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SERVANT LEADERSHIP AMONG SENIOR PASTORS’ WIVES, MINISTERS’ WIVES, AND WOMEN IN MINISTRY

by

Domeniek Larae Harris

A Dissertation
Submitted in Partial Fulfillment of the Requirements for the Degree of Doctor of Education

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DEDICATION

This dissertation is dedicated to

my awesome husband, Brian Donald Harris

my amazing children, Briana’ Donice Harris and Jeremiah Brian Harris

my mother and father, Dr. Howard Nelson and Rosalind Mackey

and my extended family and friends

that have supported me, counseled me, and prayed with and for me.

A very “special dedication” in loving memory, of Dr. Larry McNeal

although you are not here to see what happened, the study was a success and I thank you for seeing the potential and telling me

“Domeniek, I think you found your niche!”

I have.

A very “special dedication” in loving memory of, my mentor,

Lady Vivian Berryhill, A pastor’s wife like no other,

you departed this life before I finished,

I did it!

I am blessed because you were in my life.

You told me to serve pastors wives well,

this research will help me do that,

I love and miss you terribly.
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ABSTRACT


The purpose of this study was to explore the servant leadership practices of a sample of women associated with the ministry and to determine whether the frequency with which these practices were engaged in differed according to these women’s ministerial role, their ethnic backgrounds, their level of formal education, and their years of experience in the ministry.

One hundred and eighty women responded in full to a modified version of Barbuto and Wheeler’s (2006) Servant Leadership Questionnaire that measures servant leadership in terms of five underlying dimensions: altruistic calling, emotional healing, wisdom, persuasive mapping, and organizational stewardship.

Results of a Repeated Measures Analysis of Variances (R-ANOVA) indicated that the participants did not engage in servant leadership practices with equal frequency. Systematically higher scores were observed on the “Organizational Stewardship” dimension of the questionnaire, while systematically lower scores were observed on its “Perceptual Mapping” dimension. The participants’ scores were found to be linked to their ethnic background, as well as their years in the ministry. However, no relationship was observed between participants’ years of formal education or their ministerial role as a senior pastor’s wife, as a minister’s wife, or as a woman in the ministry.

Open-ended questions that were added to the questionnaire suggested that senior pastor’s wives, minister’s wives and women in ministry have six essential needs to be more effective servant leaders: mentorship, training, a community of clergy wives and women in ministry, support, resources, rest and respite. The open-ended questions also suggest that the survey
participants believe that all leaders must possess six essential components: vision, servanthood, integrity, passion, compassion and humility. It stands to reason that if senior pastor’s wives, minister’s wives, and women in ministry who desire to exhibit servant leadership in the daily administration of their roles, they would need to research, learn and apply the five servant leadership factors as prescribed by (Barbuto and Wheeler, 2006). As a result of this study, many clergy spouses and women in ministry know what servant leadership is, but lack clarity about how to effectively apply servant leadership and what the outcomes would be if successfully implemented.
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CHAPTER 1

SERVANT LEADERSHIP AMONG SENIOR PASTOR’S WIVES, MINISTER’S WIVES, AND WOMEN IN MINISTRY

INTRODUCTION

Servant leadership is not a new concept or new theory. In fact, servant leadership core values are rooted in biblical scriptures. Sendjaya and Sarros (2002) vies that servant leadership can be dated back to the religious scriptures recorded in the Bible. Sendjaya and Sarros (2002) believes that servant leaders see themselves as “stewards” and have been entrusted to develop and empower followers to reach their fullest potential. In Mark 10:42-45, Jesus teaches His disciples about the true heart of a servant, “Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.” It is from this verse of the Bible, that servant leadership was coined. Servant leadership is the essential leadership philosophy that spiritual and religious leaders should ascribe to. Although, they are leading, their purpose should differ from traditional leadership schools of thought (Harris, 2016). Although, servant leadership is considered antiquated by some, Greenleaf (1970) resurrected the concept with his books and teachings on servant leadership.

Greenleaf et.al (1970) describes servant leadership as a natural feeling that one wants to serve, to serve first. This sensible choice brings one to aspire to lead. The difference manifests itself in the care taken by the servant-first to make sure that other people’s highest priority needs are being served.

“The best test for servant leadership is: those served grow as persons, do they while being served become healthier, wiser, freer, more autonomous and more likely to become servants. Servant leadership is also defined as a philosophy or a set of practices that enriches the lives of individuals, builds better organizations and ultimately creates a more just and caring world.” (Greenleaf, 1970, p.4).
It must be understood that Greenleaf (1970) derived his philosophy of servant leadership from the Bible, from the writings of Herman Hesse, *Journey to the East* (1956), and watching the life-style of his father (Valeri, 2007). *The Journey to the East* was written in 1932 by a German author Herman Hesse, this story details the journey of main character Leo, who is depicted as a simple “servant” and that has to survive the test of faith and obedience.

As aforementioned, servant leadership starts with a natural feeling that one wants to serve first. Greenleaf (1970) defined servant leadership as a philosophy or a set of practices that enriches the lives of individuals, builds better organizations, ultimately, creating a more just and caring world. Servant leadership is more often seen in religious and social service organizations. Occasionally, other non-service related organizations will have leaders or leadership teams that adopt servant leadership practices. Bearing this in mind, organizations that are lead through a servant leadership model are more likely to place high value on human capital. Servant leadership encompasses very unique characteristics.

Spears (1995) ascertained from Greenleaf’s (1970) research that 10 essential characteristics are present in servant leadership theory: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people and community building. Bass (2000) compared servant leadership with transformational leadership. He concludes that servant leadership possesses several parallels with transformational leadership such as vision, influence, credibility, trust and service. However, servant leadership extends beyond transformational leadership because servant leadership closely aligns leaders and followers. Washington, Sutton, and Feild (2006) suggest that a servant leader is an individual who works to ensure the creation, development and the successful attainment of a shared vision by ensuring that all followers have access and opportunity for personal development and
empowerment. There are many examples demonstrated in history both Biblical and secular. Servant leadership is essentially focused on the overall benefit and well-being of the followers, we can name countless Biblical examples of leaders who demonstrated ultimate sacrifice, selflessness, and dedication to their followers who demonstrated extreme servant leadership.

Esther, a Jewish queen risked her life to save Jewish people in the book of Esther. A wicked leader sought to slay the Jewish people and the only person that could help them was Esther. More importantly, in Esther 4:14, it unequivocally stated that she was “called” to her position to save the lives of the Jewish people (Full Life Study Bible,1992). It was unlawful for anyone to appear before the king, without be summoned, if they went before the king without being requested they were killed. Esther, a female servant leader, although married to the king, she was subjugated to the same laws, approached the king. She told her followers if she perished, let her perish, but she would save her people. Because of her commitment to her God and her people, an entire nation was saved.

Jesus, the servant leader of servant leaders, gave his life as the ultimate sacrifice for his followers. Every decision he made was a leader was for the overall benefit of those who followed his ministry. He demonstrated servant leadership through teaching, In Mark 10:42-45, Jesus teaches His disciples about the true heart of a servant, “Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.” He taught his followers first what servant leadership was and as they followed him, they saw him demonstrate servant leadership to others. Jesus served every person He met. He was selfless, he helped those who no one else would, and violated the laws of leadership during his day. Leaders during his time, like ours lead with selfish motives and used
and abused people to get ahead. Jesus angered other leaders because he helped those who were being abused and used. Whenever there was a need, Jesus addressed the needs of those who followed him and even those who hated him. When he gave the ultimate sacrifice, his life, he extended forgiveness and love to those who killed him. (www.biblegateway.com, 2017).

Our nation’s history is filled with servant leaders, leading with the overall well-being of followers on their hearts and minds. Abraham Lincoln, can be classified as a servant leader especially to those who are of African-American decent. We can conclude that his was the president “called” to lead African slaves to freedom in this country. Historically, no other American president considered slavery wrong nor the mistreatment of African descendants, in fact, The United States was a financial benefactor of slavery. President Lincoln, as an attorney, became involved in litigation that consistently involved African Americans, and being disturbed by their treatment was compelled to change the laws of the land concerning them. His legal background and involvement birthed the heart of a “servant” in Abraham Lincoln (author emphasis). Because President Abraham Lincoln was committed to “All men are created equal,” he signed the Emancipation Proclamation into law, allowing African slaves to be free (Emancipation Proclamation, 1863). Abraham Lincoln paid the ultimate sacrifice because of his leadership, commitment and his “calling” to free African slaves. African Americans in this country walk in freedom from slavery because of his commitment and calling to seeing African slaves freed.

Lastly, Dr. Martin Luther King can be classified as one of our nation’s notable servant leaders. Dr. King being impacted by Rosa Parks also a female servant leader, was instrumental in leading the non-violent approach to for the civil right of African-Americans in this country. Dr. King frequently, risked his life, his family, and his reputation to ensure that “All men are
created equal” and that “Love is more powerful than hate. Dr. King committed his life to the cause of civil right and he paid the ultimate sacrifice that black people in this country would be treated fairly and equally. His landmark speech, “I have a dream” is being felt through the fabric of each of our lives today. Bearing this in mind, servant leadership requires the giving of one’s self more than any other leadership theory (Greenleaf, 1970).

Servant Leadership is a powerful dynamic approach to leadership because it often violates many essential principles that many leaders follow. Servant Leadership is entirely focused on the benefit of the follower’s. Leaders who ascribe to servant leadership place their own interests, desires, and needs secondary to their followers. Essentially, decision-making, vision casting, and organizational stewardship are centrally focused on the overall well-being of the followers’ dreams, desires, and aspirations. Servant Leadership ensures that the servant leader always internally views him/herself as a servant.

Servant Leadership originates from a biblical framework unlike other theories of leadership. In fact, this theoretical framework is clearly spelled out in the Bible and used by many of its leaders. Greenleaf (1970) affirms servant leaders are always concerned with the internal question, “How can I use myself to serve best?” Many leaders knowingly and unknowingly at times are more concerned about position, prestige, and power than about serving the people that are following them. With that said, servant leadership requires at times of its leaders’ extreme sacrifice, selflessness, and passionate dedication to those who are in the position of follower.

**Background of the Study**

Servant leadership conceptualizes the interests, development, and empowerment of everyone with the ultimate goal of an acceptable working shared vision (Washington, et al., 2006). As aforementioned, the concept of servant leadership is not new. Servant Leadership has
been around for centuries and can be traced back to a myriad of cultures (Nyabadza, 2003). The field of research on servant leadership is growing and evolving thus, the definitions, components and the attributes of servant leadership is expanding. Russell and Stone (2002) believe that servant leadership is a valid leadership theory that encompasses organizational leadership at its root. Bass (2000) asserts that servant leadership is theoretical and practical and will continue to emerge as a strong leadership theory as more research is conducted. With that being said, Laub (1999) asserts that a servant leader is an individual who focuses on the good of all followers above the self-interest of the leader. Servant Leadership is achieved through: (a) the sharing of power; (b) community building; (c) the practice of authenticity in leadership and (d) the provision of leadership for the good of the followers, the total organization, and the clients and consumers of the organization. Servant leadership at its core is about being a “servant”. This type of leadership is the most needed in service-oriented organizations and ministries, but often used the least. Servant leadership is rooted in humility, which other leadership theories do not necessarily ascribe to. Servant leaders consent to putting the needs of others before their own needs. The roles and responsibilities of senior pastor’s wives, minister’s wives, and women in ministry clearly speak to a different way to lead. Many would consider these women as servants. Therefore, determining the extent to which these women practice servant leadership is paramount. Assessing their content knowledge of servant leadership is equally important. Within this research study, it is ascertained that the participant’s content knowledge of servant leadership is directly related to their ability to effectively implement servant leadership practices.

Currently, serving as a woman in ministry and have served as senior pastor’s wife and a minister’s wife in “service-oriented organizations and ministries” without formal leadership experiences and knowledge of leadership theory, failure in leadership would have been greater.
Leadership mistakes increases greatly when the content knowledge of leadership is limited, mentorship is rejected, absent or abandoned, and training is void (Zenger, 2012.). Male pastors /ministry leaders attend seminary schools more often than their wives or female pastors/ ministry leaders. Furthermore, male leaders gain increased theological knowledge but limited to non – existent knowledge on being effective leaders (McDonald, 2016). On the contrary, pastors’ and ministers’ wives are often automatically thrust into leadership roles without having the benefit of theological or leadership training. The literature suggests that wives feel unprepared and unqualified to lead alongside their husbands (Pastoral Care Inc., 2016).

Pastoral and ministerial leaders who have been dually trained in theology and leadership are more equipped to lead their congregations specifically in calling, integrity, wisdom and stewardship (Morrison, 2016). Because wives become leaders by default, and almost never receive training relative to their current ministry role unless personally sought out; wives who receive the benefit of leadership training report more positive interpersonal relationships with their congregants/constituents and a greater sense of calling and purpose to lead in their respective churches and ministries (Litton, 2011). Often, women in ministry become leaders through their plight in ministry with their spouses if married or the “feel” a call of God and they launch ministries of their own. Some women in ministry do attend seminary school, mostly after they have been in ministry for a while but grossly trail their male counterparts (Miller,2013). Disparities exist in the rate at which women in ministry attend seminary school and in almost every demographical category such as race, age, denomination, and experience(Brown-Zikmund,2010).

Ministry wives and women in ministry execute their leadership in churches and para-church organization, it is understood and expected that they are in the position to serve their
churches, parishioners, followers and their communities. Since their jobs denote service and serving others, servant leadership is essential to their leadership skills, behaviors, and dispositions. Servant leadership suggests that leaders must be a servant first and then ascribe to leadership. Ministry wives and women in ministry often serve consistently and faithfully before they are compelled to lead. Equipping them with formal leadership training in servant leadership will improve their capacity to lead, confirm their calling, and further benefit their followers, churches, ministries and the communities they serve.

Statement of the Problem

McDonald (2016) suggests there is a void in terms of the information that informs pastoral/ministerial leaders on how to become effective leaders. Additionally, spouses of these pastoral and ministerial leaders are automatically thrust into leadership roles and often have not had the benefit of theological or leadership training. The literature suggests that pastoral and ministerial leaders’ wives feel unprepared and unqualified to lead alongside their husbands (Pastoral Care Inc., 2016). Additionally, women in ministry who have no formal college education, formal training or participated in leadership coaching/mentorship yet they lead organizations. Women in ministry often have a heart to help and heal that stems from their own life and “feel” the call of God to help others walk into healing and wholeness (Martin, 2001). Leaders who dually trained in theology and leadership are more equipped to lead their congregations specifically around calling, integrity, wisdom and stewardship (Morrison, 2016). Spouses who receive the benefit of leadership training report more positive interpersonal relationships with their congregants/constituents and a greater sense of calling and purpose to lead in their respective churches and ministries (Litton, 2011). While the term “servant” is mentioned multiple times in the Bible, and many biblical and spiritual leaders try to formulate
their leadership theory around the teachings of the scripture, many practicing are not aware that there is a theory to servant leadership (Harris, 2016).

Ministry wives and women in ministry are expected to practice servant leadership, because their role denotes service and “servanthood.” Research has proven that many of these women consider themselves as servants but do not possess the content knowledge of servant leadership theory. Many ministry wives often start their own ministries within their local congregation or in the community at large after learning how to lead by trial and error in their husband’s congregations/ministries. Often without any formal leadership training, they become somewhat effective leaders later in the process by trial and error. This plight to leadership can be made less painful and more effective by receiving appropriate leadership training and mentorship. Additionally, women in ministry who have no formal college education, formal training or participated in leadership coaching/mentorship yet they lead organizations.

There is much controversy on women in leadership in secular mainstream organizations and causes led by women, unfortunately the controversy regarding women in leadership in a church, parachurch organization, or ministry is even more confrontational and in some arenas, it can be considered hostile. Despite the hostility and controversy surrounding women in ministry/leadership, the fact remains that women are leading ministries and organizations. Women in ministry would consider themselves “servants” but to what extent they practice the factors of servant leadership and possess content knowledge on servant leadership theory is limited (Harris, 2016). Because there is no clear evidence that ministry wives and women in leadership exhibit the five factors of servant leadership: altruistic calling, emotional healing, wisdom, persuasive mapping, and organizational stewardship, it is imperative that programs are created and instituted to enhance their leadership capacity, more specifically servant leadership
capacity. Additionally, these new designed programs will assist them in successfully implementing servant leadership throughout their organizations.

**Purpose of the Study**

As there are many factors and attributes ascribed to servant leadership, therefore, this study will assess the five factors of servant leadership: altruistic calling, emotional healing, wisdom, persuasive mapping, and organizational stewardship (Barbuto and Wheeler, 2006). According to Harris (2016), servant leadership among clergy leaders’ spouses identified demographical characteristics that significantly affected their understanding of the five servant leadership factors.

Therefore, the purpose of this study is five-fold. First, this study will identify the servant leadership behavior and attitudes as perceived by senior pastor’s wives, minister’s wives, and women in ministry on the five factors of servant leadership: altruistic calling, emotional healing, persuasive mapping, wisdom, and organizational stewardship from a combination of churches, parachurch organizations, and ministries in Southeastern, United States.

Second, this study will determine if there are significant differences between ministry wives, and women in ministry in possessing the five servant leadership factors and to what extent they possess those factors. Third, this study will determine if there is a significant relationship between race, educational attainment, tenure in ministry, and the five servant leadership factors. Next, this study will determine if ministry wives and women in ministry understand servant leadership according to servant leadership theory and effective implementation of servant leadership in their organizations. Finally, this study will identify what resources, support, servant leadership training, coaching, and mentorship are needed to strengthen their leadership.
Research Questions

1.) Are there differences in the extent to which survey participants practice the five servant leadership dimensions of altruistic calling, emotional healing, wisdom, persuasive mapping and organizational stewardship?

2.) Do participants’ scores on the five servant leadership dimensions differ by the participants’ role as a senior pastor’s wife, a minister’s wife, or a woman in the ministry?

3.) Do participants’ scores on the five servant leadership dimensions differ by the participants’ ethnic background as white or some other background?

4.) Are there statistically significant relationships between a participant’s level of educational attainment and their scores on the five servant leadership dimensions?

5.) Are there statistically significant relationships between a participant’s tenure in the ministry and their scores on the five servant leadership dimensions?
**Definition of Terms**

**Servant Leader** - According to Greenleaf (1977), the servant leader is a servant first. It starts with a natural feeling that one wants to serve first. Then the conscious choice brings one to aspire to lead. The difference manifests itself in the care taken by the servant-first to make sure that other people’s highest-priority needs are being served. The best test and the most difficult to administer is: Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, and more likely themselves to become servants? And what is the effect on the least privileged in society? Will they benefit or, at least, not be further deprived? (pp.15-16). McMinn (2001) contends that a servant leader is a person who leads the way Jesus did; a servant leader is one who leads by example of service; a servant who seems to lead by example, not edict; a servant leader is an example after that of Jesus. (p. 13).

**Servant Leadership** - Greenleaf (1970) defined servant leadership as a philosophy or a set of practices that enriches the lives of individuals, builds better organizations, ultimately, creating a more just and caring world. Servant leadership is more often seen in religious and social service organizations. Occasionally, other non-service related organizations will have leaders or leadership teams that adopt servant leadership practices.

**Senior Pastor’s Wife** - A woman married to the senior pastor of a local congregation.

**Minister’s Wife** - A woman married to a man who is not the senior pastor of the church/ministry; he most often serves on the ministerial board, pastoral staff or serves as the leader of a parachurch ministry.

**Woman (Women) in Ministry** - Currently, there is no formal definition for “woman/women in ministry. Therefore, a woman in ministry is a woman who has the leadership role of leading a ministry within the church, with her husband, or overseeing her own parachurch ministry.
Pastoral/Ministerial Leadership- A man or woman serving and possessing a leadership role within the local congregation and often performing specific ministerial/pastoral duties assigned by the senior pastor.

Pastor’s Wife/Minister’s Wife Leadership- Currently, there is no formal dictionary defintion of a “pastor’s wife/minister’s wife ”, thus, to gain an understanding of a pastor’s spouse we must define it alternatively. A pastor is defined as a minister or priest in charge of a church; a person having spiritual care of a number of persons; or a person serving as a pastor(Harris, 2016). To fully define “pastor’s wife/minister’s wife”, the defintion of a spouse is imperative. According to Dictionary.com(2016), a spouse is either member of a married pair in relation to the other; one’s husband or wife. Hence, a “pastor’s wife/minister’s wife” is one married to a minister in charge of a church or ministry. With that said, the literature on the leadership of pastors’ spouses is sated with their inadequacy and inability to fullfill the leadership roles thrust upon them simply because of marriage to a pastoral leader(Benoit, 2010).

