into trait theories was extremely active in the first part of the 20th century,

the fell out of favor (Bass 1981). Its decline in popularity began as Stogdill (1948) questioned

trait theory and found that no common or universal trait could be found particularly effective

across a variety of situations. Fisher, Tack and Wheeler (1988) would later comment that the

connection between a particular trait and its effectiveness was also inconclusive. The reason for

this decline, beyond Stogdill's (1948) findings in trait studies, derived from the studies of Bird

(1940), who found little agreement in his research of leadership traits regarding which traits were

primary for leadership effectiveness. In addition, Jenkins (1947) found little agreement on core traits of great military leaders. Another weakness was that trait theorists tended to emphasize the leader at the expense of the follower (Yukl, 1981). With these conflicting understandings, leadership studies faced its first real pangs of challenge and transition (Antonakis et al. 2004b). As a result of these disagreements, researchers began to focus their efforts on the identification of what was hoped to be a more universal set of findings regarding effective leaders, which ultimately lead to the study of behavioral theories.

Resurgence

It should be noted that despite a lapse in larger interest amongst academicians, the trait theory began to regain momentum in leadership studies in the 1980s (Epstein, 2010). This reemergence was attributed to the interest of visionary and charismatic leadership as charismatic leaders are believed to be effective across a variety of situations, thus supporting the conclusion that stable traits contribute to leader effectiveness (Zaccaro, Kemp, & Bader, 2004). Kirkpatrick and Locke (1991) postulated that leaders differ from non-leaders on six traits: drive, the desire to lead, honesty and integrity, self-confidence, cognitive ability, and knowledge of the business. Judge, Bono, Ilies, and Gerhardt (2002) found a strong relationship between Goldberg's (1990) Big-Five traits and leadership, extraversion being the trait the most associated with it. Trait theory has evolved its understanding and eventually developed a variety of characteristics or attributes that distinguish one leader from another (Zaccaro, 2007).

One of the interesting advancements in trait research was the understanding of the trait of social intelligence. Zaccaro (2002) described this as the ability to self-monitor and to provide the best response to individuals given the contingencies of the situation and current environment. Goleman, Boyatzis, & McKee, (2002) defined emotional intelligence simply as a trait or ability to understand the emotions of yourself and others. In other words, the trait of social intelligence

itself allows the leader to vary behavior and actions to fit the situation and ultimately, to achieve success across a variety of situations.

The trait approach to understanding leadership has as its strength a century of research and its strong focus upon leaders in the leadership process while its weakness is that it has failed to provide a definitive list of leadership traits (Northouse, 2009). Still, the insight provided by trait theorist (particularly in regards to social intelligence used in a complementary fashion with the inclusion of situational models) provides great potential for leadership effectiveness and future leadership studies (Zaccaro, 2007). Certainly, trait leadership theorists advocate that trait theory remains a flourishing field of study. Kirkpatrick and Locke (1991) have confidently asserted that "it is unequivocally clear that leaders are not like other people" (p. 59).

Skills Approach

Origins

The skills approach, like the trait approach, is a leadership theory centered upon the leader rather than the interaction of leader-follower dynamic of relationship popular in contemporary studies. However, the skills approach frames the enigma of leadership around the question of, "What capabilities must an individual possess to perform effectively in organizational leader roles?" (Mumford, Zaccaro, Connelly, & Marks, 2000, p.156)? In this approach there is the shift from emphasizing a leader's traits to his or her set of acquired skills.

Katz (1955) created the impetus to understand effective leaders through their developed skills, noting a three-category specialization in technical, human and conceptual skills. Katz's (1955) article in the *Harvard Business Review* entitled "Skills of an Effective Administrator" began the conceptualizations that an executive's skill is more important than his personal traits (Peterson & Fleet, 2004, p.1297). Katz's original ideas in the skills approach have been advanced in recent years by Mumford, Zaccaro, Harding, Jacobs and Fleishman (2000) and Yammarino

(2000). Yammarino (2000) suggests the immense significance of this theory to leadership

practice in that it 1) provides valid measures of requisite knowledge and skills appropriate to

problem solving in an organizational context, 2) acts as a predictor of leader performance by

these skills 3) provides development of higher levels of these skills as the leader moves into

positions of greater responsibility and 4) provides the identification of abilities, motives and

personality characteristics associated with differential patterns of leader growth and change.

Katz Technical-Human-Conceptual Skills

Katz's (1955) understanding of technical skill is proficiency based, predicated on specific

activities that require the use of specialized tools, methods, processes, procedures, techniques or

knowledge, in a particular area of work (Peterson & Fleet, 2004). To have technical skills means

that a person is competent and knowledgeable with respect to the activities specific to an

organization, the organization's rules and standard operating procedures, and the organization's

products and services (Katz, 1974; Yukl, 2006). In contrast to technical skills, human (or

interpersonal) skills are proficiencies in working with people based on a person's knowledge

about people and how they behave, how they operate in groups and how to communicate

effectively with them, in recognitions of their motives, attitudes, and feelings (Katz, 1955).

These skills enable a leader to influence group members to work together to accomplish

organizational goals and objectives. Human skill proficiency also includes leaders understanding

their own internal thoughts on different issues thereby simultaneously interacting positively with

those they lead. Conceptual skills are defined as the ability to see the, "organization as a whole

or to have systemic viewpoint" (Peterson & Fleet, 2004, p.130). Leaders with higher levels of

conceptual skills are good at thinking through the ideas that form an organization and its vision

for the future, expressing these ideas in verbal and written forms, and understanding and

expressing the economic principles underlying their organization's effectiveness (Mumford,

Campion & Morgeson, 2007). Terms such as entrepreneurial, future, visioning and systems thinking have been used to describe the conceptual skill category (Mintzberg, 1973; Mackinnon, 1984; Collins and Porras, 1996; Senge, 1990).

Resurgence

The skills approach has been advanced in recent years by Mumford, Zaccaro, Harding, Jacobs and Fleishman (2000) and Yammarino (2000). A contemporary skills approach theorist strives to understand what it is that, "allows effective leaders to generate the right behavior at the right time in ill-defined situations where leadership or transition is necessary." The skills approach theorist would potentially find the answer to this question in the skills found within a leader and associated knowledge structures derived from that leader's experience. The leadership skills approach by Mumford, Saccaro, Harding, et al. (2000) has five elements: 1) individual attributes, 2) competencies, 3) leadership outcomes, 4) career experiences, and 5) environmental influences.

In this model competencies are the most important element; they are the centerpiece or foundation of this model's effectiveness. Mumford, Zaccaro, Harding, et al. (2000) identified three competencies that result in effective leadership: 1) problem solving skills, 2) solution construction skills and 3) social judgment skills. Indeed, according to the skill approach must be able to solve complex problems (problem solving skills), inspire the efforts of others to acquire solutions (solution construction skills) and to understand how this effects the organization as a whole in order to reach its goals (social judgment skills). These three elements work together and separately within the leader skill set to affect organizational outcomes. Additionally, these categorizations can be utilized to generally predict or gauge leader performance.

Style Approach

The style approach emphasizes the style or behavior of the leader, distinguishing this approach from the trait (leader characteristics) or skill approach (leader capabilities). Similar to other research responses to the trait approach, the style approach to leadership was in response to Stodgill's (1948) work denoting the lack of empirical evidence behind trait research. In essence, "this approach tends to identify what leaders do rather than what trait they possess (Taylor, 1994). Researchers studying the style approach have understood that leadership is composed of two general kinds of behaviors: task behaviors and relationship behaviors (Dill & Fullagar, 1987; Schermerhorn, 1997; Yukl, 1998). The emphasis within this approach is the dual understanding that the leader must achieve the task at hand (task behavior) through people (relationship) as both points of emphasis are important to success. The central purpose of the style approach is to explain how leaders combine these two kinds of behaviors to influence subordinates in their efforts to reach a goal (Northouse, 2013). The primary early studies into the style approach were conducted in the 1950s and 1960s at the Ohio State University (Fleishman, 1953, Stogdill, 1974), and the University of Michigan ((Katz, Maccoby & Morse, 1950). The style approach would also be greatly impacted by the studies of Blake and Mouton (1985). While the results from the Ohio State and University of Michigan studies were contradictory or unclear (Yukl, 1994), the findings from these studies did highlight the value of a leader being both highly task-oriented and highly relationship-oriented in all situations (Daresh, 2001; Palestini, 1999; Misumi, 1985).

Perhaps the most significant research in regards to the style approach efforts came from the Blake and Mouton studies as they developed the Managerial or Leadership Grid which first appeared in the 1960's.

Figure 1. Blake & Mouton's Leadership Grid

Blake & Mouton's Leadership Grid
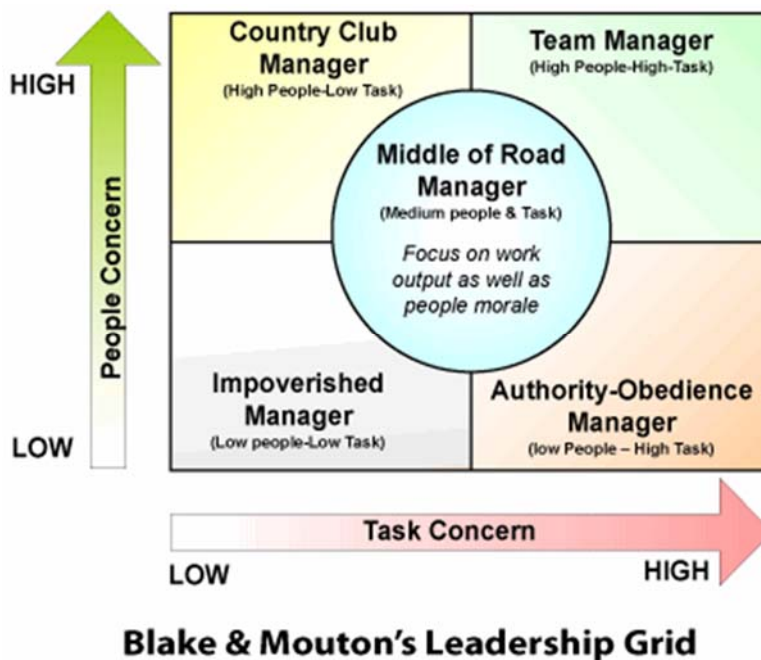
The descriptors of this Leadership Grid are as follows:

1. Impoverished Management (1, 1): Managers with this approach are low on both the dimensions and exercise minimum effort to get the work done from subordinates. The leader has low concern for employee satisfaction and work deadlines and as a result disharmony and disorganization prevail within the organization. The leaders are termed ineffective wherein their action is merely aimed at preserving job and seniority.

2. Task management (9, 1): Also called dictatorial or perish style. Here leaders are more concerned about production and have less concern for people. The style is based on theory X of McGregor. The employees' needs are not taken care of and they are simply a means to an end. The leader believes that efficiency can result only through proper organization of work systems and through elimination of people wherever

possible. Such a style can definitely increase the output of organization in short run but due to the strict policies and procedures, high labor turnover is inevitable.

3. Middle-of-the-Road (5, 5): This is basically a compromising style wherein the leader tries to maintain a balance between goals of company and the needs of people. The leader does not push the boundaries of achievement resulting in average performance for organization. Here neither employee nor production needs is fully met.

4. Country Club (1, 9): This is a collegial style characterized by low task and high people orientation where the leader gives thoughtful attention to the needs of people thus providing them with a friendly and comfortable environment. The leader feels that such a treatment with employees will lead to self-motivation and will find people working hard on their own. However, a low focus on tasks can hamper production and lead to questionable results.

5. Team Management (9, 9): Characterized by high people and task focus, the style is based on the theory Y of McGregor and has been termed as most effective style according to Blake and Mouton. The leader feels that empowerment, commitment, trust, and respect are the key elements in creating a team atmosphere which will automatically result in high employee satisfaction and production (Management Study Guide, accessed, May, 2015).

Powell (2011) writes that,

the managerial Grid, using a vertical and horizontal axis to represent concern for production and concern for people, maps five kinds of leadership…By scoring and plotting the leader's behavior on the grid, one is able to easily identify the leader's management style…As a tool, the Managerial Grid has continued to garner interest in the business community and continues to be used in numerous training contexts (p.16).

Unlike many of the other theories of leadership, the style approach provides a framework for assessing leadership focusing dually on task (concern for accomplishment) and relationship (concern for people). Indeed, the style approach marked a departure from trait and skill approaches to leadership and broadened leadership research to include the behaviors of leaders.

Situational Approach

Interest in the situational approach according to Ayman (2004) and Zaccaro et al. (2004) reflected the inability of trait research to yield consistent results across situations. These situational characteristics can range from specific leadership situations to the development of organizational culture (Ayman, 2004). The situational approach focuses on leadership in situations or leader-worker relations, because every circumstance requires a certain kind of leadership style (Irby, 2011). This understanding was a departure from focusing only on the leader's style or behavior to understanding the situation in which the leader manifested certain styles and behavior.

This leadership approach was originally called the Life Cycle Theory of Leadership in 1972, but Blanchard and Hersey (1974) later renamed this approach the Situational Leadership Theory. Hersey and Blanchard originally intended this theory to, "assist parents in changing their "leadership" styles as children progressed through infancy, adolescence, and adulthood. However, this logic was then subsequently applied to managing new, developing and experienced employees in the workplace" (Avery, & Ryan, 2001, p. 242). This approach called for situational leaders to modify their leadership to the situation at hand, in relation to the maturity or skill level of the employee (Daresh, 2001; Irby, 2011). In understanding the situation or these maturity or skill levels, this leadership approach allows for the leader to decide which leadership style to use: delegate, support, coach, or direct (Blanchard, Zigarmi, & Zigarmi,

1985). "Situational Leadership calls on managers to utilize the most effective style, depending on the situation or employee" (Fisher, 2009, p. 360).

In situational leadership, "four sets of management behaviors result from combining high and low support actions (such as listening, providing feedback and encouraging) with high and low directing actions" ("task-related behaviors" like demonstrating, instructing and monitoring) (Avery, & Ryan, 2001, p.243). The four resulting styles are:

(S1) directing (high directing, low supporting);

(S2) coaching (high directing, high supporting);

(S3) supporting (low directing, high supporting); and

(S4) delegating (low directing, low supporting).

Situational leaders identify, to the best of their abilities, people's strengths and weaknesses so as delegate or lead their subordinates into challenging tasks providing stimulation to achieve goals (Goleman et al., 2002). Labels of subordinates within this theory are:

(D1) enthusiastic beginner, low on competence and high on commitment;

(D2) disillusioned learner with increasing competence and low commitment;

(D3) capable but cautious contributor, with moderate to high competence and variable commitment; and

(D4) self-reliant achieve who is high on both competence and commitment.

The relationship between leader behavior and follower development level is posited as curvilinear rather than linear (Hersey and Blanchard, 1982), a relationship which Blanchard terms the "performance curve" (Blanchard et al., 1985) (Avery & Ryan, 2001). As Hersey and Blanchard (1996) importantly point out, in today's workplace leadership tends to be done with people, rather than to people. Hersey and Blanchard (1996), therefore, have effectively highlighted the needful employment of the situational theory of leadership. Overall, situational

models have been criticized by researchers and academicians for having few theoretical bases

and little research support (Nahavandi, 1997). However, this leadership approach maintains a

high popularity with practitioners (Avery & Ryan, 2001). In summary, situational leadership

describes a way of adapting leadership behaviors to features of the situation and the maturity or

skill level of the followers (Hersey & Blanchard, 1995).

Contingency Theory

As Hersey and Blanchard (1974) were developing the situational approach to leadership

in understanding leader-follower interaction, the contingency approach was also emerging. The

situational perspective may have even led to core concepts in the development of the leadership

contingency model that has both leader traits and situational components (Ayman, 2004). This

theory, a "leader-match theory, tries to match leaders to appropriate situations" (Northouse,

2007, p. 113). Fiedler's contingency approach claims that group, "productivity depends on the

match between task as opposed to relationship behavior and the 'favorableness' of the leadership

situation" (Fiedler, 1976, 1971; Fiedler & Chemers, 1974). The contingency theory suggests that

a leader's effectiveness depends on how well the leader's style fits the contextual need or

organizational situation. This theory is different from the situational approach in that the leader is

not changing styles to fit the situation, but rather his leadership traits and style are appropriate to

the leadership task required to meet the objective (Northouse, 2007).

Fiedler (1976) developed the Least Preferred Coworker (LPC) scale, which described or

tracked whether or not leaders are relationally motivated or task motivated. Powell (2011) writes

of Fiedler:

> His theory analyzed three situational factors: leader-member relations, task structure, and
>
> position power. Utilizing the LPC scores, contingency theory would predict where or in

what situation a leader's style would work best. In effect, LPC scores would detect

whether a leader/manager was a mismatch with a particular situation (p.18).

Certainly, the organization or individuals utilizing this theory or the LPC, is attempting to place

the leader in a situation that they deem to be an appropriate match to a leaders most effective

strengths of leading. One advantage to this theory is that if a leader has exhibited strengths in one

position, it is easier to know if that particular leader could be effective in another role, in a

similar position (Northouse, 2007). However, this approach to leadership struggles when there is

a mismatch between a leader's strength and leadership style required to accomplish a task

(Northouse, 2007).

Path-Goal Theory

This theory focuses on the effective leaders' styles and methods changing depending on

the subordinates and the situation (Mello, 1999). The Path-Goal theory is a more restricted

theory, which deals primarily with the effects of specific leader behavior on subordinate

motivation and satisfaction, rather than the more general issues of decision making and

performance (Chemers, 1995). Path-goal theory was initially developed by Robert House (1971)

and furthered by House and Mitchell (1974), to explain workplace leadership. The theory builds

heavily on two theories of work motivation: goal setting and expectancy theory (Martin, 2009).

Goal-setting theory suggests that an effective way to motivate people is to set challenging but

realistic goals and to offer rewards for the accomplishment of that goal (House & Mitchell,

1974). Expectancy theory attempts to explain why people work hard to attain work goals. People

will, according to expectancy theory, engage in behaviors that lead to goal attainment if they

believe that (a) goal attainment leads to something they value (increase in pay, status, promotion)

and (b) the behaviors they engage in have a high chance (expectancy) of leading to the goal

(Martin, 2009). If people do not value the reward for goal attainment or believe that their behavior is unlikely to lead to goal attainment, then they will not be motivated to work hard.

The path-goal theory builds on these propositions by arguing that effective leaders are those who help their subordinates achieve their goals. Path-goal theory applies a variety of leader behaviors (instructive, encouraging, participative, and productive) as the leader seeks to eliminate any obstacles, clarify goals, direct employee efforts so that the group realizes a high level of productivity (Powell, 2011). According to the path-goal theory, leaders have a responsibility to provide their subordinates with the information and support necessary to achieve their work goals. One way to achieve this is to clearly communicate the effort-reward relationship by linking desirable outcomes to goal attainment (e.g., emphasizing the positive outcomes to the subordinates if they achieve their goals) and/or increasing the belief (expectancy) that their work behaviors can lead to goal attainment (e.g., by emphasizing that certain behaviors are likely to lead to goal attainment) (Hunt, 2004). Ultimately, the path-goal theory reflects the belief that effective leaders clarify and incentivizes the paths necessary for their subordinates to achieve the subordinates' goals.

However, because the path-goal theory is an approach that emphasizes how a leader provides the follower a path to achieve a goal and because this approach assumes that a leader's key function is to adjust his or her behaviors to complement work-setting situational aspects, it is difficult to integrate path-goal with other leadership theories (Chemers, 1995). In fact, some suggest it is more a theory of supervision rather than of leadership (Chemers, 1995).

Emotional Intelligence

In the past decade the concept of Emotional Intelligence (EI) has generated an enormous amount of interest both within and outside the field of psychology and in popular leadership literature, particularly sparked by Daniel Goleman's best seller, *Emotional Intelligence* (1995)

and *Primal Leadership* (2004). Emotional intelligence connects with several cutting-edge areas of psychological science, including the neuroscience of emotion, self-regulation theory, studies of metacognition, and the search for human cognitive abilities beyond "traditional" academic intelligence (Zeidner, Matthews, & Roberts, 2004). Emotional Intelligence, perhaps unique among leadership theories, has built its model upon links to neurology (Goleman, Boyatzis, McKee, 2002). Breakthroughs in brain research have demonstrated how leader's moods and actions have enormous impact on those they lead and shed fresh light on the power of the emotionally intelligent leader to inspire, arouse passion and enthusiasm, thereby keeping people motivated and committed.

Although Thorndike's (1921), Guildford (1956), and later, Gardner's (1983) research in the area social intelligence hints at the importance of emotions in intellectual functioning, the term EI was not brought into the mainstream psychology until the 1990s (Mayer, DiPaolo, & Salovey, 1990; Salovey & Mayer, 1990). Gardner's (1983) model of Multiple Intelligence emphasized the linguistic, cognitive, developmental, biological, and cultural significance of emotion in learning (Gardner, 1983). Emotional intelligence was first defined by Salovey and Mayer (1990) and was later popularized by Daniel Goleman (1995). Bar-On (1997) coined the phrase "emotional quotient" (EQ).

The interest in EI has been so widespread that, for example, it has been associated with enhanced job performance, school success, self-esteem, and enhanced social skills and is thought to moderate or mitigate negative life events. Whether in business, medicine, education, or in life in general, "being smart" is insufficient to ensure success and positive mental health (Goleman, Boyatzis, McKee, 2002). The concept of emotional intelligence, in addition to IQ, may serve as valid predictors of academic, occupational, and life successes (Fox & Spector, 2000).

Emotional intelligence has been defined as a set of skills that enable us to navigate a complex world (Stein & Book, 2006). Emotions are an important information source in negotiating the world of social environments (Salovey & Grewal, 2005). Emotional intelligence is a set of skills for processing emotion-relevant information (Mayer & Salovey, 1997). More specifically, it is the ability to perceive emotions, to access and generate emotions to assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotions so as to promote emotional and intellectual growth. Emotional intelligence is the driving force behind the factors that affect personal success and everyday interactions with others (Harrod & Scheer, 2005).

Emotional intelligence can be divided into five domains: 1) knowing one's emotions, 2) managing emotions, 3) motivating oneself, 4) recognizing emotions in others, and 5) handling relationships (Richburg & Fletcher, 2002). There are alternative models that define emotional intelligence in terms of behavior and skills, including stress management skills and social skills (Bar-On, 2000; Bar-On, Brown, Kirkaldy, & Thome, 2000; Boyatzis, Goleman, & Rhee, 2000; Goleman, 1998; Higgs & Dulwicz, 1999). Currently, there is empirical support for the relationship between emotional intelligence and work performance (Kaipiainen & Fletcher, 2001; Slaski, 2001). However, other studies conversely report no relationship or an inconsistency between emotional intelligence and job performance (Austin, 2004; Day & Carroll, 2004).