Ministerial/Pastoral Staff- A man or woman who serves on the staff with pastors or ministers in a leadership role (The Free Dictionary Online, 2017).

Para Church Organization- A Christian faith-based organizations that works outside and across denominations to engage in social welfare and evangelism and is usually independent of church oversight. These bodies can be businesses, non-profit corporations, or private associations. Most parachurch organizations, at least those normally called parachurch, are Protestant and Evangelical. Some of these organizations cater to a defined spectrum among evangelical beliefs, but most are self-consciously interdenominational, and many are ecumenical (Wikipedia, 2016). According to Stiles (2011), parachurch organizations should be created only with the intent to protect the church and possess a biblical rationale and framework.
Additionally, for a parachurch to be healthy, it should adhere to the principles of ministry over the philosophies and an idiosyncrasy of the world, ensure its commitment and dedication to the gospel of Jesus Christ and the Bible, and seek out and maintains accountability relationships with the Church. According to Abell (2012), the parachurch organization is likening unto a specialist while the local church is the general practitioner, the parachurch organization or ministry focuses on the areas where the pastor of the local church cannot or should not be the expert, therefore the parachurch organizations should work in close concert with the local church.
CHAPTER 2
LITERATURE REVIEW

*The Leader*

To effectively define leadership, we must adequately define leader. The understanding of a leader is vital to understanding leadership. Merriam-Webster (2016) defines a leader as a person who leads, such as a guide or conductor (https://www.merriam-webster.com/dictionary/leader). The Business Dictionary (2016) defines “leader” as a person or thing that holds a dominant or superior position within its field, and can exercise a high degree of control or influence over others (http://www.businessdictionary.com/definition/leader.html). Green (2010) suggests that effective leaders possess eight essential characteristics:

- Knowledge of self
- Knowledge of others
- Vision
- Influence
- Effective communication
- Establishers of trust
- Relationship builders
- Quality decision makers

Green (2010) contends that effective leaders endeavor to create environments that consents and encourages individual differences thus empowering the whole organization. Furthermore, leaders stand on their principles and their actions and decisions reflect those principles (Green, 2010).
According to Durant (2016), accountability, compassion, fortitude, and good character are qualities that leaders must possess continually and consistently. Accountability is a trait that helps leaders transition from being a “good leader” to a “great leader.” Historically, all leaders had a mentor, practicing leaders today are no different. The literate is satiated with examples of the necessity for positive mentor/mentee relationships, which ideal for optimum leadership growth and development. Many practicing leaders today often share stories of those who inspired and influenced them on their plight to leadership. It is understood that good leaders are great followers. The leaders who have achieved greatness followed someone’s example. It is important to note that there are distinct differences between good and bad leaders.

For the sake of argument, good leaders possess the qualities, knowledge, skills, and attributes that others can follow as a pattern. Additionally, leaders are compassionate toward others and this compassion usually leads to the leader becoming selfless and putting others’ needs before their own (Durant, 2016). Durant (2016) contends that if leaders deviate from their “good” character for 15 seconds could have devastating effects to their reputation and could even be irreparable.

**Differentiation of male and female leaders**

While the research supports what makes a good leader. There is some differentiation and disparity between the sexes. Within the research on leadership behavior, knowledge and skills, there are gender biases. To cite an instance, much of the published leadership research is written and conducted by men, thus silencing the female voice in some regards (Hancock & Baum, 2010). These same disparities and biases exist in other literary disciplines, as well. Therefore, when descriptions and dispositions about leaders and leadership are written, researched, and theorized it has an overarching male viewpoint, somehow indicating that men are better leaders.
However, the contrary is true, women do not have the same opportunities as men to lead and demonstrate their leadership ability or acumen. Research has proven that there remains a gap between male and female leaders. Hill (2016) contends that women are more likely than men not to occupy a leadership position. In fact, in almost every university, business, court, church, and religious organization men overwhelmingly hold the leadership positions. Moran (1992) vies that gender differences in leadership and leadership styles have been studied consistently and aggressively for more than two decades, especially in the field of leadership. Although, women are leading there still exists bias in their ability lead due to leadership perceptions slowly changing because for so long men were the leaders (Moran, 1992).

Women are not newcomers to leadership or leadership positions; they are just underrepresented as leaders in business, politics, and education (Hill, 2016). Further disparities exist when considering women of color. According to Hill (2016) Asian, black and Hispanic women fall between the 17% percentile in leadership positions and the organizational hierarchy in many companies are absent of women and especially women of color.

Taking into account the context of this research, the leadership dynamics in religious circles, women are certainly in the minority when it comes to being a leader. Surprisingly, the Bible is filled with women leaders, but because it has been historically presented by men, the great women leaders of the Bible have almost been erased from Bible history, because of bias and the refusal to educate parishioners on the role of women in leadership in the Bible. Women are vying for the same respect as men, when serving in the same role and capacity.

**Historical Overview of Leadership**

Leadership is an ancient concept that has continued to evolve with existence of time and space. There are a myriad of leadership theories and concepts originating from theoretical
frameworks, empirical research, and personal philosophies of leadership. They have also been interwoven into the teaching, practice, and administration of leadership. Much research has been engaged to prove what leadership is and what it is not. For centuries, we have watched great leadership cause nations, countries, and organizations to flourish. We have seen the inhumane, deplorable, devastating effects of how bad leadership has led to violence, war, and genocide. Leadership alone can do nothing, it is the individual or individuals practicing leadership that causes positive or negative changes within organizations, systems, nations, and the world.

To understand the corollaries of leadership, we must analyze and conceptualize the origin of leadership. When we understand the origin of leadership, we are better able to correct the negative idiosyncrasies that exist around the practice and implementation of it. The understanding of leadership for us begins very early in life, within the context of the family unit. In previous times, the father was seen in a position of leadership in relation to everyone else in the family. When we attended school, we understood that the teacher was the leader or “in charge” of the class and that the principal was “in charge” of the whole school. Leadership in the early years of human existence is caught rather than taught. As we progress through the human experience, the leadership landscape evolves.

According to Bass (1990), leadership is considered the world’s oldest fascination. In fact, leadership is considered the conduit for the desire of wisdom, knowledge, power, and understanding. For many generations, individuals have been trying to understand why systems work and why they fail, which all hinges on the leadership that governed the system. In the oldest writings on leadership, leaders encompassed prophets, priests, chiefs, and kings. These leaders served as the role models for the people that followed them in the Bible. Considering mythology and legends, stories of great leaders shaped the very civilization that we have today.
From a historical perspective, we understand that the study of history is inadvertently the study of its leaders. Amazingly enough, leadership, leaders, and the concept of followership can be found in ancient Egyptian hieroglyphics (Bass, 1990). Mumford (1906) vies that leadership is a universal function of association. He proposed that leadership is one of the most valued and needed function of reciprocal relationships. Thus, we can conclude that leadership is all about relationships. Relationships that are built through leadership determine the success or failure of the organization, business, etc.

In our own time, we have seen very good leadership practiced by leaders such as President Abraham Lincoln in the decision to abolish slavery, Dr. Martin Luther King led the civil rights movement that has imprinted society, as we know it. As there are incredibly great leaders, there were autocratic, narcissist and destructive leaders whose leadership left imprints in our hearts and mind. It is understood that you are only a leader if you have people following you. Adolf Hitler, in practicality practiced “good leadership” he was able to lead an entire nation in committing genocide of the Jewish people. In our nation, we have seen our fair share of good and bad leaders. Consequently, this country has felt both the beneficial and detrimental outcomes because of the historical leadership of this country. We can surmise that every nation, business, organization, church, and ministry across this globe existed or suffered demise because of leadership or the lack thereof.

In reference to leadership, understanding that history repeats itself it is imperative that we not only take a historical look at leadership but an analytical one as well. As aforementioned, the rise and fall of organizations, businesses, churches, and ministries is directly related to the leader and the relationships that have been established. The literature is replete with evidence to support the direct correlation between leadership and organizational success.
Descriptive details about leaders, their qualifications, their lifestyle, and behavior in relation to the people they governed can be found in many ancient Chinese writings. Throughout, Greek and Roman Literature there are countless stories, such as the Iliad and Odyssey elaborated on the lives of the leaders and their role in society. Therefore, the study of leadership has ancient roots and to truly understand effective leadership, a historical look is imperative to ensure that leadership that lead systems, nations and organizations to their demise is never repeated (Harris, 2016).

**Leadership Defined**

Leadership is a multi-dimensional and multi-faceted approach to influencing people, organizations, and systems and can be defined in innumerable ways (Harris, 2016). According to the Business Dictionary, leadership is the activity of leading a group of people or an organization or the ability to do it (www.businessdictionary.com). Furthermore, leadership encompasses some essential elements: (1) establishing clear vision, (2) sharing that vision with others so they will follow willingly, (3) providing the information, knowledge, and methods to realize that vision, (4) coordinating and balancing components of that vision so that all members and stakeholders are involved. Helmrich (2016) defines leadership as possessing the ability to understand and use your innate skills and talents and being able to effectively and efficiently leverage the natural strengths of your team to accomplish the mission and goals of the organization. Burns (1978) contends that careful consideration must be given when examining leadership, largely due to it being a broadened concept that includes the leadership of families, schools, jobs, and social relationships. Moreover, leadership is essentially meaningless if the connection to common purpose and collective needs are absent. He suggests that leadership is a relationship in which leaders and followers share a common enterprise.
Leadership should never be a solitary act of an individual; it must encompass both the leader(s) and followers alike. Kruse (2013) asserts that to define what leadership is, one must determine what leadership is not. According to Kruse (2013), leadership is not a person’s seniority or positional hierarchy in a company, leadership has nothing to do with titles, personal attributes or management. Instead, leadership as suggested by Peter Drucker, is someone who has followers. Kruse (2013) vies that leadership is the process of social influence that makes the best use of others, toward the fulfillment of a goal. Essentially, leadership is broken into four elements:

- Leadership is birthed from social influence, not authority or power
- Leadership requires others, and that indicates the necessity for “direct reports”
- There are many paths and styles to effective leadership
- Leadership includes a goal, not influence with no intended outcome.

Leadership guru, James Burns suggested that leadership is wherever you find it (1978). Many leadership scholars and theorists have made claims about what leadership is and what leaders should do. Maxwell (2013) vies that there are five levels of leadership: position, permission, production, people development, and pinnacle. Within each of Maxwell’s five levels of leadership, specific characteristics are found (See Table 1).
Maxwell (2013) explicitly conveys that leadership is most visible and viable when leadership becomes more about developing other leaders than just leading. Additionally, leadership that causes growth, impacts progress, a continual commitment to people development and a personal commitment to building leadership abilities, ultimately, will expand leadership influence. Helmrich (2016) asserts that leadership is the ability to discern a problem and be the
solution. Oftentimes, many within an organization are willing to discuss problems but not see the problems as solutions and possess the wherewithal to solve the problems. Helmrich (2016) suggests that it takes leadership to see the problem as a challenge and drive to the solution. This is the only kind of leadership that causes people to want to follow and only a true leader has a following. Senge (1999) vows that leadership must be viewed in terms of how leadership is facilitated and viewed by those following the leadership. Senge (1999) contorts that leadership being viewed as "top management" is dangerously subtle and problematic. Further, taking into account the current definitions of leadership, the definition might need to be altered. Senge et al. (1999) suggests that leadership should be viewed as an expression of a living system that requires fundamental shifts. Leadership is the capacity of a human community—people living and working together to bring forth new realities. Leadership should energize.

Senge et al. (1999) believes that leadership should breathe life into the enterprise, without this "breath" nothing truly new can emerge. Economy (2014) contests that there are nine traits that define great leadership. These nine traits must be exhibited on a consistent basis to be classified among the ranks of great leadership. Awareness, decisiveness, empathy, accountability, confidence, optimism, honesty, focus, and inspiration must be infused throughout the leader’s action and interwoven within the organization’s tenents and principles (Economy, 2014). As aforementioned, leadership is a multifacted and multidimensional approach to influencing people’s lives. It is imperative to understand leadership, otherwise leadership effectiveness will never be realized.

**Spiritual Leadership Defined**

Leadership encompasses both general and spiritual definitions. The International Institute for Spiritual Leadership (2015) defines “spiritual leadership” as the combining of
values, attitudes, and behaviors necessary to intrinsically motivate one’s self and satisfy fundamental needs for spiritual well-being through calling and membership which positively influences every area of public and private life. Additionally, spiritual leadership encompasses the creation of vision where the leader and followers experience a sense of calling so their lives have purpose, meaning, and makes a difference. It is understood that (SRL) includes the establishment of culture based upon selfless love and the leaders and followers alike feel understood, appreciated and have genuine care and concern for one another.

Blackaby and Blackaby (2007) suggested that spiritual leadership is synonymous with most general definitions of leadership. However, spiritual leadership does have some distinctive characteristics distinguishing it from generalized leadership. Spiritual leadership characteristics must be clearly defined to ensure a spiritual leader’s success. According to Blackaby et.al (2007), there are essentially six distinctive qualities; (1) the spiritual leader’s task is to move people from where they are to where God wants them to be, (2) spiritual leaders depend on the Holy Spirit, (3) spiritual leaders are accountable to God, (4) Spiritual leaders can influence people, not just God’s people, (5) spiritual leaders work from God’s agenda.

Swanson (2010) asserts that spiritual leadership is a blending of natural and spiritual qualities utilized for influencing God’s people to accomplish God’s purpose. In addition to that, Swanson (2010) suggested that natural abilities and qualities are not self-obtained or self developed but given by God Almighty. Recognizing this as fact, leaders are able to reach their highest level of effectiveness when employed in the service of the Lord. Scholars have intrinsically, agreed that spiritual leadership is similar to servant leadership. Spiritual leadership like servant leadership involves being “a servant” and serving alongside followers much like Jesus Christ.
To gain the essence of spiritual leadership, one should understand that spiritual leadership often involves humility and engaging in tasks that others consider menial or mediocre. This level of leadership will cause people to follow, because they want to. Spiritual leadership requires integrity which suggests that people follow because there is a level of respect (Harris, 2016).

Chambers (2007) contests that spiritual leadership is found in giving yourself in service to others, not wheedling or alluring others to follow. Spiritual leadership does not come as a result of theological training or a seminary degree, but by Jesus Christ’s choice. Finally, spiritual leadership is less about leading and more about serving. To be an effective spiritual leader, one must understand that he or she should be a humble servant.

**Pastoral Leadership**

To effectively define the leadership role of pastor’s wives and minister’s wives we must clearly define the role of the pastor/minister. A pastor is defined as a minister or priest in charge of a church; a person having spiritual care of a number of persons; or a person serving as a pastor (Dictionary.com, 2016).

The term pastoral leadership refers specifically to that leadership which is especially pastoral. Pastoral leadership is unique to the church. There are principles and practices of leadership that apply equally to both sacred and secular settings. However, pastoral leadership is understood to apply specifically to pastoral ministry that is distinct to the church. Further, while pastoral leadership may be informed by secular sources, its primary source is rooted in the Word of God (Carney, 2010, p. 13).

Pastoral leadership can consist of a variety of organizational structures ranging from senior pastor, co-pastor, associate pastor, pastoral staff, board of elders and finally managerial deacon board (Bunch, 2013). Pastoral leadership can include a senior pastor, associate pastors, teaching pastors and other persons serving on the pastoral staff. Senior pastors are typically the
senior leader in the congregation and the associate pastors fulfill duties as assigned by the pastor or in the absence of the senior pastor. Individuals assume the role of pastor through a variety of ways. Including but not limited to being voted in by the local congregation, appointed by a board of elders, an organizational appointment, church planter and finally a previous pastor has died(Wellman, 2014). Thus, the training of that pastor is directly related to how they were called and appointed to the role. Pastors and their pastoral staff can have the responsibility of leading very small congregations to leading very large congregations.

Pastoral leadership requires that pastors counsel, manage people and resources, give attention to financial matters, assist in ushering in spiritual and emotional healing and finally teaching and preaching the word of God(Harris, 2016). Unfortunately, most often they are astute when it comes to theological content and can be depleted when it comes to basic leadership knowledge, skills and behaviors. Research suggests that organizations that have dually trained pastors have healthier congregations, practice spiritual and financial integrity and pastors have increased longevity in the ministry(Harris, 2016).

**Pastor’s Wife/Minister’s Wife Leadership**

Currently, there is no formal dictionary definition of a “pastor’s spouse”, however to gain an understanding of a pastor’s spouse we must define it alternatively. As previously mentioned, a pastor is defined as a minister or priest in charge of a church; a person having spiritual care of a number of persons; or a person serving as a pastor(Harris, 2016). To fully define “pastor’s spouse”, the definition of a spouse is imperative. According to Dictionary.com(2016), a spouse is either member of a married pair in relation to the other; one’s husband or wife. Hence, a “pastor’s spouse” is one married to a minister in charge of a church. With that said, the literature
on the leadership of pastors’ spouses is sated with their inadequacy and inability to fulfill the leadership roles thrust upon them simply because of marriage to a pastoral leader (Benoit, 2010).

Historically, the spouse of the leader was never considered a leader. During the times of Constantine and Nero, if married their spouses were rarely or never mentioned. Since those times, the face of leadership has changed continuously and drastically. Now, leadership is more holistic and the wives of leaders are being held to equal standards and demands as the official leader. During governmental elections, the leader’s spouse is often viewed with uncaring eyes of mutiny, as a result, the spouse of the leader must live up to the expectation of leadership. Consequently, pastoral leadership is no different. In fact, there is more scrutiny now than ever with the decline of church membership, church building foreclosures, escalating divorce rates and rising moral failure among pastors. The literature is satiated on how pastors’ spouses are viewed by the congregants, the board of elders and the decision makers of church leadership.

Scazzero (2007) unequivocally vies the spouse of any leader is uniquely positioned. As aforementioned, the roles and responsibilities of any leader places the spouse under leadership constraints often without them possessing the same leadership aptitude or acumen. Thus, creating a leadership calamity that needs immediate overhaul inclusive of theological training and leadership development. Pastor’s wives are often expected to lead bible studies and ministries without any preparation or training especially in the area of leadership development (Murphy-Geiss, 2009).

**The Servant Leader**

As previously mentioned, Greenleaf (1970) declares that the primary role of the leader is to be a servant first. As a servant leader, the desire to lead is birthed from the desire to serve. The term servant leader to those who ascribe to “leader-focused” theories of leadership are in stark
contrast. Largely due, to attributes, belief systems, and ethical behaviors those servant leaders are charged to. Greenleaf (1970) insists that the servant leader is always probing, taking note, and expecting better is on the horizon.

The servant leader ensures that he/she sanctions the attainment of a collective vision through personal advancement and empowerment of followers. Laub (1999) affirms that a servant leader always accentuates the good of followers over personal gain and egocentricity. Washington et.al (2006) confirms that servant leaders’ core values include empathy, the ability to lead with competence, and integrity. These core values enable them to cultivate relational confidence within their organization and among their followers. Servant leaders show noticeable appreciation, provide encouragement, and express honest care for their followers.

Barbuto et.al (2010) confirm that servant leaders are those who expatriate egoism in lieu of giving precedence to the needs of those they are leading. Servant leaders believe in a service-based approach to leadership that encompasses cultivating follower’s continual growth and development. Moreover, servant leaders are characterized as having the innate ability to actuate organizational wisdom, fold experience and knowledge into decision-making (Barbuto & Gifford, 2010). It should be noted that servant leaders are inherently different from transformational leaders in terms of the intent of the leader. Servant leaders are very altruistic in their behaviors and operate in wisdom. Additionally, servant leaders can generalize wisdom across settings, possess the ability to discern probable disadvantages of their intended actions and understand the repercussions of certain situations.

Yukl and Falbe (1991) believe that servant leaders use the combination of power and influence as strategies to persuade followers to move in strategic directions. As previously mentioned, highly persuasive servant leaders that utilize persuasive mapping effectively can
inspire others to grasp the future of the organization such that followers are compelled to engross themselves in seeing the vision come to fruition. Eagly, Schmidt and van Engen (2003) maintains that servant leaders are capable of efficiently embracing counter-stereotypes that are distinctly associated with gender norms.

Furthermore, servant leaders enjoy serving their followers efficiently and appropriately, which reduces the execution of accepted gender roles while holding leadership positions. Since servant leaders are altruistic in nature, they can transcend gender roles and lead well (Barbuto & Gifford, 2010). Sun (2013) vies that servant leaders develop a relationship with service through self-identifying with the principles and philosophies of service, as a result, they become servant leaders. Additionally, servant leaders have certain qualities such as calling, humility, empathy, and agape love that curtails their decision-making from egotism (Sun, 2013). Servant leaders will often have a servant’s heart as a principal trait irrespective of the leadership style being practiced.

Russell (2000) classified more than 20 identifiable attributes that should categorize servant leaders. Moreover, only nine of the attributes are functional. The functional attributes include vision, honesty, integrity, trust, service, modeling, pioneering, appreciation of others and empowerment. Russell and Stone (2002) hypothesized of the 20 identifiable attributes classified by Russell (2000) there are 11 attributes that are analogous and enhance the functional attributes such as communication, credibility, competence, stewardship, visibility, influence, persuasion, listening, encouragement, teaching, learning and delegation.

Sendjaya and Sarros (2002) contend that servant leaders must be a servant first before ever qualifying as a servant leader. Servant leaders dissect their personal belief systems and motives for leading to ensure that aspirations to lead are in direct alignment with the willingness to serve (Smith, 2005). A servant leader’s inspiration to lead should originate from core values intertwined
with egalitarian beliefs, which suggest that they are equal to their followers and superiority mentality has no place within their leadership ideologies (Lee & Zeme, 1993). Servant leaders do not buy into the dogma of position power, rather they gain influence through their core value system. Servant leaders are driven by the need to advocate for the self-actualization of followers. Servant leaders practice serving.

Finally, many scholars, including Greenleaf considered the dichotomy of servant and leader as both roles seem to contradict one another. Spears (2005) vies that servant and leader are thought of as being opposites, therefore servant and leader combined has created a paradox. Focht and Ponton (2015) theorized that servant and leader could be classified as an oxymoron.

“The concept of servant-leaders stands in sharp contrast to this kind of thinking” (Greenleaf, 1970, p.12)

**Servant Leadership Theory Defined**

According to Greenleaf (1977), servant leadership is problematic in application and will be cumbersome to operationalize, therefore, practitioners should be compelled to ruminate, deliberate, and cultivate their service, learning and leadership. Servant Leadership has historical roots, but it gained great recognition and notoriety in the 1970’s from a successful executive, Robert Greenleaf. Robert Greenleaf was inspired to pen the book Servant as Leader from his reading of Hesse’s, “Journey to the East.” This story of “Leo” the main character travels a methodical journey of servanthood in which he inspires those who are following him. From this incredible story, Greenleaf derived “Servant as Leader” largely due to his belief that leadership is bestowed upon people who by innate nature are already servants. Greenleaf also credits his belief about servant leadership from watching his father. As previously mentioned, the concept of servant leadership was around before Greenleaf. Valeri (2007) contends that servant leadership or
the origins of servant leadership can be traced back many years, even some traces are present in Western and Eastern philosophies. For the purpose of demarcating the theory of servant leadership, we will underscore servant leadership as initially originating from a Biblical framework and Robert Greenleaf’s theory, Servant as Leader.

Greenleaf (1970) denotes that servant leadership is a theory of leadership that addresses the leadership crisis in business, education, government and every existing organization in the world. Servant leadership is removing current issues with power and authority and educating people on decorous modes of connecting to and with each other in less intimidating manners and being supportive. Greenleaf (1970) affirms that servant leadership is ethical theory.

“A new moral principle which holds that the only authority deserving one’s allegiance is that which is freely and knowingly granted by the led and to the leader in response to, and in proportion to, the clearly evident servant stature of the leader” (Greenleaf, 1970, p.11-12).

Parris and Peachey (2012) suggests that servant leadership is proliferating innovative approach to leadership and leadership theory that is correlated with integrity, respectability and honor. Servant leadership theory is often associated with an individual’s intrinsic desire to serve others. Parris et.al (2012) describes servant leadership as a standard living rather than technique mangers use to influence followership and productivity. Bass (2000) acknowledges that servant leadership theory requires expansive inquiry, emphasizing that the servant leadership interchanges and its attributes incites follower learning, growth, and autonomy will inevitably impact leadership now and in the future.

Spears (2010) identifies 10 attributes of servant leadership that are derived from the original work of Greenleaf and must be present to theorize servant leadership theory. These attributes include listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people and community building.
### Table 2: Spears Attributes of Servant Leadership Theory

<table>
<thead>
<tr>
<th>Attribute</th>
<th>Definition</th>
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<tbody>
<tr>
<td>Listening</td>
<td>A deep commitment to listening intently to others; listens respectively and receptively. The ability to hear one’s inner voice, the ability to listen coupled with reflection produces growth in the servant leader.</td>
</tr>
<tr>
<td>Empathy</td>
<td>The ability to understand and empathize with others. Accepting and recognizing others are extraordinary and exceptional. Always assume the best about others even if behaviors, performance and attitudes are inconsistent.</td>
</tr>
<tr>
<td>Healing</td>
<td>The potential to heal one’s self and one’s relationship to others. The ability to recognize they have the opportunity to help make whole those who are in and around them.</td>
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<tr>
<td>Awareness</td>
<td>General and self-awareness; The ability to understand issues that involve ethics, power and values. The ability to interpret situations from an integrated holistic viewpoint.</td>
</tr>
<tr>
<td>Persuasion</td>
<td>The ability to convince others, rather than coerce them. Effective in building harmony within groups.</td>
</tr>
<tr>
<td>Conceptualization</td>
<td>The ability to nurture the abilities and dreams of followers. The ability to stretch one’s conceptual thinking. The ability to balance conceptual thinking and daily operational and organizational thinking.</td>
</tr>
<tr>
<td>Foresight</td>
<td>The ability to foresee the outcome of a situation. The ability to understand the past, realities of the present, and the consequences of future decisions.</td>
</tr>
<tr>
<td>Stewardship</td>
<td>The understanding that stewardship is holding trust for someone else. Working for the greater</td>
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good of society; A commitment to serving the needs of others. Being open and possessing the ability to persuade rather than control.

| Commitment to Growth of People | Committed to the growth of every person in the organization. Understanding the responsibility to nurture the personal and professional growth of employees and colleagues. Ensuring that actions and finances are in line to support the growth of people. Taking a personal interest in the ideas of everyone. |
| Building Community | Seeking ways to build community among those within and around the organization. |

Patterson (2003) defines servant leadership theory in terms of a leader to follower model. In this theoretical framework of servant leadership, the leader possesses a love for others which postulates into seven values: being teachable, showing concern for others, demonstrating discipline, seeking the greatest good for the organization; showing mercy in actions and beliefs with all people; meeting the needs of followers and the organization and creating an atmosphere where peace grows and is felt throughout the organization. Winston (2003) defines servant leadership theory in terms of follower to leader model. Followers demonstrate a love for others that transcends them into servant leaders through Patterson’s seven values. Parris et.al (2010) contends that servant leadership theory is relevant across contexts, backgrounds, and organizational frameworks.

Washington, Sutton, and Field (2006) argue that servant leadership is a valid theory of organizational leadership. Research suggests that the desired outcome of servant leadership is the aspiration to effectually serve followers to realize common goals. When servant leadership theory is applied correctly and succinctly, the outcome is care, integrity and competence within
every member of the organization. Laub (1999) operationalizes servant leadership as the
development of people through the sharing of power; community building; the practice of
authenticity in leadership and the provision of leadership for the good of the followers, the total
organization, and clients or customers of the organization.
The Biblical Framework of Servant Leadership

As aforementioned, servant leadership is not a new model, concept, or theory of leadership. In fact, servant leadership has been around for many years and many scholars would agree that servant leadership is rooted from the Bible. The term “serve” and “servant” is mentioned a few hundred times throughout the Bible.

Specifically related to Servant Leadership, Jesus when teaching his disciples clearly spells out to them the purpose of his life and the expectation of their lives as His followers. In Mark 10:42-45, Jesus declares, “Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.” We understand that the role of leader is viewed as a position of greatness, superiority, power and prestige. Jesus desired his disciples to view their leadership role from the position of servant. Many advocates of servant leadership ascribe to this Biblical verse. Relating to servant leadership, the leader must always view their role as a servant. In essence, individuals that follow leaders are people the leader is called to serve, sacrifice, and work for their overall well-being.

Throughout the New Testament, as Jesus is modeling servant leadership with His disciples, he frequently violates those current leadership principles of the day by serving people that others have considered as lame, weak, impotent and useless castaways. The most powerful account of servant leadership demonstrated by Jesus to his disciples was Jesus’s encounter with the woman with the issue of blood. In Mark 5:25-34, “(25) And a certain woman, which had an issue of blood twelve years, (26) And suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, (27) When she heard of Jesus, came in the press behind, and touched his garment. (28) For she said, if I may touch but his clothes, I shall be whole.”
And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked around about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made the whole; go in peace, and be made whole of thy plague. Servant leadership is applicable here, because Jesus was on his way to teach and minister, he was walking out his calling, and he was distracted and his mission was averted because of a woman who was in need. Everyone else had abandoned here because of her “issues” even his disciples were bothered by the fact that he stopped to take notice of this one woman. Jesus halted his plans and mission to serve this woman in healing. Barbuto et.al (2006) vie that servant leaders are not only called to serve but to heal. Jesus demonstrated to his disciples two pertinent components of servant leadership: altruistic calling and emotional healing. Much of Jesus’ teaching the disciples on servant leadership altruistic calling and emotional healing was present, however the other components can be seen throughout his leadership training with the disciples.

Priscilla, a notable female servant leader in the New Testament was commended for her work and acts of service to missionary and apostle Paul. In Romans 16:3-5a, “(3) Greet Priscilla and Aquila my helpers in Christ Jesus:(4) Who have for my life laid down their own necks: unto whom not only I give thanks, but also the churches of the Gentiles. (5a) Likewise greet the church that is in their house.” The backdrop of this servant leader is that she and her husband were serving in ministry and business together. They had a church in their home, they taught people the Word of God and helped them to learn their purpose. As business owners, they were tentmakers. They
shared their business ventures and ideas with Apostle Paul. Apostle Paul commended them because they risked their lives for the sake of the Gospel and to protect him. Servant leadership requires selflessness and sacrifice; thus, Priscilla was so committed to the work of the Lord and Apostle Paul that she risked her life and business, a true mark of a servant leader. Priscilla served faithfully with her husband and Apostle Paul. Essentially, serving was her ultimate focus. As a servant leader, the foci is service and finding fulfillment through serving.

Miller (1995) contends that from a biblical perspective all leadership should be servant. Agreeably, servant leadership is very pertinent to a Christian leaders’ philosophy. While servant leadership should be the focal point, yet there are times, situations, and circumstances that necessitate the servant leader to employ other leadership models and theories. The objective of servant leadership from a Biblical perspective, is that servant leadership is employed to prepare the people of God to serve, so that the Church may be matured, effective, and purposeful in winning lost souls to the kingdom of God (Miller, 1995). Leadership within the Christian realm has come under much scrutiny in the last several decades for various reasons, mostly for the moral failure, financial devastation and leadership failure. Thus, the practice and teaching of servant leadership could curtail some of the catastrophic issues that befall many Christian leaders. When servant leadership is understood, taught and practiced, the leader is changed, and the organization is empowered to fulfill its mission with the heart of a servant.

According to Burkhart (2015), every Christian that serves in a leadership role over anyone, are obligated to serve. As aforementioned, in the New Testament, Jesus is teaching servant leadership principles to his disciples, he worked diligently to teach them about being a servant. He wanted to convey to them that being in authority places, the leader in a servant position, which violated the leadership principles of His time. Burkhart (2015) contends that serving should be
the centralized focus of all in authority. Therefore, there are three essential elements of serving that are applicable to those in authority:

- Serving reminds leaders that authority is not entitled or earned.
- Serving demonstrates accountability to God because he chooses who is in authority.
- Serving empowers people to accomplish great things.

Burkhart (2015) cautions leaders who ascribe to servant leadership, in that it is a dangerous mistake to over-strategize leadership, because the seen benefits of servant leadership will become the reason for serving. “Servant leadership isn’t a strategy to get people to follow you or a good habit to develop over time. Not so with you. Servant leadership is a biblical mandate” (para. 5).

Servant Leadership has biblical implications that causes the real intent of leadership to be revealed by those who ascribe to its philosophies. Servant leadership is practiced by both well-known and unknown Christian leaders. Many credit their love for God and His people the chief reason they practice servant leadership in the churches, ministries, and organization. This style of leadership aids them in keeping their focus on serving rather than on leading. In fact, many leaders teach servant leadership principles when conducting leadership training and conferences. Andy Stanley, a pastor and Christian leader who conducts conferences internationally for leaders believes that leadership is stewardship and is an advocate of servant leadership. Stanley (2007) cautions leaders to view leadership correctly and understanding their role in leadership is not permanent and they held to accountability and faithfulness.

“Leadership is a stewardship, it’s temporary and you’re accountable (Stanley, 2007).
The Five Factors of Servant Leadership

Barbuto and Wheeler (2006) identified five factors to servant leadership through their construction of the Servant Leadership Questionnaire (SLQ). The five factors of servant leadership: Altruistic Calling (AC), Emotional Healing (EH), Persuasive Mapping (PM), Wisdom (WI) and Organizational Stewardship (OS). Barbuto and Wheeler (2006) contend that the five factors of servant leadership must be present for optimal effectiveness in servant leadership implementation.

Altruistic Calling

To efficiently define Altruistic calling (AC), altruistic, altruism and calling is defined separately to gain a clear understanding of why altruistic calling is essential to servant leadership. Altruistic is being unselfishly concerned for or devoted to the welfare of others (Dictionary.com, 2017). Altruistic is the opposite of selfishness and egotism, which can be characteristic of some leaders irrespective of race, gender, behavior, and disposition. Altruistic calling has been operationally defined as possessing the desire and inclination to yield personal self-interest in an effort to help followers; it is an act of selflessness (Barbuto and Wheeler, 2006). Greenleaf (1970) classified altruistic calling as the conscious choice that leaders make to serve others rather than leading in a manner of self-aggrandizement and making sure that continuously prefer others before themselves. Barbuto, Gottfredson & Searle (2014) vie that altruistic calling is demonstrated through leaders who are able to ascertain follower’s interests, desires, and ambitions thus requiring the leader to unequivocally understand their follower’s feelings, principles, emotional state, mental state, and physical state. Additionally, leaders must have the innate desire to delay their own personal gratification, govern their impulses and moods for the benefit of their followers.
Altruism is defined as the principle or practice of unselfish devotion to the welfare of others. While “altruistic” is the adjective that describes the calling of the servant leader, altruism speaks to the practice or the principle by which servant leaders govern their relationship with followers. Altruism has been defined by various disciplines including psychology, anthropology and economics, this practice of behavior has historical roots (Bunch, 2013). As stated by Galston (1993), altruism if the willingness to help people who are in need even if they are strangers. Moreover, altruism is the proclivity to sacrifice self-regard for the benefit of others and the community at large (Avolio & Locke, 2002). Work related behavior that is demonstrated by leaders that benefits others irrespective of the advantages that may be attributed to the leader can be classified as altruism (Kanungo & Conger, 1993). Altruism is for the benefit of others; however, we must consent for the risk and sacrifice that the leader willingly accepts (Kaplan, 2000). In general, altruism pursues the self-actualization of others with behavior directed toward the benefit of others and classifies this conduct congruent with servant leadership (Sosik, 2000).

Calling can easily be defined as the vocation, profession, or trade of an individual. Calling can also be defined from both spiritual and secular viewpoints. For this study, calling will be identified from a spiritual viewpoint. With that being said, calling is a person who is called by God to lead possessing Christ-focused intentions, passions, and desires and through Christ like character and behavior (Barna, 1993). Calling is an understanding that many are called to lead but only few are chosen to lead with heart of God to transform lives through the compassion and drive of servanthood. In the Bible, Matthew 22:14 denotes, “For many are called but few are chosen.” In this passage of scripture, Jesus speaks a parable to his disciples about hearing and honoring the call of God. Many people are called to do the “work and will of God” but only a few will embrace the sacrifice, suffering and process to fulfill the assignment. The same is true with the calling to
lead. Leading comes with a price, and not everyone is willing to pay the price to lead. Many aspire to obtain the benefits of leadership but without the price of leadership one cannot truly appreciate the plight to leadership nor the pleasures that are direct benefits of paying the price to lead. Sanders (2007) affirms that leadership in God’s kingdom requires individuals to be willing to pay a price higher than others are willing to pay. Additionally, the charge of true leadership is weighty, and the more effective the leadership, the greater the cost.

Emotional Healing (EH)

Barbuto et.al (2014), suggests that emotional healing mirrors a leader’s assurance and ability in fostering spiritual recovery from adversity or suffering, and necessitates that the leader be able to develop close personal relationships with others. A leader is only able to facilitate emotional healing if that are in tune with the feelings, needs, wants, desires, and emotional health of their followers. According to Barbuto et.al (2014), a leader can only cultivate spiritual recovery by understanding the emotional make-up of their followers and by discerning their temperaments, passions, and ambitions. Barbuto and Wheeler (2006) advocates that healing inclusive of emotional healing is one of the most powerful and needed skill that a leader can possess.

Research proves that emotional healing is necessary to create the emotional heart of the organization. Barbuto et.al (2006), argues that emotional healing is an underappreciated aspect of leadership and is characteristics that sets servant leadership apart from all other theories of leadership. Additionally, emotional healing can be classified as the leader’s capacity to recognize when, where, and how to foster the healing process. Providing emotional healing to employees is powerful because it ensures the emotional stability and support for the entire organization (Dacher, 1999; Weyemes, 2003). Spears (1995) argues that healing is the ability of an individual, specifically the leader, to provide emotional support for a follower in terms of failing at an
assignment, dream, or a relationship. Greenleaf (1970) contends that healing essentially means to make whole. He argues that the servant leader should acknowledge that his own healing is the motivation to serve and the search for wholeness is shared by both the leader and the follower. Additionally, Greenleaf (1970) vies that a leader who operates successfully in emotional healing the underlying motive is his own healing.

Leaders who operate in emotional healing are considered highly empathetic, great listeners, caring and are more adept to ushering the healing process among their followers (Barbuto & Wheeler, 2006). Additionally, these leaders create environments and platforms for followers to express their personal and professional issue without judgment, which ensure that the environment is safe. When a leader is known for extended emotional healing to their followers, the followers will often turn to them in their time of crisis.

Wisdom (WI)

Barbuto et.al (2014) proposes that wisdom is a vital component of servant leadership as it ascribes to the leader’s ability to be conscientious of the environment and predict what is going to occur next within and outside the environment. Conscientious leaders that can discern cues from their environment and foresee their implications are imploring the attribute of wisdom. Often leaders who operate in wisdom are highly observant and proactive in many dimensions of their role and across multiple settings (Bierly, 2000).

Barbuto et.al (2006) avows that wisdom is the amalgamation of knowledge and efficacy. Not only is wisdom a component of servant leadership but wisdom is found throughout the entire Bible. In Proverbs 4:7, “Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding.” Wisdom is vital to leadership, but it is an essential component to servant leadership.
Greenleaf (1970) characterized wisdom as the ability to detect the unknown and the ability to foresee the unseen. He proposes that leaders should know and see things that the followers cannot. Greenleaf (1970) believes that when a leader is skilled in wisdom he/she is then truly qualified to lead. Having the responsibility to make decisions and being able to intuitively know the ramifications of the decisions help leaders to increase their wisdom threshold.

Melchar and Bosco (2010), contend that the leader’s wisdom encompasses their knowledge of the industry in which they lead and their knowledge about the organization. Bearing this in mind, the followers should be able to trust that the leader has the wisdom to lead them and the organization to success. The lack of wisdom on behalf of the leader is detrimental to the health of the followers, the organization, and the leader. Therefore, leaders who fail to learn wisdom are leaders headed for failure.

Persuasive Mapping (PM)

Barbuto et.al (2014) defines persuasive mapping as the exceptional capability of the leader to comprehend and employ each follower’s mental models in an endeavor to lead and influence them. In addition, a leader cannot effectively utilize their followers’ mental models (i.e. feelings, beliefs, and internal states) unless they fully understand them. Persuasive mapping considers the leader’s distinctive propensity to influence each follower in a way unique to that follower. Leadership theorists often compare persuasive mapping with individualized attention, thus persuasive mapping considers the individuality of the follower and lead them accordingly.

Additionally, persuasive mapping encompasses the scope and sequence of the leader’s use of comprehensive reasoning and mental contexts. Leaders who employ persuasive mapping are proficient in charting out problems and abstracting greater options and are captivating when articulating these opportunities to their followers (Barbuto and Wheeler, 2006). Leaders
competent in persuasive mapping are gifted in encouraging followers to envision the organization’s future and are extremely convincing, offering powerful explanations to get followers to engage in the organization’s mission and goals.