L-M-X Theory

Leader-Member-Exchange (LMX) theorists understand that leadership must be examined from multiple levels or perspectives of understanding in order to create greater clarity and cohesion concerning what leadership is and how it functions. Initial investigation into Leader-Member Exchange issues began with studies on work socialization (Graen, Orris & Johnson, 1973; Johnson & Graen, 1973) and Vertical Dyad Linkage (Gaen & Cashman, 1975; Vecchio,

1982, Rosse & Kraut, 1983). As LMX evolved into the 1990s, researchers, in hopes of creating better leadership, began examining the nature of high quality relationships between leaders and followers and their positive outcomes (Graen & Uhl-Bien, 1995). This research ultimately evolved into the Leader-Member-Exchange (LMX) Theory. This theory predicts that high-quality relationships generate more positive leader outcomes rather than low-quality relationships. In brief, this theory examines motivation and association between leader and follower suggesting that the, "followers who enjoy a close relationship with the leader report higher performance and loyalty expectations from that leader" (Smith, 2009, p. 16).

LMX incorporates an operationalization of a relationship-based approach to leadership (Graen & Uhl-Bien, 1995). The primary concept of the theory is that effective leadership processes occur when leaders and followers are able to develop mature leadership relationships (partnerships) and thus gain access to the many benefits these relationships bring (Graen & Uhl-Bien, 1991). In LMX theory the leader leverages the dyadic relationship in order to achieve greater results. In review, it is theorized that the closer an employee feels to his leader, the greater lengths the employee will go to achieve the desired result of their leader. Research into this field of leadership continues to generate moderate interest today beyond leader-follower dyads to inter-department and intra-organizational dyads of relationship (Graen & Uhl-Bien, 1995).

Transformational Leadership

Since roughly the 1980s, research has supported the idea that transformational leadership is more effective than transactional leadership and has enjoyed immense popularity (Bryman 1992). Transformational leadership is generally considered to have its foundation by James MacGregor Burns, considered the pioneer of transformational leadership in the late 1970s (Barbuto 2005). Downton (1973) was the first to make a clear distinction between transactional

and transformational leaders, while Burns (1978) is recognized as the pioneer of transformational leadership theory. Burns' *Leadership*, which first appeared in 1978, is considered by many to have been a watershed event in leadership literature.

In *Leadership*, Burns (1978), a Pulitzer Prize winning historian, employed historical case studies to craft the first interdisciplinary examination of leadership that explored leadership from a variety of viewpoints including power, morals, psychology, and social interactions. Transformational leadership enhances the effects of leadership on followers (Bass, 1985b, 1990a). Burns (1978) presented transformational leadership as the manner in which leaders and followers engaged with one another to transcend individual goals and build a shared commitment to the larger objectives of the organization. Transformational leadership involves an exceptional form of influence from the leader who moved the follower to accomplish more than was expected of him (Northouse, 2007). Gardner (2005) has indicated that Burns research effectively birthed a transformational theory touting a combination of, "early trait theory with the more current situational and contingency models" (p.22). Burns in effect, with transformational theory "married the roles of leader and follower in creating and facilitating organizational change" (Gublin, 2008). Transformational leadership is expressed as a dynamic process that involves constant communication between leaders and followers, elevating the motivation and morality in each individual (Northouse, 2009). Avila (2013) argues that since the publication of *Leadership* in 1978, Burns has had the most influence on leadership studies in regard to the dynamics between leaders and their followers.

According to Avolio (1999) and Bass and Avolio (1990a), transformational leadership is primarily about improving the performance and development of the follower. This foundational understanding was promoted by the work of many, yet predominately by Bass (1985, 1990). Transformational leadership attains superior performance through motivating the follower

through charisma, inspiration, intellectual stimulation, and consideration (Bass & Avolio, 1994). Bass (1990) defines transformational leadership in that it "occurs when leaders broaden and elevate the interests of their employees, when they generate awareness and acceptance of the purposes and mission of the group, and whey they stir their employees to look beyond their self-interest for the good of the group (p. 20). Bass and Avolio (2006) have divided transformational leadership into four components: idealized influence, inspirational motivation, intellectual stimulation and individualized consideration. The MLQ and the revised survey MLQ5x measure these components for training purposes.

An alternate framework for understanding transformational leadership is provided by Kouzes and Posner (1995) who defined the concept of exemplary leadership, sometimes referred to as transformational leadership (e.g., Bell-Roundtree 2004, Barbuto 2005), and characterized by the five leadership practices of: challenge the process, inspire a shared vision, enable others to act, model the way, and encourage the heart. Kouzes and Posner (1995) also created the Leadership Practice Inventory (LPI) to measure the excellent implementation of these practices. Although the exemplary leadership model has been utilized with the label transformational leadership, it is both similar to and different than the complete definition of transformational leadership created by Bass (1985). The key difference is that Bass (1990) holds that charisma is a key component of the success of the transformational leader, while Kouzes and Posner (1995) view charisma as a myth of leadership, stating that leaders do not possess special powers, but instead hold strong beliefs in a purpose and a willingness to express those convictions.

Transformational leadership research has effectively demonstrated that has an enhanced effect, beyond that of transactional leadership, on followers (Bass, 1985b, 1990). Bass (1994), Kouzes and Posner (2007), and Sashkin (1988) all found through empirical research that transformational leadership created a sense of identity in the subordinate, brought emotional

attachment to the leader, and, among others, gave a sense of purpose, demonstrated through

organizational accomplishment, to followers. Further, transformational leaders were able to

create and articulate a clear and concise vision for the organization, empower their followers, act

in ways that made them trustworthy to subordinates and give meaning to organizational life

(Bass & Avolio, 1990). Transformational leaders, as opposed to path-goal theorist, encouraged

problem solving in followers rather than consistently providing solutions and directions (Buhler,

1995). In essence, transformational leadership is a process of building commitment to

organizational objectives and then empowering followers to accomplish those objectives (Yukl,

1998).

Transformational leadership continues to enjoy widespread popularity in the public and

academic spheres, with both practitioners and professors. Powell's (2011) understanding toward

this popularity states:

> As a theory, transformational leadership uniquely avoids restrictive assumptions and
>
> prescriptive actions in particular contexts. Rather it offers a more generalized picture of
>
> how transformational leaders think, lead, and model for their followers. Consequently,
>
> because of its more generalized nature, it can be applied in varied organizational contexts
>
> and at differing levels of organizational structure (p.23).

Authentic Leadership

Aristotle is credited from antiquity for coining the concept of authenticity, or being true

to oneself (Treddenick, Thompson & Barnes, 2003). The conceptual theory of authentic

leadership contains four characteristics: self-awareness, balanced processing, relational

transparency, and an internalized moral component or a behavior/action component (Kernis &

Goldman, 2006; Luthans & Avolio, 2003; Walumbwa, Avolio, Gardner, Wernsing, & Peterson,

2008). Although the concept of authenticity is not a recent conceptualization (Henderson & Hoy, 1983), there has been renewed interest in authentic leadership as a multidimensional construct within both the academic and applied leadership literature within the last 10 years (Avolio 2010; 2011; Avolio et al., 2009; Luthans & Avolio, 2003; George & Sims, 2007). Within the literature, there appear to be some lack of correlation between the various components of authentic leadership. However, most experts concur that being true to oneself is at the very core of the construct (Ladkin & Taylor, 2010). There is relative agreement that the leader must be aware of the nature of his or herself and that the nature of authenticity includes speaking and acting in tandem with one's true values (Avolio 2010; 2011; Avolio et al., 2009; Gardner et al., 2011; Palanski & Yammarino, 2007).

According to more than a few researchers, one needs to know oneself and act in accordance with that true self in order to act authentically (Gardner, Fisher, & Hunt, 2009), suggesting that authentic leaders must possess some level of self-knowledge and self-consistency as an antecedent to becoming an authentic leader (Gardner et al., 2009). Self-knowledge describes an underlying and pre-existing knowledge about one's own individual's strengths, weaknesses, values, and motives whereas self-awareness describes engagement in a process of reflection, re-evaluation, assessment, and negotiation of weaknesses and strengths (Wernsing, 2010). This is not a fixed or end state, but an ongoing process of awareness and being able to trust one's insights depicting the dynamic process of continual self-awareness (Wong, Spence-Lashinger, & Cummings, 2010). Consequently, leaders lead by being consistent with their true selves as expressed in their values and decision making (Avolio et al., 2004).

Servant Leadership

A New Model of Leadership

In the 1970's, Robert K. Greenleaf (1904-1990) initiated the servant leadership construct and practice of leadership to modern organizational theorists (Spears, 1995, 1996). Greenleaf (1970) first introduced the concept of servant leadership with his foundational essay *The Servant as Leader*. Jaworski (1998) described this seminal work by writing that Greenleaf had conceptualized a new framework in which to view leadership. Greenleaf (1970) claimed that servant leadership "is the desire to serve one another and to serve something beyond ourselves, a higher purpose" (p. 59). The subsequent 40 years has seen the theory of servant leadership becoming more commonly accepted among all the various theories of leadership. Russell (2000) found that, "Numerous academic and popular writers now argue that servant leadership is a valid leadership style for contemporary organizations" (p.24-25). Freeman (2004) describes the benefits of servant leadership by stating, "the mission of servant leadership is especially important in today's social, political, and economic climate because there seems to be a dearth of great leadership in the United States and on international landscapes" (p. 7).

To the present, the research on servant leadership has focused mostly on the comparison of the servant leadership concept to other leadership methods and the identification of specific characteristics of servant leadership (Farling, Stone, & Winston, 1999; Giampetro-Meyer, Brown, Browne, & Kubasek, 1998; Laub, 1999; Russell, 2000; Tice, 1996). However, Russell (2000) found that, "Numerous academic and popular writers now argue that servant leadership is a valid leadership style for contemporary organizations" (pp.24-25). Burkhardt and Spears (2000) agree and have provided that,

Public interest in the philosophy and practice of servant leadership is now higher than

ever before. Many books and articles on servant-leadership have appeared in the 1990s,

and dozens of organizations have begun to incorporate servant-leadership internally.

Servant leadership has slowly-but-surely gained thousands of practitioners over the past

thirty years (p. 17)

Yet in recognition of a deficit of empirical research, scholars who support the theory of

servant leadership have continued research so as to provide the necessary empirical data (Russell

& Stone, 2002; Sendjaya & Sarros, 2002).

Servant leadership differs from traditional leadership theories by suggesting that

leadership is secondary to being a servant (Spears, 2004). This is a paradox: the servant as

leader. The primary desire of individuals practicing servant leadership is to, paradoxically, serve.

Servant leadership involves putting other people first as well as encouraging and teaching others

to produce results (Greenleaf, 1977). In most cases this separates servant leadership from the

majority of other leadership approaches. However, transformation leadership and servant

leadership are often compared or paralleled because of their similarities and as this is the case,

this study will communicate where these two forms of leadership diverge.

The following sections concerning servant leadership will consider its relevant history

and present status in leadership studies and elucidate upon its distinctive divergence from

transformational leadership. This review of servant leadership will then evolve into a discussion

of servant leadership areas of employment in Christian thought as well as business organizational

performance. The final area of employment under review will be in the field of education with an

emphasis on the potential positive impact of servant leadership in education.

Origins of Servant Leadership

    Greenleaf

    Robert K. Greenleaf (1904-1990), after 38 years of practical leadership experience is credited with initiating the servant leadership concept among modern organizational theorists (Spears, 1995, 1996). Greenleaf (1970) first introduced the concept of servant leadership with his foundational essay *The Servant as Leader*. Greenleaf's (1970) inspiration in the formation of this holistic theory of leadership was Hesse's (1956) short novel, *Journey to the East*.

    In Hesse's novel, a group undertook a mythical journey. Leo, the servant, took care of the menial tasks while also encouraging the group with good spirits and songs. When Leo suddenly disappeared, the group dissolved for a lack of functionality and could not complete the journey without him. After years of wandering, the group discovered that Leo was actually the head of the Order who organized the journey and was astounded to learn that he was a great and powerful leader. Greenleaf (2003), based his concept of servant leadership on the moral lesson found in the story, the moral that the leader should serve first in order to lead. Greenleaf (2003) summarized his interpretation of the meaning of Hesse's novel by stating, "The great leader is seen as servant first, and that simple fact is the key to his greatness" (p. 2).

    For Greenleaf (2003), the motivation to serve is intrinsic in the nature of the servant leader individual. Van Dierendonck (2010) observed that serving and leading become almost interchangeable in servant leadership. Crippen (2010) also noted that the servant leader does not seek personal recognition, but attends to leadership in a humble fashion. In servant leadership, self-interest is not a motivating force as those in leadership must ascend to a higher plane of intrinsic, positive, and higher order motivation (Greenleaf, 1977; Pollard, 1996).

According to advocates, the servant leader's primary objective is to serve and meet the needs of others, which optimally should be the prime motivation for leadership (Russell and Stone, 2002). Servant leaders focus on developing people, helping them to strive and flourish (McMinn, 2001). Greenleaf (1970) described the ideal servant leader by stating, "The servant leader is servant first—as Leo was portrayed. It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead" (p. 7). Greenleaf continued by writing, "The difference manifests itself in the care taken by the servant—first to make sure that other people's highest priority needs are being served" (p. 7). Greenleaf further offered a manner in which individuals can assess how well they are living the life of a servant leader. He stated, the best test, and difficult to administer, is, "do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will he benefit, or, at least, will he not be further deprived?" (Greenleaf, 1970, p. 7) Within Greenleaf s (1977) understanding of servant leadership, one must first serve others, and through that service, regardless of position, become a person recognized as a leader.

Proponents and Critics of Servant Leadership

Proponents

While servant leadership is an increasingly popular concept, throughout much of its history the concept has been systematically undefined and lacking in empirical support (Farling, Stone, & Winston, 1999). Servant leadership scholars, in recognition of a deficit of empirical data supporting the theory of servant leadership, have continued research so as to provide this necessary empirical data (Russell & Stone, 2002; Sendjaya & Sarros, 2002). Proponents of servant leadership are attempting to use this new data to influence leaders in a multiplicity of

spheres so as to implement the principles of servant leadership in their organizations (Wilson,

1998).

Popular authors Blanchard and Hodges (2003, 2008), Miller and Lencioni (2013) and

Wilkes (1998, 2005) are also significantly contributing to the growing efforts towards acceptance

of servant leadership in modern organizations (Thompson, 2002). A number of leading writers in

business management have endorsed servant leadership including Peter Drucker, Peter Block,

Sheila Murray Bethel, Jim Kouzes, Barry Posner, James Autry, Warren Bennis, John Maxwell,

Ken Blanchard, Max DePree, Bill Pollard, John Bogle, John Carver, Joe Batten and Dennis

Romig (Wong & Davey, 2007). In addition, between 1995 and 2015, the concept of a leader as a

servant has gained increasing acceptance in leadership and organizational literature (e.g., Collins,

2001; Covey, 1994; Russell & Stone, 2002; Spears, 1994; Stone, & Winston, 1999; 2002;

Wheatley, 1994). And finally, within the Christian community, servant leadership, although not

always conceptualized as such, has historically been the most influential leadership model

(Wong & Davey, 2007). Numerous publications on Christian leadership have focused on servant

leadership (Blanchard, Hodges, & Hybels, 1999; Miller, 1995; Wilkes, 1998; Graves &

Addington, 2002).

Critics

Despite the growing list of servant leadership advocates, some researchers disagree about

the effectiveness of servant leadership, especially in regards to organizational settings (Andersen,

2009; Savage-Austin & Honeycutt, 2011). First, these researchers state that the lack of clarity

around the definition of servant leadership is a problem for studying it. They note in relation to a

lack of definition that, "It is not clear whether servant-leadership is a personality (trait) theory or

an instrumental theory" (Andersen, 2009, p. 6). However, recent literature has attempted to

clarify the definition of servant leadership, yet at this time there remains no full agreement

among scholars (Hannay, 2009). As such this is a just criticism.

In a second concern, Quay (1997) claimed that the theories of servant leadership are

impractical and idealistic. Brumback (1999) maintained that Greenleaf's theories are comprised

of impractical and obscure ideas. Bridges (1996) also offered criticism in writing that, "It is

important to understand that there is nothing inherently "better" or "higher" about this kind of

leadership. Too often, the literature on the subject takes a moralistic tone and leaves people with

the impression that participation is next to godliness, when in fact it is simply a different tool for

a different task" (p. 17).

 A third criticism among individuals who have been trained to understand leadership in

an authoritative paradigm is the belief that servant leadership is an approach that is weak and

ineffective (Tatum, 1995). A fourth among some researchers is that servant leadership is difficult

to gauge in respect to measuring levels of the construct. "As for an instrument measuring the

degree of servant-leadership, we still do not know how much 'servility' a leader must exhibit in

order to be or be seen as a servant-leader" (Andersen, 2009, p. 8).

Attributes and Instrumentation

Attributes

To answer these criticisms, scholars (Jennings, 2002; Russell, 2000; Russell, 2001;

Russell & Stone, 2002; Thompson, 2002) have detailed various distinguishable attributes

possessed by those who implement principles of servant leadership in their lives. Spears (1998)

introduced 10 attributes into the realm of popular literature, which have continued to gain

credibility as current studies validate this categorization (Horsman, 2001; Jennings, 2002; Lubin,

2001; Taylor, 2002; Wilson, 1998). These ten traits include listening, empathy, healing,

awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of

people, and building community (Spears, 1998). Russell and Stone (2002) identified 20

attributes visible in servant leaders, Laub (1999) as cited earlier, has classified similar traits in

six categories, Patterson (2003) sorted related characteristics into eight classes, and other

scholars have described various distinct attributes of servant leadership (Jennings, 2002; Spears,

1998; Wilson, 1998). Barbuto and Wheeler (2002) described servant leadership as composed of

11 characteristics built on the more influential works in the field (e.g., Greenleaf, 1970, Spears,

1995).

        While scholars attempt to formulate a set of characteristics unique to servant leaders, a

final consensus has not yet been reached. However, the other methods of categorizing attributes

of servant leadership use different words to describe essentially many of the same 10 attributes

that Spears (1998) introduced. Based on similarities among the various models, the following are

those 10 attributes in greater detail.

        Listening. A true leader will respond to issues by choosing first to listen (Sipe & Find,

2009). Halal (1998) argued that, "Genuine listening is an intense, creative act in which people

step out of their comfortable roles to engage their differences" (p. 13). Hunter (1998) claimed,

Active listening requires a disciplined effort to silence all that internal conversation while we're

attempting to listen to another human being. It requires a sacrifice; an extension of ourselves, to

block out the noise and truly enter another person's world—even for a few minutes. (p. 105).

Ren (2010) observed that listening comes before learning, learning comes before preparing,

preparing before serving, and serving before leading. Jennings (2002) noted that, "Listening

provides not only a medium for sharing information and concerns but establishes a strong desire

by the servant leader to help the follower grow and prosper" (p. 16). According to Lubin (2001),

"The first impulse for a servant leader is to listen first and talk less" (p. 32). Offering another

aspect of listening, Spears (1998) indicated, "Listening, coupled with regular periods of

reflection, are essential to the growth of the servant-leader" (p. 4). Lubin (2001) concurred that

successful servant leaders begin by making a deep commitment to listening, to others but to

themselves as well. Taylor-Gillham (1998) recognized listening "as a key leadership quality of

the servant leader. It is virtually impossible to be empathetic, aware, persuasive, or conceptually

adept without being a practiced listener" (p. 76). Taylor (2002) agreed by stating, "The

importance of developing empathetic listening skills as a leader is emphasized in most leadership

research but is an essential component for a servant leader" (p.76).

  Empathy. The attribute of empathy is certainly closely associated with the first attribute,

listening (Horsman, 2001; Jennings, 2002; Taylor, 2002). Each individual is born within the

human race needs to be accepted and recognized for his or her uniqueness (Ren, 2010). Horsman

(2001) described the skill of showing empathy as "consciously understanding an issue from

someone else's perspective" (p. 59). Taylor (2002) wrote that, "An effective servant leader must

be willing to stop, listen intently, and truly care about people" (p. 46). Jennings (2002) further

explained, "An empathetic listener as leader strengthens the sense of trust between the leader and

those in the community" (p. 17). Chamberlin (1995) and Lopez (1995) understand that effective

servant leaders are able to combine these first two skills and become skilled, empathetic

listeners. Taylor (2002) writes that, "This means that leaders must be able to place themselves in

the shoes of subordinates, seeing what they see and feeling what they feel" (p. 47).

  Regarding the benefits of displaying empathy, Jennings (2002) asserted that, "Valuing

the worth of the individual and accepting that individual are part of the trust building that must

occur for an effective servant leader/led relationship to exist" (p. 17). Locander and Luechauer

(2006) reported servant leaders both recognize and accept people for their unique spirits.

Greenleaf (1977) also spoke of the benefits of empathy by stating, "People grow taller when

those who lead them empathize and when they are accepted for what they are" (p. 21).

Healing. An outgrowth of demonstrating sincere empathy is the potential healing of those

involved (Taylor, 2002). The healing provided through effective servant leadership provides

grace for both the leader and the follower. This healing is often not the healing of physical ills

such as is common in medical practice, but is more accurately described as healing emotional or

spiritual damage resulting from past experiences (Lubin, 2001).

According to Lubin (2001), "The servant leader helps create an opportunity to influence

others' emotional and spiritual healing process that supports the healing of past hurts" (p. 33).

Greenleaf (1970) suggested that some leaders might seek to become servant leaders to facilitate

their own healing through helping others: "There is something subtle communicated to one who

is being served and led if, implicit in the compact between servant-leader and led, is the

understanding that the search for wholeness is something they share" (p. 27).

Awareness. Through developing the skill of awareness effective servant leaders are then,

"able to increase perceptual awareness and to invite more sensory experiences from the

environment than most people" (Jennings, 2002, p. 19). Taylor (2002) acknowledged different

kinds of awareness by stating, "general awareness, and especially self-awareness, strengthens the

servant leader" (p. 27). Greenleaf (1977) wrote that, "Awareness is not a giver of solace—it is

just the opposite. It is a disturber and an awakener. Able leaders are usually sharply awake and

reasonably disturbed. They are not seekers after solace. They have their own inner serenity" (p.

27). According to Lubin (2001) the benefits of developing awareness are that "a servant leader's

awareness creates an inner disturbance that motivates him/her to continually discover the

surrounding world" (p. 33). Jennings (2002) explained the results of increased awareness of the servant leader as follows: The increased perceptions of the servant leader open him or her to experiences and leadership opportunities that are unobserved by those with more limited sensory perception. This heightened sense of awareness also provides a stockpile of information for future use in leadership situations (p. 19). This sense of awareness further assists the effective servant leader in viewing the circumstances as they really are and as they potentially can be (Horsman, 2001).

Persuasion. According to Livovich (1999), the element of persuasion is one of the most distinct differences between traditional authoritarian forms of leadership and servant leadership. Davidson (2008) observed that persuasion attempts to win the hearts and minds of the followers. Several influence tactics such as the use of explanations, reasoning, and factual evidence; apprising; inspirational appeals; and consultations are combined in the element of persuasion (van Dierendonck, 2010). Taylor (2002) claimed that a, "characteristic of a servant leader is a reliance upon persuasion, rather than positional authority when making decisions within an organization. Servant leaders seek to convince others, rather than coerce compliance" (p. 49). Lubin (2001) believed that "Persuasion does not come from a position of power, but rather by seeking to listen and convince others" (p. 33).

Greenleaf (1978) explained, "Both leader and follower respect the autonomy and integrity of the other and each allows and encourages the other to find his or her own intuitive confirmation of the rightness of the belief or action" (p.6). Horsman (2001) stated, "The determination to be persuasive rather than use authority or position, or status, or financial power entails a clear and firm commitment to one's values and purpose" (p. 64). An advantage of skillfully using persuasion as opposed to coercion is that leaders and followers share a sense of

ownership in the decisions that are made and acted upon. Block (1993) affirmed these thoughts

about persuasion by asserting that if a follower does not have a legitimate opportunity to oppose

a decision, then his or her agreement is meaningless.