Barbuto et.al (2006) defines persuasion as the leaders’ ability to influence their followers without having to employ official authority. Barbuto and Wheeler (2002) contend that leaders who use the art of persuasion are better able to influence their followers without having to use their positional authority. Research suggests that leader who utilize persuasion are less likely to have to force followers and often have better outcomes than leader who fail to use persuasion. Barbuto et.al (2006) affirms it is important for leaders to know and understand that followers respond better to persuasion than force and coercion. “Leadership by persuasion has the virtue of change by convincing rather than coercion. It advantages are obvious” (Greenleaf, 1970 p. 31).

Organizational Stewardship (OS)

Melchar and Bosco (2010) contend that leaders who practice organizational stewardship integrate their knowledge about the organization and effectively connect organizational and personal goals in an ethical manner. Barbuto et.al (2006) defines organizational stewardship as the leader’s adeptness to structure the organization and it members to make great contributions to society. Additionally, leaders who are strong in organizational stewardship often place the needs of society over the needs of the organization, thus causing them to operate as stewards of the society.

Barbuto et.al (2006) avows that organizational stewardship expresses the degree to which leaders position the organization to produce positive contributions through community development programs, outreach and services that beneficial the society. Leaders who are
skilled in organizational stewardship often work within their organizations to develop a spirit of community and ensure their followers leave a positive legacy.

Moreover, leaders who are proficient in organizational stewardship ensure that everyone in the organization take responsibility for the welfare of the community. Moreover, assuring that the policies, procedures, and decisions employed by the organization reflect the commitment to give back to the community and leave it better than they found it (Barbuto & Wheeler, 2006).

Barbuto et. al (2014) contends that effective organizational stewardship requires the servant leader to take full responsibility for leaving a positive legacy and being able to lay aside one’s personal agenda for the fulfillment of society’s needs. Furthermore, organizational stewardship demands that the leader is self-aware of his or her moods, emotions, and desires and how they directly affect the people, they are leading.
**Table 3: Five Factors of Servant Leadership for the Servant Leadership Questionnaire (SLQ)**

<table>
<thead>
<tr>
<th>Factor</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Altruistic Calling</td>
<td>Describes a leader’s innate desire to make a positive transformation in other’s lives. It is generosity of the spirit consistent with a benevolent purpose in life. The primary goal is to be a servant; leaders who possess an altruistic calling naturally put others’ needs, wants, and interests before their own. They work meticulously to see that the follower’s needs are met.</td>
</tr>
<tr>
<td>Emotional Healing</td>
<td>The leader’s assurance to and skill in nurturing spiritual retrieval from hardship or suffering. Leaders who facilitate emotional healing are highly empathetic, great listeners, giving them the ability to usher in the healing process. Leaders create atmospheres that are innocuous for followers to share their personal and professional concerns. Followers that experience personal traumas will turn to leaders who are high in emotional healing.</td>
</tr>
<tr>
<td>Wisdom</td>
<td>A combined awareness of surroundings and expectancy of consequences. This awareness allows leaders to discern cues from the environment and understand their implications. Leaders high in wisdom are characteristically observant and anticipatory across most functions and settings (Bierly, Kessler, &amp; Christensen, 2000). Wisdom is the ideal of perfect and practical, combining the height of knowledge and utility.</td>
</tr>
<tr>
<td>Persuasive Mapping</td>
<td>Leaders should use sound judgment and mental frameworks. Leaders high in persuasive mapping are skilled at mapping issues and conceptualizing greater possibilities</td>
</tr>
</tbody>
</table>
and are compelling when articulating these opportunities. They encourage others to visualize the organization’s future and are persuasive, offering compelling reasons to get others to do things.

| Organizational Stewardship | Leaders formulate the organization to ensure positive contributions to society through community development, programs, and outreach. Organizational stewardship involves an ethic or value for taking responsibility for the security of the community and ensuring that the strategies and decisions undertaken reflect the commitment to give back and leave things better than found. They also work to develop a community spirit in the workplace, one that is preparing to leave a positive legacy. |

Note: Excerpted from Bunch (2013, p. 41)

**The Role of Women in Leadership**

Paustian-Underdahl, Walker, and Woehr (2014) contend that while women are performing in leadership roles in various organizations, they still lag in comparison to their male counterparts. Research seeks to develop a rationale regarding why women are not equally represented in leadership as men. Many theorists and theories affirm that women are underrepresented because women leaders are viewed as less effective than men. This school of thought is interwoven in both secular and Christian leadership domains. In Christian circles, women who lead were almost erased from history, until Biblical scholars sought to bring equality to women and dismantle chauvinist schools of thought related to women in Christian leadership.

Theories such as lack of fit theory, role congruity theory, expectation states theory and the think manger -think male paradigm advocate that women are ineffective leaders in comparison to men. In 1983, Madeline Heilman developed the Lack of Fit Model to elucidate why women’s self-constricting behaviors and gender inequity affects her ability to climb the leadership pyramid.
Heliman (1983) suggested that equality in leadership could only derive from neutralizing the work environment through placing an emphasis on the feminine aspects of the leadership position and eradicating the male-only or woman-only perceptions reading leadership.

Eagly and Karau (2002) ascribe to role congruity theory, which suggests that congruity exist between gender roles and leadership roles. Role congruity theory (RCT) suggest that the potential for prejudice among female leaders exist due to perceptions and expectations people possess about leaders and related to gender. Additionally, RCT affirms that there are two forms of prejudice that women are subjugated to (a) less satisfactory assessment of women’s capacity for leadership because leadership is more formulaic of men than women (b) less satisfactory assessment of the actual leadership performance of women than their male counterparts since such behavior is less desirable in women than men. Expectation states theory (EST) formulated by Joseph Berger in 1977, to enlighten individuals on the interworking’s of interpersonal hierarchies and how the function in the context of social groups. Moreover, Berger sought to explain why there was an unequal distribution of participation of influence and the inequity of prestige between the social groups (Berger, 1977).

While many of these theorists account for the disparities of women in leadership, it does not explicitly explain their plight, issues, roadblocks and barriers that women face daily as they fulfill their roles as leaders. Paustian-Underdahl et.al (2014) argues that there are extreme advantages to having women fulfill leadership roles. It is suggested that there is a real “female advantage,” which originates from the belief system that women more than men espouse to shared and inspirational leadership styles. Furthermore, men tend to possess leadership styles that are more command and control and the proclamation of power. Javidian, Bullough, and Dibble (2014) suggest that women who lead are more democratic, participatory, nurturing, gentle and sensitive
than their male counterpart. Often women leaders are expected to possess more “soft” leadership skills than men. Thus, initiating leadership opposition when women ascribe to leadership behavior liken unto their male counterparts. Women in leadership are viewed negatively when they are not democratic, nurturing, gentle, or insensitive. Research suggests that it is expected for men to possess “hard” leadership skills. Javidian et.al (2014) argue that women leaders typically score higher than men on their passion for diversity, intercultural responsiveness and international relations. Extant research contends that women in leadership respond opposite of their male counterparts in most social relationships that are either communal or agentic. As aforementioned, women in leadership tend to lean more toward the welfare of others, which is classified as communal behavior. Women leaders who are competitive, ambitious and dominating are said to possess agentic behaviors (Collins, Burrus & Meyer, 2014). Therefore, women in leadership roles are expected to have communal characteristics and when they have agentic characteristics that are viewed negatively because agentic are considered “male” leadership skills. Unfortunately, creating greater disparities for women in leadership roles.

Women in leadership in the Christian circles, hit the glass ceiling at more alarming rates than women in leadership roles in the secular arena. The glass ceiling exists for women in Christian organizations because gender discrimination is so deeply entrenched in the organizational culture. Subsequently, incapacitating the leadership progression of women. The leadership role and the progression to leadership for women in the Christian circle has been characterized as ambiguous maze and a jungle gym. Women in leadership in the Christian sector must travel through unprecedented obstacles, prejudices, discrimination, barricades unlike their male contemporaries. In many instances, women may be the better leader but because of their gender, they are often ignored and rejected. According to the Council of for Christian Colleges &
Universities (CCCU), huge disparities exist amid the demographics of student population and institutional senior leadership (2014). There are more female students attending Christian colleges and universities while the faculty and senior leadership roles are overwhelming occupied by men. The disparities are equal relative to ecumenical and evangelical contexts, not only does “the glass ceiling” concept permeate the culture, the glass ceiling has become stained, incapacitating the culture to view women in Christian leadership with the same respect as men.

Recent literature suggests that women in leadership are needed in the Christian arena because the “communal” characteristics that women often ascribe to are needed to create balance in leadership design, behavior, implementation and administration. Additionally, women in leadership in Christian leadership are more expressive they share their feelings and emotions more easily than their counterparts. And women leaders bring fresh perspectives and diversity of thought that are absent when female leadership is missing. According to Dahlvig and Longman (2014) women in leadership and persons of color creates diversity that closes the leadership gap, demands balance of power, and insists on more comprehensive models of leadership administration. Extant research suggests that there are approaches that can be utilized to assist and support women in their plight to senior leadership roles. These approaches include educating both women and men about gender bias and discrimination; the creation of innocuous “identity workspaces” that promote progression to greater roles; and secure women’ growth and development efforts in a sense of leadership purpose rather than perception (Dahlvig & Longman, 2014).

Throughout the literature, women in leadership describe their plight to leadership as one laced with many challenges. Many of the challenges faced by women in leadership is often a direct result of the opportunities available for them to lead, lack equal pay for equal work, and when they
achieve their leadership positions they are often faced with incredible opposition from their male counterparts (Chinn, Lott, Rice & Sanches-Hucles, 2008). Surprisingly, some women in leadership assert they experience opposition and rebuffs from other women (Levitt, 2010). Often women in leadership must work harder, more efficiently, and show more growth than their male counterparts to earn the respect deserved from the leadership role they are in.

Women are leading in many different industries, even though women are represented in many different industries they grossly lag their male counterparts. Women who lead suggest they most adequately balance their lives to ensure they overlooked for leadership positions because they may have families (Marshall, 1995). Women in leadership report that they must manage the demands and stress of the job effectively, to compete for and in senior leadership positions. Effective management of stress and demand are directly linked to their ability to curtail the negative attitudes hurled from opposing forces. Gender stereotypes are very prevalent in industries in which women in leadership are in the minority. Women in leadership chronicle that it is customary for them to experience gender bias in the leadership or supervisory roles when most of their followers are men (Eagly, & Johannesen-Schmidt, 2001). There is so much focus on how women lead than whether they can lead. Making women the foci in effective leadership has both advantages and disadvantages. The advantages include ensuring equity and opportunity for leadership is consistent with their male counterparts. The major disadvantages of making women in leadership the foci on how they lead can be used by men who are uncomfortable with women in leadership as a roadblock to prevent women from receiving equity and opportunity.

Unless society makes a concerted effort to change how women in leadership are perceived, respected and supported we risk female leaders disengaging and resigning from leadership rather than change a deeply permeated culture of gender bias and discrimination.
The Role of Women in Ministry

For centuries there has been stark debate over the role of women in ministry. Much of the debate has focused on whether women could lead in ministry or serve in leadership roles within the church. In some settings, the heated debate continues. In more liberated environments, there are no objections on women serving in ministry or holding leadership positions. In fact, there are denominations, organizations, schools in the religious sector that welcome women to assume leadership positions and specialize in training them for ministry. A woman in ministry can be defined as a woman who serves in the Christian ministry. She can serve in leadership roles such as pastor, overseer, founder of a parachurch ministry, a senior pastor’s wife or a minister’s wife (Fuller Theological Seminary, 2017).

From a Biblical perspective, women have been serving in leadership since the Garden of Eden. In creation, Eve was given the same authority as Adam. In Genesis 1:27-28, “(27) So God created man in his own image, in the image of God created he him; male and female created he them. (28) And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”. In this Biblical account, their roles were only delineated in gender. Therefore, they were given equal authority, power and responsibility. In another Biblical account, the delineation between Adam and Eve was only gender, which essentially means everything that Adam could do, Eve could do. In Genesis 5:2, “Male and female created he them; and blessed them, and called their name Adam, in the day they were created.” God (the Creator), never had a problem with a woman serving in a leadership role, then why does creation? As previously mentioned, there is still much debate regarding the role of women in ministry. Nevertheless, women are serving in ministry and the debate has not curtailed the rate in
which women serve in ministry, the contrary is true, it has increased (Fuller Theological Seminary, 2017). Irrespective of personal philosophies regarding women in ministry, the fact remains that women are serving in various ministry roles. Many women who serve in ministry, feel a compelling call to serve, especially when they are serving in parachurch ministry. Typically, the senior pastor’s wife and the minister’s wife take on the role of women in ministry because of their ministry husband, however many of these women feel a sense of calling to ministry (Wilhite & Wilson, 2013).

Women who lead para church ministries often describe their rationale for leading in ministry as “feeling like they were called” to address a certain community, societal, or church need which necessitates them to launch ministry (Wilhite & White, 2013). To cite an instance, Wilhite and Wilson (2013) describe their call to start, Leading and Loving It, a parachurch ministry for ministry wives and women in ministry because of the work their husbands were doing as pastors. They felt “called” to help women who served in the same role. It is their belief that although they serve as ministry wife, but because they launched Leading and Loving It they are not considered as a woman in ministry.

Women in ministry often endure challenges unbeknownst to their male counterparts. Armstrong (2013) contends that women in ministry have become discontented with their ill treatment and they are fading into the pew, the background and some are resolving to the leave the Church if they are not able to bolster the extensive criticism. Research suggests that many women in ministry have contemplated utilizing their unique gifts in the secular world over the church because of the intense opposition. Many women in ministry discuss that it is not the opposition that bothers them as much as the inability to be fully themselves and lead in the manner that God has called them. Women in leadership in general experience this internal
struggle with not being respected, affirmed, or compensated as their male counterparts, but continue to tread the waters of leadership and leadership acceleration. Women in ministry who have overcome the challenges feel that they have earned the right to lead, because they continued when others believed they should not lead or were unqualified to lead. Armstrong (2014) proposes that younger women in ministry have a more difficult time treading the waters of opposition and rejection than those who have gone before them. As a result, they resolve to pour their God-given gifts that are extremely beneficial to the Church, into their secular careers. Younger women in ministry don’t want to rock the boat or cause any unnecessary confusion. Unfortunately, this creates a problem for the Church, oftentimes, younger women possess the needed stamina, creativity, and savvy to reach their generation that are often lost in the crowd.

Chinn (2001) suggests that the Church is a source of grave discontentment for African American women who aspire to leadership in the Church. It is suggested that African American women are frustrated with the organizational system of the Church, which is predominately lead by men that are unwilling to embrace the organizational shift that needs the female presence felt within the Church. Furthermore, Chinn (2001) argues that African American women work alongside of the very men who refuse to recognize their gifts, callings and capacity to lead. Additionally, for black women in ministry to earn their due respect they must challenge sexism and develop a theology that embraces women’s right to lead (2001).

Women are in ministry not because men allowed them, but because they found room to express their unique gifts that were not always welcomed in the Church. Armstrong (2014) believes that the Church benefits greatly when women are allowed to lead, and their presence is felt in the fabric of the organizational make-up of the church.
Existing research on women in ministry affirms that many of the parachurch ministries lead by women are sometimes directly correlated with their inability to express themselves ministerially in their respective churches. However, this is not always the case, many women in ministry are allowed to lead in their respective church but also feel called to lead outside of the Church. While the conversation regarding women in ministry remain controversial, women are still leading in churches, seminary schools, and ministries. Likewise, women in ministry will continue to work toward equality in leadership in and outside of the Church. It is imperative, that women be given the same respect, honor and compensation as their male counterparts. The only difference in their ability to lead is gender and that is physiological and has no theoretical evidence of hindering the capacity to lead successfully.

**The Role of a Senior Pastor’s Wife**

The senior pastor’s wife (PW) can be characterized as the wife the senior pastor of a local congregation, assembly, denomination, or seminary school. As previously mentioned, there is not a formal definition for the senior pastor’s wife, therefore, it was a necessity to operationalize the term by defining the word in isolation. The term “senior pastor” often refers to the man/woman who is the senior leadership role of the church. For the sake of argument, the senior pastor is the lead male leader who has the responsibility of leading, administrating and governing the church. The term “wife” can easily be defined as the female partner in a marriage relationship. Therefore, the PW is the wife of the senior pastor. With that being said, the senior pastor’s wife is often placed in a position of leadership because her husband has accepted the responsibility to lead.

Smith (1965) describes the senior pastor’s wife as one woman who is kind, good-looking, plain, she is likable, she is one who you can think about with affection but not with passion. In the past pastor’s wives have had both positive and negative viewpoints regarding their role. In an
1832 historical book, *Hints of a Clergyman’s Wife*, the anonymous author viewed her role as a committed servant leader to the work of her husband’s ministry and the work of the Lord.

“the goal of a pastor’s wife should always be the advancement of her husband’s ministry, the salvation of souls committed to her pastoral charge, and the alleviation of their temporal wants. Let her feel, that on becoming a clergyman’s wife she has, as it were, wedded herself to her husband’s parish, and to the best interests of his flock……Happy, thrice happy, the Christian female, who is permitted to consecrate her life, her time, and her talents to the service of her God and Saviour! He will not forget her work and labor of love. She shall receive a crown of glory.” (Anonymous, 1832, p. 5)

As previously described, the role of a pastor’s wife in historical times was one of devoted service to family and the ministry of the pastor. The role of senior pastor’s wife is not a new assignment for women, in reality, the wife of clergy leaders has historical roots. In Biblical times, the Hebrew men, including the priest had wives and those wives had certain difficult expectations placed upon them. Additionally, these wives were bound to a life-style uncommon to those in their time, community, and faith system. Consequently, these women were placed in positions as role models and leaders simply because they were married to the leader. In most professions, the wife is not held to such scrutiny (Scazzero, 2007).

Formerly, the pastor’s wife was viewed as a support system to her husband, guiding the home and musician depending on the denominational requirement.

“Clergy wives or minister’s wives’ role included that of a “helpmeet” and a “clergyman’s” one- person all-inclusive support system and……a suffering servant who never made a scintilla of demand on her husband’s vocation” (Sweet, 1983, p. 76).

Many senior pastors’ wives welcome the role of catering to their husbands, others find it discriminatory to just be his wife and not an active part of ministry. Having been a senior pastor’s wife, it should be the desire of the wife to be involved in ministry as she desires or as little as she desires. Oftentimes, the option to choose is taken away from her due to the demands
of ministry, pressure from the local congregation, and even her pastor husband. The role of the senior pastor’s wife becomes burdensome when the personal option of choice is alleviated.

Brunette-Hill (1991) suggest the “pastor’s wife” is more entangled with the affairs of her husband’s employer than any other profession, in fact more is expected of the pastor’s wife to the degree that the obligations are in stark contrast of her desires or interests. Douglas (1965) purposes, according to *Hints of a Clergyman’s Wife*, that a senior pastor’s wife role should include but not limited to a visitor of the sick and shut-in, caretaker of the poor, development of a used clothing closet, creator of employment agency for “young servant girls, and the development of a vocational program for those within the parish who lack adequate learning and employment skills. Previously, pastor’s wives were expected to perform all these roles without proper education, training or adequate pay. In fact, she often was expected to fulfill these roles without compensation. The PW was expected to perform these duties on her husband’s salary alone. Additionally, the PW in some denominational and ministerial circles served in other leadership roles.

“Since being a co-pastor, social worker, employment agent, and visiting nurse may not occupy all of her time, the ministers’ wife of 1832 is also reminded of her responsibilities in education, both general and religious, especially of “the females among her husband’s flock. Her main goal is to make them sensible of the lost condition as “children of wrath,” their need of a Savior to cleanse them from their sins and of the Holy Spirit to renew their nature, instruct their hearts, and fit them for heaven”. (Douglas, 1965, p.3).

The role of the senior pastor’s wife is demanding, and often the option to choose is removed, however, if she has the option to choose many suggest that she should respond with an emphatic no to all the non-essential duties that that persons other than her husband places on her. Adams (1835) demands that sympathy be given to the senior pastor’s wife as the expectations of her job are synonymous with absurdity and unnecessary toil. In her book, *Daily Duties* -
Inculcated in a Series of Letters Addressed to Wife of Clergyman, she outlines the superficiality and inanity that congregations as parishioners were placing on the pastor’s wife and it was felt it her Christian duty as a senior pastor’s wife to shine light into their very darkened viewpoint of the role that senior pastors’ wives performed in.