Conceptualization. Jennings (2002) defined conceptualization by stating, "The leader

must think beyond the day-to-day realities and dream great dreams" (p. 21). Taylor-Gillham

(1998) concurred that leaders who master conceptualization have the ability to see beyond the

routine of ever day activities to acquire a larger goal. Kouzes and Posner (1995) regarded

conceptualization as exposing followers to possibilities rather than probabilities. Lubin (2001)

would agree as he wrote that "The leader's job is to encourage people to share their good ideas to

eventually create a shared vision that everyone cares about" (p. 34). Taylor (2002) suggested that

the, "The mark of a leader, and an attribute that puts him or her in a position to attract followers

is when the leader demonstrates the ability to see more clearly the best destination for the

organization" (p. 50).

Foresight. Greenleaf (1970) has written that "Foresight is the lead that the leader has" (p.

18). Greenleaf (1970) defined foresight as "a better than average guess about what is going to

happen when in the future" (p. 16). Scholars (Horsman, 2001; Lubin, 2001; Russell, 2002;

Taylor, 2002) believe that the attribute of foresight is closely associated with the trait of

conceptualization. Spears (1998) defined foresight as a characteristic that "enables servant

leaders to understand the lessons from the past, the realities of the present, and the likely

consequence of a decision for the future" (p. 5). Wheatley (1994) claimed that leaders must

"come to understand organizational vision as a field—a force of unseen connections that

influences employees' behavior—rather than as an evocative message about some desired future

state" (p. 13). Greenleaf wrote in relation to this attribute that (1970): "Once he [the leader] loses

this lead and events start to force his hand, his is leader in name only. He is not leading; he is

reacting to immediate events and he probably will not long be a leader" (p. 18).

Stewardship. Jennings (2002) Jennings elaborated on stewardship that stewardship in the

context of servant leadership in organizations and wrote that, "Stewards are responsible for the

work as well as the welfare of those who work therein" (p. 23). Livovich (1999) concurred that

stewardship is central to the idea of servant leadership because both concepts are based on

service. Jennings (2002) affirmed that servant leaders "employ stewardship to focus on a strong

commitment to serve the needs of others and emphasize use of openness and persuasion rather

than control" (p. 22). Covey (1997) declared the core principles involved with stewardship

include "personal trustworthiness, interpersonal trust, managerial empowerment, and

organizational alignment" (p. 3).

Commitment to the growth of people. In discussing the importance of being committed to

the growth of people, Taylor (2002) stated,

> "An essential characteristic of servant leadership is a belief that people have intrinsic
>
> value beyond their tangible contributions as workers. This belief motivates the servant
>
> leader to develop a deep commitment to the growth of each and every individual within
>
> his or her organization. This commitment involves a tremendous responsibility to do
>
> everything within the leader's power to nurture both the professional and the personal
>
> growth of his or her employees". (p. 53).

In a practical sense, Taylor-Gillham (1998) claimed that this commitment to the growth of

people takes place in the form of "making available funds for personal and professional

development, taking a personal interest in ideas and suggestions from everyone, encouraging

worker involvement in decision-making, and actively assisting laid-off workers to find other

employment" (p. 31). Greenleaf (1970) offered a method of assessing servant leadership concerning the growth of people. He proposed, "The best test...is do those served grow as persons?" (p. 7). Another goal in helping others to grow is to assist followers in maximizing their self-sufficiency and creativity to satisfy more completely all stakeholders in an organization (Hennessy, Killian, & Robbins, 1995).

Building community. Taylor (2002) found that building community within an organization "is to have every member of the organization committed to each other's success" (p. 54). Page and Wong (2000) reported a further benefit of building community by stating, "In servant-leadership there is no such thing as "just a groundskeeper" or "just a secretary". Everyone is part of a team working to the same end in which people play different roles at different times, according to their expertise and assignment, rather than their position or title" (p. 9). Sergiovanni (1994) wrote specifically about developing community that, "They must become places where members have developed a community of mind that bonds them together in special ways and binds them to a shared ideology" (p. 72).

These 10 attributes then, provided by Spears (1995) form perhaps the most complete understanding of servant leadership to date.

Instrumentation

In regard to instrumentation, Laub (1999) developed a 60-item measure—the Organizational Leadership Assessment (OLA)—clustering six key areas. Page and Wong (2000) proposed a conceptual model of servant leadership with servant-hood at the heart of the model. Page and Wong's (2000) Servant Leadership Profile (SLP) was built from a 12 dimensional conceptual framework which they initially distinguished eight dimensions; and later reduced them via seven to five (Wong and Davey 2007). Barbuto and Wheeler (2006) later introduced the

Servant Leadership Questionnaire (SLQ), a 23-item five-dimensional instrument that would

match the 10 characteristics described by Spears (1995). Dennis and Bocarnea (2005) developed

a five-dimensional instrument directly related to Patterson's (2003) seven-dimensional model.

Later, Sendjaya et al. (2008) introduced an instrument consisting of 35 items representing 22

characteristics divided over six scales. Liden et al. (2008) validated a 28-item seven-dimensional

servant leadership scale in two samples, one consisting of 298 students, the other consisting of

182 individuals working for a production and distribution company. Dierendonck and Nuijten

(2011) developed the Servant Leadership Survey (SLS) measuring characteristics such as

empowerment, accountability, standing back, humility, authenticity, courage, interpersonal

acceptance, and stewardship as measurable attributes of servant leadership.

Transformational verses Servant Leadership

During the past decade, researchers have drawn numerous parallels between servant

leadership and transformational leadership (Avolio & Gardner, 2005; Smith, Montagno, &

Kuzmenko, 2004; Stone et al., 2003). Polleys's (2002) view closely aligned transforming

leadership (Burns, 1978) with servant leadership. Hannay (2009) identified characteristics

common to both leadership theories, including influence, trust, vision, and respect. Both

transformational leadership and servant leadership emphasize the importance of appreciating and

valuing people, listening, mentoring or teaching, and empowering followers. In fact, the theories

are probably most similar in their emphasis upon individualized consideration and appreciation

of followers. Nevertheless, transformational leadership and servant leadership do have points of

variation.

Focus: The Divergent Principle

The principle difference between transformational and servant leadership is the focus of

the leader: the servant leader's focus is upon his or her service to the follower rather than

organizational objectives (Stone, Russell, & Patterson, 2003). Andersen (2009) comments that,

"transformational leaders tend to focus more on organizational objectives, while servant-leaders

focus on their followers' wellbeing" (p. 9). Hannay (2009) validates this truth when he writes that

the, "transformational leader is directed towards the organization and building commitment to

organization objectives through empowering followers, while servant-leader focuses on the

service itself" (p. 4). Reinke (2004) summarizes this similarity and divergence well as he

understands the servant leader role as,

> a steward who holds the organization in trust to the public it serves [organizational
>
> objectives as secondary], while remaining intimately attuned to the needs and situations
>
> of those who work in the organization and sincerely committed to empowering others to
>
> succeed professionally and personally [serving others as primary objective] (p.33)
> .

This valuing of the follower is not inherently an emotional endeavor but rather an

unconditional concern for the well-being of those who form the organization. The servant leader

does not serve with a primary focus on results; rather the servant leader focuses on service itself.

Lubin (2001) proffers that the servant leader's first responsibilities are relationships and people,

and those relationships take precedence over the task and product. However, both

transformational and servant leadership accentuate "the good of both individuals and the group,

as well as those who come in contact with the organization" (Andersen, 2009, p. 9). The

divergence, once more, is that servant leaders organizationally serve and trust their followers to

undertake actions that are in the best interest of the organization, even though the leaders do not primarily focus on organizational objectives.

However, misunderstanding may occur when attempting to comprehend Greenleaf's (2002) servant leadership approach and organizational outcomes. One might assume that if servant leaders are focused on followers they can potentially miss the organization's objectives. To this point, Greenleaf (2002) comments emphatically that "an institution starts on a course towards people-building with leadership that has a firmly established context of people first. With that, the right actions fall naturally into place" (p. 54). The right actions as well as the right outcomes fall into place with servant leadership. This is because, at the heart of servant leadership, one finds a leader who possess an "internal conviction that the leader is a servant of a higher being or power, and in obedient gratitude to that higher being or power, serves other people" (Sendjaya et al., 2008, p. 406). When followers recognize that their leaders truly follow the ideals of servant leadership, then the followers are apparently more likely to become servants themselves, which decreases follower churn and increases long-term profitability and success (Braham, 1999).

Jesus and Servant Leadership

One of the quintessential teachings concerning Jesus and servant leadership is found in Matthew 20:20-28. This scripture records James and John's mother coming to Jesus requesting that her sons be placed in positions of leadership and authority. Matthew records Jesus' response:

> Jesus called them together and said, "You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to

be first must be your slave—just as the Son of Man did not come to be served, but to

serve, and to give his life as a ransom for many. (Matthew 20:25–28, NIV)

Scholars (Cedar, 1987; Ford, 1991; Wilkes, 1996) contend that Jesus Christ is the greatest

servant leader to have ever lived on this earth, while others propose that His life exemplified the

perfect servant leader (Blanchard & Hodges, 2003; Briner & Pritchard, 1998). Regarding Jesus'

implementation of the principles of servant leadership, Briner and Pritchard (1998) hold that,

"As in all other areas, He Himself is the perfect example" (p.296). Scholars (Blanchard &

Hodges, 2003; Contee-Borders, 2002; Russell, 2000) agreed that Jesus' teaching provide the core

principles of servant leadership.

Areas of Servant Leadership

Christian Ministry

Clearly, the early church had provided for them the importance of serving since the life of

Christ, some 2000 years ago. The main appeals for servant leadership in Christian circles were

biblically based and modeled after Jesus Christ, while providing vision and purpose for Christian

ministry (Page & Wong, 2003). In servant leadership, leaders empty themselves, their pride, their

selfishness and worldly aspirations. Servant leadership requires the leader to sacrifice his self-

interest and to be willing to in essence, die with Christ on the cross (Page & Wong, 2003).

Greenleaf understood that when the church became a place to nurture servant leaders, institution

builders would be produced (Greenleaf, 1977), which in many ways parallels both the Great

Commission and Great Commandments (cf. Matt 28:18-20; Matt 22:33-34).

Akuchie (1993) explored the biblical roots of servant leadership and explored the

religious and spiritual articulations of the construct. Others have also drawn close ties to biblical

leaders and leadership principles (Hawkinson & Johnston, 1993; Snodgrass, 1993). Burkhardt

and Spears (2000) stated that "While the term 'servant-leadership' was first coined in 1970, it is

clearly a belief whose roots stretch back through thousands of years of both religious and

humanistic teachings" (p. 3).

While scholars and proponents of servant leadership (Blanchard & Hodges, 2003;

Contee-Borders, 2003; Greenleaf, 1970; Jennings, 2002; Russell, 2000) cite biblical references in

support of servant leadership, the principles espoused by the theories of servant leadership can be

found in cultures throughout the world (Thompson, 2002). Cerff (2004) concluded that qualities

in servant leadership are purveyed in the behaviors of native African tribal leaders. Wicker

(1998) reported that, "Advocates of the servant leadership movement quote Jewish mystics,

Buddhist masters, Hebrew prophets, Jesus, and Albert Einstein" (p. 247). Bottum and Lenz

(1998) concluded that the Eastern philosophers and religious leaders, Buddha, Lao Tzu, and

Confucius are examples of servant leaders. Lad and Luechauer (1998) cited the Dalai Lama as

teaching that the purpose of seeking enlightenment is to serve others. Certainly, while examples

of servant leadership from various cultures exist, this literature review focused on examples of

servant leadership in the Judeo-Christian tradition because the institution, culture, and

participants involved in the study are most familiar with Christian teachings and writings.

Business

Although there are many areas of opportunity in servant leadership research, one key area

is the positive impact servant leadership can have on the organization (Laub, 1999; Sergiovanni,

1992; Wong & Davey, 2007). Hannay (2009) states that "servant leadership theory is one

approach designed to encourage a more relationship-oriented workplace" (p. 9). Through servant

leadership, a leader is able to share his or her vision, share the organization's values, add

flexibility to the workplace, and produce an environment that is creative, while improving

service to customers (Hamilton, 2008).

In regards to practical employment, in America today there are examples of corporations

who are exceling in customer satisfaction ratings and are forerunners in customer retention.

Customer retention that is in turn is driving their revenue and reputations upward as leading U.S.

based companies. Of interest to this study, many of these institutions who have developed these

excellent customer service and retention ratings have adopted servant leadership as a guiding

corporate, organizational, or institutional strategy. WestJet Airlines Ltd. based in Calgary,

Alberta had followed the servant leadership business model and has done very well in a tough

market (Davis, 2004). According to Page and Wong (2004), the promotion of servant leadership

had been through conferences, courses, publications, and programs. Many of the companies at

the top of Fortune Magazine's best companies for which to work had adopted various aspects of

servant leadership. The resurgence of servant leadership was due to being part of a larger

movement to move away from command and control leadership, and it was recognized as an

antidote to corporate scandal, holding management and leadership responsible (Page & Wong,

2003). Lists of such companies include but are not limited to: The Toro Company (Minneapolis,

Minnesota), Synovus Financial Corporation (Columbus, Georgia), TD Industries (Dallas, Texas)

and Southwest Airlines (Dallas, Texas) (Spears & Lawrence, 2002, p.9).

According to Spears (2010), since the time Robert Greenleaf birthed the paradoxical

servant leadership term, many thinkers were writing and speaking about servant leadership.

Authors such as Max DePree, John Carver, Peter Senge, Margarety Wheatley, and James Kouzes

were a few current authors and advocates of servant leadership who viewed servant leadership as

an emerging leadership paradigm for the 21st century (Spears, 2010). As organizational or

institutional servant leadership has demonstrated promise for corporate America into the future

in regards to customer satisfaction and general success, perhaps it would also provide practical

promise for another large American institution, the church.

Education

Greenleaf (1977) believed that servant leadership should be a priority in our colleges and

universities and become an incubator for the greater preparation of servant-leaders to affect the

future. (Greenleaf, 1977). Greenleaf is not alone in his considerations. Wheeler (2011),

understood that,

> servant leadership is a way of living and leading that is becoming more understood and
>
> accepted as a long-term commitment to organizational effectiveness and creates an
>
> organization that values and develops its people. Many of the present leadership
>
> philosophies are short term and not sustainable. They take a high toll on leaders,
>
> followers, and institutions. …Higher education institutions should move toward servant
>
> leadership as a more viable and sustaining philosophy (p.171).

Spears (2004) noted that servant leadership was currently being taught in formal and

informal education and training programs. Universities such as Gonzaga and Regent, among

others, are offering servant leadership and management courses, as well as corporate training

programs. Indeed, Wheeler (2011) finds that higher education deserves and needs servant

leadership in order to secure a bright future for higher education. Articles by Bass (2000) and

Buchen (1998) specifically recommended servant leadership to address leadership needs in

education and inherent governance structures that have inhibited effective leadership. Bass

(2000) suggested a connection between colleges and servant leadership by stating that "servant

leadership offers future faculty and administration the opportunity to transform higher

education" (p. 30). Obviously, this transformation has the potential to have a great impact on students and potentially increase their satisfaction of their educational experience and future success.

Servant leadership then, with its accolades provided above for business, education and its Christian philosophical parallelisms regarding leadership, would seemingly dictate its practice in the church both from a theological-ecclesiological understanding and from a practical, or operational standpoint engendering success. Therefore, does servant leadership have a positive correlation with satisfied volunteerism? This paper proposes to shed light on this possibility. With this question fresh in view, the following is a brief summary regarding primary research understandings involving volunteerism.

Volunteerism

Volunteerism is a key form of community involvement that produces benefits for volunteers, the recipients of their services, the organizations for which they volunteer, and the community and broader society they serve (Brooks et al, 2014; Stukas, Snyder, & Clary, 2014; Wilson, 2012). Volunteers can potentially secure careers and acquire nonmonetary benefits simultaneously as recipients obtain much-needed services and organizations work more effectively within constrained budgets. Thus, the promotion of volunteering is not only the focus of non-profits, but often a focus of national and local government policymaking. However, unfortunately, the recruitment of volunteers is an ever-increasing and continuous challenge facing non-profit organizations (Bidee et al, 2013; Netting et al., 2005). This perhaps no more true than in relation to demographic and lifestyle changes that have resulted in an increase in episodic volunteerism and a decrease in steady weekly contributions of time and effort (Cnaan & Handy, 2005). Clain and Zech (2008) understand that most non-profit organizations, such as

churches, would not survive without a strong volunteer base and hence, the need for research into the positive management or leadership of volunteers.

In understanding this unique challenge and need particularly in regards to the non-profit, scholarly interest in volunteering has increased and this includes research into the leadership and management of volunteers (Farmer and Fedor 1999; Leonard, Onyx and Hayward-Brown 2004; Zappa & Zavarrone, 2010). Sills (1957) was perhaps the first, or best known to write a book on organized volunteering and from this watershed text the field of volunteerism has steadily garnered more and sophisticated attention from academicians and practitioners paralleling volunteerism rise in societal and organizational importance (Haski-Leventhal, 2009). A large amount of this most recent research to date has focused predominantly on motives and the satisfaction of volunteers (Bidee et al. 2013; Ghose & Kassam 2014; Lai et al. 2013; MacLean & Hamm, 2007; Wang & Wu ,2014;Beder & Fast, 2008; Handy, 2006; Hustinx, 2008; Smith et al., 2010).

Defining Volunteerism

In similarity to defining leadership, it is particularly hard to define volunteerism or volunteering as there is essentially no standard practice that serves as a baseline norm for volunteers (Vick, 2007; Bussell & Forbes, 2001). In addition, there is a lack of ability to categorize volunteers neatly into one large, homogenous group as they are comprised of many different ages and from various diverse backgrounds with multitudinous differing skill sets and abilities (Bussell & Forbes, 2002). Further, volunteering is a behavior that can either be intrinsically or extrinsically motivated or percentages of either intrinsic or extrinsic motivations simultaneously (Stukas et al., 2014). Intrinsic motivation is defined as doing an activity for "its own sake (e.g., participating in a voluntary activity for the pleasure of the activity itself). By contrast, extrinsic motivation refers to participating in an activity for its instrumental outcomes

(e.g., participating in a voluntary activity for contingent rewards)" (Wu, Li, & Khoo, 2015, p.3). A generalized definition, therefore, must be sought after or a more specific definition provided unique to its context.

Of interest to this researcher is the concept that volunteers are those individuals who are willing to give time, talent and energy without any compensation to individuals, groups, organizations or communities (Tokke, 2006). According to Roy and Ziemek (2000) most operable definitions of volunteerism focused on an institutionalized, or formal, form of volunteering. Contra to this idea, according to Ellis (2003), is that volunteering is a leisure-time activity in which members participate after filling the priority demands of job and family (p73). According to Wilson (2000) however, volunteering is "any activity in which time is given freely to benefit another person, group or cause" (p.215). Omoto and Snyder (2000) have explained that, "Volunteering is a form of sustained helping in which people actively seek out opportunities to assist others in need, make commitments to provide assistance, and sustain these, without any bonds of prior obligation" (p.5). In relation to this study, Wilson's (2000) definition is to be preferred for simplicity and brevity and defines volunteering as, "any activity in which time is given freely to benefit another person, group or cause" (p.215). Regardless, most definitions or descriptions relating to volunteering involve an element of exchange in which a volunteer contributes time and abilities without coercion or remuneration, although some volunteers remain characterized as such even though they receive extremely low pay per the value of their skill set (Vick, 2007). Despite the complexity of volunteers and their volunteerism, volunteerism is in most societies and cultures remains positively accepted as beneficial to the community (Handy, 2000).

Contextualizing Volunteerism

While it is difficult to find universal consensus on a definition or description of volunteerism, it is equally difficult to describe with great accuracy the context in which volunteerism occurs or to define those who are most likely to volunteer. The following will briefly provide a general contextualization in regards to volunteerism related to these issues.

Education

In acknowledging that the population of volunteers is diverse, the level of volunteer education is a helpful gauge. Prior literature has found that education is a significant factor in the decision to volunteer (Huang, Van den Brick & Groot, 2009; Wilson, 2012). Riecken and Yavas (1996) found that those donating time to educational institutions were more likely to be better educated and to have higher incomes than non-donors. In general, those with college degrees volunteer more often than those without college degrees (Brown, 1999). McClintock (2002) finds that statistics clearly demonstrate a correlation between education and volunteer work and note that college graduates tended to volunteer at a much higher rate than those who did not finish high school.

Gender and Age

Several studies have discovered significant trends in volunteering according to areas of gender and age. In regards to gender and volunteerism, The Corporation for National and Community Service (CNCC) has produced research indicating that in 2013, 29.3 percent of women volunteered giving 431 hours of volunteer service while 22.9 percent of men volunteered providing 335.7 hours of volunteer service. Further the CNCC has found that 21.7 percent of millennials volunteer while, 29.7 percent of generation X volunteers, and that 28.1 percent of the Boomer generation volunteers.

Family and Health

An individual's family background has been significant in regards to volunteerism and individuals who grew up in families that volunteered were more likely to volunteer (Brown, 1999; Chapman & White, 2012). Additionally, adults who participated in an organization are more likely to volunteer in that organization (Chapman & White, 2012; Rohs, 1986). Those working part time were more likely to volunteer than those working full-time (Smith, 1999). Interestingly, volunteers generally exhibit better physical and mental health and those that volunteer in connection with a church are the healthiest volunteers (Wilson, 2000).

Religion

Religious organizations utilize more volunteers than any other non-profit organizational entity (Cramer, 2010). Anheier and Salamon (2000) reported in their study that the degree of religiosity is one of the most important factors explaining variations in volunteering. Woodberry (2000) proposed empirical evidence suggesting that highly religious people tended to volunteer more time to help people, thereby informally supporting religious and non-religious voluntary organizations including forming humanitarian organizations, private schools and private hospitals. In addition, most religions teach the importance of altruistic values and behaviors and religiosity plays a large role in determining what activities a volunteer will undertake (Clain & Zech, 2008). Those who regularly attend their church synagogue or other religious organizations have higher responses in volunteerism than those who do not regularly attend. Van Tienen (2010) discovered that, "religious attendance is related positively to formal volunteering, religious as well as secular volunteering, which can be regarded as support for the proposition that religious involvement is important for norm conformity" (p.1). In addition, Van Tienen (2010) also uncovered that churches and religious organizations offer greater and more diverse

opportunities for volunteer activities (Clain & Zech, 2010, p.457). Religion seems to be positively related to volunteering, at least in the US (Brooks, 2006; Borgonovi, 2008).