“the inexperienced female who is introduced, from a circle of confiding friends, to a broad and extended field of labor, where it is utterly impossible, in the nature of things, that any one course of conduct, however judicious, should be acceptable to all.” (Adams, 1835, p. 5).

Additionally, it was considered absurd to expect the senior pastor’s wife to sacrifice her independence in an effort to oblige the congregation (Adams, 1835).

“it is a hopeless task to meet all the things the approbation of a people, who feel themselves at liberty to dictate as to the course which a pastor’s wife shall pursue. The only way in which a woman will succeed in being useful is by following the dictates of conscience.” (Adams, 1835, p. 6)

Unfortunately, the role of the senior pastor’s wife has not changed much in the last decade. The demands of ministry are still arduous, the expectations of the people are still absurd, and her option to choose how she serves remains a mystery. Patterson (2002) suggests that the PW is still viewed inconsistently with who she is. She is viewed as an unintelligent fantasist, gossip prey and the automatic church nursery or daycare worker. Her appearance is uninviting and dated, she wears antiquated clothes, she is a fashion nuisance and she can take all criticism gracefully and without grievance. Finally, she is offended, disheartened, isolated, stripped of self-confidence, orphaned by friends, abandoned by her husband and undervalued by her children (Patterson, 2002). Yet, the senior pastor’s wife if asked and expected to lead at times by her husband, and the congregation. A leader that has been subjugated to so many inconsistencies by most standards would be unqualified to lead, unfortunately that is not always the case in religious sectors.
As previously mentioned, the senior pastor’s wife’s role can be viewed with intense negativity and ridiculous fallacies. According to Patterson, it is imperative that the PW be viewed through clear lenses and with reasonable expectations (2002). In actuality, the PW is a servant leader who learns to take great delight in utilizing her creativity and infusing her personal self into her family and congregation, which affords her an opportunity to make her own mark on the kingdom of God. The true reality of the role of the PW, is that she demonstrates Biblical womanhood, she models for the world of Biblical servanthood to her community. Moreover, she is the bedrock for her children irrespective of the perils of life and the pastorate, and the ultimate consistency and sustainability her husband needs as he fulfills his calling to God.

Truthfully, the only person who can clearly articulate and understand the role of a senior pastor’s wife is another senior pastor’s wife. The senior PW role is closely aligned to the cliché’, “It takes one to know one.” Having surveyed many pastor’s wives, all the stories from the trenches are identical, the difference comes in only as it relates to demographics. While much of the research describes the burdens of being a PW, there are many joys that is experienced in the journey that helps bolster the pain that comes with the job of being a PW. There is great joy in seeing “lost souls” find their way to God, “prodigal children” returning home, marriages healed and restored and the PW experiencing the joy of seeing these same occurrences in her own life.

The beauty of this very unique and special role is that it is one not chosen by the PW, it is chosen for her, by someone greater than she or her husband. The PW has been handpicked by God for such an incredible assignment that can only be fulfilled with his help, leadership and guidance. As aforementioned, the senior pastor’s wife has no written job description, there is not a viable definition to describe who she is or what she does. Hitherto, she walks graciously and gracefully in a role with mind-blowing expectations and often tremendous obligations.
She is her husband’s wife, and by biblical standard she is his helpmeet. She has a function and role given by God -regardless of any occupation she might choose (Patterson, 2002, p. 3)

**The Role of a Minister’s Wife**

It is understood that across settings the term “pastor’s wife” and “minister’s wife” are used interchangeably, however, important to note that while they share similarities there are some delineations within the role, expectations, and the demands placed on the minister’s wife(MW). For the purpose of this research, a minister’s wife is defined as a woman who is married to minister, a man serving in a ministerial role who is not the senior pastor. For example, the MW can be married to a youth pastor, evangelist, elder, or teaching pastor. Typically, the MW husband does not have the sole responsibility of overseeing the congregation, but he may share in some duties, but he is not the senior servant leader.

Although a minister’s wife, is not the senior pastor’s wife she is still subjected to unfair, ambiguous expectations often placed on her by the congregation, the ministry role of her husband, and personal unrealistic expectations. As a minister’s wife, she is still classified as a leader by default. Douglas (1965) confirms that many minister’s wives do feel a sense of calling by God to serve alongside their husbands. On the contrary, there is a large number who do not share the same sense of calling as their husbands to serve in the ministry. In fact, there are many who resent their husbands for taking on such a role and view it as adversary to their family, finances and their life in general. With that said, delineating the role of the minister’s wife can be cumbersome, depending on whether they “feel” called to serve with their spouse. Taking into account, the underlying emotions expressed by the minister’s wife often determines whether their role is viewed positively or negatively (Scazzerro, 2007).
Hence, the minister’s wife is considered as a leader, therefore there are certain expectations from her spouse, the congregation, community or organization. Historically, many books and articles written by minister’s wives and others believed their qualifications or characteristics should include possessing prudence, being theologically sound on the foundations of Biblical Christianity, knowledgeable of the Bible, possess various attributes of piety and ascribe to a love of transition (Roberts, 2004). What’s more, often the MW has an expectation of herself that could potentially affect her overall well-being if not viewed properly. Currently, the expectations of a MW can include almost anything such as appearance, socioeconomic status, educational level, age and even weight. Subsequently, none of these are qualifications to lead well.

“The ideal MW must be a good wife to her husband. This involves accepting him as a person, with all his weaknesses as well as strengths. But it is also means accepting his career, realizing that she has married not only a man, but in a sense the Church. She has chosen, whether she realized it or not, a way of life as well as a marriage mate. The way of life involves her husband’s belonging to the congregation as well as to her and the children. If she fails to accept and respect her husband’s complete dedication to his ministry, then jealousy and resentment will inevitably arise” (Douglas, 1965, p. 8).

As aforementioned, the role of the minister’s wife is every much a role ascribed to servant leadership. Both the minister and pastor’s wife have the incredible responsibility of sharing their spouse and having a life committed to dedicated service. Patterson (2002) advises the MW against trying to live up to the expectations of others, doing so will lead into dark places of desolation, defeat, and disenchantment. Furthermore, the role of a MW is not defined by her spouse or his work, her own personal work, but by the One who called her. Truthfully, the primary obligation of the MW is to ensure that she is supportive of her husband, be available to help him if he needs it, ensure that the home and children are secure. The ability to manage
herself, her children and her home demonstrates leadership acumen. Balance is essential for every leader to lead well and the absence of balance can create unnecessary chaos.

As previously mentioned, the MW like the PW should take on more active roles in her husband’s ministry as she so desires. When leadership roles are presented as a manner of choice, her ability to lead is positively embraced and followers are greatly impacted. Barbuto et.al (2006) contend that persuasive mapping includes skillfully using the art of persuasion rather than coercion to impact followers to achieve a desired goal. Oftentimes, the MW possesses an innate ability to lead by persuasion, she is not the primary servant leader, therefore, when she empowers followers to move toward a shared goal without formal leadership authority she implores servant leadership. The research suggests that within the role of the MW there is a tremendous amount of stress that she must balance (Roberts, 2004). Additionally, the minister’s wife experiences stress related to issues with her current role such as tension, misunderstanding, uncertainty, inconsistency and overload.

Both the MW and PW share in the stress of being called alongside their husbands, maintaining balance of family and ministry and maintain personal identity. But, the MW has some sense of relief, in that she is not always in the spotlight, she has limited “fishbowl” experiences, nor does she have to share her spouse as often. Therefore, the role of a minister’s wife is a role that requires dedicated service, selflessness, commitment to her husband and his ministry, devotion to her children and family with the understanding that her role can only be defined by God and by her.
CHAPTER 3

RESEARCH METHODOLOGY

The purpose of this study is to evaluate the extent to which senior pastor’s wives, ministry wives, and women in ministry exhibit the five factors of servant leadership: altruistic calling, organizational stewardship, emotional healing, and persuasive mapping. Additionally, this study delves into the art of practicing servant leadership. Servant leadership is a proven theoretical framework, grounded in not only leadership theory but also Biblical framework. Since, many consider the participants in this study; the expectation is that their leadership should closely model “servant leadership.” This study will determine the extent that the “servant leaders” understand, utilize, and lead according to the model of servant leadership.

Research suggests there is a void in terms of the information that informs pastoral/ministerial leaders on how to become effective leaders. The same is unequivocally true for their spouses. Spouses of these pastoral and ministerial leaders are automatically thrust into leadership roles and often have not had the benefit of theological or leadership training. The literature suggests that pastoral and ministerial leaders’ wives feel unprepared and unqualified to lead alongside their husbands (Pastoral Care Inc., 2016). Moreover, women in ministry who have no formal college education, formal training or participated in leadership coaching/mentorship yet they lead organizations. Women in ministry often have a heart to help and heal that stems from their own life and “feel” the call of God to help others walk into healing and wholeness (Martin, 2001). Many ministry/pastoral leaders exclaim that dual training in theology and leadership have prepared them to lead their congregations specifically in the area of calling, integrity, wisdom, and stewardship (Morrison, 2016). Their spouses who receive the benefit of leadership training confirm more positive interpersonal relationships with their
congregants/constituents and a greater sense of calling and purpose to lead in their respective churches and ministries (Litton, 2011). Servant is mentioned multiple times in the Bible, and many biblical and spiritual leaders try to formulate their leadership theory around the teachings of the scripture, many practicing are not aware that there is actually a theory to servant leadership (Harris, 2016).

Ministry wives and women in ministry should practice servant leadership, as their role denotes service and “servanthood.” Existing research has proven that many of these women consider themselves as servants but do not possess the content knowledge of servant leadership theory. Many ministry wives often start their own ministries within their local congregation or in the community at large after learning how to lead by trial and error in their husband’s congregations/ministries. Often without any formal leadership training, they become somewhat effective leaders later in the process by trial and error. This plight to leadership can be less painful and more effective by receiving appropriate leadership training and mentorship. It should be noted that many women in ministry who have no formal college education, formal training or participated in leadership coaching/mentorship yet they lead organizations.

While, there is much controversy on women in leadership in secular mainstream organizations and causes led by women, unfortunately the controversy regarding women in leadership Christian sects is even more confrontational and in some arenas, hostile. Despite the hostility and controversy surrounding women in ministry/leadership, the fact remains that women are leading ministries and organizations. Because there is no clear evidence that ministry wives and women in leadership exhibit the five factors of servant leadership: altruistic calling, emotional healing, wisdom, persuasive mapping, and organizational stewardship, it is imperative that programs are created and instituted to enhance their leadership capacity, more specifically
servant leadership capacity. Additionally, these newly designed programs will assist them in successfully implementing servant leadership throughout their organizations.

**Research Questions**

1.) Are there differences in the extent to which survey participants practice the five servant leadership factors of altruistic calling, emotional healing, wisdom, persuasive mapping and organizational stewardship?

2.) Do participants’ scores on the five servant leadership factors differ by the participants’ role as a senior pastor’s wife, a minister’s wife, or a woman in the ministry?

3.) Do participants’ scores on the five servant leadership factors differ by the participants’ ethnic background as white or some other background?

4.) Are there statistically significant relationships between a participant’s level of educational attainment and their scores on the five servant leadership factors?

5.) Are there statistically significant relationships between a participant’s tenure in the ministry and their scores on the five servant leadership factors?

As aforementioned Servant Leadership Theory (SLT), is a formal theoretical framework for leadership in promoting service-oriented culture within the organization. Organizations that utilize SLT report positive interpersonal relationships within the organization, improved customer service, and better overall health of the organization. Barbuto et.al (2006) contends that there are five factors characteristic of SLT: altruistic calling, emotional healing, organizational stewardship, and persuasive mapping. Therefore, the methodology aligned well to determine the extent to which participants’ exhibit the five factors of servant leadership.
Specific Methodology and Rationale for Methodology

A semi-structured approach is the preferred design for this study, due to the increased access to the participant population and its usefulness in predicting the magnitude by which the participants are utilizing servant leadership within their respective organizations. Thirty-three multiple choice questions plus an additional five open-ended questions will be used to answer the five research questions. This methodical approach allows the researcher to assess a wider range of women who fall in each of the three categories assessed in the research study. A semi-structured approach to data collection is more useful in this study because of its transient qualities. Moreover, this data will afford the researcher to make informed decisions about the participants and the numbers obtained from the data set will be measurable. Research suggests that this semi-structured approach is more accurate because it eradicates the biases that are often present in qualitative data sets. Finally, this methodology can gather data more quickly through an online survey.

Servant leadership Theory connection to Methodology

In an effort to answer research questions 1-5, the researcher will compile a list of 200 of local churches, ministries, and para church organizations. After obtaining the contact information, the selected participants will receive a pre-survey letter with a consent form soliciting their participation in the survey. The survey will contain 23 items as well as on the five factors of Servant Leadership: Emotional Healing (EH), Altruistic Calling (AC), Organizational Stewardship (OS), and Wisdom (WI). There will be four open-ended questions regarding participant demographics, background, church, and/or ministry. Additionally, there will be five open-ended questions regarding their knowledge of the characteristics of a servant leader and resources and supports needed to improve the practice of servant leadership.
SLT connects to this quantitative methodology because it is the most efficient and effective way to engage with the survey population. The participants are eager to share their leadership philosophy however, due to the leadership role there are many constraints on their time, therefore they are more apt to engage in the research if it does not necessitate too much of time and energy.

**Quantitative Approach to Answer Question 1**

To answer question one, the researcher will run a Repeated Measures Analysis of Variance (R-ANOVA) to determine the extent to which all participants exhibit the five servant leadership factors: altruistic calling, emotional healing, organizational stewardship, persuasive mapping, and wisdom. Additionally, participants will respond to this question by selecting: Not at all, Once in a while, Sometimes, and Frequently if not Always.

**Quantitative Approach to Answer Question 2**

To test for differences in respondents’ servant leadership scores by their roles, the researcher will run a one-way Multivariate Analysis of Variance (MANOVA) to determine if there are significant differences between the three subgroups (senior pastor’s wives, minister’s wives, and women in ministry) that exhibit the five servant leadership factors. As aforementioned, participants will respond to the Likert scale of, Not at all, Once in a while, Sometimes, and Frequently if not Always.

**Quantitative Approach to Answer Question 3**

To answer question three, the researcher will employ a Multivariate Analysis of Variance (MANOVA) to determine if there are differences among the races (i.e. African American, White, and Asian etc.) and the five servant leadership factors. The participants will respond to the Likert scale: Not at all, Once in a while, Sometimes, and Frequently if not Always.
Quantitative Approach to Answer Question 4

To answer question four, the researcher will complete a correlation test to determine if there is a significant relationship between the participants’ educational attainment and the five servant leadership factors. The participants will respond to the Likert scale accordingly.

Quantitative Approach to Answer Question 5

To answer question five, the researcher will conduct a correlation test to determine if there is a significant relationship between the participants’ tenure and ministry and the five servant leadership factors. The participants will respond to the Likert scale accordingly.

Design of the Study

Servant Leadership Among Senior Pastor’s Wives, Minister’s Wives, and Women in Ministry is a quantitative study. The researcher will use a convenience sample of senior pastor’s wives, minister’s wives, and women in ministry from a combination of churches, para church organizations, and ministries in the Southeastern United States. Only the survey participants will be administered the survey.

The researcher has worked extensively as well as cooperatively with the survey population in the Southeastern United States. The researcher will select the organizations that agree to participate. The researcher estimates that 70 senior pastor’s wives, 70 minister’s wives, and 70 women in ministry will participate in the study. Therefore, 210 participants will participate in this research study.
Participants in the Study

The participants in this study are senior pastor’s wives, minister’s wives, and women in ministry. Senior pastor’s wives are women who are married to the senior pastor of a local church. Minister’s wives are women married to a man that is in ministry, but he is not the senior pastor; he can serve on the pastoral board or in some form of outreach ministry. Women in ministry are women who oversee a para-church organization or lead a ministry within the local church. Female pastors are not included within this study.

Gaining access to participants

The researcher will gain access to participants through three avenues: websites, social media outlets, and referrals from other participants who have consented to participate in the study.

Recruitment Plans

The researcher will compile a list of 200 churches, para-church organizations, and local ministries. The researcher will request their consent to participate in the study via-email. If there are no responses after a two-week period, the researcher will follow-up with a telephone call to acquire their consent to participate in the study, delineate the study, and provide other details regarding the study. The researcher will contact senior pastor’s wives by contacting either the senior pastor or church administration to request her email and/or contact information. Senior pastor’s wives, who agree to participate in the study, will share the link with other ministry wives on staff and women in ministry in their respective circles and organizations. Minister’s wives that do not belong to local congregations will be recruited by contacting their spouses and requesting their contact information. Finally, women in ministry will be contacted using the contact information available through their respective organizations.
All participants will receive the same recruitment letter, sent via email, the contents of the letter will be embedded within the email, rather than being sent as an attachment.

**Sample selection criteria**

The researcher will identify senior pastor’s wives, minister’s wives, and women in ministry from churches, para church organizations, and local ministries led by women. The size of the local church will range in membership from 100-2000 people. All the churches, para church organizations, and local ministries have been selected largely due to convenience. Once the churches and organizations have been identified, the senior pastor’s wife, the minister’s wife, and the woman in ministry will be emailed a consent form, asking her to participate in the study. The first 70 consent forms received will participate in the study.

The sample size of 210 is suggested because it evenly divides the three subjects into groups. This will give a wider impact on how the groups are different in reference to whether or not they exhibit the five servant leadership factors. In a previous study, the sample size was 40, and it was a combination of the sample population. A larger sample provides detailed information of participant population and to the extent that they exhibit the five servant leadership factors.

**Sample Methods**

The researcher will utilize the Internet, along with other social media avenues to access the locations where sample subjects may be found. The researcher will compile a working list of senior pastors’ wives, minister’s wives, and women in ministry along with their contact information that will be used to make participant selections. Once the list has been compiled the researcher, will send emails with an attached consent form to solicit participation from the sample population. Received consent forms will be verified, and selected participants will be
provided the URL address where the survey can easily be assessed and the instructions to complete the survey will be embedded within the email.

**Number of participants**

This study will consist of 210 ministry wives being surveyed. This study will survey 70 senior pastor’s wives, 70 minister’s wives and 70 women in ministry. With that being said, each participant will be given pseudonyms once all of the data has been collected.

**Setting Description**

The site for data collection is via-email and use of an online survey. The researcher must have access to a computer. All participants must have access to an electronic device by which they can access the online survey.

**Why this site and not another**

This site was chosen for immediate and easy access to participants. The participants in this study are more likely to engage in the study if it does not require too much alteration to their respective schedules. The participants are typically very busy, and email and the use of an online survey is less obtrusive and requires no more than 15 minutes of their time.

**Instrumentation Description**

The Servant Leadership Questionnaire (SLQ) is an assessment measure to determine servant leadership according to five factors: altruistic calling, organizational stewardship, emotional healing, persuasive mapping, and wisdom. The SLQ consists of 23 items that are based upon a four-point Likert scale: Not at all, Once in a while, Sometimes, and Frequently, if not Always. The original design of the SLQ was to measure 11 prospective scopes of servant leadership: calling, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, growth, and community building (Barbuto & Wheeler, 2006). Barbuto et.al (2006)
in a previous study, tested servant leadership dimensions by testing internal consistency, factor structure, assessing convergent, divergent and predictive validity, as a result of this study, the five factors of servant leadership emerged. Barbuto et.al (2006) contends that the 23 items encompassed within the SLQ is strong. Additionally, the five factors: altruistic calling, emotional healing, organizational stewardship, persuasive mapping, and wisdom encapsulate the essence of servant leadership.

**Psychometric data**

Barbuto et.al (2006) tested the psychometric properties of the SLQ, through a sample of 80 elected community officials and 388 rates from counties in the Midwestern United States. These leaders were administered the SLQ during a statewide leadership development workshop by a statewide professional organization. Sixty-five percent of the sample populations were women and 35% were men. The raters who were administered the SLQ were either employees or colleagues of the leaders. Of the raters who were administered the SLQ, 47% percent were men and 53% percent were women.

The average age of the leader participants was 51; the average age of the raters was 46. The educational background of the leaders' consisted of 50% percent had obtained a bachelor’s degree, 20 % percent possessed a master’s degree or better. Furthermore, the educational attainment of the raters included 46% percent held a bachelor’s degree and 10 % percent or less held a master’s degree or higher.

**Scale Reliability**

Barbuto et.al (2006) verifies that the reliability of the SLQ ranges from .68 to.87. More specifically, all the correlations were significant at p<.01. To prove increased reliability of the Servant Leadership Questionnaire, the standard deviations were consistent across the five
factors. The SLQ was indicated by the chi square, $X^2 (220) = 1,410.69$, $p=.0$ for both versions of the SLQ (the leaders and the raters). Finally, the root mean square error of approximation was .010, and the normed fit index was .96. The non-normed fit index was .96, the comparative fit index was .96, the incremental fit index was .96, and the relative fit index was .95, thus supporting the five factors of servant leadership (Barbuto & Wheeler, 2006).

**Scale Validity**

Barbuto et.al (2006) achieved face validity of the SLQ through a priori categorization with an 80% acceptance criterion. Additionally, predicative validity was obtained through the correlations of the employee’s extra effort, satisfaction and organizational effectiveness and using the Multifactor Leadership Questionnaire MLQ, for each of the five servant leadership factors. More specifically, the validation process yielded the following result, {($p<.05$. For $r>.12$, power $.80$ (two –tailed test; $p<.05$).}

**Collection of Data**

The researcher will collect and analyze data through online system sponsored by The University of Memphis. Additionally, the researcher will use Qualtrics to collect survey data.

**Description of data collection methods**

After the researcher receives consent forms, the researcher will send the link to survey participants. Participants will access the online survey. The participants will follow all the directions and complete the survey. The survey will collect demographic data, data specific to servant leadership knowledge, as well as data regarding the five servant leadership factors. Finally, the researcher will collect data regarding the participant’s personal beliefs about servant leadership through open-ended questions embedded within the survey.
Rationale for chosen data collection method for research questions

The researcher chose the survey method due to convenience and taking into account the availability of the study population. From a previous study, the researcher ascertained that clergy leaders are more apt to participate in research studies that do not place enormous constraints on their time. Moreover, they participants in the previous study willingly shared the survey with others. Utilizing an online survey method is timely and efficient for both the participants and the researcher. Carr (2013) vies that utilizing Qualtrics to collect the data for academic use is more efficient and allows students more control over the online capabilities.

Confidentiality Plan

The research data will be stored in a secured locked file cabinet at the home of the researcher. There will be no connection to the pastoral staff, churches, or ministry leaders with the original data. The data will have all names removed. All subjects will have assigned numbers. The researcher will use personal responses but will assign a code. The researcher will set Qualtrics to Anonymize Responses. By setting the survey to the Anonymized Responses, the researcher will not be able to collect identifiable information. Qualtrics default is to collect IP address and GPS coordinates of the respondents. Additionally, the researcher will allocate security codes to computerized records.

Trustworthiness and Ethics

For the purpose of this study, data triangulation will increase the validity of this study. Collecting data from three different stakeholders: senior pastor’s wives, minister’s wives, and women in ministry will provide insight into their perspectives regarding servant leadership theory, the five factors of servant leadership and the supports and resources needed to improve the practice of servant leadership within their respective organizations. Within the analysis,
comparisons constructed from the feedback of the three participant groups will correlate areas of consonance and divergence. Utilizing data triangulation is efficient and easy and assists in ascertaining the level of stake that study participants have relative to servant leadership. Due to the fact, that this study implores a quantitative research approach and crystallization yields itself most effective in qualitative research. However, the researcher will engage in immersion and crystallization as it relates to the analysis of the data. The researcher will employ data immersion as suggested as best practice for ensuring crystallization. Therefore, the researcher will immerse in the data and examine sections of the data in extensively. Then, the researcher will suspend the process of examining the data temporarily, in an effort to reflect on the analysis experience to quantify, identify, and articulate patterns, themes, and symbols that were detected during the immersion process of data collection. These two processes will continue throughout the data analysis until all the data is examined. This ensures that all meaningful relationships and assertions have emerged from the data and are clearly formulated and validated.

**Expectation for transferability vs. generalizability**

Because transferability is more plausible to qualitative research, therefore, to ensure transferability in the study, the researcher will provide extensive information regarding the participant groups, servant leadership theory, and the five factors of servant leadership. Doing so, will show indicated patterns and trends that have emerged from the research. Furthermore, the researcher will provide direction about considerations that reviewers should take into account because of the research analysis and findings. Since, a survey method is used the results are generalized to the survey population for senior pastor’s wives, minister’s wives, and women in ministry.
Taken into account generalizability, the researcher has reviewed common areas consistent with utilizing a survey to collect data, such as the researcher being unavailable to clarify misunderstandings, errors in the survey development and processing of the survey as well as, inadequate questioning. Therefore, the researcher examined other empirical studies that used the Servant Leadership Questionnaire (SLQ) and compared the results, thus reducing the probability of exposing large inconsistencies. To date, limited discrepancies evolved from using the SLQ.

**Peer checking of interpretations**

To increase accuracy, reliability, validity, and transferability of this study, the research will employ peer checking of the interpretations of the data collected. The research will engage in peer checking at the conclusion of this study. Findings of the research will be shared with participants and they will have an opportunity to comment on the findings. Participants will confirm either that the study reflects their views, feelings, and experiences or reject the findings. If the participants confirm the findings, then the researcher can conclude that the research study is credible. Conversely, if the participants reject the findings the researcher can conclude that the research lack credibility.

Peer checking is viable, in that it can verify the totality and comprehensiveness of the findings, which increases the accuracy of the findings. Moreover, peer checking will give the researcher the opportunity to summarize preliminary findings, increase face validity, and diminish the probability that personal biases will be included within the study. Finally, peer checking of the interpretations averts false data considered as reliable research.
A priori and posteriori ethics

In reference to *a priori* ethics, the researcher contends that all ministry wives and women in ministry are leaders. In reference to *posteriori* ethics, the researcher contends that all ministry wives and women in ministry are servant leaders.

Theory specific ethics

The essence of servant leadership encompasses ethical behavior as it correlates to being both servant and leader. Therefore, the leader will engage and employ ethical behavior in the collection of data, analysis of data, and the presentation of the data. Additionally, the researcher will ensure that the theory of servant leadership will be presented as it has been quantified, validated, and verified. The components of servant leadership theory will be emphasized throughout the research study. Finally, the researcher and the participants will adhere to ethical standards as it relates to the research study.

Subjectivity Statement

The researcher issues this subjectivity statement to ensure that all related experiences of the research are clear. This ensures that the readers of this research can clearly and analytically examine the reliability of the research as being free of any bias which contributes to the cogency of the research and the reader’s valuation of the ability of the researcher to remain in epoche’. As a researcher engaging in a quantitative study, about senior pastor’s wives, minister’s wives and women in ministry, I have had many experiences throughout my lifetime with the participant population and having served in each of these roles personally have shaped my view of their leadership capacity and functionality. I am an African American female, who has been a daughter of senior pastor, a wife of a minister and senior pastor, and personally a woman in ministry and have been collecting data on the participants since I was a child.
Having served in all three capacities, which required different leadership acumen, I know personally, the requirements for each role. Moreover, I am directly involved in training each category of participants in the art and practice of servant leadership. Prior to pursuing a doctoral degree, I was serving as a senior pastor’s wife. As a senior pastor’s wife, given the responsibility to lead every woman in the congregation without specific training on how to be a pastor’s wife was horrific. Modeling without alteration is not always the best practice for leadership. Because of personal experience, I felt called to help others survive what I had almost died through. Therefore, I began to search out organizations that could help. Regrettably, the organizations were restrictive or located outside of the city.

Then, I embraced my own altruistic calling to start “By His Side Ministries,” a place for ministry wives irrespective of denomination, background, ethnicity, or age. Since that time, I have seen many women rescued. As a woman in ministry, I must connect with other women in ministry to build a network for camaraderie and fellowship. Furthermore, having the privilege to teach in conferences, workshops, and seminars on all things concerning senior pastor’s wives, minister’s wives, and women in ministry has been phenomenal. What's more, I have been able to generalize professional training in leadership to enhance personal growth and development but also, to the senior pastor’s wives, ministry wives, and women in ministry.
CHAPTER FOUR

RESULTS

The purpose of this study is to explore the servant leadership practices of a sample of women associated with the ministry and to determine whether the frequency with which these practices are engaged in are associated with these women’s background characteristics. Specific research questions deriving from this purpose are as follows:

Research Question One

Are there differences in the extent to which survey participants practice the five servant leadership factors of altruistic calling, emotional healing, wisdom, persuasive mapping and organizational stewardship?

Research Question Two:

Do participants’ scores on the five servant leadership factors differ by the participants’ role as a senior pastor’s wife, a minister’s wife, or a woman in the ministry?

Research Question Three:

Do participants’ scores on the five servant leadership factors differ by the participants’ ethnic background as white or some other background?

Research Question Four:

Are there statistically significant relationships between a participant’s level of educational attainment and their scores on the five servant leadership factors?
**Research Question Five:**

*Are there statistically significant relationships between a participant’s tenure in the ministry and their scores on the five servant leadership factors?*

A statistical description of the participants opens the chapter, with the results obtained for each of the five research questions provided in turn. A summary of what was learned from the analyses concludes the chapter.

**Sample**

Although in excess of 200 individuals responded to the survey, complete data were obtained from only 180 participants. As noted in Table 1, some 60% of the sample indicated that they were senior pastors’ wives; some 17.8% said they were minister’s wives; and some 22.2% classified themselves as women in the ministry. In terms of their ethnic background, nearly two-thirds of the sample stated that they were white (63.3%), with the remainder indicating that they were some other ethnicity. By level of education, somewhat more than one-third indicated that they had a bachelor’s degree (35.6%), while some 26.3% indicated their having earned a postgraduate degree of some sort, either a graduate (23.9%) or a doctoral degree (3.3%). Among those respondents having less than a bachelor’s degree, about seven percent had earned only a high school diploma or GED (6.7%), slightly more than 20 percent indicated their having some college (22.2%), while those remaining indicated their having earned an associate degree (8.3%). In terms of years in the ministry, nearly half of the sample had served 15 or fewer years (47.8%). Of the remainder, 15.6% had between 16 and 20 years of service; 20.6% had 21 to 30 years of service; and 16.1% had 30 or more years of service. Slightly more than one-quarter of the participants had attended seminary school (27.2%) and only 16.1% had graduated.
**Research Question One**

Are there differences in the extent to which survey participants practice the five servant leadership dimensions of altruistic calling, emotional healing, wisdom, persuasive mapping and organizational stewardship?

Inspection of Figure 1 suggests that the extent to which survey participants say they practice the five factors of servant leadership is not equal. Most frequently, all survey participants assess themselves as engaging in survey leadership practices related to “Organizational Stewardship” \( (M = 4.41, SD = 0.50) \). Conversely, all survey participants assess themselves as engaging in survey leadership practices related to “Persuasive Mapping” with the lowest frequency \( (M = 3.60, SD = 0.77) \). In between these two extremes, respondents indicate they practice “Altruistic Calling” \( (M = 4.07, SD = 0.68) \) and “Wisdom” \( (M = 4.07, SD = 0.58) \) to roughly the same extent, less often than “Organizational Stewardship” but more often than “Persuasive Mapping” and “Emotional Healing” \( (M = 3.91, SD = 0.70) \).

As noted in Table 1, formal testing of the five servant leadership scores with the Repeated Measures Analysis of Variance (R-ANOVA) revealed that at least one statistically significant difference was observed \( (\lambda = .41, F (4, 176) = 62.47, p < .001, \eta_p^2 = 0.59) \). Consistent with what Figure One showed, scores on “Organizational Stewardship” were found to be consistently higher than those obtained on the other four, while scores on “Persuasive Mapping” were found to be consistently lower than the other four. Although scores on “Emotional Healing” were lower than scores on both “Altruistic Calling” and “Wisdom” \( (g = 0.24 \text{ and } g = -0.25, \text{ respectively}) \) scores on the latter two servant leadership dimensions did not differ between themselves \( (g = 0.00) \).
Table 4

Demographic Characteristics of Respondents

<table>
<thead>
<tr>
<th>Characteristic</th>
<th>$f$</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Current Role</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Senior Pastor's Wife</td>
<td>108</td>
<td>60.0</td>
</tr>
<tr>
<td>Minister's Wife</td>
<td>32</td>
<td>17.8</td>
</tr>
<tr>
<td>Woman in Ministry</td>
<td>40</td>
<td>22.2</td>
</tr>
<tr>
<td>Ethnic Background</td>
<td></td>
<td></td>
</tr>
<tr>
<td>White</td>
<td>114</td>
<td>63.3</td>
</tr>
<tr>
<td>Other Ethnicity</td>
<td>66</td>
<td>36.7</td>
</tr>
<tr>
<td>Highest Educational Level</td>
<td></td>
<td></td>
</tr>
<tr>
<td>H.S. Diploma/ GED</td>
<td>12</td>
<td>6.7</td>
</tr>
<tr>
<td>Some College</td>
<td>40</td>
<td>22.2</td>
</tr>
<tr>
<td>Associate's Degree</td>
<td>15</td>
<td>8.3</td>
</tr>
<tr>
<td>Bachelor's Degree</td>
<td>64</td>
<td>35.6</td>
</tr>
<tr>
<td>Graduate Degree</td>
<td>43</td>
<td>23.9</td>
</tr>
<tr>
<td>Doctoral Degree</td>
<td>6</td>
<td>3.3</td>
</tr>
<tr>
<td>Years in the Ministry</td>
<td></td>
<td></td>
</tr>
<tr>
<td>0-5 Years</td>
<td>18</td>
<td>10.0</td>
</tr>
<tr>
<td>6-10 Years</td>
<td>32</td>
<td>17.8</td>
</tr>
<tr>
<td>11-15 Years</td>
<td>36</td>
<td>20.0</td>
</tr>
<tr>
<td>16-20 Years</td>
<td>28</td>
<td>15.6</td>
</tr>
<tr>
<td>21-25 Years</td>
<td>21</td>
<td>11.7</td>
</tr>
<tr>
<td>26-30 Years</td>
<td>16</td>
<td>8.9</td>
</tr>
<tr>
<td>30 Years or More</td>
<td>29</td>
<td>16.1</td>
</tr>
<tr>
<td>Attended Seminary School</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>49</td>
<td>27.2</td>
</tr>
<tr>
<td>No/Not Answered</td>
<td>131</td>
<td>72.8</td>
</tr>
<tr>
<td>Graduated from Seminary School</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>29</td>
<td>16.1</td>
</tr>
<tr>
<td>No/Not Answered</td>
<td>151</td>
<td>83.9</td>
</tr>
</tbody>
</table>

83
**Research Question Two:**

*Do participants’ scores on the five servant leadership dimensions differ by the participants’ role as a senior pastor’s wife, a minister’s wife, or a woman in the ministry?*

To test for differences in respondents’ servant leadership scores by their roles, a one-way Multivariate Analysis of Variance (MANOVA) was conducted. As shown in Table 3, no multivariate difference on the set of scores was observed for this independent variable. As also noted in Table 3, neither was any univariate difference observed for the scores obtained on the five dimensions by respondent type.
Table 5

*Summary of the Repeated Measures Analysis of Variance Comparison Involving Five Servant Leadership Means (N = 180)*

<table>
<thead>
<tr>
<th>Scale</th>
<th>$M$</th>
<th>$SD$</th>
<th>$g_{correlated}$</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>1. Altruistic Calling</td>
<td>4.07</td>
<td>0.68</td>
<td><strong>0.87</strong> 0.24 0.00 0.65 -0.55</td>
</tr>
<tr>
<td>2. Emotional Healing</td>
<td>3.91</td>
<td>0.70</td>
<td><strong>0.84</strong> -0.25 0.42 -0.80</td>
</tr>
<tr>
<td>3. Wisdom</td>
<td>4.07</td>
<td>0.58</td>
<td><strong>0.80</strong> 0.68 -0.62</td>
</tr>
<tr>
<td>4. Persuasive Mapping</td>
<td>3.60</td>
<td>0.77</td>
<td><strong>0.87</strong> -1.21</td>
</tr>
<tr>
<td>5. Organizational Stewardship</td>
<td>4.41</td>
<td>0.50</td>
<td><strong>0.74</strong></td>
</tr>
</tbody>
</table>

*Note.* The multivariate test for the repeated measures ANOVA was highly statistically significant ($\lambda = .41, F (4, 176) = 62.47, p < .001, \eta^2_p = 0.59$). For each of the five servant leadership scales, *Coefficient Alpha* statistics are presented on the diagonal in boldfaced type. Correlated effect size differences have been computed for each of the ten possible comparisons involving the five-scale means, and these results are provided in the relevant cells. With the exception of the Altruistic Calling and Wisdom comparison, all other difference comparisons were statistically significant at $p < .001$. 
Table 6

Summary of the Multivariate Analysis of Variance Comparison Involving Five Servant Leadership Means by Respondent Role (N = 180)

<table>
<thead>
<tr>
<th>Scale</th>
<th>S. Pastor's Wife (n = 108)</th>
<th>Minister's Wife (n = 32)</th>
<th>Woman/Ministry (n = 40)</th>
<th>F (2, 177)</th>
<th>p =</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>SD</td>
<td>M</td>
<td>SD</td>
<td>M</td>
</tr>
<tr>
<td>1. AC</td>
<td>4.11</td>
<td>0.65</td>
<td>3.98</td>
<td>0.63</td>
<td>4.06</td>
</tr>
<tr>
<td>2. EH</td>
<td>3.94</td>
<td>0.67</td>
<td>3.85</td>
<td>0.64</td>
<td>3.87</td>
</tr>
<tr>
<td>3. WS</td>
<td>4.13</td>
<td>0.57</td>
<td>3.99</td>
<td>0.60</td>
<td>4.00</td>
</tr>
<tr>
<td>4. PM</td>
<td>3.56</td>
<td>0.76</td>
<td>3.43</td>
<td>0.79</td>
<td>3.83</td>
</tr>
<tr>
<td>5. OS</td>
<td>4.39</td>
<td>0.51</td>
<td>4.36</td>
<td>0.56</td>
<td>4.51</td>
</tr>
</tbody>
</table>

Note. The multivariate test for the five scale means by respondent role was not statistically significant ($\lambda = .93$, $F (10, 346) = 1.35$, $p = .20$, $\eta^2_p = 0.04$). As indicated above, neither was any univariate comparison by respondent role statistically significant.

Research Question Three:

Do participants’ scores on the five servant leadership dimensions differ by the participants’ ethnic background as white or some other background?

As contrasted with the results of the previous analysis, a MANOVA conducted on the set of five servant leadership scores revealed a statistically significant difference on the set of five means ($\lambda = .85$, $F (5, 174) = 6.25$, $p < .001$, $\eta^2_p = 0.152$), as well as differences by ethnicity on three of the five individual servant leadership dimensions. As can be seen in Table 4, an effect of nearly
one-half a standard deviation’s difference on “Emotional Healing” \( (g = -0.49) \) can be observed when the mean of other ethnic backgrounds \( (M = 4.12, SD = 0.70) \) is contrasted with that of whites \( (M = 3.79, SD = 0.67) \). More strongly, an effect of nearly three-fourths of a standard deviation’s difference on “Persuasive Mapping” \( (g = -0.74) \) can be observed when the mean of other ethnic backgrounds \( (M = 3.94, SD = 0.53) \) is contrasted with that of whites \( (M = 3.40, SD = 0.81) \). Also, statistically significant is the difference between scores obtained on the “Organizational Stewardship” dimension \( (g = -0.34) \) when the results for whites \( (M = 4.55, SD = 0.52) \) and for those of other ethnic backgrounds \( (M = 4.52, SD = 0.81) \) are contrasted, but not so for group comparisons for either “Altruistic Calling” or “Wisdom.”
Table 7

*Summary of the Multivariate Analysis of Variance Comparison Involving Five Servant Leadership Means by Respondent Ethnicity (N = 180)*

<table>
<thead>
<tr>
<th>Scale</th>
<th>White (n = 114)</th>
<th>Other Ethnicity (n = 66)</th>
<th>F (1, 178)</th>
<th>p =</th>
<th>g</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>SD</td>
<td>M</td>
<td>SD</td>
<td></td>
</tr>
<tr>
<td>1. AC</td>
<td>4.10</td>
<td>0.62</td>
<td>4.02</td>
<td>0.79</td>
<td>0.63</td>
</tr>
<tr>
<td>2. EH</td>
<td>3.79</td>
<td>0.67</td>
<td>4.12</td>
<td>0.70</td>
<td>10.05</td>
</tr>
<tr>
<td>3. WS</td>
<td>4.01</td>
<td>0.59</td>
<td>4.18</td>
<td>0.55</td>
<td>3.85</td>
</tr>
<tr>
<td>4. PM</td>
<td>3.40</td>
<td>0.81</td>
<td>3.94</td>
<td>0.53</td>
<td>22.97</td>
</tr>
<tr>
<td>5. OS</td>
<td>4.35</td>
<td>0.52</td>
<td>4.52</td>
<td>0.47</td>
<td>4.82</td>
</tr>
</tbody>
</table>

*Note.* The multivariate test for the five scale means by ethnicity was highly statistically significant ($\lambda = .85$, $F (5, 174) = 6.25$, $p < .001$, $\eta^2_p = 0.152$). As indicated above, statistical significance at the univariate level was observed for the "persuasive mapping," "emotional healing," and "organizational stewardship" comparisons.