Additional Factors Effecting Volunteerism

Other factors that affect volunteering, and that is more difficult to isolate, are personality traits and the social context. Regarding personality traits, among the "Big Five" personality dimensions - extraversion, agreeableness, conscientiousness, neuroticism, and openness (Gosling et al., 2003) - some studies have found a positive relationship between extraversion and agreeableness, and the likelihood of volunteering (Bekkers, 2010; Omoto et al., 2010). These findings indicate the importance of the unobserved heterogeneity of individuals in determining volunteer behavior. Alternatively, prestige and reputation have been proposed as influential factors (Glazer and Konrad, 1996; Ostrower, 1997; Bénabou and Tirole, 2005; Meier and Stutzer, 2010; Ariely, Bracha and Meier, 2009; Shang and Crosson, 2009, Bekkers, 2010; Carpenter and Myers, 2010). The social context has been shown to be an important factor in voluntary behavior, as larger social networks seem to increase the propensity to volunteer (Okun et al., 2007), while trust in other people also can be positively related to volunteering (Brehm and Rahn, 1997; Putnam, 2000).

Satisfaction, Motivation and Volunteerism

Clary, Snyder and Stukas (1996) have found that the most effective way for an organization to achieve success in recruiting and retaining volunteers is to evolve an understanding of the motives of its volunteer base. The functional approach to volunteerism (e.g., Snyder et al., 2000) proposes that volunteer satisfaction and intentions to continue volunteering are influenced by the match between a volunteer's important motivations and the affordances to satisfy those motivations available in the volunteering environment (Bidee et al. 2013; Ghose & Kassam 2014; Lai et al. 2013; MacLean & Hamm 2007; Wang & Wu 2014).

That is, volunteers are happier and intend to continue to the extent that they are able to satisfy their goals, whether intrinsically or extrinsically motivated in the activity selected or assigned (Clary et al., 1998; Stukas, Worth, Clary, & Snyder, 2009). According to this approach, any important motive, when fulfilled, can lead to increased satisfaction or future intentions (Snyder et al., 2000). Chapman and White (2012) have concluded that the reasons volunteers begin to volunteer are multitudinous including but not limited to religious conviction, inherited family values, socialization with friends, or in response to need or crisis. However, Chapman and While (2012) also analyzed additional research and have understood that the reasons volunteers continue in their service falls into two categories: social connectedness and perceived impact. As research discoveries and understandings have developed over the last two decades, there has been an increased interest in the academic community regarding volunteer motivation and satisfaction.

As an example and in regards to this increased academic interest, several studies have explored the consequences of volunteerism upon the volunteer. Wilson and Musick (2000) examined volunteerism and its effects on physical and psychological well-being while Meier and Stutzer (2008) researched volunteerism in relation to life satisfaction as Wheeler (1998) researched volunteerism and its impact upon self-esteem and happiness. David (1999) interestingly however, attempted to prove that satisfaction within volunteer work was itself the main reason for volunteer involvement, both in terms of the amount time regularly dedicated to volunteerism and continuing with volunteerism over time. Volunteer satisfaction and its drivers have certainly become a central topic on non-profit organizations (Hackl et al. 2007; Osborn, 2008).

Volunteering may take place when individuals are interested in the well-being of others, leading to the "pure altruism model" (e.g., Becker, 1974; Unger, 1991; Duncan, 1999), or it may

take place when donors derive benefit from the act of giving, leading to the "impure altruism" or "warm glow" model (Andreoni, 1989;1990; Rose-Ackerman, 1996). The "investment model" considers that volunteering may enable individuals to accumulate human capital, expand networks, signal productive characteristics to firms, or acquire contacts that can help in the future (e.g., Menchik and Weisbrod, 1987; Freeman, 1997, Wilson, 2012). Hence, the consumption motive is associated with the first three explanations, as there are direct increases of the contemporaneous utility of individuals from volunteering, and the investment motive considers an indirect increase in future utility. Menchik and Weisbrod (1987) analyze each of these motives and conclude that both play an important role in the decision to volunteer, although Freeman (1997) fails to confirm the importance of the consumption motive.

Volunteers have traditionally been seen as being largely intrinsically motivated, as they are not primarily concerned about potential external rewards. Meier and Stuszer (2008) summarize that there are three intrinsic motivations of the volunteer, 1) the desire to care about the recipients and being useful to the community and increasing the welfare of others, 2) enjoying the volunteering activity and 3) enjoying the act of helping others. McClintock (2000) created a similar top three list of reasons people volunteered and these were: 1) a belief in a cause, 2) a desire to use skills and experience, and 3) being personally affected or know someone who has been personally affected by the cause. Saidel (1999) provides additional evidence to bolster McClintock's (2000) research as he finds that predominantly, many volunteers offer their time and skills to organizations because of a sense of mission and dedication to a cause. Sturtevant (1997) believes that unless volunteers "buy-in" to the mission and message and cause, there is no active engagement of the cause (p. 176).

Oswald (1996) provides the obvious evidence that altruism and values are major motivators in volunteer activity. Nichols and King (1998) concur with these findings as they

purport that the desire to help others was a large motivating factors for volunteers in their research. Clary et al. (1996) lists values, or the expression of concern for others, as her first of six major motives for volunteerism. Clary et al. (1996) also identified five other motives for volunteering as people are also motivated by 1) the desire to learn new skills and/or have new experiences, 2) social motivations as one can volunteer to strengthen relationships in addition to 3) gaining career related experiences 4) to emotion protection, where one volunteers to reduce negative feelings towards oneself and lastly, 5) the motivation of personal enhancement, by which ones self-esteem increases and there is positive psychological growth. Relatedly (Nesbit & Wallace, 2007) understand also that volunteers may be involved in volunteering to gain work experience or as part of a job network, or taking advantage of a mutual obligation activity (2007). Additional research cements these concepts as volunteers are found to serve from an desire to receive personal benefits from volunteering, such as meeting people, gaining experience, making contacts, or being rewarded with satisfaction or training opportunities (Vanstein 2002; Lafer & Craig 1993; Vanstein 2002; Volunteering Australia, 2006) while appreciating the social aspects of volunteering (Fischer & Schaffer 1993; Allison 2002; Baldock 1999) in addition to having valuable input into the organization (Paull 2002; Volunteering Australia 2006) with some autonomy and some degree of self-management (Vanstein, 2002). However, volunteers have indicated that they do appreciate structure to their work and the opportunity to have input into various decisions regarding their volunteering efforts (Volunteering Australia, 2006).

Volunteer Process

Other research areas that are gaining popularity are those regarding the process of volunteerism, or the Volunteer Process Model (VPM) (Omoto & Snyder, 2002; Snyder & Omoto, 2008). This conceptual framework describes the 3 key features of the volunteering

process within three linked stages of volunteerism: antecedents, experiences, and consequences (Omoto & Snyder, 2002). These stages are suggested to span multiple levels encompassing individual, interpersonal, organizational, and societal systems. As a complement to the VPM, the Three-Stage Model of Volunteers' Duration of Service (Chacón, Vecina, & Dávila, 2007) stipulates temporal estimates for when specific antecedents and experiences may be most influential on retention, and proposes intention to continue volunteering at each time-point as the main link between these variables and volunteering behavior. Specifically, motivation and satisfaction are proposed to predict intention to continue volunteering and subsequent volunteering behavior in the short term (≤12 months; Jiménez, Fuertes, & Abad, 2010; Vecina, Chacón, Sueiro, & Barrón, 2012). In the long term (>1 year) organizational commitment, rather than satisfaction, is proposed as the key predictor of volunteering intentions and behavior (Chacón et al., 2007; Vecina et al., 2012).

Clearly, the motivation, process and commitment level of volunteers differs and leadership styles need to account for such nuances in motivation so as to target volunteer satisfaction (Nesbit & Wallace, 2007). To that end, most leaders of volunteers believe that the leader-volunteer relationship is a consensual arrangement, with the need for the motivations and desires of the volunteers (satisfaction) to be taken into great account (Noble 2000; Paull 2002) much more so than in commercial, for-profit organizations as there is no employment contract and as volunteers usually control the hours that they commit in addition to being able to leave the organization at any time (Saidel 1999). Research, therefore, regarding the administration of volunteers is needed to understand aggregate satisfaction levels of volunteers.

Volunteer Administration

There has, over the past decade, been considerable debate regarding whether volunteers should be "managed" as human resources within a traditional, transactional or transformational

philosophy of leadership. Indeed, Wilson and Pimm (1996) understand the critical importance of

positive staff-volunteer dynamics to the retention of volunteers. As Paull (2002) comments,

"There have been those who have strongly defended the notion that volunteers give a gift of their

time, and that to "manage" that gift fails to afford it appropriate value" (p. 1). However, it would

appear that many writers claim that the application of management models is advantageous for

volunteer organizations (Mason 1984; Handy 1988; Drucker 1989; Leat 1993; Geber 1991).

Furano and Grossman (2000) have stated that, "No matter how well intentioned volunteers are,

unless there is an infrastructure in place to support and direct their efforts, they will remain at

best ineffective or worse, become disenchanted and withdraw, potentially damaging recipients of

services in the process" (p. 217). Both Mason (1984) and Paull (2002) acknowledge that some

business models, or leadership models, may need adaptation in order to suit the needs of

volunteer organizations, while Dartington (1992) warns that, in accepting management theory, it

is necessary to be cautious that volunteers and leaders do not lose the very qualities that make

volunteering unique. Yet volunteerism requires leadership as volunteers desire a well-organized

program that not only meets their needs, but also those of the organization (Farmer & Fedor

1999; Paull 2000). In citing the work of Grossman and Furano (2002) in regards to objectives or

goals, "When the volunteer program's objectives align with an institution's goals, administrators

and staff are more likely to work constructively with the volunteer program" (p. 13). It can be

concluded that volunteers prefer defined responsibilities in their volunteer work (Colomy, Chen

& Andrews 1987; Volunteering Australia 2006) while expecting to be treated significantly

differently from waged employees (Colomy, Chen & Andrews 1987; Liao-Troth 2001). In the

context of these debates and the increasing profile of volunteering, approaches to managing or

leading volunteers has attracted a growing body of scholarship (du Boulay 1996; Young 1997;

Cox 2000; Paull 2000, 2002, 2006; Leonard et al. 2004).

Results of Volunteering

Several positive outcomes have been proposed as being associated with volunteering, including increased health (Post, 2005) and well-being (Dolan, Peasgood and White, 2008). Volunteering has also been seen as positively related to the subjective well-being of volunteers (Helliwell, 2003; Helliwell and Putnam, 2004; Post, 2005; Brooks, 2006; Pichler, 2006; Becchetti et al., 2008; Borgonovi, 2008; Dolan, Peasgood and White, 2008). However, very few of these studies take into account issues of reverse causality (people volunteer more when they are happy) and simultaneity biases (some third factor, such as religion, leads to more volunteering and to more happiness). Meier and Stutzer (2008) find that the impact of volunteering is considerably reduced when fixed effects are controlled for, and only volunteering weekly remains significant, suggesting that the higher levels of well-being arise from individual heterogeneity. Binder and Freytag (2013) apply matching estimators and find that the impact of regular volunteering is positive and increasing over time when regular volunteering is sustained. Others have found that volunteering is negatively related to subjective well-being (Li, Pickles and Savage, 2005; Bjørnskov, 2003).

It has been said that the history of volunteering is written in invisible ink (Tokke, 2006). While growing, researching volunteerism has brought to bear the stark limitations of high quality descriptive data that is missing and is an invisible resource. Roy and Ziemek (2000) made a case that the literature on volunteering is vast and rich, but disparately scattered across the social sciences. Carson (2000) pointed out that limited data is currently available to measure the scope and extent of volunteering. Obtaining reliable information is essential, and yet empirical data is scarce. Few surveys have been carried out and little is known about the quality of the data collected. In Tokke's (2006) understanding, "by raising awareness of the importance of volunteering and undertaking measurement studies, researchers produce empirical data related to

volunteering that will be important to social science research" (p.66). In addition, Nisbet and Wallace (2007) find that there is still a large amount of research to be undertaken into the leadership of volunteers and that the development of the volunteer workforce by maintaining commitment, satisfaction and supporting the performance of volunteers all require further research.

It is with this understanding of the need for further research into both the area of servant leadership and of volunteerism within the non-profit organization, specifically the church, that this study was conducted. This researcher attempted to determine if there is a correlation between servant leadership practice and the satisfaction of volunteers within the church and providing another step to academia's desire to understand leadership, particularly in the areas of servant leadership and volunteerism, and for the advancement of these fields in practice.

Summary

In chapter 2, this researcher provided a literature review regarding modern leadership origins, a review of major contemporary leadership theories and practices as related and important to the evolution of servant leadership. Further, Chapter 2 included additional information regarding the study of volunteerism so as to further authenticate the benefit of this study to the field of leadership. While there were multitudinously important concepts presented in chapter 2, this researcher would like to commend a special focus upon 3 of these concepts as they are of direct importance to this study.

The first concept is that leadership is important to both academicians and practitioners alike. Second, servant leadership is an emerging paradigm within the field of leadership studies and deservedly requires additional research. Third, volunteerism is a valuable phenomenon that must be studied for the betterment of the organization universal, but particularly in regards to the non-profit organization and North American Church.

The importance of leadership is reflected in the skyrocketing of interest in leadership in the 21st century amongst individual practitioners, academicians and within a diversity of organizational entities. These organizations include non-profit and for-profit corporations, churches, health care institutions and centers of education (Van Dierendonck, 2010). Secondly, servant leadership is an emerging and valuable style of leadership that holds promise for the future. In regards to advocates, Russell (2000) stated, "Numerous academic and popular writers now argue that servant leadership is a valid leadership style for contemporary organizations" (p.24-25). Popular authors Blanchard and Hodges (2003, 2008), Miller and Lencioni (2013) and Wilkes (1998, 2005) are also significantly contributing to the growing efforts towards the acceptance of servant leadership in modern organizations (Thompson, 2002). A number of leading writers in business management have endorsed servant leadership including Peter Drucker, Peter Block, Sheila Murray Bethel, Jim Kouzes, Barry Posner, James Autry, Warren Bennis, John Maxwell, Ken Blanchard, Max DePree, Bill Pollard, John Bogle, John Carver, Joe Batten and Dennis Romig (Wong & Davey, 2007). And finally, within the Christian community, servant leadership, although not always conceptualized as such, has historically been the most influential and practiced leadership model (Wong & Davey, 2007). Numerous publications on Christian leadership have focused on servant leadership (Blanchard & Hodges, 2008, Graes & Addington, 2002; Hybels, 1999; Miller, 1995; Wilkes, 1998, 2005).

It should be noted, however, that despite the growing list of servant leadership advocates, some researchers disagree about the effectiveness of servant leadership, especially in regards to organizational settings (Andersen, 2009; Savage-Austin & Honeycutt, 2011). First, these researchers state that the lack of clarity around the definition of servant leadership is problematic. They note in relation to a lack of definition that, "It is not clear whether servant-

leadership is a personality (trait) theory or an instrumental theory" (Andersen, 2009, p. 6). This is

a just criticism. Second, Quay (1997) claimed that the theories of servant leadership are

impractical and idealistic. Brumback (1999) maintained that Greenleaf's theories are comprised

of impractical and obscure ideas. Bridges (1996) also offered criticism in writing that, "It is

important to understand that there is nothing inherently "better" or "higher" about this kind of

leadership. Third, some entertain the belief that servant leadership is an approach that is weak

and ineffective among individuals who have been trained to understand leadership in an

authoritative paradigm (Tatum, 1995). Fourth and finally, some researchers argue that servant

leadership is difficult to gauge in respect to measuring levels of "servant leadership". "As for an

instrument measuring the degree of servant-leadership, we still do not know how much 'servility'

a leader must exhibit in order to be or be seen as a servant-leader" or "which instrument is most

valuable for this measurement" (Andersen, 2009, p. 8). This research, therefore, will add to the

positive debate advocating servant leadership.

And finally, this researcher would draw attention to the reality that volunteerism is of

great importance and is significant for the future of American organizational progress, especially

in regards to the non-profit organization and the North American Church. The sheer statistical

data proves this out as a 2013 study by the Corporation for National and Community Service

found that 25.4 percent of American adults volunteered (62 million Americans) through an

organization donating 7.7 billion hours of service worth 173 billion dollars of unused

remuneration. And, as studies have revealed that 35 to as much as 50 percent of all volunteer

service hours can be linked to the North American Church (Vick, 2011, *Volunteering American*,

2009), the importance of volunteerism is obvious.

While noting just criticisms and concerns, the research corporately provided in this study, particularly in the literature review, has demonstrated that leadership is important, that servant leadership is an emerging leadership style which benefits organizations and that servant leadership has the potential to affect volunteer satisfaction positively, in noting that these phenomena are of great societal importance. The research conducted in this study, therefore, is justified and relevant to the needs of both academia and professional practice. Chapter 3 will describe the research method and design employed by the researcher.

Chapter 3: Method of Research

Researchers are continually advocating for additional in-depth studies regarding the outstanding characteristics and practices of servant leadership and their effects organizationally (Anderson, 2005; Hunter, 2010; Metzcar, 2008; Patron, 2012; Silver, 2010). Researchers are also, however, requesting studies in relation to the best leadership practices regarding volunteers, their motivation and satisfaction (Ridley, 2015; Schneider & George, 2010). Relatedly, the North American Church is constantly presented with an ever-increasing rise in ministry opportunities while the human resources available to meet these opportunities are reaching plateaus and even declining (Hybels, 2003; Nho, 2012; Skoglund, 2008). In 2008, for example, charitable giving for the North American Church flat-lined and in many areas decreased, creating an escalating need for volunteers, highlighting the need for more research regarding volunteerism and effective leadership within the Church (Barton & Preston, 2008; Dickerson, 2013). These requests, in combination with the author's concern regarding the trending decline in giving and volunteerism within the North American Church, together acted as catalysts for this research effort (Finkelstein, 2008; Vick, 2011; Williams, 2001).

The goal of this research effort, therefore, was to understand any positive, key and significant correlations between the practice of servant leadership and volunteer satisfaction within a non-denominational church, as one of the most frequently cited reasons for a lack of volunteers is a deficit of volunteer satisfaction (Horton, 2011; 2008; Ra, 2015). Indeed, this researcher, in determining the significant and key correlations between servant leadership practices and volunteer satisfaction, hopes to provide potential leadership solutions for the problem of unsatisfied volunteers within the North American Church.

In order to achieve this goal, the researcher in this study utilized a two phased, mixed-method, explanatory and correlative research design to examine the correlations between servant

leadership and volunteer satisfaction within a selected non-denominational church. The selected research design provided sufficient triangulation for the increased validity of the study conducted. According to Hilton (2002), a mixed-method study reduces the researcher's bias and the weakness of singular method of research, as neither qualitative or quantitative methods can fully deliver on the promise to establish the truth, but combined judiciously can provide more complete insight. In addition, Hilton (2002) also contends that, "A multi-method approach has the potential to strengthen the comprehensiveness and/or reliability and validity of a study. Triangulation can provide a way to overcome deficiencies intrinsic to a single-investigator, single-site, single-theory, single-method, or single-unit of analysis" (p.17). As this project employs both a single investigator and a single site, the selected mixed-method research utilized in this study greatly minimizes the shortcomings that were present in the research process. The selection of this two phased, mixed-method explanatory and correlative approach, therefore, was the best research design to employ in order to enhance the credibility and validity of the research. The remainder of this chapter will detail the specific research design and methodology that guided the execution of this study.

Research Design

This researcher employed a two phased, mixed-method, explanatory and correlative design in this study to determine the correlation of, and to what degree servant leadership practices impacts volunteer satisfaction within a selected non-denominational church. Anderson's (2005) study of a religious education organization was foundational for this researcher in the selection of his research design and process. Anderson's (2005) mixed-method approach employed James Laub's (1999) Organizational Leadership Assessment instrument (OLA) in order to discover the level of and correlation between servant leadership practice and job satisfaction in regards to a religious educational organization. Anderson's (2005) study

utilized both the OLA instrument and qualitative, semi-structured interviews to further her understanding regarding these correlations. Anderson's (2005) study was able to confirm both the servant leadership of the organization under review in her study and a high correlation between servant leadership and job satisfaction.

For this study, phase 1 of this research refers to the quantitative analysis performed by the researcher utilizing the OLA instrument. Phase two of this research refers to the qualitative, semi-structured interviews conducted by this researcher and its analysis, concluding with an interpretation of the total research findings. Specifically, the purpose of this 2 phased mixed-methods study was to discover and explain the strength of the correlations between two or more variables, notably in this case that of servant leadership and volunteer satisfaction (Leedy & Ormrod, 2001).

The emerging quantitative and qualitative complementary design of this research allowed the researcher to acquire objective, quantitative evidence, while subsequently investigating what lied behind the more objective evidence (Gillham, 2000; Patton, 2014). The total accumulated data provided from this research allows statistically sound quantitative and descriptively rich qualitative information to be communicated about the practices of servant leadership and its impact upon and correlations with volunteer satisfaction. It should be clearly maintained, however, that the goal of this research is explanatory and correlative, and is not an attempt to directly or definitively assign causality, but rather to discover and explain correlations (Creswell, 2008, Saunders, Lewis, & Thornhill, 2003).

In clarifying, for this research the independent variable will be organizational servant leadership and the dependent variable will be volunteer satisfaction. There will be no direct manipulation or treatment of variables, and no experimentation will be conducted. The remainder of this chapter will continue to further describe the research design, provide the research question

and hypotheses, define the population, validate the instrument employed, and specify data collection and data analysis procedures.

Participants and Data Collection

This dissertation study has received, after a formal review, approval by the researcher's dissertation chair with additional approval given by the Dean of Leadership studies (IRB) at Piedmont International University. Subsequently, this study received permission to utilize the OLA instrument by James Laub (2015), the creator of the instrument and president of the OLA group (cf. appendix). This researcher, with these approvals, then contacted a non-denominational church for official permission to conduct this study with their volunteers. This non-denominational church consisted of 450 members with approximately 90 of those members being teens under the age of 18 or children. All appropriate organizational and executive leaders of this religious institution were contacted in person for permission to conduct research. The researcher received written permission from the leadership of this non-denominational church to subsequently contact volunteers within the organization for this study (cf. appendix). In addition, all volunteers were provided with informed consents instructing them of the purpose and intent of the study, verifying that the participants were over 18 years of age, and communicating the guarantee of anonymity regarding individual results (cf. appendix). In total, the non-denominational church provided a list of volunteers totaling 55 persons, 50 of which completed the study.

The 55 volunteers provided by the non-denominational church were given a verbal invitation during a special organizational gathering of volunteers so as to solicit these volunteers for this research. Participants were instructed that the purposes of the OLA instrument were to explore the correlative relationship between servant leadership and volunteer satisfaction and that all responses would be anonymous in the final results. Upon confirmation of the volunteer's

willingness to participate in this study, an email was sent to these 55 participants with instructions, codes and a link in order to fill out the OLA instrument online. The OLA instrument was provided online by the OLA group for two weeks.

The OLA data was then collected via the designated OLA group website, and the computed the raw data was subsequently provided to the researcher. The OLA Group that promotes and employs the online OLA instrument, led by James Laub (2015), was responsible for the computation of the raw data. Demographic information regarding the volunteers, by request of the researcher, was also included in the OLA online instrument regarding gender, age, division of volunteerism and years of volunteer service. Upon the completion and return of the raw results of the surveys, all data was backed up to a hard drive and checked for inconsistencies throughout the data collection process. The researcher began the data analysis from the raw data scores utilizing both Excel and Minitab statistical software packages. In total, the survey or OLA online instrument portion of this study was accomplished by gathering quantitative data from 50 volunteer participants, who completed the online OLA survey.

In regards to the qualitative portion of this study, 5 total (10 percent) of the volunteer participants were then randomly selected for semi-structured interviews, one from each division, with the exception of children's ministry, as two were selected from this division in relation to its large percentage of volunteers. The divisions of service, or divisions of volunteerism within the non-denominational church were worship, youth, children and small groups. These semi-structured interview questions (cf. appendix) were designed to confirm the data received from the OLA instrument and to further receive explanation regarding the correlations between servant leadership and volunteer satisfaction. These semi-structured interviews were conducted by phone and in person, in various locations, as was convenient for the participant.

Each semi-structured interview began with the researcher explaining the 6 OLA constructs and providing core definitions to the volunteer participants. Once interviews were completed, a copy of the transcribed interviews was sent to the participants for a verification of accuracy and upon verification, all of the data gained from the post-survey semi-structured interviews were entered into a NVivo 10 software package in order to be analyzed by the researcher.

Data Analysis

This study is non-experimental and required no manipulation of variables. Quantitative data analysis and results were computed by the utilization of Excel and Minitab statistical software and with instructions provided by a qualified statistician. Data analysis included the utilization of descriptive statistics, demographic analysis, means and standard deviations, ANOVA tests, 2 tailed t-tests and regression analysis.

Qualitative data were computed in part by the NVivo 10 software package as it was utilized to assist the researcher in discovering emergent themes and concepts garnered from the semi-structured interviews. Creswell (2003) has detailed a six-step qualitative process that was followed by the researcher to insure accurate qualitative data analysis and interpretation.

Phase One

The first phase of this study was conducted through the utilization of the Organizational Leadership Assessment (OLA) online research instrument (Laub, 1999). Laub's (1999) online OLA instrument was utilized to measure, score and rank the perceived level of organizational servant leadership and volunteer satisfaction regarding the non-denominational church studied. The OLA online instrument served phase one of this research in order to determine if: 1) the non-denominational church under review was a perceived servant-led organization and 2) to determine if this organization was populated with satisfied volunteers and 3) if there was any

significant correlation between the servant leadership practices of the non-denominational church under review and satisfied volunteers. Specifically, the OLA instrument defines, scores and ranks the following 6 servant leadership characteristics or 6 constructs provided by Laub (1999). These characteristics or constructs are: 1) the degree to which the organization values people, 2) the degree to which the organization develops people, 3) the degree to which the organization builds community, 4) the degree to which the organization displays authenticity, 5) the degree to which the organization provides leadership, and 6) the degree to which the organization shares leadership. The OLA (Laub, 2000) instrument was utilized in phase one of this study to score and rank the level of perceived servant leadership, along with its correlation to volunteer satisfaction, across the 50 volunteers within the non-denominational church studied.

The OLA instrument has been demonstrated to accurately assess levels of servant leadership within organizations and volunteer/workforce satisfaction (Anderson, 2005; Padron, 2012). Anderson's (2005) study as cited above, regarding servant leadership and job satisfaction within a religious educational organization, demonstrated the effectiveness of the OLA instrument in determining both the perceived servant leadership practices of the organization and the satisfaction levels of volunteers within the same organization. Anderson's (2005) study found a significant correlation between servant leadership and job satisfaction within the religious educational organization under review. Padron (2012) also utilized the OLA instrument in assessing the satisfaction levels of employees within a large University, also noting the validity and reliability of the instrument. Padron (2012), however, did not find a significant level of correlation between servant leadership and job satisfaction in regards to the University he studied.

Phase Two

In phase 2, post-survey qualitative, semi-structured interviews were conducted with 5 (10 percent) randomly selected participants of the survey population, within the divisions of service provided, in order to confirm the quantitative findings from the OLA online instrument and to ensure a deeper and more accurate understanding of the correlations that emerged in phase 1 of this research. The divisions of service, or volunteerism provided, were the ministries of worship, youth, children, and small groups. The decision to apply this qualitative method in phase two of this study was to allow the researcher to confirm the quantitative evidence and investigate the finer nuances of the data that might not be immediately quantifiable or available to statistical analysis (Powell, 2011).

The NVivo 10 software package was utilized to help determine the key theme and related concepts derived from the volunteer participant interviews. The purpose of employing phase 2 within the research process was to enhance the opportunity for the researcher to produce a more correct interpretation of the data through triangulation. Hilton (2002) reports that, 'Triangulation in research refers to the combination of two or more theories, data sources, methods, or investigators in one study of a single phenomenon to converge on a single construct" (p.2). In this research design, a mixed-method or multi-method approach was utilized and therefore had the multitudinous advantage of having phase 1 to inform and guide the employment of phase 2 of this study, while phase 2 conversely provided a richer understanding of the data produced from phase 1.

Each phase of this research provided key data so as to be able to discern correlations and relationships between servant leadership practices and volunteer satisfaction. The OLA survey, in phase 1 of this study, provided the quantitative information that introduced the core correlative data of this research, which then guided phase 2, the qualitative portion of this research so that a

fuller understanding of the correlations and strength of relationships between volunteer

satisfaction and servant leadership practices would be understood. The data for this study was

collected from 50 volunteers within a large, non-denominational church.

Figure 2 depicts a graphic representation of the research process.

Figure 2. Graphic representation of research process

Research Goal

Determine correlation, if any exists, between servant leadership and volunteer satisfaction in the local church.

Literature Review

- Leadership Theories
- Servant Leadership
- Theories on Volunteerism

Instrument Employment

- Organizational Leadership Assessment
- NVivo 10

Data Analysis

- Phase One Analysis: Quantitative
- Phase Two Analysis: Qualitative

Report Findings

- Present conclusions from empirical data
- Propose recommendations for future studies

Flow of the Research Process

Research Question and Hypotheses

In recognition of the literature cited and in cohesion with the research method selected,

the research question guiding this study sought to determine to what degree, if any, is there a

significant positive correlation between a perceived servant-led, non-denominational church and

volunteer satisfaction. The research question and its related hypothesis were formatted, grouped and presented in this study in the following manner:

RQ1. To what degree, if any, is there a significant positive correlation between a perceived servant-led, non-denominational church and volunteer satisfaction? This study hypothesizes:

H1: There is a significant positive correlation between perceived servant leadership within a servant-led, non-denominational church and volunteer satisfaction.

H1Ø: There is no significant association of perceived servant leadership within a servant-led, non-denominational church and volunteer satisfaction.

The research question in this study required as a perquisite to further analysis, the deciphering of the level of servant leadership present in the non-denominational church under review. According to Laub (2011a), a significant level of servant leadership is attained when an organization receives a score of 4.0 or higher on the Organizational Leadership Assessment. The literature suggests that servant leadership, in order to be effective, must transcend the experience of the leader and merge with the fabric of the organization to create synergy, hence the priority of this study to not only measure servant leadership on the individual level qualitatively, but to also measure servant leadership on the organizational level quantitatively (Beckner, 2004; Page & Wong, 2000). Therefore, the OLA instrument was first utilized to determine the perceived level of servant leadership practice within the selected non-denominational church, before the OLA's utilization in determining the satisfaction of the volunteers in correlation to servant leadership practices, thereby providing the perquisite data needed to answer the research question.

Core Instrumentation

In order to collect the necessary data to complete this study, the researcher utilized the online Organizational Leadership Instrument (OLA). This survey instrument was created in 1999 by James Laub and is employed to measure an organization's level of servant leadership and job satisfaction. Laub's (1999) instrument recognizes six characteristics exhibited by servant leaders through measuring six servant leadership constructs. These servant leadership constructs are: (1) Valuing People, (2) Developing People, (3) Building Community, (4) Displaying Authenticity, (5) Providing Leadership, and (6) Sharing Leadership. The NVivo 10 software package was also utilized to help determine the key themes and concepts derived from the qualitative participant interviews.

The Organizational Leadership Assessment

The OLA was developed due to the lack of objective, quantifiable research in the important and growing area of servant leadership (Anderson, 2005, Drury, 2005; Metzcar, 2008; Padron, 2012). Laub (1999), commenting on the importance of the development of the OLA instrument wrote that,

> Though servant leadership has been written about and practiced…it has not been studied in a systematic manner. The writings of Robert Greenleaf, who coined the term "servant leadership", were not based on research… They were based on a keen intuitive sense of people and their relationships with institutions (p. 3).

The OLA instrument, therefore, was produced by Laub (1999) as an instrument for research, of prediction, and diagnosis within organizations. Laub (1999) relied on a Delphi panel to create a definition for servant leadership at an organization level and established six characteristics to exemplify servant leadership. The Delphi panel was employed to gain agreement among

specialists in the particular field of servant leadership as they evaluated responses to an array of

questions regarding servant leadership practices within varied organizational structures (Robson,

2002).

According to Laub (2000), a panel of fourteen authorities from the field of servant

leadership participated in the development of the survey. These experts were selected because

they had previously written or taught on the topic of servant leadership at the university level.

The literature on servant leadership, the panel of experts, and the results from a three-round

Delphi survey contributed to the construction of the OLA instrument. After several revisions, the

Delphi panel arrived at the six characteristics and 18 supplementary qualities of a servant leader.

The six characteristics of a servant leader mirror the six constructs of servant leadership practice

on the OLA instrument and are again, as follows: Values People, Develops People, Builds

Community, Displays Authenticity, Provides Leadership, and Shares Leadership (see Figure 3).

Figure 3. The Six Characteristics of a Servant Leader

Note: Adapted from "Organizational Leadership Assement," p. 1, by J.A. Laub, 2015

In Table 1, a description for each servant leadership characteristic is provided. These

brief phrases or definitions of the six servant leadership characteristics are the ones suggested by

Laub (2011b) and form the definitions of the constructs provided by the OLA instrument. These

characteristics are those that define servant leadership for this study and are those constructs that

scored and ranked the level of servant leadership of the organization under review.

Table 1. The Six Characteristics of Servant Leadership

Characteristics of servant leadership	Description of the characteristics
Values people	Serve others first Believe and trust in people Listen receptively
Develops people	Provide opportunity for learning Model appropriate behavior Build up through affirmation
Builds community	Build relationships Work collaboratively Value differences
Displays authenticity	Open and accountable Willing to learn Honesty and integrity
Provides leadership	Envision the future Take initiative Clarify goals
Shares leadership	Share vision Share the power Share the status

Note: Adapted from "Defining Servant Leadership and the Healthy Organization," by J.A. Laub, http://www.olagroup.com/Display.asp?Page=servantjeadership

To reiterate, according to Laub (2011a), a significant level of servant leadership is

attained when an organization receives a score of 4.0 or higher on the Organizational Leadership

Assessment. Table 2 provides an accurate description of how scores are to be interpreted in

relation to the OLA instrument.

Table 2. Laub's Score Range

OLA Org. Health Levels		OLA Score Breaks
Organization 1	Autocratic (Toxic Health)	1.0 to 1.99
Organization 2	Autocratic (Poor Health)	2.0 to 2.99
Organization 3	Negatively Paternalistic (Limited Health)	3.0 to 3.49
Organization 4	Positively Paternalistic (Moderate Health)	3.5 to 3.99
Organization 5	Servant (Excellent Health)	4.0 to 4.49
Organization 6	Servant (Optimal Health)	4.5 to 5.00

Note: Adapted from "Key information for evaluating OLA raw dataset scores for research purposes" (p. 6), by J. A. Laub (2011a).

After the development and revision of the OLA instrument, a field test was conducted

using 828 people from 41 organizations representing various states in the U.S. and one

organization from the Netherlands (Laub, 2000). The revised OLA had a mean of 223.79 on a

total potential score of 300 and the standard deviation was 41.08. The alpha coefficient was .98

(Laub, 2000). Table 3 shows the sub-scores on the OLA. This research reveals high reliability

scores for all sub-scales (Laub, 2000, p. 20).

Table 3 Laub 's Reliability Scores

OLA Servant characteristics Total possible score	M	SD	alpha
Values people	70	53.84	8.88	.91
Develops people	50	37.37	7.78	.90
Builds community	60	45.20	7.87	.90
Displays authenticity	70	51.79	10.29	.93
Provides leadership	60	45.59	8.49	.91

Shares leadership	60	44.99	9.24	.93

Note: For all variables *N* = 828.

Additionally, Laub (2011a) suggested that only non-managers (the workforce) be utilized for scoring the organization's level of servant leadership. Laub (1999) noted that as a norm, organizations: 1) tend to have a gap between the OLA score of the managers or leadership and the OLA scores of the workforce and 2) that the greatest number of respondents to the OLA survey tend to come from the organization's workforce. This researcher, therefore, only provided the OLA instrument, as suggested by Laub (2011a), to 55 volunteers within the non-denominational church under review as opposed to the organization's leadership, so as to assure greater objectivity and reliability.

The OLA and Job Satisfaction

The OLA instrument has six questions that provide a correlation of job satisfaction to the OLA overall scores. During initial field tests, a Pearson correlation was run and it was found that a significant (p<.01) positive correlation of .635 existed, accounting for 40% of the variance in the total instrument score. As such, this provides a strong indication that the higher the score given on the OLA instrument, the higher the level of job satisfaction. The Job Satisfaction score obtained an estimated reliability, using the Cronbach-Alpha coefficient, of .81. The researcher, therefore, has great confidence in the validity and reliability of the OLA instrument in regards to its employment in being able to provide this study an accurate assessment of the correlation between servant leadership and volunteer satisfaction.

Post-survey Qualitative Interviews

Interviews were conducted with 5 volunteers randomly selected from the volunteer population pool of 50, from within the divisions of volunteer service provided above. Each division of volunteer service had one selected participant for the interview process, with the exception of the children's division. The children's division had two participants selected in regards to its larger percentage of volunteers. The number of volunteers interviewed equated to 10 percent of all completed OLA surveys.

Semi-structured interviews were conducted face-to-face and via telephone. The qualitative data gathered during the interviews consisted of asking participants to rank and elaborate upon, in their own words, the thoughts or feelings that contributed to their overall scoring on the OLA survey. These questions were designed in order to confirm and draw greater insight from the data provided from the surveys. The researcher was dependent upon the post-survey qualitative interviews to not only confirm the quantitative results, but also to understand, determine, describe and measure at a deeper level the potential positive correlations first deemed statistically significant in regards to the OLA survey. Volunteer interviews were recorded and transcribed so as to allow interviewees to affirm the accuracy of the transcripts. All data from interviews were then analyzed for common themes among participant responses as suggested by Creswell (2003) and entered into the NVivo 10 software package for further analysis.

Creswell (2003) has detailed a six-step process involving accurate qualitative data analysis to be utilized when interpreting qualitative data. The following are the steps suggested by Creswell (2003) and practiced by the researcher in regards to the qualitative data: 1) the researcher first organized and prepared the data for analysis 2) the researcher then obtained a general sense of the information so as to reflect on its overall meaning 3) the researcher also conducted a detailed analysis with a coding process 4) the researcher further employed the

coding to generate a small number of themes or categories 5) the researcher determined how to represent the data in the study and finally, 6) the researcher interpreted the data for reporting (Creswell, 2003, p.191-194).

Assumptions and Limitations

There are notable limitations that exist within this study in regards to stability and generalization. The sample size $n=50$ derived from the population $N=55$ under examination from the non-denominational church, was limited in number and to this one organization. Therefore, the population and sample size is limited in generalization to other non-religious organizations or to other North American Churches not mirroring these characteristics. In addition, this study's consideration of servant leadership practices and volunteer satisfaction within the non-denominational church studied was limited to the 6 characteristics or constructs of servant leadership defined by the OLA instrument (Laub, 1999). Factors not measured in this study may have had an effect on the volunteer satisfaction, however, this cannot be reconciled within this study. In addition, this study has limitations in regards to researcher bias as the researcher has a professional relationship to the non-denominational organization. And, while the researcher carefully attempted to remove this potential bias, the familiarity cannot be overlooked as a potential source of error. It should be noted however, that the researcher believes that the design of the research overcomes these potentially negative aspects of process and this will be discussed later in the research.

It was assumed by the researcher that Laub's (1999) Organizational Leadership Assessment was a sensible and credible instrument to score, measure and rank both perceived servant leadership and volunteer satisfaction within the selected non-denominational church and was an appropriate mechanism to provide direction to the subsequent qualitative interviews. Finally, it

was assumed that the volunteers of this non-denominational church responded to the survey and interview questions accurately, honestly, and with integrity.

Ethical Considerations

In regards to ethical considerations, the researcher presented the design, methods and instruments utilized in this study for approval to the Dean of Leadership studies at Piedmont International University and the Internal Review Board (IRB) of the same. The researcher received approval from the Dean, the IRB and additionally received approval to conduct this research by the researcher's dissertation committee chair, Edward Funk.

This researcher further contacted all appropriate organizational and executive leadership in person so as to achieve written permission to subsequently contact all volunteers in the non-denominational church under study. The researcher received written permission from the organizations leadership. All participants in this study were provided an informed consent document which provided a description of this study and were given the opportunity to defer participation (cf. appendix). This participation consent also guaranteed the participants total anonymity. All concerned parties, therefore, in regards to this study were ethically informed, aware and were in no position of danger or personal harm physically, emotionally or in relation to their organization.

Summary

Chapter 3 has provided a description of the research methodology and design utilized within this study by this researcher. This researcher employed a two phased, mixed-method, explanatory and correlative design in this study to determine the correlation of, and to what degree servant leadership practices impacts volunteer satisfaction within the selected non-denominational church. This method of research was selected in order to provide adequate

triangulation in establishing the validity of the results obtained. Specifically, the purpose of this 2 phased mixed-methods study was to discover and explain the strength of the relationship or correlation between two or more variables, notably in this research that of servant leadership and volunteer satisfaction (Leedy & Ormrod, 2001).

The OLA instrument utilized this study has been described, discussed and defended in its efficacy for employment within this study. Factors related to the instruments relevance, validity and reliability have been sufficiently addressed within this chapter. The OLA was utilized to collect and analyze, in serving phase one of this research, to determine if 1) the non-denominational church under review was indeed a perceived servant-led organization, 2) if this non-denominational church was populated with satisfied volunteers and 3) if there was any and to what degree there was a correlation between the servant leadership practices of the leaders this organization under review and satisfied volunteers. The post-survey qualitative semi-structured interviews were conducted in order to confirm the quantitative findings and to ensure a deeper and more accurate understanding of the relationships that emerged in phase 1 of this research. The qualitative portion of this research utilized the NVivo 10 software package to provide additional support in determining the key theme and concepts provided by the participants. The purpose of employing phase 2 within the research process was to enhance the opportunity for the researcher to produce a more correct interpretation of the data through triangulation

The population and sample size that defined the participants for the study have been identified and examined. In review, this study was accomplished by gathering quantitative data from 50 volunteer participants, of the 55 requested, from the non-denominational church. Subsequently, 5 (10 percent) of the participants were then randomly requested, from within their divisions, to conduct semi-structured interviews. These interviews, as described earlier, were based on information gleaned from the OLA instrument. These interviews were conducted by

phone interview and in person according to participant convenience. And finally, the statistical

analysis and software packages that were utilized in this study have been described. Chapter 4

will provide the data attained from this research.

Chapter 4: Results of the Research

The previous 3 chapters have detailed and described the background of this study, reviewed the literature relevant to the same, and provided the methodology and design of this research. Chapter 4 will provide the data results as obtained through the research process as outlined in chapter 3 of this research. Chapter 5 will comprehensively interpret the data.

Thompson (2002) reported that employees working in an organization committed to promoting the principles of servant leadership enjoy a higher level of job satisfaction. Servant leadership, however, has also become an approach to leading volunteers that could potentially maximize volunteer participation and satisfaction. Nesbit and Wallace's (2007) compilation of effective leadership practices in regards to volunteers are insightful as they report that leaders need to provide volunteers with organizational qualities such as 1) a well-organized program that meets the needs of the volunteer and those of the organization, 2) leadership that accepts input from volunteers into decision making, 3) the individualization of tasks to volunteer skill areas, and 4) the development of meaningful relationships. Interestingly, servant leadership as a leadership practice engenders a follower's personal involvement in decision making, ethical activities regarding them, the cultivating genuine relationships and creating supportive and positive environments (Wong & Davey, 2007). In light of these characteristics of servant leadership, the potential positive correlations between servant leadership practice and volunteer satisfaction necessitated this investigation.

Also germane to this study is that the fundamental teachings of Christianity and ecclesiastical thought provide, mirror, or ascribe to the foundational understandings of servant leadership (Blanchard & Hodges, 2003). Greenleaf (1982), in regards to this, believed that instructors and administrators who work in religious environments or organizations should be fundamentally predisposed to employing the principles and characteristics portrayed in servant

leadership. The challenge, therefore, of this mixed-method, explanatory and correlative study was to 1) determine the level of servant leadership within the non-denominational church as defined above and 2) identify if there was any significant correlation between the servant leadership practices employed by the non-denominational church's leaders and the level of volunteer satisfaction within the organization.

This study was accomplished by gathering quantitative data from 50 volunteer participants by utilizing the OLA online instrument and by subsequently gathering post-survey qualitative data from semi-structured interviews involving 5 randomly selected participants from within each area of volunteerism studied. The following research question and hypotheses for this mixed-method, explanatory correlation study was as follows:

RQ1. To what degree, if any, is there a significant positive correlation between a perceived servant-led, non-denominational church and volunteer satisfaction? This study hypothesizes:

H1: There is a significant positive correlation between perceived servant leadership within a servant-led, non-denominational church and volunteer satisfaction.

H1Ø: There is no significant association of perceived servant leadership within a servant-led, non-denominational church and volunteer satisfaction.

The results of this dissertation in answering this research question will add to the body of knowledge regarding servant leadership, volunteerism, and the correlation between servant leadership practices and volunteer satisfaction. Further, the results of this research will have the capacity to not only inform ecclesiastical thought, but guide ministry practitioners of the North

American Church in the benefits of servant leadership practices in relation to volunteer

satisfaction (Wilson, 1998).

Results

The results of this study are divided into three main divisions, with the first two divisions

representing data from phase one of the research with the last division representing research data

from phase two. The first division reports the demographic data regarding the 50 participants in

the study who completed the online OLA. The subsequent division will present detailed statistics

obtained in the study derived from the OLA online instrument. The final section provides

additional descriptions regarding these quantitative statistics recorded from the 5 qualitative,

semi-structured interviews with additional demographic information from those volunteers

interviewed. The chapter will then conclude with a summary review of chapter 4.

Demographic Statistics

This study utilized data both quantitatively and qualitatively from 50 volunteers from the

non-denominational Church under review. According to Morgan and Krejcie (1970), the sample

size selected for this study fits within the recommended parameters for quantitative research in

relation to small populations where, $N=55$; $n=48$. This studies parameters of population and

sample size was $N=55$; $n=50$. Further, the Tolerable Error (TE) within this research, which is the

level of discrimination that can be detected in the data within the sample size $n=50$, allowed the

researcher to be able predict, with 95 percent confidence, a .21 difference in the data. The

formula utilized by the researcher in regards to this calculation was, [TE = (t X sd) / sqrt(n) ==>

(1.68 X 0.9) / square root of 50 = 1.512 / 7.07 = 0.21]. The sample size of this study, along with

the Tolerable Error calculated, is acceptable to quantitative research standards.