*Research Question Four:*

*Are there statistically significant relationships between a participant’s level of educational attainment and their scores on the five servant leadership dimensions?*

The correlation matrix presented in Table 5 shows that while the relationships between scores on the five dimensions of servant leadership and educational level are negative, only one such relationship is statistically significant. Larger for those with fewer years of formal education, there is a slight inverse association between years of formal education and the
respondent’s scores on the servant leadership dimension of “Altruistic Calling” \( (\rho = -0.186, \ p = 0.006) \).

Table 8

Correlations between Servant Leadership Means and Highest Educational Level

<table>
<thead>
<tr>
<th>Variable</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. AC</td>
<td>1</td>
<td>.376**</td>
<td>.254**</td>
<td>.262**</td>
<td>.365**</td>
<td>-0.186**</td>
</tr>
<tr>
<td>2. EH</td>
<td></td>
<td>1</td>
<td>.540**</td>
<td>.496**</td>
<td>.477**</td>
<td>-0.065</td>
</tr>
<tr>
<td>3. WI</td>
<td></td>
<td></td>
<td>1</td>
<td>.410**</td>
<td>.370**</td>
<td>-0.058</td>
</tr>
<tr>
<td>4. PM</td>
<td></td>
<td></td>
<td></td>
<td>1</td>
<td>.422**</td>
<td>-0.049</td>
</tr>
<tr>
<td>5. OS</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1</td>
<td>-0.020</td>
</tr>
<tr>
<td>6. Educational Level</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1</td>
</tr>
</tbody>
</table>

**p < .01 (2-tailed).

Research Question Five:

Are there statistically significant relationships between a participant’s tenure in the ministry and their scores on the five servant leadership dimensions?

As contrasted with the previous results, the correlation matrix presented in Table 6 shows that the relationships between scores on the five dimensions of servant leadership years in the ministry are systematically both positive and statistically significant. Larger relationships are observed for the pairing of tenure in the ministry with “Emotional Healing” \( (\rho = 0.273, \ p < .001) \), “Persuasive Mapping” \( (\rho = 0.196, \ p = 0.004) \), and “Organizational Stewardship \( (\rho = 0.179, \ p = 0.008) \).
Table 9

*Correlations between Servant Leadership Means and Tenure in Ministry*

<table>
<thead>
<tr>
<th>Variable</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. AC</td>
<td>1</td>
<td>.376**</td>
<td>.254**</td>
<td>.262**</td>
<td>.365**</td>
<td>.157*</td>
</tr>
<tr>
<td>2. EH</td>
<td>1</td>
<td>.540**</td>
<td>.496**</td>
<td>.477**</td>
<td>.273**</td>
<td></td>
</tr>
<tr>
<td>3. WI</td>
<td>1</td>
<td>.410**</td>
<td>.370**</td>
<td>.168*</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. PM</td>
<td>1</td>
<td>.422**</td>
<td>.196**</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. OS</td>
<td>1</td>
<td>.179**</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Tenure in Ministry</td>
<td>1</td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
</tbody>
</table>

**p < .01 (2-tailed); *p < .05 (two-tailed).**

**Summary**

Results of a Repeated Measures Analysis of Variances (R-ANOVA) indicated that survey participants did not engage in servant leadership practices with equal frequency. Systematically higher scores were observed on the “Organizational Stewardship” dimension of servant leadership, systematically lower scores were observed on the “Persuasive Mapping” dimension of servant leadership. The participants’ scores were linked to their ethnic background and their years in the ministry. However, no relationship was observed between participants’ years of formal education or their role as a senior pastor’s wife, a minister’s wife, or as a woman in the ministry.
### Participant Comments on What Does It Mean to be A Leader (N= 180)

<table>
<thead>
<tr>
<th>N=180</th>
<th>Reoccurring Themes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Integrity</td>
</tr>
<tr>
<td></td>
<td>Servanthood</td>
</tr>
<tr>
<td></td>
<td>Vision</td>
</tr>
<tr>
<td></td>
<td>Passion</td>
</tr>
<tr>
<td></td>
<td>Compassion</td>
</tr>
<tr>
<td></td>
<td>Humility</td>
</tr>
</tbody>
</table>

*Figure Two.* Reoccurring Themes from Open-Ended Question # 2: What does being a leader mean to you?

### Participant Comments on What Supports are Needed to Help in Being a More Effective Servant Leader (N= 180)

*Figure Three.* Reoccurring Themes from Open-Ended Question # 3: What supports do you need to be a more effective servant leader in your role as senior pastor’s wife, minister’s wife, or woman in ministry.

<table>
<thead>
<tr>
<th>N=180</th>
<th>Reoccurring Themes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mentorship</td>
</tr>
<tr>
<td></td>
<td>Training</td>
</tr>
<tr>
<td></td>
<td>Community of Clergy Wives and Women in Ministry</td>
</tr>
<tr>
<td></td>
<td>Support (Financial and Human Capital)</td>
</tr>
<tr>
<td></td>
<td>Resources (Books, Classes &amp; Materials)</td>
</tr>
<tr>
<td></td>
<td>Rest and Respite</td>
</tr>
</tbody>
</table>

#
Table 10

Participant Comments What Does Being a Servant Leader Mean to You? What Specific Qualities are Needed? (N= 180)

<table>
<thead>
<tr>
<th>Altruistic Calling</th>
<th>Wisdom</th>
<th>Emotional Healing</th>
<th>Persuasive Mapping</th>
<th>Organizational Stewardship</th>
</tr>
</thead>
<tbody>
<tr>
<td>Love for God (5)</td>
<td>Knowledge of the scriptures and student of the word; knowledge and wisdom</td>
<td>Compassion (9); Compassionate (2)</td>
<td>Being the wind beneath the wings of other;</td>
<td>Understanding how to minister to the needs of others;</td>
</tr>
<tr>
<td>Obeys God; Commitment to the word of God;</td>
<td>Integrity (10)</td>
<td>Desire to see others have a personal relationship w/God</td>
<td>Vision (10)</td>
<td>Commitment; Discipline; Discernment;</td>
</tr>
<tr>
<td>Growing Relationship with God; Righteousness; Growing love relationship; prayerful life; Being led by the Holy Spirit (2)</td>
<td>Humility (29); Humble enough to admit mistakes;</td>
<td>Serving others according to God’s Word; sacrificial love; rejoice when they rejoice; hurt when they hurt; Honoring others as they serve; not seeking the spotlight as the leader;</td>
<td>Motivational</td>
<td>Gets in the trenches with others; willing to do the work while serving with others; Not afraid to get hands dirty; Understanding the organization is more important than a single person or personal gain; not about elevating herself but others;</td>
</tr>
<tr>
<td>Applies a Christ Mind-set; does what it is pleasing to God and not man;</td>
<td>Able to see both sides of an issue; seek God’s guidance;</td>
<td>People-oriented; Focused on the needs of others; not pushing her own agenda;</td>
<td>Desire and ability to train others and release them into ministry</td>
<td>Strong work ethic; good time management; Being proactive;</td>
</tr>
<tr>
<td>Serves with a heart of gratitude;</td>
<td>Understanding being in authority and authority at the same time</td>
<td>Willing to work alongside others; helping to grow others; building other leaders (10); willing to give up own wants</td>
<td>Mentorship; leads by example (10); leading by precept and example;</td>
<td>Sees a need and devises a plan; possess a team/community perspective; leadership skills;</td>
</tr>
<tr>
<td>----------------------------------</td>
<td>------------------------------------------------------------------</td>
<td>-----------------------------------------------------------------</td>
<td>-----------------------------------------------------------------</td>
<td>------------------------------------------------------------------</td>
</tr>
<tr>
<td>Feel a definite call from God (3); to see what God is doing;</td>
<td>Balance life, family and ministry</td>
<td>Building up others and bettering those who are being led;</td>
<td>Focused on the well-being of others;</td>
<td>Forerunner; trailblazer; organized; push and inspire people to go to the next level;</td>
</tr>
<tr>
<td>Living your life to be the hands and feet of Jesus;</td>
<td>Wisdom to know when to say “no”</td>
<td>A person who loved people; strength of character; does not compromise; No Pride;</td>
<td>Courage to speak truth even when it is contrary to culture</td>
<td>Flexible</td>
</tr>
<tr>
<td>Servant’s heart or servitude (10+)</td>
<td>Practice what you preach and teach</td>
<td>Loving; caring heart and long-suffering</td>
<td>Uplifting and relatable</td>
<td>Great work ethic</td>
</tr>
<tr>
<td>Dedicated to high moral standards based upon the scriptures</td>
<td>Wisdom</td>
<td>Respect and appreciation for others</td>
<td>Leading by Example</td>
<td>Diligence</td>
</tr>
</tbody>
</table>
CHAPTER FIVE
DISCUSSION and FINDINGS

Introduction

Chapter 5 is the final chapter of the dissertation, “Servant Leadership Among Senior Pastor’s Wives, Minister’s Wives and Women in Ministry”. This chapter briefly reviews the overall purpose of the study, research questions, research methodology, and the data analysis process used for this study. Additionally, the researcher discusses the summary of the findings, implications for practice based on the analyses performed, and makes recommendations for possible additional research. Finally, conclusions are presented within the framework of existing research.

This research study is one of necessity for two essential reasons. First, this research study contributes to the body of literature relative to servant leadership, especially among women. Second, it assesses servant leadership utilizing the Servant Leadership Questionnaire, and essentially assessing the religious sector. The researcher expresses the need for further research in the Christian sector and exposes the need to have instruments specifically designed to assess the leadership dispositions and practices of clergy and Christian leaders. This study might be of personal interest to pastor’s wives, minister’s wives, and women in ministry because the literature is devoid of the roles, responsibilities and the issues faced by these leaders. It is important to note that this research study was essentially guide by five research questions and three additional open-ended questions. The research questions were relative to the five servant leadership factors: altruistic calling, emotional healing, persuasive mapping, wisdom and organizational stewardship. The five research questions were assessed using the 23-item Servant Leadership Questionnaire (Barbuto & Wheeler, 2006).
The open-ended questions were added to gain additional insight in the minds and hearts of the survey participants. The open-ended questions addressed their thoughts in terms of being a leader, a servant leader and what resources and support was specifically needed to help them become more effective of a servant leader.

Sendjaya and Sarros (2002) vies that servant leadership can be dated back to the religious scriptures recorded in the Bible. Sendjaya and Sarros (2002) believes that servant leaders see themselves as “stewards” and have been entrusted to develop and empower followers to reach their fullest potential. In Mark 10:42-45, Jesus teaches His disciples about the true heart of a servant, “Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.” It is from this verse of the Bible, that servant leadership was coined.

Servant leadership is the essential leadership philosophy that spiritual and religious leaders should ascribe to. Although, they are leading, their purpose should differ from traditional leadership schools of thought (Harris, 2016). Servant Leadership is not a new principle of leadership. However, it began to acclaim recognition in the 1970’s by Robert Greenleaf. Robert Greenleaf was a management consultant that had been inspired by a reading, “Journey to the East”, written by Herman Hesse. This incredible story was the springboard for what we now call “Servant Leadership. Servant leadership according to Greenleaf, is the leader recognizing that he/she is servant first as was portrayed by the main character in “Journey to the East”.

Greenleaf (1970) suggested that the servant leadership begins with the natural feeling that one wants to serve first and then has an inspiration to lead.
Servant leadership is a philosophy of leadership that should be implemented in every organization and institution in which its premise is to serve. Therefore, servant leadership among churches and clergy should be expected to be seen in their daily administration of the church, interpersonal relationships and leadership behaviors.

Leadership among clergy spouses and women in ministry should be coupled with the concept of servant leadership for effective administration of the church, para church ministries and organizations in which these servant leaders are expected to practice the art of servant leadership. The role of senior pastor’s wives, minister’s wives and women in ministry should be understood as one of service, commitment, passion and calling. To assess servant leadership, Barbuto and Wheeler (2006), suggested using five servant leadership factors: altruistic calling, wisdom, emotional healing, persuasive mapping and organizational stewardship. Therefore, to study servant leadership among senior pastor’s wives, minister’s wives and women in ministry, the five-factor servant leadership scale by Barbuto and Wheeler (2006) was administered to the participant population. Furthermore, three open ended questions were asked by the participants to gain additional information that was not apparently clear in the survey instrument.

Purpose of the Study

The purpose of this study was to determine whether senior pastor’s wives, minister’s wives and women in ministry practiced the five servant leadership factors of altruistic calling, emotional healing, wisdom, persuasive mapping and organizational stewardship. Furthermore, this research was to ascertain if the survey participants really understood the theoretical basis for servant leadership. Also, this study was to determine what supports and resources senior pastor’s wives, minister’s wives and women in ministry needed to become more effective servant leaders.
Research Questions

Five research questions guided this study.

Research Question 1: Are there differences in the extent to which survey participants practice the five servant leadership dimensions of altruistic calling, emotional healing, wisdom, persuasive mapping and organizational stewardship?

The purpose of the first research question was to ascertain differences among the survey population and the extent that they practiced the five servant leadership factors of altruistic calling, emotional healing, wisdom, persuasive mapping and organizational stewardship.

Research Question 2: Do participants’ scores on the five servant leadership dimensions differ by the participants’ role as a senior pastor’s wife, a minister’s wife, or a woman in the ministry?

The purpose of the second research question was to resolve if the scores on the servant leadership instrument reflected differences according to the participant’s respective role as a senior pastor’s wife, minister’s wife, or a woman in ministry.

Research Question 3: Do participants’ scores on the five servant leadership dimensions differ by the participants’ ethnic background as white or some other background?

For research question three, the purpose was to reconcile if the participants’ scores were different due to their ethnicity, which was either white or some other ethnic background.

Research Question 4: Are there statistically significant relationships between a participant’s level of educational attainment and their scores on the five servant leadership dimensions?

The rationale for question four was to ascertain, whether there were statistical significant relationships between the survey participants educational attainment and the five servant leadership factors.
Research Question 5: Are there statistically significant relationships between a participant’s tenure in the ministry and their scores on the five servant leadership dimensions?

Finally, the purpose of research question five was to determine whether there was a statistically significant relationship between the participant’s tenure in ministry and their scores on the five servant leadership factors.

To answer these five research questions, the researcher engaged in scholarly research into the literature and found that there are essentially five servant leadership factors: altruistic calling, wisdom, emotional healing, persuasive mapping, and organizational stewardship that can clearly conceptualize the context of servant leadership (Barbuto & Wheeler, 2006).

Review of Methodology

The researcher secured permission from Jay Barbuto at Fullerton University to use the Servant Leadership Questionnaire. The researcher also obtained permission from the University of Memphis’s IRB to conduct the study and use human subjects to gather data related to servant leadership.

The surveyed population originally consisted of 220 senior pastor’s wives, minister’s wives, and women in ministry. But only 180 participants responded fully and completely. A sample size of 108 senior pastor’s wives were randomly selected for the study. A sample size of 32 minister’s wives were randomly selected for the study. Finally, a sample size of 40 women in ministry were randomly selected for the study. The sample size changed due to researcher error. A survey question was added to Qualtrics, after the survey had already began.

A quantitative research design was used to survey clergy wives and women in ministry through the administration of the SLQ, to explain whether this population of leaders practiced the five factors of servant leadership and at what frequency is servant leadership being practiced.
Additionally, this quantitative research design was to determine if there was a relationship between specific role, educational attainment, tenure in ministry, and race.

**Summary of the Findings**

**Research Question One**

To answer the first research question, “Are there differences in the extent to which survey participants practice the five servant leadership dimensions of altruistic calling, emotional healing, wisdom, persuasive mapping and organizational stewardship?” the researcher conducted a Repeated Measures Analysis of Variance (R-ANOVA) on the five servant leadership factors means of servant leadership and the test revealed at least one statistically significance was observed ($\lambda = .41, F(4, 176) = 62.47, p < .001, \eta_p^2 = 0.59$). Essentially, the scores on “Organizational Stewardship” were found to be higher than the other servant leadership factors. Additionally, “Persuasive Mapping”, were found to be consistently lower than all the other four servant leadership factors. And the servant leadership factors of “Altruistic Calling” and “Emotional Healing” were the two lowest scores of all the servant leadership factors and there were no distinct statistical differences between them.

**Interpretation of the Findings for Research Question One**

According to Barbuto and Wheeler (2006), servant leadership can be defined by five factors: altruistic calling(AC), emotional healing(EH), wisdom(WI), persuasive mapping(PM), and organizational stewardship(OS). The data revealed that survey participants scored higher organizational stewardship which suggests that they are leaders who formulate the organization to ensure positive contributions to society through community development, programs, and outreach. Additionally, they believe that organizational stewardship involves an ethic or value for taking responsibility for the security of the community and ensuring that the strategies and
decisions undertaken reflect the commitment to give back and leave things better than found. They also work to develop a community spirit in the workplace, one that is preparing to leave a positive legacy (Bunch, 2013).

Further, the data revealed that the survey participants scored essentially lower in emotional healing, which is surprising, historically women are expected to be more emotional when it comes to leadership and leadership decisions (Eagly, & Karau, 2002). It could easily be determined that emotional healing would be the factor with statistical significance because all of the survey participants were female, which speaks directly to the bias thinking of women in leadership roles. Survey participants scored essentially the same in both wisdom and altruistic calling, indicating that the participants believe that they have an innate desire to make a positive transformation in other’s lives. Their philosophy is congruent with a generosity of the spirit consistent with a benevolent purpose in life. According to Washington et.al (2006), their primary goal of leadership is to be a servant. As leaders who operate from an altruistic calling perspective, naturally put others’ needs, wants, and interests before their own. Finally, they work meticulously to ensure that the follower’s needs are met.

Considering the servant leadership factor of wisdom, the survey participants beliefs are congruent with the literature in that leaders who exhibit wisdom. Survey participants agree that servant leaders should possess a combined awareness of surroundings and expectancy of consequences. This in-depth awareness allows servant leaders to discern cues from the environment and understand their implications. Servant leaders who possess wisdom are characteristically observant and anticipatory across most functions and settings (Bierly, Kessler, & Christensen, 2000). Finally, wisdom is the ideal of perfect and practical, combining the height of knowledge and utility.
Persuasive Mapping from a statistical viewpoint was the lowest of all the scores on the servant leadership instrument. Surprisingly, it often expected for women to be very persuasive in how they lead. Essentially, women are expected to use “the art of persuasion” to get the job done. The data showed that the participants, all women were stronger in how the stewarded their organization than any of the other factors. Therefore, from research question one it can be determined that the participants show strong servant leadership in organizational stewardship, altruistic calling and wisdom.

**Research Question Two**

To answer the second research question, “Do participants’ scores on the five servant leadership factors differ by the participants’ role as a senior pastor’s wife, a minister’s wife, or a woman in the ministry?”, the researcher conducted a Multivariate Analysis of Variance (MANOVA). The researcher discovered as depicted in Table 3, that the multivariate test for the five scale means by respondent role was not statistically significant ($\lambda = .93, F (10, 346) = 1.35, p =.20, \eta_p^2 = 0.04$). Neither was any univariate comparison by respondent role statistically significant. Therefore, the scores on the five leadership factors by the participant groups: senior pastor’s wives, minister’s wives and women in ministry had no statistical significance.

**Interpretation of the Findings for Research Question Two**

The survey participants were categorized into three groups: senior pastor’s wives, minister’s wives and women in ministry. The data suggests that there was no statistical significance in the participant’s role and how they measured in relation to the five servant leadership factors. Additionally, there was no statistical significant relative to the univariate. Therefore, despite the category the participants were placed in, their responses to the survey
instrument and the scores obtained relative to the five factors had no correlation to their subgroups of senior pastor’s wife, minister’s wife, or woman in ministry.