The 50 volunteers in this study first provided quantitative data to the researcher by

completing the online Organizational Leadership Assessment (Laub, 1999), with additional

demographic information included within the OLA regarding their age, gender, volunteer

department and years of volunteer service to their organization. Post-survey qualitative, semi-

structured interviews were conducted with 10 percent of the key volunteers so as to further

confirm and explain the quantitative data per mixed-methods research design (Leedy & Ormrod,

2013). The following four sub-sections will detail these demographic statistics before

transitioning to the research results from the quantitative and qualitative phases of this study.

Gender

The 50 volunteers who participated in this study identified themselves in various

demographic categories. The first category was that of the participants identifying themselves as

either male or female. There were 17 (34 percent) who identified themselves as males and 33

participants identified themselves as females (66 percent). In this study, the female volunteer

population was much higher than the male population within the non-denominational church

under review. Figure 5 depicts this data below.

Figure 4. Gender of Volunteers

Male Volunteers 34%

Female Volunteers
66 %

□ male volunteer
participation 33
percent

□ female volunteer
participation 66
percent
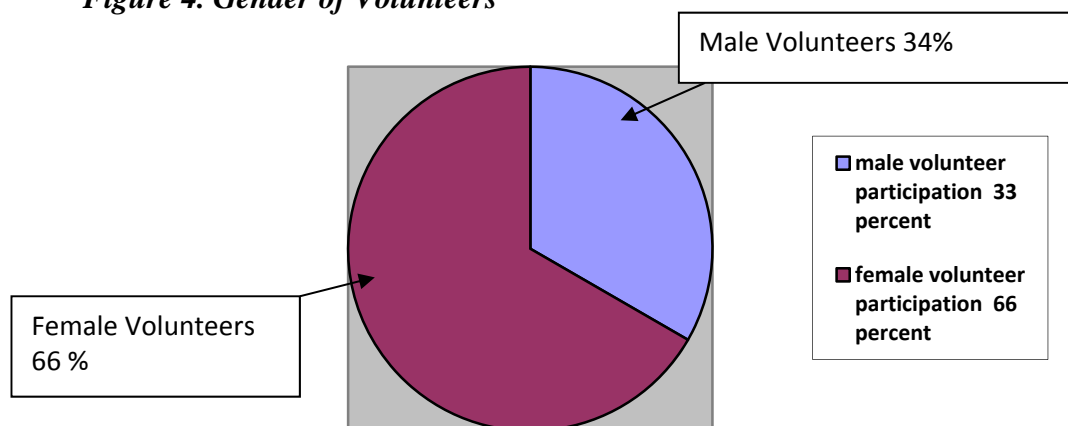
Age

Volunteers who participated in this study ranged in ages from 20 years of age to over 60

years of age. The volunteer participant's demographic breakdowns according to age are as

follows: 3 were from 20-29 years of age (6 percent), 8 were 30-39 years of age (16 percent), 11 were 40-49 years of age (22 percent), 14 were 50-59 years of age (28 percent) and 14 were 60 plus years of age (28 percent). As shown in figure 6 below, the volunteer age within this organization trends older, increasing significantly and continually past 29 years of age with the majority of volunteers being over 40 years of age.

Figure 5: Age of Volunteers

Age of volunteers in Percentages
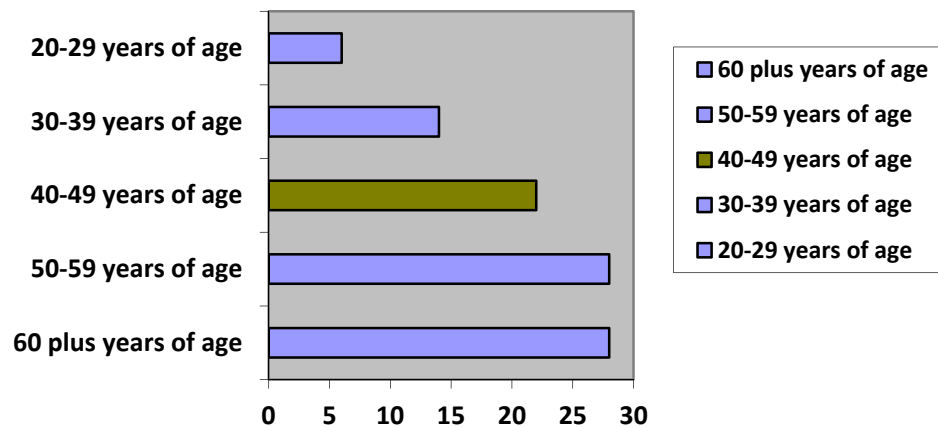
Areas of volunteerism

The participants in this study were further categorized into areas or divisions of volunteerism within the non-denominational church under research. Of the 50 participants, 5 volunteered in youth ministries (10 percent), 26 in children's ministry (52 percent), 9 in worship services (18 percent) and 10 in small group ministries (20 percent). As displayed in figure 7 below, the largest ministry, double the number of the next closest, is the children's ministry.

Figure 6: Areas of Volunteerism

Percentage of volunteers per area
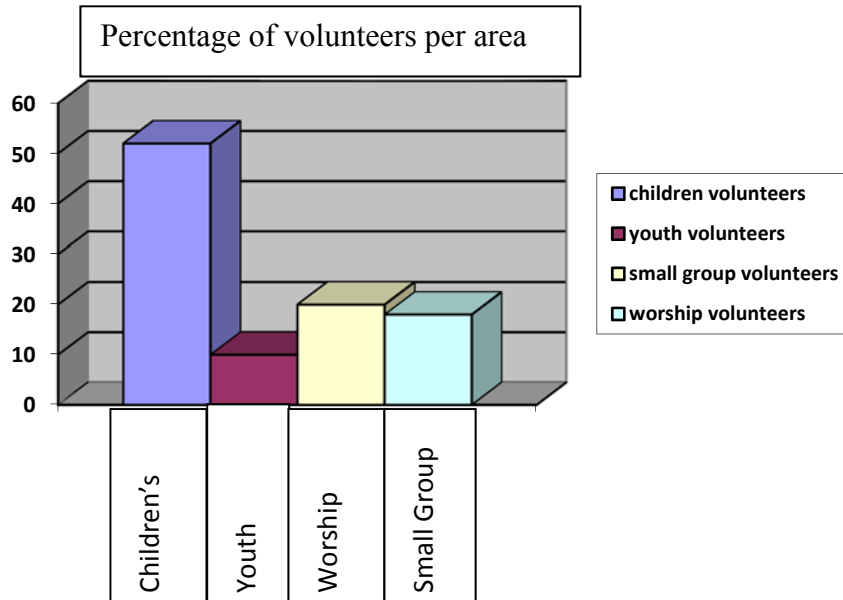
Years of Involvement

Demographically, 6 volunteers within this study had served for a year or less (12

percent), 8 volunteers had served for 1 to 3 years (16 percent), 9 volunteers had served from 3 to

5 years (18 percent), and 27 volunteers have served for more than 5 years (54 percent).

Insightfully and logically, the age of the volunteer within this study trends older just as there is

also an upward trend in the commitment of the older volunteer for a prolonged period of time.

The years of the involvement of the volunteers are expressed in figure 8 below.

Figure 7: Years of Involvement
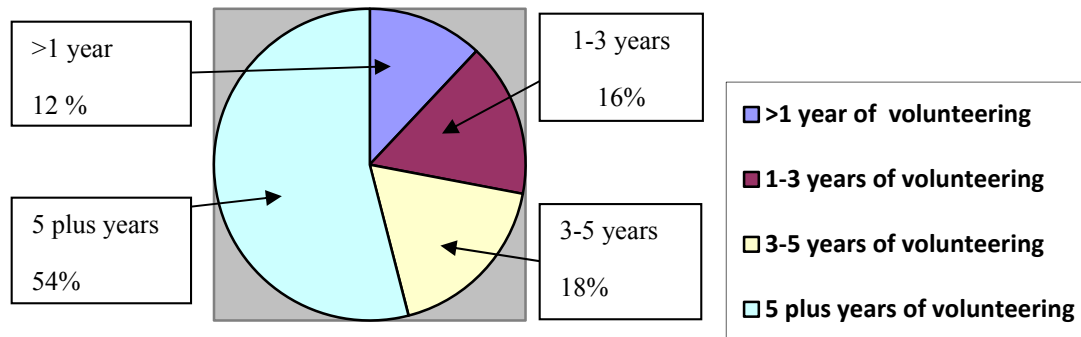
Review of Demographic Information

In review, the demographic research has shown that the volunteer dynamic at this non-denominational church is in the majority over 40 (78 percent), female (66 percent), with more than half of all volunteers involved in children's ministry (52 percent). Finally, over half of the volunteers have served for over five years (54 percent).

Data Regarding Research Questions and Hypothesis

This study sought to provide answers to a singular research question. The subsequent section of this chapter will focus upon the data directly relevant to this research question.

Research Question

The research question guiding this study sought to determine to what degree, if any, is there a significant positive correlation between a perceived servant-led, non-denominational church and volunteer satisfaction. In order to answer this research question, the researcher had to first confirm that the organization under review was indeed a servant-led organization. Laub's (1999) OLA instrument was designed to score and rank six different constructs of servant leadership and job/volunteer satisfaction utilizing 60 Likert scale questions. The online OLA instrument utilized within this study provided a way for the researcher to empirically interpret the perceptions of volunteers which scored and ranked this non-denominational church in one of 6 levels of servant leadership. An organization that scores a 4 or higher on the OLA instrument, is rated a servant-led, or level 5 organization. In addition to ranking the organization under review in regards to servant leadership characteristics, the OLA instrument also measures whether or not the organization under review has satisfied volunteers, also indicated by score of 4 (see table 2 for a description of organizational health levels).

OLA Results

The OLA scores from the responses of all 50 volunteer participants yielded a mean score of 4.26 with SD=.77. In conducting a 2 tailed t test in regards to this data, alpha being .05, the researcher was able to determine with 95 percent interval confidence that the mean would range from 4.45 to 4.08. This overall score places the non-denominational church firmly in the category of a servant-oriented (led) organization with excellent health. Table 7 defines each organizational health level.

Table 4: OLA Constructs and Organizational Health Levels

org6	**Optimal** Health	*Workers experience this organization as a servant-minded organization characterized by authenticity, the valuing and developing of people, the building of community and the providing and sharing of positive leadership. These characteristics are evident throughout the entire organization. People are trusted and are trustworthy throughout the organization. They are motivated to serve the interests of each other before their own self-interest and are open to learning from each other. Leaders and workers view each other as partners working in a spirit of collaboration.*
org5	**Excellent** Health	*Workers experience this organization as a servant-oriented organization characterized by authenticity, the valuing and developing of people, the building of community and the providing and sharing of positive leadership. These characteristics are evident throughout much of the organization. People are trusted and are trustworthy. They are motivated to serve the interests of each other before their own self-interest and are open to learning from each other. Leaders and workers view each other as partners working in a spirit of collaboration.*
org4	**Moderate** Health	*Workers experience this organization as a positively paternalistic (parental-led) organization characterized by a moderate level of trust and trustworthiness along with occasional uncertainty and fear. Creativity is encouraged as long as it doesn't move the organization too far beyond the status quo. Risks can be taken, but failure is sometimes feared. Goals are mostly clear, though the overall direction of the organization is sometimes confused. Leaders often take the role of nurturing parent while workers assume the role of the cared-for child.*
org3	**Limited** Health	*Workers experience this organization as a negatively paternalistic (parental-led) organization characterized by minimal to moderate levels of trust and trustworthiness along with an underlying uncertainty and fear. People feel that they must prove themselves and that they are only as good as their last performance. Workers are sometimes listened to but only when they speak in line with the values and priorities of the leaders. Conformity is expected while individual expression is discouraged. Leaders often take the role of critical parent while workers assume the role of the cautious child.*

org2	**Poor** Health	*Workers experience this organization as an autocratic-led organization characterized by low levels of trust and trustworthiness and high levels of uncertainty and fear. People lack motivation to serve the organization because they do not feel that it is their organization or their goals. Leadership is autocratic in style and is imposed from the top levels of the organization. It is an environment where risks are seldom taken, failure is often punished and creativity is discouraged. Most workers do not feel valued and often feel used by those in leadership. Change is needed but is very difficult to achieve.*
org[1]	**Toxic**	*Workers experience this organization as a dangerous place to work … a place characterized by dishonesty and a deep lack of integrity among its workers and leaders. Workers are devalued, used and sometimes abused. Positive leadership is missing at all levels and power is used in ways that are harmful to workers and the mission of the organization. There is almost no trust and an extremely high level of fear. This organization will find it very difficult to locate, develop and maintain healthy workers who can assist in producing positive organizational change.*

Laub, Adapted from Org. Health Review, 2015, p.8

Further, as cited and briefly defined above, the OLA is also divided into 6 constructs of servant leadership. Those 6 constructs are: Values People, Develops People, Builds Community, Displays Authenticity, Provides Leadership, and Shares Leadership. Each of these constructs includes between 9 and 12 questions on the OLA so as to provide an accurate measurement of each construct. All questions on the OLA are based on a 5 point Likert scale; with responses ranging from strongly disagree to strongly agree. The data received is illustrated in figure 9 and will be discussed according to each individual construct.

In the individual construct of Values People, a mean score of 4.34 with SD=.70 was achieved. In conducting a 2 tailed t test regarding the Values People construct, alpha being .05, the researcher was able to determine with 95 percent interval confidence the mean ranging from 4.54 to 4.14. In the individual construct of Building Community, a mean score of 4.34 with SD=.69 was achieved, with the addition of a 2 tailed t test, alpha being .05, providing the researcher data of a 95 percent interval confidence ranking, having the mean ranging from 4.50 to 4.18. Following in a like manner, the construct of Displaying Authenticity, had the participants scoring the construct a mean score of 4.27 with SD=.77. In the following 2 tailed t test, alpha being. 05, the researcher was able to determine with 95 percent interval confidence the

mean ranging from 4.45 to 4.09. In the construct of Develops People, the organization yielded a

mean score of 4.20 with SD=.80. In turn the subsequent 2 tailed t test, alpha being .05, the

researcher was able to determine with 95 percent interval confidence the mean ranging from 4.39

to 4.01. In the construct of Shares Leadership, a mean score of 4.20 with SD=.85 was determined

and in conducting a 2 tailed t test, alpha being .05, the researcher was able to determine with 95

percent interval confidence the mean ranging from 4.40 to 3.99. The lowest scored construct was

that of Provides Leadership, which yielded a mean score of 3.99 with SD=.87. Subsequently, in

the 2 tailed t test, alpha being .05, the researcher was able to determine with 95 percent interval

confidence the mean ranging from 4.20 to 3.99. The data clearly reveals that in each of the 6

constructs, and in the overall ranking, the non-denominational church under review achieved a 4

or higher ranking, scoring the organization under review as a level 5 servant-led organization, or

an organization with excellence in regards to servant leadership.

Figure 8: Graphic representation of OLA's 6 constructs
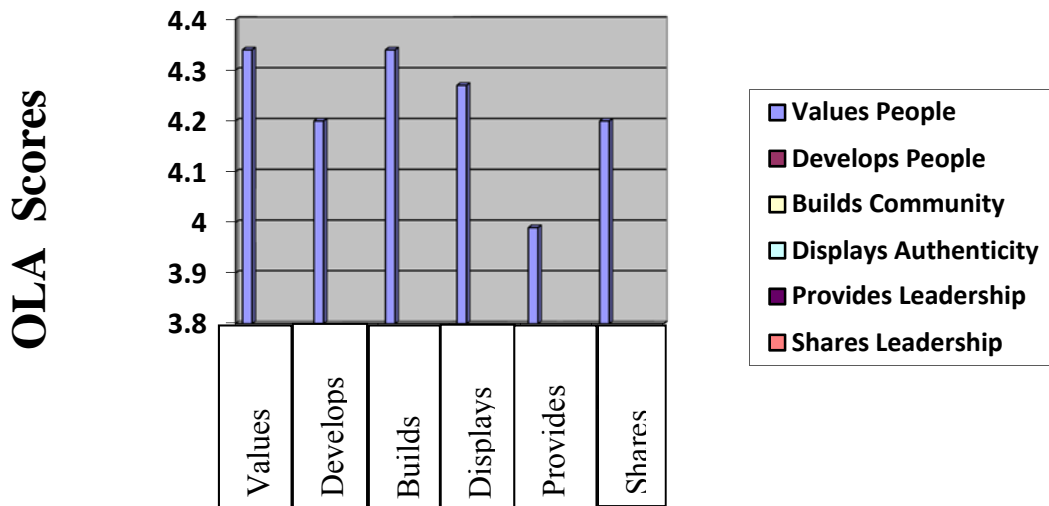
Volunteer Satisfaction

The OLA instrument also provides a job or volunteer satisfaction construct and ranking.

In regards to the Volunteer Satisfaction construct, as assessed by the OLA instrument, the non-

denominational church under review had a high level of volunteer satisfaction as the participants

scored the construct with a mean score of 4.19 with SD=.86. In follow up 2 tailed t test, alpha

being .05, the researcher was able to determine with 95 percent interval confidence the mean

ranging from 4.39 to 3.98. The data scored the non-denominational church under study, via the

OLA, as a level 5 servant-led organization with excellent health and as an organization with

satisfied volunteers. There is therefore, according to the data, a positive relationship between

servant leadership practices and volunteer satisfaction. However, a correlation analysis is

required to determine the statistical level of significance of this relationship.

OLA Correlation Data

In addition to the OLA instrument providing data to determine the level of perceived

servant leadership present in the non-denominational church under study and providing the level

of volunteer satisfaction of this organization, a Minitab simple linear regression analysis was

performed to determine the correlations of these 6 leadership constructs to the construct of

Volunteer Satisfaction. This analysis was conducted in order to test the null hypothesis. The data

and scores derived from the 60 questions of the OLA in relation to the six constructs of servant

leadership were correlated with the data from the six questions relating to Volunteer Satisfaction

within the OLA. A Minitab performed simple linear regression analysis was conducted along

with an Analysis of Variance (ANOVA) in order to find correlations and define the variability of

error regarding each individual construct. The regression output provides several pieces of useful

data to the researcher; of particular importance is the r^2 (adj) and the P value or confidence in the

ANOVA results. The r^2 (adj) indicates the amount of variation in the model that is explained by

the correlations between the constructs. The P value indicates the statistical significance of the

regression model within each construct.

The values for r^2 (adj) describing the correlations are as follows: Values People correlates to Volunteer Satisfaction at $r^2 = .416$, which was statistically significant (p<.05); whereas Building Community correlates with Volunteer Satisfaction at $r^2 = .389$, which is statistically significant (p<.05); and Displays Authenticity correlates with Volunteer Satisfaction at $r^2 = .423$, which is statistically significant (p<.05); while Develops People correlates with Volunteer Satisfaction at $r^2 = .423$, which is statistically significant (p<.05) ; Shares Leadership correlates with Volunteer Satisfaction at $r^2 = .36$, which is statistically significant (p<.05) ; and Provides Leadership correlates with Volunteer Satisfaction at $r^2 = .375$, which is statistically significant (p<.05). The overall or cumulative score from the OLA indicates a correlation of $r^2 = .37$, which is also statistically significant (p<.05). The P value for each correlation between the 6 constructs, plus the overall construct and the construct of Volunteer Satisfaction was $P=0.000$ or (p<.05), which is also below the .01 value for significance. The conclusion drawn from the analysis of the data is to reject the null hypothesis because there is a significant correlation between perceived servant leadership practices and volunteer satisfaction.

Review of the OLA Data

In review, the quantitative statistics demonstrate that the non-denominational church under review was a level 5 servant-led organization, with its greatest organizational strengths in the areas of Valuing People (4.54) and Building Community (4.5), followed closely by the construct of Displaying Authenticity (4.27). The highest correlations between the 6 constructs of servant leadership and volunteer satisfaction, however, were that of Displaying Authenticity (.423), Developing People (.423) and Valuing People (.416).

The OLA assessment reported a high level of volunteer satisfaction with correlations ranging between $r^2=.36$ to .42, with an overall correlation $r^2 = .37$, in relation to the 6 constructs of servant leadership. The greatest area of organizational strength in need of improvement is in

the construct of Providing Leadership (3.99) with a correlation to Volunteer Satisfaction of $r^2=$ .375. The conclusion drawn from the analysis of the data is to reject the null hypothesis because there is a significant correlation between perceived servant leadership practices and volunteer satisfaction within the non-denominational church researched.

Qualitative Data Triangulation

In an effort to confirm and elaborate upon the quantitative results of this study, the researcher provided an additional avenue of investigation via post-survey semi-structured, qualitative interviews. The volunteer participants were 5 (10 percent) randomly selected volunteers who completed the online OLA survey and agreed to be interviewed further. Anderson (2005) provided precedent for the sub-sample interview process and Leedy and Ormrod (2013) corroborate the appropriateness of this design in that a mixed-method, explanatory design process gives the researcher greater substance and meaning to the quantitative numbers. The number of interviews equated to 10 percent of the total participants who completed the OLA instrument.

Qualitative Interviews

Participant Demographics

The purpose of these post-survey qualitative interviews was to enhance the validity and explanatory abilities of the study. After the OLA surveys were collected and analyzed, 5 volunteers were randomly selected from within the 4 categories of volunteerism (children, worship, small group, and youth areas of ministry) so as to provide an array of volunteer responses from various avenues of volunteer service in relation to the non-denominational church being researched. Each category had 1 representative participant selected with the exception of children's ministry, as this category had two participants selected as representatives in respect to the large demographic represented within the study.

Demographically, there were 3 female participants and two male participants for interview. One participant was under 30, two were in their 30's, one participant was in his 50's and one participant was 60 plus years of age. Professionally, one participant was a retired, highly specialized head nurse, one was a high ranking military officer in the Air Force, and another is independently employed in small business, while two of the participants are stay-at- home mothers, both with prior professional careers. One participant has served less than a year as a volunteer within a Non-denominational church studied while another participant had served 1 to 3 years with the organization under review and another of the participants had served 3 to 5 years with two of the participants having served for 5 years or more. Figure 10 below provides a visual for the demographic breakdown of the volunteers participating in the interviews.

Figure 9. Interview Demographics and Years Served
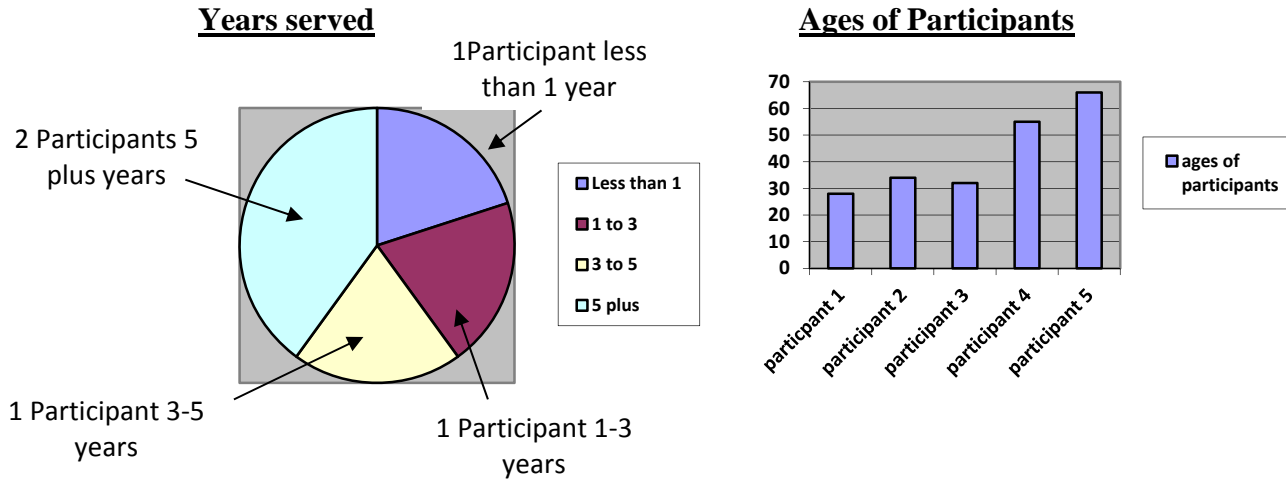
Qualitative Interview Process

In order to conduct these qualitative, semi-structure interviews, each participant was contacted by phone to determine an appropriate interview time. Interviews were conducted in person and by phone. At the conclusion of these qualitative interviews, participants were emailed their transcribed responses to ensure accuracy. Upon an affirmative response email of the

transcriptions accuracy, the surveys were analyzed for common themes through the NVivo 10 software package. Key responses given during the interviews are provided below in addition to a collusion of critical themes regarding these post-survey qualitative interviews and the quantitative results.

When each of the post-quantitative semi-structured interviews began, the participants were given an overview of servant leadership and the 6 servant leadership constructs of the OLA instrument. After the participants understood the servant leadership concepts and the measurements provided by the OLA at a satisfactory level, the researcher then asked them 5 questions with 4 of the questions containing 2-parts (cf. below and appendix). One of the questions provided by the researcher was constructed so as to confirm and elaborate upon the information gathered from the OLA data and the remaining four were designed to determine and explain possible correlation strengths. All questions provided an explanatory element or follow up question as needed for insight and clarity.

Key Responses to Interview Questions

Confirmation Question

    Responses from Question 1

Question 1: a) *Please rank, in your opinion, from highest to lowest, the qualities of servant leadership demonstrated by New Life Christian Church. b) Why did you rank your highest and lowest qualities the way you did?*

Question 1 was designed to affirm and explain at a deeper level the quantitative data provided from the OLA survey and to understand why the participants ranked these qualities as they did. In regards to the rankings from question one, part a, in relation to ranking the OLA constructs, 3 out of 5 participants ranked Values People as their top perceived leadership quality experienced from the organization studied, followed by Building Community and Displaying

Authenticity, each receiving a one ranking according to each participant each. Therefore 60 percent of the participants interviewed selected Valuing People as the number 1 leadership construct experienced at the organization under review, while Building Community and Displaying Authenticity each received 20 percent as a top ranking of perceived leadership practice. Interestingly, these rankings confirm at a high level the findings discovered from the OLA instrument as Valuing People and Building Community ranked as the two highest leadership constructs by the volunteers of the non-denominational church under review and Valuing People and Displays Authenticity ranked as two of the higher correlating constructs with volunteer satisfaction.

In regards to the lowest ranked leadership constructs, 4 participants ranked Shares Leadership as the least practiced leadership attribute or characteristic, with 1 participant ranking Developing People as the least practiced, positive leadership characteristic. Therefore, 80 percent of the interviews ranked Shares Leadership as the leadership construct least practiced, with 20 percent understanding Developing People as the least practiced positive leadership attribute. This is problematic as Developing People is a high correlating leadership construct. While there is less correlation in these weaker areas within the data provided from the OLA instrument, Sharing Leadership does provide a point of a perceivable negative relationship, as it was a lower scoring construct.

The figure below is a visual representation of the positive ranking qualitative data from question one, part a.

Figure 11: Ranking of Servant Leadership Construct Strengths

Ranking of Construct Strengths

■ Values People = 60 %   ■ Builds Community = 20 %   ■ Displays Authenticity =20 %
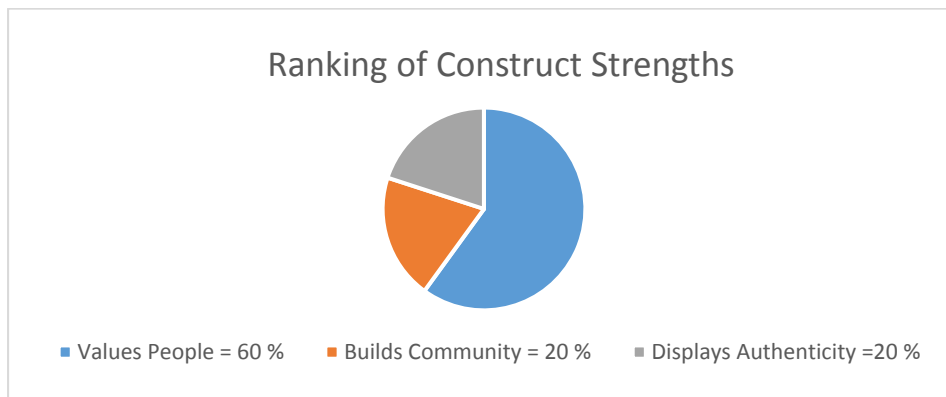
In regards to part b, of question 1, in referencing only responses to the dominantly perceived leadership constructs, one respondent said of Valuing People, that, "from the first day we walked through the door we have felt loved and welcomed" and that this experience has, "only intensified" since he had begun volunteering. In regards to Displaying Authenticity, one respondent commented that, "the culture of leadership seems to be a position of humility, teachability, and relying fully on the power of the Holy Spirit. There is often an up-front moment where a leader is open and vulnerable about a struggle or a challenge. It creates an environment of relatability and approachability from the people to the leaders that I like". Another participant communicated that, "there are no posers at New Life, and everyone is passionate about serving others". Another commented regarding Building Community that a Non-denominational church under study, "makes it a point to build community, because they know we as people were created for relationships".

In regards to part b, of question 1, in referencing the least perceived characteristic or construct of servant leadership, referring to Shares Leadership, one respondent commented that he chose this characteristic only, "because I had to choose one, I am very pleased with our leadership and our volunteer experience". However, another participant commented in regards to

Providing Leadership that, "leadership often starts strong in ministry initiatives involving volunteers, but does not stop to evaluate, ask questions and expand ministries well". These responses provided key insights into areas servant leadership and volunteer satisfaction.

Correlation Questions

Responses from Question 2

Question 2: *a) In light of your rankings, do you perceive a key characteristic or quality regarding the leadership of New Life Church that impacts your level volunteer satisfaction positively? b) Explain how this impacts you.*

Question 2 was designed to begin to determine, describe or explain at deeper level key correlations between the characteristics of servant leadership practices and volunteer satisfaction. The responses from Question 2 were varied and interesting, yet all respondents centered their concepts around the leadership characteristics of Building Community, Valuing People and Displaying Authenticity, as defined by the OLA.

In regards to Displaying Authenticity, one respondent said that, "The display of authenticity empowers me to even attempt leadership to begin with, and also encourages me in the times it is more challenging. I can see from up front that leaders are real and face real challenges. The ultimate hope is to be like Christ, but the expectation is more about willingness and teachability than perfection." In regards to Valuing People, one volunteer noted that they knew they were loved and valued, commenting that, she needed and valued leadership's, "encouragement when volunteering is challenging" and another that, "in feeling valued and loved, it allows me to value and love others in my ministry to them".

In addition, concepts or constructs not measured by the OLA, but correlated to the constructs of servant leadership began surface in the interview process with this question. For example, in relation to Building Community one volunteer stated that, "Personally, I think there

is a sense of accomplishment when you can bring small groups of people together…to

accomplish a ministry that benefits others". Here the volunteer valued the construct of Building

Community in regards to volunteer efficacy. At another point, a participant communicated that in

relation to Valuing people, she appreciated leadership's effort in, "allowing me to find purpose in

my ministry, in using my skills and abilities". Once again, it is noteworthy here that the construct

of Valuing People is correlated to volunteer efficacy in the utilization of the volunteer's skill set

towards task specificity. Again, these responses further strengthen and explain the relationships

or correlations between Valuing People, Displaying Authenticity and Building Community with

volunteer satisfaction.

Responses from Question 3

Question 3: *a) In light of your rankings, do you perceive a key characteristic or quality*

regarding the leadership of New Life Church that impacts your level volunteer satisfaction

negatively? b) Explain how this impacts you.

Question 3 was designed to further determine, describe or explain at a deeper level the

lesser practiced characteristics of servant leadership in correlation to volunteer satisfaction. In

regards to the responses from question 3, there were very short answers and some lengthy. A

brief response was that, "none of the characteristics we spoke about have negatively impacted by

volunteering" in relaying that his experience as volunteer has been wonderful. Another

respondent spoke that while enjoying her volunteerism, she, "would like a little more shared

leadership, a chance to have my thoughts and insights heard". An apologetic volunteer

referenced, in relation to the construct of Providing Leadership that he would, "like a little more

organizational support in times of challenges, rather than allowing the ministry to just dissolve".

Another volunteer communicated in regards to the construct of Valuing People, that they would

like to have, "more communication, even if negative, as that demonstrates the value of the

volunteer, I would like a little more feedback at times". And finally, one volunteer commented regarding the construct of Developing People that "ongoing training" would help volunteers "feel secure" in their volunteer roles. These responses further explain the negative feelings felt by volunteers as related to the practiced characteristics of servant leadership by the leaders of the organization studied. Troublesome in these responses is the negative experiences related to the servant leadership constructs of Developing People and Valuing People.

Responses from Question 4

Question 4: a) *Do you intend to remain a volunteer at this organization*? B) *What would you tell another person considering volunteering at this organization*?

The responses from question 4 were both encouraging and revealing regarding the overall impact of servant leadership and volunteer satisfaction in relating to the volunteer's intent to remain. One respondent comically commented that, "Wild horses couldn't drag me away. I would tell someone that is considering volunteering at New Life that it is an amazing and valuable experience for both you and those you have the opportunity to serve." Another relayed that, "I definitely plan to continue serving… I would tell anyone wanting to serve to start somewhere - anywhere… The church will be glorified wherever and however we serve, and we will grow as we lay aside our desires and serve the church as we would serve Christ". Yet another said that, "Yes, I do intend to remain a volunteer at…. I would tell another person considering volunteering at … to do so without hesitation". And finally, one volunteer commented that, "you won't be able to get rid of me, I love serving here and want everyone to experience God and growth as I have". There were a few other comments in regards to question 4, but they were perfectly paralleled to those provided above. These insightful responses, therefore, have further explained the correlation and impact of servant leadership upon the volunteers within a Non-denominational church studied.

Responses from Question 5

Question 5: *Is there anything else you would like to communicate regarding either NLCC servant leadership characteristics or how what they do impacts your volunteer satisfaction?*

Responses from question 5 ranged from, "I have nothing further to add" or "nothing that I can think of" in relation to a lack of answer, to volunteers referencing earlier statements both positive and negative with the simplest being, "I love what I do and hope to keep doing it". Perhaps the most interesting comment received in regards to question 5 was that one volunteer believed that other volunteers continually needed to be valued and developed by being, "recognized" and by having an outside influencer come in to build them up according to their volunteer area and specialties. This volunteer commented that, "a little recognition is nice", and, "People don't always see the big picture and may not see the difference or impact that their ministry is making and need an outside perspective to pump them up". Here again the high correlation constructs of Valuing People and Developing People come to the surface during these interviews. Regardless, the overall data obtained from these semi-structured interview questions reveals satisfied volunteers, who wish to remained engaged in their volunteerism.

Review of Qualitative Interviews

The purpose of the 5 post-survey, qualitative semi-structured interviews was to enhance the validity of the study and to provide an explanation in regards to the servant leadership characteristics practiced by the non-denominational church studied in relation to its correlations with satisfied volunteers. This purpose was fulfilled as the phase 2, semi-structured qualitative interviews confirmed and explained the quantitative findings of phase 1 of this research and supplied a deeper and richer understanding of correlations in multiple areas of servant leadership and volunteer satisfaction. The results of the qualitative interviews will be further discussed in chapter 5.

Summary

This chapter has presented, as part of this dissertation study, the phase 1 quantitative data derived from the OLA instrument including the phase 2 qualitative, post-survey data derived from the semi-structured interviews conducted with the volunteering participants from a non-denominational church under review. While covered in more detail in chapter 5, the results described in chapter 4 revealed that the non-denominational church reviewed was both servant-led, contained satisfied volunteers, and had significant correlations between servant leadership practices and volunteer satisfaction.

In regards to the prerequisite role of the OLA instrument in determining whether or not the organization under review was a servant-led organization as understood by Laub (2001), the data obtained through the OLA instrument yielded a mean score of 4.26 with SD=.77. In conducting a 2 tailed t test in regards to this data, alpha being .05, the researcher was able to determine with 95 percent interval confidence the mean ranging from 4.45 to 4.08. The organization therefore, met the criteria of being servant-led. After the non-denominational church met the initial prerequisite of the research question and was confirmed as servant-led, the researcher then determined the volunteer satisfaction strength of correlation to the servant leadership practices as provided by Laub's (1999) OLA instrument.

As assessed by the OLA instrument, the non-denominational church under review had a high level of volunteer satisfaction as the organization under review scored a mean of 4.19 with SD=.86. In follow up 2 tailed t test, alpha being .05, the researcher was able to determine with 95 percent interval confidence the mean ranging from 4.39 to 3.98. scoring this organization as one with a high volunteer satisfaction.

The number of interviews equated to 10 percent of the total complete responses to the OLA instrument. The purpose of these qualitative semi-structured interviews was to confirm the

accuracy of the quantitative surveys and to explain at a deeper level the participant's reasoning's behind their scoring revealed in the OLA and to discover at a greater level the correlation between servant leadership and volunteer satisfaction. The semi-structured interviews discovered that Valuing People, Displaying Authenticity, Developing People and Building Community were important correlating constructs in relation to volunteer satisfaction. Chapter 5 will present a comprehensive discussion regarding the totality of these research findings with potential implications and additional recommendations for further research, based on the research detailed within this study.

Chapter 5: Discussion and Recommendations

This dissertation contains research that has yielded empirical data regarding the correlations between servant leadership and volunteer satisfaction. The sample population for this study was composed of volunteers from a non-denominational church located in the greater Peoria, IL, metro statistical area (described above). This final chapter will provide conclusions drawn from the research, including commentary regarding its processes along with additional discussion of findings and interpretations of the data presented in chapter 4. This chapter will conclude with implications derived from the interpretation of the received data and recommendations for future study.

A Review of Research Design

This research was conducted in two phases. The researcher employed a 2 phased, mixed-method, explanatory correlative design in order to study and determine the relationship of, and to what statistically significant degree servant leadership practices correlates with volunteer satisfaction within a selected non-denominational church. This research is most accurately classified as explanatory in design because it has progressed from general to greater refinement by first collecting the quantitative data and then subsequently collecting the qualitative data in order "to help explain or elaborate on the quantitative results" (Creswell, 2008, p. 560). In regards to the population and sample size utilized in this research (N=55, n=50), this researcher followed the recommended sample size from population provided by Morgan and Krejcie (1970) N=55, n=48. The sample size of this study, therefore, meets the recommended parameters for quantitative research in relation to small populations. Further, the Tolerable Error (TE) within this research, which is the level of discrimination that can be detected in the data within the sample size n= 50, allowed the researcher to be able predict, with 95 percent confidence, a .21 difference in the data. The formula utilized by the researcher was, [TE = (t X sd) / sqrt(n) ==>

(1.68 X 0.9) / square root of 50 = 1.512 / 7.07 = 0.21]. The sample size, therefore, is acceptable to scientific standards.

The research method employed in this study was selected in order to provide adequate triangulation in establishing the validity of the results obtained. Specifically, the purpose of this 2 phased mixed-methods study was to discover and explain the strength of the relationship or correlations between two or more variables, notably in this research that of servant leadership practices and volunteer satisfaction (Leedy & Ormrod, 2001).

The Organizational Leadership Assessment instrument or survey, created by James Laub (1999), was utilized in phase 1 of this study. The OLA survey collected and analyzed data in serving phase 1 of this research in order to determine if :1) the non-denominational church under review was indeed a perceived servant-led organization by their volunteers and 2) if this non-denominational organization was populated with satisfied volunteers and 3) if there was any correlation between the servant leadership practices of the organization under review and satisfied volunteers.

In phase 2 of this research, post-survey, semi-structured qualitative interviews were conducted with 5 (10 percent) of the total participants, randomly selected from each organizational department mirroring those divisions provided on the survey. The decision to apply this qualitative method in phase two of this study was to allow the researcher to confirm the quantitative evidence and investigate the finer nuances of the data that might not be immediately quantifiable or available to statistical analysis (Powell, 2011).

Indeed, the emerging design of this research allows the researcher to investigate how people understand their motivations that lie behind the more objective evidence (Gillham, 2000). The total accumulated data provided from this research design allows statistically sound quantitative and descriptively rich qualitative information about the correlations between servant

leadership and volunteer satisfaction to be discovered. It should be remembered, however, that the goal of this research is explanatory and correlative, and is not an attempt to directly or definitively assign causality, but rather to comprehensively explain correlations (Creswell, 2008, Saunders, Lewis, & Thornhill, 2003).

In this review of research design, the researcher contends that the mixed- method explanatory correlative design of this study provide it credibility and relevance. The strengths of this design are found in its completeness of research methodology, noting its complementary qualities, as the quantitative OLA data guided the qualitative efforts and the qualitative data in turn provided confirmation and explanation of the quantitative data, thus securing a strong triangulation of new information (Leedy & Ormrod, 2009).

Discussion

Volunteers are a proven and valuable form of capital for many non-profit organizations as they help reduce the operational budget required for full-time staff (Cemelcilar 2009; Cheung & Tang, 2006; Finkelstein, 2008). According to the United States Department of Labor Statistics, in 2003, 63.8 million people did valuable volunteer work. More recently, another report from the Corporation for National and Community Service revealed similar numbers in 2009, listing that 63.4 million people in the United States donated 8.1 billion hours of service, which equates to roughly 169 billion dollars economically. In comparison and in demonstrating a continuing trend, a 2013 study by the Corporation for National and Community Service, found that 25.4 percent of American adults volunteered (62 million Americans) through an organization donating 7.7 billion hours of service worth 173 billion dollars' worth of remuneration. Without reservation, one can understand that the size, scope and impact of volunteerism in North America over the last decade was substantial and consistent.

Interestingly, however, studies also have revealed that 35 to as much as 50 percent of all volunteer service hours can be linked to the North American Church (Vick, 2011, *Volunteering American*, 2009). These statistics, cumulatively therefore, demand that the North American Church employ leadership practices that can recruit and maintain satisfied volunteers. And, as a response to this demand, the purpose of this study was to understand if any statistically significant correlations exists between servant leadership and volunteer satisfaction within a selected non-denominational church. The following discussion regarding the quantitative and qualitative data results from this study are interpreted and provided below.

Phase I Interpretation of Results

Research Question One and Associated Hypotheses:

The research question guiding this study sought to determine to what degree, if any, is there a significant positive correlation between a perceived servant-led, non-denominational church and volunteer satisfaction. The research question that guided this study and its related hypothesis were formatted, grouped and presented in this study in the following manner:

RQ1. To what degree, if any, is there a significant positive correlation between a perceived servant-led, non-denominational church and volunteer satisfaction? This study hypothesizes:

H1: There is a significant positive correlation between perceived servant leadership within a servant-led, non-denominational church and volunteer satisfaction.

H1Ø: There is no significant association of perceived servant leadership within a servant-led, non-denominational church and volunteer satisfaction.
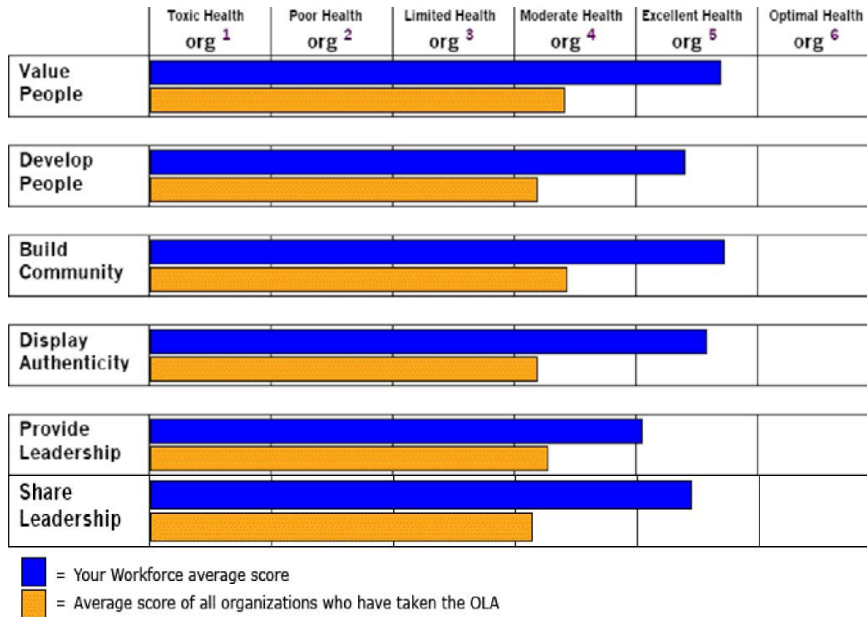
In understanding the variables of this research question, a prerequisite to the research question was confirming that the non-denominational church studied was a perceived servant-led

organization. It was incumbent, therefore, upon this researcher to determine first whether or not this organization was indeed a perceived servant-led, non-denominational church prior to determining if there was a significant positive correlation between satisfied volunteers serving in this organization and servant leadership practices. In order to achieve this perquisite understanding, this researcher utilized the Organizational Leadership Assessment (Laub, 1999) to measure, rank and secure the perceived level of servant leadership present within the non-denominational church.

In regards to this prerequisite understanding, the OLA data determined that the non-denominational church under review was a servant-led organization (Laub, 2015). Specifically, the data obtained through the OLA instrument regarding the organizational leadership's perceived servant leadership practices, yielded a mean score of 4.26 with SD=.77. In conducting a 2 tailed t test in regards to this data, alpha being .05, the researcher was able to determine with 95 percent interval confidence the mean ranging from 4.45 to 4., placing the organization in the category of a level 5, servant-oriented (led) organization. This data is impressive as in comparison to other organizations utilizing the OLA instrument, through data provided by the OLA group, the organization under review is demonstrably a higher functioning servant-led organization with a significantly higher OLA rating than the majority of most surveyed organizations (Laub, 2015). Clearly therefore, the non-denominational church under review met the criteria or perquisite of being a servant-led organization. Table 12 provides a graphic representation in comparing the non-denominational church under review to other organizations who have utilized the OLA instrument.

Table 5. Comparison of OLA Organizations

Taken from OLA Health p.6 (Laub, 2015)

	Toxic Health org [1]	Poor Health org [2]	Limited Health org [3]	Moderate Health org [4]	Excellent Health org [5]	Optimal Health org [6]
Value People						
Develop People						
Build Community						
Display Authenticity						
Provide Leadership						
Share Leadership						

■ = Your Workforce average score
■ = Average score of all organizations who have taken the OLA

After the non-denominational church studied met the initial prerequisite of the research question and was confirmed as servant-led, the researcher then determined the satisfaction of the volunteer via the OLA instrument construct of Volunteer Satisfaction. As assessed by the OLA instrument, the organization under review had a high level of volunteer satisfaction as the participants scored the Volunteer Satisfaction construct with a mean score of 4.19 with SD=.86. In a follow up 2 tailed t test, alpha being .05, the researcher was able to determine with 95 percent interval confidence the mean ranging from 4.39 to 3.98. The volunteers of this non-denominational church, therefore, are ranked by the OLA as satisfied.

In regards to individual servant leadership construct correlations, a Minitab performed simple linear regression analysis was conducted along with an Analysis of Variance (ANOVA) in order to find variability in correlation regarding each individual construct. The P value for each correlation between the constructs and volunteer satisfaction was $P=0.000$, as such denoting

significant correlations. The values for r^2 (adj) describing the correlations are as follows: Values People correlates to Volunteer Satisfaction at $r^2 = .416$, which was statistically significant (p<.05); whereas Building Community correlates with Volunteer Satisfaction at $r^2 = .389$, which is statistically significant (p<.05); and Displays Authenticity correlates with Volunteer Satisfaction at $r^2 = .423$, which is statistically significant (p<.05); while Develops People correlates with Volunteer Satisfaction at $r^2 = .423$, which is statistically significant (p<.05); Shares Leadership correlates with Volunteer Satisfaction at $r^2 = .36$, which is statistically significant (p<.05); and Provides Leadership correlates with Volunteer Satisfaction at $r^2 = .375$, which is statistically significant (p<.05). The overall or cumulative score from the OLA indicates a correlation of $r^2 = .37$, which is also statistically significant (p<.05). The *P* value for each correlation between the 6 constructs, plus the overall construct and the construct of Volunteer Satisfaction was *P*=0.000 or (p<.05), which is also below the .01 value for significance. The conclusion drawn from the analysis of the data is to reject the null hypothesis because there is a significant correlation between perceived servant leadership practices and volunteer satisfaction. The chart below displays a graphic representation of the data in percentages.

Table 6: OLA Correlations Percentages
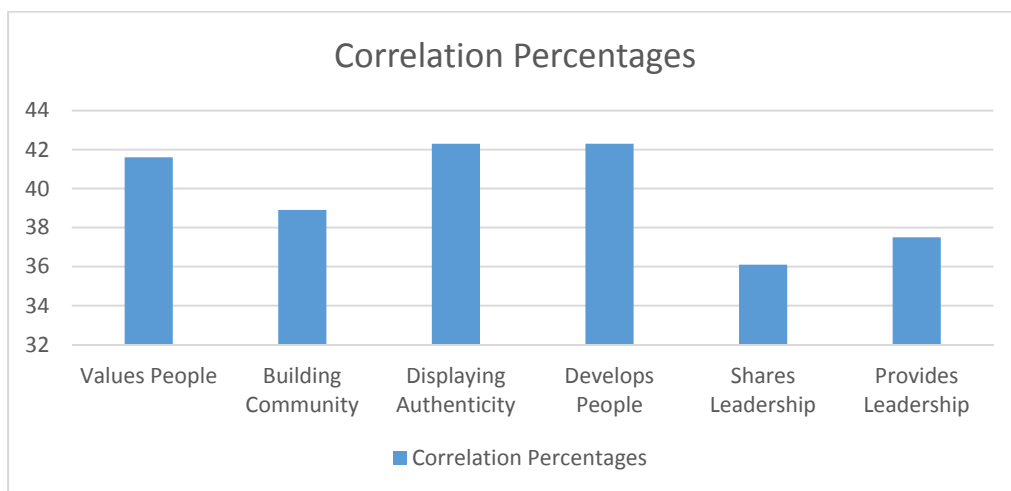
The data cited from the OLA instrument have determined and confirmed that the non-denominational church under review is a level 5 servant-led organization, demonstrating excellent health and that the organization under study had a 4 ranking of satisfied volunteers with statistically significant correlations ranging from r^2 .36 to .42 percent with the 6 servant leadership constructs of the OLA instrument (Laub, 2015). In addition, the servant leadership constructs of Valuing People and Building People are the strongest perceived leadership qualities while the constructs of Displaying Authenticity and Developing People, followed by Valuing People, are the most significantly correlated to volunteer satisfaction.

According to the scores accessed through the OLA instrument, the non-denominational church under review is a high functioning, level 5, servant-led organization with excellent health and with statistically significant correlations regarding servant leadership practices and volunteer satisfaction.

Phase II: Interpretation of Results

Qualitative Insights Confirming and Explaining the Quantitative Data

In an effort to more completely explain and answer the research question, the researcher provided within this study an additional avenue of investigation regarding the quantitative data via post-survey, semi-structured, qualitative interviews with 5 volunteer participants who completed the OLA. The number of interviews equated to 10 percent of the total participant responses to the OLA instrument. The purpose of these semi-structured, qualitative interviews was to confirm the accuracy of the quantitative surveys and to explain at a deeper level the participant's reasoning's behind their scoring revealed in the OLA data. As, such, a greater understanding may be had between correlations regarding servant leadership and volunteer satisfaction.

Confirmation of the OLA and Explanation of Correlations

The 5 semi-structured interview questions (cf. chapter 4) within this study were designed to confirm the findings of the OLA instrument and provide additional explanation from the participants about their rankings of the constructs. The responses from the participants were significant in their level of confirmation regarding the data received from the OLA instrument.

In regards to the positive findings, the researcher discovered through the 5 semi-structured interviews that 60 percent of the participants interviewed selected Valuing People as the strongest perceived leadership construct experienced at the non-denominational church under review. Building Community and Displaying Authenticity each received 1 vote, or 20 percent of the participant's selection as the strongest perceived servant leadership characteristic. Relevant to this research, these findings confirmed the rankings provided by the OLA online instrument in regards to the highest perceived servant leadership practices.

In addition, the highest ranked, statistically significant correlations of the 6 constructs of servant leadership and volunteer satisfaction were confirmed, although not as convincingly as the perceived strengths, through these interviews. The highest correlating servant leadership constructs in regards to the data from the OLA instrument were the constructs of Displaying Authenticity and Develops People, followed closely by the construct of Values People. The 5 semi-structured interview sessions were more balanced in their description of perceived correlations between the constructs of Valuing People, Building Community and Displaying Authenticity. Unfortunately, the construct of Developing People, while referenced less, was also referenced more negatively than the other, higher correlating constructs.

Regardless, the 5 semi-structured, qualitative interviews revealed that these perceived strengths regarding servant leadership and their correlations to volunteer satisfaction inspired

volunteers to serve others, while heightening their satisfaction levels, leading to their intent to remain. Greenleaf (1970) intuitively and by experience understood that the best test, and difficult to administer regarding servant leadership, is to ask if, "those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants…" (Greenleaf, 1970, p. 7). The correlations or relationships discovered within the semi-structured interviews, particularly question 4, produced data denoting that those led in this non-denominational church are not only serving, but are willing to continue in serving, or volunteering. Certainly then, the data would suggest that the participants scoring and correlation rankings are parallel to and meet those original expectations of Greenleaf, commending the non-denominational church under review as a servant-led organization, with correlations related to volunteer satisfaction and passing Greenleaf's (1970) self-provided test of servant leadership.

The purpose of these 5 post-survey, qualitative, semi-structured interviews was to enhance the validity of the study and to provide a richer understanding and explanation of the correlations between servant leadership dynamics in relation to its impact upon satisfied volunteerism within the non-denominational church studied. This purpose was fulfilled as the 5 qualitative semi-structure interviews supplied deeper understandings of correlations in multiple constructs of servant leadership and volunteer satisfaction. The results of these post-surveys interviews confirmed and demonstrated an accurate assessment of the original data provided by the OLA instrument and constructed a bridge of correlation communication between the 6 constructs of servant leadership and volunteer satisfaction.

Interpretation of Research Data

The quantitative data in phase 1 revealed through the OLA instrument that the non-denominational church under review is a high functioning, level 5 servant-led organization with

excellent health, and with positive and significant correlations regarding servant leadership and volunteer satisfaction. The quantitative statistics demonstrate that the non-denominational church under review was a level 5 servant-led organization, with its greatest organizational strengths in the areas of Valuing People (4.54) and Building Community (4.5), followed closely by the construct of Displaying Authenticity (4.27). The highest correlations between the 6 constructs of servant leadership and volunteer satisfaction, however, were that of Displaying Authenticity (.423), Developing People (.423) and Valuing People (.416).

The OLA assessment reported a high level of volunteer satisfaction with correlations ranging between r^2=.36 to .42, with an overall correlation $r^2 = 37$, in relation to the 6 constructs of servant leadership. The greatest area of organizational strength in need of improvement is in the construct of Providing Leadership (3.99) with a correlation to Volunteer Satisfaction of $r^2 = .375$. The conclusion drawn from the analysis of the data is to reject the null hypothesis because there is a significant correlation between perceived servant leadership practices and volunteer satisfaction within the non-denominational church researched.

In addition, phase 2 of this study allowed the researcher to confirm the quantitative research and discovered, by way of participant explanation, even greater correlations or links between the servant leadership practices displayed by the organization under review and the volunteer satisfaction experienced by the volunteers of the non-denominational church. This researcher, through the analyzed cumulative data produced through phase 1 and 2 of this study, is able to answer affirmatively in regards to the research question in that there is a significant and positive correlation between servant leadership practices and volunteer satisfaction in the non-denominational church under review. Further, the conclusion drawn from the analysis of both the

qualitative and qualitative data is to reject the null hypothesis because there is a significant

correlation between perceived servant leadership practices and volunteer satisfaction.

Implications

Implications for American Organizations

The data provided by this study, both quantitatively and qualitatively regarding servant

leadership practices and volunteer satisfaction are exciting as the implications for the American

organization are potentially impactful. Indeed, while many studies have provided quantitative

and qualitative data denoting servant leadership's effect on job or volunteer satisfaction

(Anderson, 2005, Vick, 2011, Rimes, 2011; & Padron, 2012), this research provides the same

while additionally explaining why certain servant leadership practices may impact a volunteer's

satisfaction. The insights garnered from this research, therefore, could potentially provide

organizations the ability to more precisely understand not only the how, but the why in regards to

employing specific servant leadership practices. Certainly, the significant correlations, as

evidenced and discussed in this study between perceptions of servant leadership and volunteer

satisfaction should prompt leaders of all types of organizations to consider implementing training

programs promoting servant leadership for their organizations.

Without question, volunteers make up and contribute much to society. A report from the

Corporation for National and Community Service revealed that in 2009, that 63.4 million people

in the United States donated 8.1 billion hours of service, which equates to roughly 169 billion

dollars economically. In a 2013 study by the same entity, researchers found that 25.4 percent of

American adults volunteered (62 million Americans) through an organization donating 7.7

billion hours of service worth 173 billion dollars of unused remuneration. Any attempt, therefore,

to understand how to increase the satisfaction and retention of quality volunteers is worthwhile,

admirable and promises to add much too organizational capabilities. This research effort has

been one small piece of that admirable ambition. A key implication of this research regarding the

American organization is that when dealing with volunteers, the organization should have an

authentic focus upon the individual volunteer's good, if not a primary focus upon valuing the

individual volunteer and developing them, while simultaneously building relationships with

those volunteers and between volunteers (Vanstein 2002; Clary et. al, 1996; Lafer & Craig 1993;

Vanstein 2002; Volunteering Australia, 2006).

Implications for Christianity and the Religious Organization

In addition to the above presented implications for the American organization, this

research has unique implications for Christian theology and ecclesiastical leadership practices.

The data acquired in this study provides empirical and practical evidence that the tenets espoused

and exemplified by Jesus regarding servant leadership are effective (Matt. 20:20-28; 22:39).

Jesus verbally espoused the virtue of servant leadership and its practice. Many scholars

(Blanchard & Hodges, 2003; Contee-Borders, 2002; Russell, 2000) agree that Jesus' teaching

provide the core principles of servant leadership, which of course impacts all ecclesiastical

leadership practices. One of the quintessential teachings concerning Jesus and servant leadership

is found in Matthew 20:20-28. This Scripture records James and John's mother coming to Jesus

requesting that her sons be placed in positions of leadership and authority. Matthew records

Jesus' response to the desire for leadership and authority:

> Jesus called them together and said, "You know that the rulers of the Gentiles lord it over
>
> them, and their high officials exercise authority over them. Not so with you. Instead,
>
> whoever wants to become great among you must be your servant, and whoever wants to

> be first must be your slave—just as the Son of Man did not come to be served, but to
>
> serve, and to give his life as a ransom for many. (Matthew 20:25–28, NIV)

This teaching therefore, in advocating servant leadership practices, in conjunction with Jesus'

command in Matthew 22:39 to, "love your neighbor as yourself," in essence is advocating the

authentic valuing of your neighbor and their further development. This teaching is strengthened

empirically by the correlative results of this dissertation study.

The implications of this research should be positively impactful for the expansion of

traditional Christian ecclesiastical thought, as the tenets of serving and loving others first are

emerging in research as more and more empirically and practically sound, in addition to being

biblically mandated. Certainly, the implications of this research for the North American Church,

as an extension of ecclesiastical thought, are great as it provides additional evidence that servant

leadership practices are positively impactful upon the volunteers of the church, for which the

North American Church is considerably dependent upon (Vick, 2011).

Implications for Leadership Studies

The implications of this research for leadership studies are two-fold. First, the

implications of this research for the cross-over study of leadership and volunteerism are

impactful, as this research provides additional quantitative evidence, bolstered by a qualitative

depth of understanding, that servant leadership is a valuable form of leadership in regards to

volunteerism. This study, therefore, acts as an advocate calling for further cross-over research.

Secondly, this research provides another link in the effort towards a goal of increased

credibility for servant leadership studies. Russell (2000), and Burkhardt and Spears (2000) have

written and championed servant leadership discussion in academic circles noting that public

interest in the philosophy and practice of servant leadership is now higher than ever before. This

study ultimately adds to the weight of servant leadership's argument for a fuller acceptance into

academic considerations and its advocacy in University leadership programs. The implications of this research and others similar to it will add to the call for more servant leadership degree programs, conferences and other areas of professional development in relation this growing and holistic practice of leadership.

Limitations

There are notable limitations that exist within this study in regards to generalization. The population under examination was derived from a non-denominational church and was limited to this one organization. Therefore, the results of the research are limited in generalization to other non-profit organizations, thus potentially prohibiting the greater scalability of the research. In addition, this study has limitations in regards to researcher bias as the researcher has a professional relationship to the non-denominational church. And, while the researcher carefully attempted to remove this potential bias, the familiarity cannot be overlooked as a potential source of error. Finally, however, it should be noted that the researcher believes that the design of this research project overcomes these potentially negative limitations.

Recommendations

In recognition that the research presented may prompt or encourage scholars and key stakeholders in the future of servant leadership to investigate the potential of servant leadership in various cultural or organizational contexts, the following section will describe and provide recommendations for potential future research efforts.

General Recommendations

The first recommendation suggested by the researcher would be for future research to utilize a larger data set and/or expand the research from one church or one denomination to several. Research benefits from larger and small data sets, but larger data sets are often preferred when empirically examining perceptions of servant leadership (Padron, 2012). This

consideration is warranted, at least in determining further whether or not an organizations size, complexity and ecclesiastical conviction affects its perception of servant leadership and volunteer satisfaction. In addition, future research efforts might also focus on the correlations of servant leadership constructs with volunteer satisfaction in relation to age, sex or various areas of service, as this research did not attempt to develop these correlations.

Recommendations for the Organization Researched

In light of the data and correlations produced from this research regarding servant leadership and volunteer satisfaction, the researcher would recommend servant leadership training to be continued and increased in relation to the non-denominational church's leadership so as to create a continually more productive and satisfying environment for its volunteers. While the non-denominational church under review did receive a level 5 organizational health score, there are still areas that can be approved upon, particularly in regards to the constructs of Shared Leadership, Provides Leadership and Developing People. Indeed, even if some of the negative data regarding these constructs are explained by ecclesiastical policy or governance, leadership within this organization must continue to strive in elevating and performing better in these construct arenas, perhaps eventually achieving an elusive level 6, optimal health ranking.

Recommendations for Future Cross-over Leadership Studies

The data and correlations produced as a result of the present dissertation has contributed to the general knowledge base of leadership studies with specific application to both servant leadership and volunteerism. And, as this study has demonstrated that a potentially strong correlation does exists between the practice of servant leadership and satisfied volunteers, continued cross-over research in these dual areas of study are encouraged. This encouragement and recommendation is presented as it is believed that as the relationships between servant leadership and satisfied volunteers become more rigorously researched, the potential for creating

better non-profit or religious organizations will also be elevated, both for the volunteer, stakeholder and leader alike.

Correspondingly, the author also recommends cross-over research outside of Christian or predominantly western cultures. Studies in different cultures within non-profits or non-religious organizations with high volunteer employment are recommended for diversity of insight. These studies, if conducted, would enhance the field of servant leadership studies as it is readily acknowledged that Christianity or western thought does not hold exclusivity when it comes to servant leadership practices or idealisms. Certainly, the principles espoused by the theories of servant leadership can be found in cultures throughout the world (Thompson, 2002). Cerff (2004) has concluded that qualities in servant leadership are purveyed in the behaviors of native African tribal leaders. Wicker (1998) reported that, "Advocates of the servant leadership movement quote Jewish mystics, Buddhist masters, Hebrew prophets, Jesus, and Albert Einstein" (p. 247). Bottum and Lenz (1998) concluded that many of the Eastern philosophers and religious leaders, namely Buddha, Lao Tzu, and Confucius are also examples of servant leaders. Lad and Luechauer (1998) cited the Dalai Lama as teaching that the purpose of seeking enlightenment is to serve others. Once again, this researcher highly recommends research in various cultures, for reasons noted above and so as to continue to refine the employment of servant leadership practices both culturally and globally.

Conclusion

The interest of the researcher in servant leadership practices combined with his desire to see the volunteer dependent North American Church succeed formed the foundation for this research effort. This foundation of interest was stoked in the hopes that this research might be applied in the North American Church for the betterment of the volunteer, the holy ambition of religious leadership, and for the universal glory of God. The purpose of this research, therefore,

in addition to adding to the field of leadership knowledge, was to provide data regarding correlations between servant leadership practices and volunteer satisfaction in order to provide potential leadership solutions to the problem of waning volunteerism with the North American Church.

In light of this understanding, the results of this research have demonstrated sufficient supporting evidence in order to confirm that there is a significant correlation between servant leadership and volunteer satisfaction within the selected non-denominational church. This evidence, once generalized, points to the potential positive effect of servant leadership upon all volunteers within the North American Church, encouraging the Church towards fulfilling its organizational goals.

The prime discovery of this research effort was that the greatest perceived servant leadership practices of the selected non-denominational church's leadership was the high value placed upon serving the volunteer and their development, rather than on other more popular leadership characteristics or dynamics. Indeed, the focus of the servant leader is in serving his people. In conclusion, this researcher affirms and recommends the practice of servant leadership in recognition of the correlations discovered within this study, providing the volunteer satisfaction and a greater intent to remain engaged in service.

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Appendix A: OLA Permission

www.olagroup.com

September 22,

2015 Jon Thad

Harless

Dear Jon,

I hereby give my permission for you to use the Organizational Leadership Assessment (OLA instrument in your research study. I am willing to allow you to utilize the instrument with the following understandings:

- You will use the OLA in its entirety, as it is, without any changes
- You will use the online version of the OLA
- You will use this assessment only for your research study and will not sell or use it with any compensated management/curriculum development activities
- You will include the copyright statement on all copies of the instrument used for your dissertation
- You will provide a digital copy of your final dissertation as well as any future reports, articles or other publications that make use of the OLA data.
- You will allow me to post your research and dissertation on the OLAgroup website

Sincerely,

Jim Laub, Ed.D.
OLAgroup
18240 Lake Bend
Drive Jupiter, FL,
33458

I understand these conditions and agree to abide by these term and conditions

Date:

Jon Thad Harless

Appendix B: New Life Christian Church Permission

To whom it is concerned,

The Elders and the Executive Director of New Life Christian Church hereby grants Dr. J. Thaddeus Harless permission to survey and interview as needed the congregational volunteers of New Life Christian Church in view of completing his doctoral research entitled:

Leading Volunteers: Understanding Correlations Between Servant Leadership Practices and Volunteer Satisfaction Within The Religious Organization

Signed,

Executive Director

Dr. Frank Cook

Elders

Mike Harms	Chad Deweese
Rex Brown	Doug Turner
Steve Hier	Dwaine Relph

Appendix C: Semi-Structured Interview Sheet

Question Sheet for Semi-Structured Interviews

Leading Volunteers

Characteristics of servant leadership	Description of the characteristics
Values people	Serve others first Believe and trust in people Listen receptively
Develops people	Provide opportunity for learning Model appropriate behavior Build up through affirmation
Builds community	Build relationships Work collaboratively Value differences
Displays authenticity	Open and accountable Willing to learn Honesty and integrity
Provides leadership	Envision the future Take initiative Clarify goals
Shares leadership	Share vision Share the power Share the status

Question 1:

a) Please rank, in your opinion, from highest to lowest, the qualities of servant leadership demonstrated by New Life Christian Church. b) Why did you rank your highest and lowest qualities the way you did?

Question 2:

a) In light of your rankings, do you perceive a key characteristic or quality regarding the leadership of New Life Church that impacts your level volunteer satisfaction positively? b) Explain how this impacts you

Question 3:

a) In light of your rankings, do you perceive a key characteristic or quality regarding the leadership of New Life Church that impacts your level volunteer satisfaction negatively? b) Explain how this impacts you

Question 4:

a) Do you intend to remain a volunteer at this organization? B) What would you tell another person considering volunteering at this organization?

Question 5:

Is there anything else you would like to communicate regarding either NLCC servant leadership characteristics or how what they do impacts your volunteer satisfaction?

Appendix D: Informed Consent Form

Identification of Project/Title

Leading Volunteers: Understanding Correlations Between Servant Leadership Practices and Volunteer Satisfaction Within A Non-Denominational Churchs

Statement of Age of Subject
I state that I am 18 years of age or older, in good physical health, and wish to participate in this study of volunteerism conducted by J. Thaddeus Harless (Chair supervisor: Dr. E. Funk)

Purpose
The purpose of this research is to examine potential correlations between servant leadership practices and volunteer satisfaction within the non-profit religious organization (church)

Procedures
Participants will complete the Organizational Leadership Assessment survey (online). Select participants will be asked to interview with the researcher regarding their submissions. Demographic questions will be included within the OLA survey. All survey and interview questions will pertain to servant leadership practices and volunteer satisfaction

Confidentiality
The participant understands that the data provided will be grouped with data that others provide for research purposes. The name of the participant, therefore, will be utilized to ensure the correct correlation of information. This information will be stored in a safe in the offices of the researcher. Upon the completion and defense of this dissertation all paper data will be destroyed.

Risks
There are no know risks to participants in this study.

Benefits, freedom to withdraw, and ability to ask questions
This study is designed to help the investigator learn more about possible correlations between servant leadership practices and volunteer satisfaction. The participant is free to ask questions or withdraw from participation at any time without penalty. This study, in its process, will not provide any immediate benefits to the participant.

Contact Information
J. Thaddeus Harless 115 North 4th Ave. Morton, IL 61550

Name of participant: _____
Signature of participant: _____
Date: _____