**Research Question Three**

To answer research question three,” Do participants’ scores on the five servant leadership dimensions differ by the participants’ ethnic background as white or some other background?, the researcher conducted Multivariate Analysis of Variance (MANOVA). The MANOVA was conducted on the five servant leadership factors and it was revealed that there was a statistically significant difference on the set of five means ($\lambda = .85, F (5, 174) = 6.25, p < .001, \eta^2_p = 0.152$), as well as differences by ethnicity on three of the five individual servant leadership dimensions, which is reflected in Table 4. Moreover, an effect was found which suggests that nearly one-half of the standard deviation’s difference relative to “Emotional Healing” ($g = -0.49$) can be observed when the mean of other ethnic backgrounds ($M = 4.12, SD = 0.70$) is contrasted with that of whites ($M = 3.79, SD = 0.67$).

More strongly, an effect of nearly three-fourths of a standard deviation’s difference on “Persuasive Mapping” ($g = -0.74$) can be observed when the mean of other ethnic backgrounds ($M = 3.94, SD = 0.53$) is contrasted with that of whites ($M = 3.40, SD = 0.81$). Also, statistically significant is the difference between scores obtained on the “Organizational Stewardship” factor ($g = -0.34$) when the results for whites ($M = 4.55, SD = 0.52$) and for those of other ethnic backgrounds ($M = 4.52, SD = 0.81$) are contrasted, but not for group comparisons for either “Altruistic Calling” or “Wisdom.”

**Interpretation of the Findings for Research Question Three**

Referencing research question three, the data depicts from conducting a MANCOVA, that there is a statistically significant difference on the five means. Additionally, there is
significant statistical difference relative to ethnicity on three of the five scores: emotional healing (EH), persuasive mapping (PM) and organizational stewardship (OS). Moreover, in emotional healing there is nearly one-half standard deviation in comparison with whites and other ethnic groups. Other ethnic groups show more emotional healing in servant leadership than their white counterparts. Bunch (2013) suggests that servant leaders high in emotional healing asserts that leader’s assurance to and skill in nurturing spiritual retrieval from hardship or suffering is paramount to their leadership. And leaders who facilitate emotional healing are highly empathetic, great listeners, giving them the ability to usher in the healing process. Finally, the servant leaders who are ethnically diverse from white servant leaders typically create atmospheres that are innocuous for followers to share their personal and professional concerns.

Statistical significance was also present for persuasive mapping. The data reflects that there was an effect of nearly three-fourths of standard deviation’s difference on persuasive mapping. There were 114 white participants who took the survey, and their scores revealed (M = 3.40, SD = 0.81) in comparison to their non-white counterparts, of which 66 participants responded to the survey and their scores revealed (M = 3.94, SD = 0.53). This data suggests that non-white participants are more persuasive than their white counterparts. Servant leaders who are categorized as nonwhite are more likely to use sound judgement and mental frameworks to make decisions. Barbuto et.al (2006) suggests that servant leaders high in persuasive mapping are proficient at mapping out issues and conceptualizing the possibilities that may arise those issues. Further, these SL will tend to encourage their constituents to visualize the organization’s future in a highly persuasive context coupled with compelling rationales that motivate their followers.
Lastly, statistical significance was found relative to organizational stewardship as it relates to ethnicity. The data reveals that when the white participants took the survey they scored (M = 4.35, SD = 0.52) and when the nonwhites took the survey the scores reflect (M = 4.52, SD = 0.81), with the statistical significance being (g = -0.34). This reflects that nonwhite servant leaders are more proficient in organizational stewardship as it relates to the five servant leadership factors. Therefore, we can conclude that race does have an impact on the extent to which servant leadership is practiced. Ethnicity impacts how leaders steward their organization. Melchar and Bosco (2010) contend that leaders who practice organizational stewardship integrate their knowledge about the organization and effectively connect organizational and personal goals in an ethical manner.

Barbuto et.al (2006) defines organizational stewardship as the leader’s adeptness to structure the organization and its members to make great contributions to society. Additionally, leaders who are strong in organizational stewardship often place the needs of society over the needs of the organization, thus causing them to operate as stewards of society. Leaders who are skilled in the area of organizational stewardship often work within their organizations to develop a spirit of community and ensure their followers leave a positive legacy. Moreover, leaders who are proficient in organizational stewardship ensure that everyone in the organization take responsibility for the welfare of the community. Moreover, assuring that the policies, procedures, and decisions employed by the organization reflect the commitment to give back to the community and leave it better than they found it (Barbuto & Wheeler, 2006).

**Research Question Four**

To answer research question four, Are there statistically significant relationships between a participant’s level of educational attainment and their scores on the five servant leadership
factors?, the researcher conducted a correlation test. The correlation matrix presented in Table 5 shows that while the relationships between scores on the five factors of servant leadership and educational level are negative, only one such relationship is statistically significant. Larger for those with fewer years of formal education, there is a slight inverse association between years of formal education and the respondent’s scores on the servant leadership factor of “Altruistic Calling” ($\rho = -.186, p = .006$).

**Interpretation of the Findings for Research Question Four**

The correlation test reveals there is a relationship, albeit, negative between the participants scores and their educational attainment. Taking into account theological training, only about 27% of the respondents possessed seminary training and only 16% held a seminary degree. Survey participants did possess some educational training, the educational attainment ranged from a high-school diploma/GED to a doctoral degree. Considering the frequency to which the participants had pursued educational training, the two lowest educational categories were high school diplomas and doctoral degrees. Most participants had some college or held a bachelor’s degree. Nearly, 24% had a graduate degree.

However, only one relationship is statistically significant, “Altruistic Calling. Therefore, obtaining formal education only impacts the survey participants ability to practice altruistic calling. Servant leaders who practice altruistic calling possess an innate desire to make a positive transformation in other’s lives. They often operate in a spirit of generosity consistent with their benevolent purpose in life. Finally, altruistic servant leaders naturally put others’ needs, wants, and interests before their own; working meticulously to see that the follower’s needs are met (Bunch, 2013; Barbuto & Wheeler, 2006).
**Research Question Five**

To answer research question five, Are there statistically significant relationships between a participant’s tenure in the ministry and their scores on the five servant leadership factors?, the researcher conducted a correlation test. As contrasted with the previous results, the correlation matrix presented in Table 6 shows that the relationships between scores on the five factors of servant leadership years in the ministry are systematically both positive and statistically significant. Larger relationships are observed for the pairing of tenure in the ministry with “Emotional Healing” ($\rho = .273$, $p < .001$), “Persuasive Mapping” ($\rho = .196$, $p = .004$), and “Organizational Stewardship ($\rho = .179$, $p = .008$).

**Interpretation of the Findings for Research Question Five**

The data revealed that there was statistical significance between tenure in ministry and the scores on the five factors of servant leadership. More specifically, emotional healing, persuasive mapping and organizational stewardship is greatly impacted by the time spent in ministry for the senior pastor’s wives, minister’s wives and women in ministry. In fact, participants scores relative to emotional healing was ($p=.273, p<.001$), persuasive mapping ($p=.196, p=.004$) and organizational stewardship ($p=.179, p=.008$). Therefore, servant leadership in reference to persuasive mapping, emotional healing and organizational stewardship is more likely to be practiced as leaders age and the more time they spend in ministry. The data is consistent with the research. Spears (1995) argues that emotional healing is the ability of an individual, specifically the leader, to provide emotional support for a follower in terms of failing at an assignment, dream, or a relationship. This data suggests that as the leaders time in ministry increases as does their emotional healing capacity for themselves and others. Greenleaf (1970) vies that a leader who operates successfully in emotional healing, the underlying motive
is his own healing. Furthermore, as leaders gain experience and knowledge about themselves, servant leadership, their constituents and their organization they are most likely to increase their capacity for servant leadership.

As the participants spend more time in ministry their ability to utilize persuasive mapping increases. Barbuto et.al (2014) defines persuasive mapping as the exceptional capability of the leader to comprehend and employ each follower’s mental models in an endeavor to lead and influence them. Leaders who time and attention to their follower’s over an extended amount of time, will become more familiar with the mental models of the people within their organization. In addition, a leader cannot effectively utilize their followers’ mental models (i.e. feelings, beliefs, and internal states) unless they fully understand them. Since, Barbuto et.al (2014) suggests persuasive mapping considers the leader’s distinctive propensity to influence each follower in a way unique to that follower; it would be expected that the amount of time a leader spends with a follower would impact her ability to influence her follower’s.

Finally, the leader’s ability to effectively steward the organization, make effective plans about the forward mobility, sustainability and effectiveness of the organization is greatly influenced by her time and tenure in ministry. The more time she spends in ministry and with her organization, the more likely she is to demonstrate the servant leadership factor of organizational stewardship (Barbuto & Wheeler, 2006).

**Interpretation of Open-Ended Questions**

Initially, there were four open-ended questions within this research study, all but 3 of them were included in the data analysis. The fourth research question “What topics would you like more training on was not answered, therefore, it was deleted from the data analyses.
Furthermore, the results from the three open-ended questions, “What does being a leader mean to you, what specific qualities are needed? What does being a servant leader mean to you, what specific qualities must a servant leader possess? and what resources do you need to be a more effective servant leader in your role as a senior pastor’s wife, minister’s wife, or woman in ministry?, were congruent with what the data reported from the statistical test as it relates to clergy wives and women in ministry exhibiting some of the factors of servant leadership: altruistic calling, wisdom; emotional healing, persuasive mapping and organizational stewardship (Barbuto & Wheeler, 2006).

Due to the fact that all 180 participants responded to the open-ended questions, the researcher constructed reoccurring themes from the first two open ended questions were placed in Figure 2 and Figure 3. And the comments from the final open-ended questions were placed in a table (See Table 7.) When participants were asked, “What does being a leader to you mean and what specific qualities are needed? The participants responded with six major themes: integrity, servanthood, vision, passion, compassion and humility.

Servanthood is not specifically a factor of servant-leadership however, it can be classified as with altruistic calling. Greenleaf (1970) classified altruistic calling as the conscious choice that leaders make to serve others rather than leading in a manner of self-aggrandizement and making sure that continuously prefer others before themselves. Barbuto, Gottfredson & Searle (2014) vie that altruistic calling is demonstrated through leaders who are able to ascertain follower’s interests, desires, and ambitions thus requiring the leader to unequivocally understand their follower’s feelings, principles, emotional state, mental state, and physical state. Additionally, leaders must have the innate desire to delay their own personal gratification, govern their impulses and moods
for the benefit of their followers. Thus, altruistic calling and/or altruism clearly defines servanthood.

Referencing vision, passion, compassion and humility, these reoccurring themes are synonymous with both emotional healing and persuasive mapping. As previously mentioned, emotional healing suggests that the leader possesses the ability to discern the emotional, mental and physical state of the follower’s and makes decisions congruent with the state of the follower’s that would bring out the best in the followers and often places the follower’s needs above the leader. Barbuto et.al (2014) vies that a leader who possess compassion and humility can be classified as a servant leader. Leaders who have vision and can clearly articulate that vision and are able to persuade followers to act in accord to the vision, are said to exhibit the servant leadership factor of persuasive mapping.

The responses yielded in open-ended question two relative to what supports are needed to help the survey participants better fulfill their roles as servant leaders, reoccurring themes were also identified. The reoccurring themes or supports that were consistent with all the participants were mentorship; training; a community of clergy spouses and women in ministry; support both financial and human; resources of books, materials, and classes, and rest and respite care. Although, these responses are not directly correlated to the five servant leadership factors, it does provide insight for future research and opportunities to help support the leadership development of current senior pastor’s wives, minister’s wives, and women in ministry.

Finally, the data shows from the results of a Repeated Measures of Variances (R-ANOVA) that survey participants did not engage in servant leadership practices with equal frequency. Scores were meticulously higher when as it relates to “Organizational Stewardship” factor of servant leadership, and scores were lower in relation to “Persuasive Mapping”.
Participant scores on the survey items were congruent with their ethnic background and their tenure in ministry. Nonetheless, there was no relationship between participants formal education and their role as a senior pastor’s wife, minister’s wife or woman in ministry.

It is imperative to note that the review of literature on servant leadership suggests that certain factors must be present to contend that servant leadership is in practice. From the results of all the statistical tests and the open-ended responses, clearly, clergy spouses and women in ministry practice some aspects of servant leadership. The components of altruistic calling, wisdom, and organizational stewardship are the factors that most respondents possessed.

Given the experience of the researcher and the participant population, the data yielded positive results. It was surprising that being a servant was mentioned more by the female servant leaders. In a previous study, Servant Leadership Among Senior Pastors, Associate Pastors and their Spouses, which consisted of mostly men, the word “servant” was mentioned only about five times. Contrarily, in this study, the term “servant” was mentioned throughout the participant’s comments and all the survey participants were female.

Having been a senior pastor’s wife, minister’s wife and a woman in ministry, the level of service that is required of a ministry wife or woman in ministry is incredible and only those serving in such a capacity would understand. The expectation placed upon the spouses of those serving in the church is unbelievable. Often clergy spouses are expected to perform all these roles without proper education, training or adequate pay (Douglas, 1965). From this research study, it was discovered that participants role had no impact on their ability to practice the five factors of servant leadership. It stands to reason that it does not matter what role the leader engages in, if they are a servant leader, they are a servant leader. Overall, the findings were consistent with the experience of the researcher.
Discussions and Implication for Practice

This essential purpose of this research study was to ascertain the extent to which senior pastor’s wives, minister’s wives and women in ministry exhibited the five servant leadership factors: altruistic calling, emotional healing, wisdom, organizational stewardship and persuasive mapping. The study originally consisted of 220 survey participants, however, only 180 participants completed the entire instrument. Sixty-percent of the sample included senior pastor’s wives, 17.8% were classified as minister’s wives and 22.2% classified themselves as women in ministry. More than 60% of the participants ethnic background was white, while the remainder of the survey population were categorized as other. It is imperative to note that to effectively answer research question three, ”Do participants’ scores on the five servant leadership dimensions differ by the participants’ ethnic background as white or some other background?” the ethnic groups had to divided into two groups, because the majority of the participants were white and there was such a small number of participants who fell into the other ethnic group categories.

The educational level of the participants varied from associate degrees to those who possessed as post-graduate degree. The participants tenure in ministry was also varied, most had fewer than 15 years in ministry, while others ranged from 20-30 years in ministry. More than a quarter of the survey population had attended seminary school, but only 16% had graduated.

This study was chosen largely due to the direct interest of the researcher and because there remains an opportunity to add to the body of literature related to servant leadership. To date there is only one study, Servant Leadership Among African American Pastors, that assesses servant leadership in the Christian community. Moreover, the researcher had been engaged in previous study that assessed servant leadership among senior pastors, associate pastors and their spouses and became intrigued by the data and desired to expand the research altering the survey...
population somewhat. This study specifically addressed how clergy wives and women in ministry view servant leadership and to what extent that exhibit servant leadership. The study also sought to determine if ethnicity, education, or time spend in ministry had any impact on their practice of servant leadership.

Additionally, the data collected in this study, was revelatory in that it showed that women in leadership possessed similar if not the same characteristics, as their male counterparts in practicing the art of servant leadership. Because this study focused only on women in leadership, it provided in-depth insight on what women, particularly senior pastor’s wives, minister’s wives and women in ministry need to become more successful in their leadership roles. The literature depicts the challenges women in leadership face in their ascension to senior leadership roles. This study, *Servant Leadership Among Senior Pastor’s Wives, Minister’s Wives and Women in Ministry*, is the only study that utilizes the Servant Leadership Questionnaire to assesses the five factors of servant leadership: altruistic calling, wisdom, persuasive mapping, organizational stewardship, and emotional healing.

Furthermore, the Servant Leadership Questionnaire, the SLQ is an established measure with the strongest psychometric properties of any measure of servant leadership (Barbuto & Wheeler, 2006). To date there has been over 750 studies complete utilizing this survey instrument. As aforementioned, *Servant Leadership Among African American Pastors*, utilized this instrument and it was determined that the pastor’s age, education or experience had no impact on whether they exhibited the five factors of servant leadership. On the contrary, the study *Servant Leadership Among Senior Pastors’ Wives, Minister’s Wives and Women in Ministry*, revealed that educational attainment directly impacted that factor of altruistic calling for the participants in this dissertation study. Additionally, the longer time the participants spent
in ministry the more likely they were to exhibit servant leadership. Another study, *Servant Leadership, Hope, and Organizational Virtuousness: A Framework Exploring Positive Micro and Macro Behaviors and Performance Impact*, revealed that the five factors of servant leadership facilitates both micro- and macro-positive behaviors in individuals, groups/teams, and organizations. Moreover, this study suggested that all the five factors of servant leadership are preset when exploring micro-and macro behaviors in leadership. Servant Leadership Among Senior Pastor’s Wives, Minister’s Wives and Women in Ministry only exhibited three of the five factors of servant leadership: organizational stewardship, persuasive mapping and emotional healing.

Open-ended questions were added to the study to try to discover information that was not clearly outlined in the original 23-item instrument. The open-ended questions delved into the actual thought process of these women. The results of the open-ended items were very revelatory and gave insight on how to better equip these potential servant leaders on the art of practicing servant leadership. This study was closely aligned to what the literature says about the five factors of servant leadership. The statistical results proved what the literature states regarding altruistic calling, organizational stewardship, persuasive mapping, and emotional healing.

**Conclusions**

It stands to reason that if senior pastor’s wives, minister’s wives, and women in ministry who desire to exhibit servant leadership in the daily administration of the roles, would need to research, learn and apply the five servant leadership factors as prescribed by (Barbuto and Wheeler, 2006). Further, the impact of this research will help ministry wives and women in ministry alike with transforming their current leadership practices into a servant-oriented practice, preferably servant leadership.

Greenleaf (1970) postulates that a great leader is a servant first and the simple attitude of service is the conduit for greatness, furthermore, he contends that leadership is only bestowed
upon persons who are by nature already servants. Therefore, servant leadership can never
obsolete because at the core of the servant leader unequivocally, is a servant. Research supports
that for servant leadership to occur certain factors, components, or attributes must be present.

For this study, the five leadership factors used to assess servant leadership was altruistic
calling, emotional healing, wisdom, persuasive mapping, and organizational stewardship. After
administering the Servant Leadership Questionnaire, there were certain factors of servant
leadership that was statistically significant such as organizational stewardship, persuasive
mapping, and emotional healing. It was anticipated that the respondents would perceive
altruistic calling as necessary to their work as servant leader in a pastoral role. For these women
to effectively fulfill their roles, they must be committed to servanthood, largely because their role
is often seen as secondary to the role of their pastor husbands, and/or male counterparts
(Scazzerro, 2007). Surprisingly, wisdom was not specifically statistically significant in this
research study. Prior to the study, it was expected that the classification of the survey participants
would greatly impact the extent to which they practiced servant leadership, however, the data
revealed that their specific roles as senior pastor’s wives, minister’s wives, and women in
ministry had no correlation to their ability to exhibit servant leadership.

There are both benefits and disadvantages to serving alongside your husband and/or
serving as the primary female leader in a para-church ministry or organization. There are and
will be seasons during the leadership assignment when the benefits are difficult to discern amid
incomprehensible obstacles involved in the planting, growing, and sustaining ministry, as well as
other organizations.

Moreover, it was expected that organizational stewardship would yield the result it did.
Failure to faithfully steward the organization for which the servant leader is responsible could
mean organizational decline or worst demise. Participants’ responses of the Servant Leadership Questionnaire were consistent with their responses to the open-ended question. In the category of organizational stewardship, commitment to the needs of the people and the organization were considered critical. Being disciplined, having strong commitment, and having the ability to continuously analyze and evaluate is considered vital to the health and success of the organization.

Persuasive mapping and emotional healing were statistically significant. It was surprising that emotional healing and persuasive mapping was not highly statistically significant, largely due to gender. Women are expected to help parishioners/followers deal with painful vicissitudes of life, which requires their ability to usher in healing and being sensitive and compassionate toward the emotional needs of the parishioners they regularly serve more so than their male-counterparts.

However, persuasive mapping is essential to fulfilling a vision (Barbuto and Gifford, 2010). Not only is persuasive mapping necessary for the fulfillment of vision is necessary to for proactive results planning. Being able to anticipate problems and formulate potential solutions are essential for organizational health and longevity.

Considering the concept of servant leadership, it was not surprising especially from the open-ended responses what they clergy wives and women in ministry believed they needed to be more effective. Nonetheless, servant hood was expected to be the component suggested by all the participants, hence, there should be more training on servant leadership, the application of servant leadership, and the outcome of the implementation of servant leadership.

The literature supports that clergy spouses and women in ministry feel insignificant and inferior in their roles. Additionally, the research supports that clergy spouses desire more
leadership training to better equip them to serve alongside their spouses (Litton, 2011). It was not unexpected that means that means for emotional healing (3.91) and persuasive mapping (3.60) would be the lowest on the statistical tests performed. The expectation for the gap was directly related to the literature and about women, clergy spouses and women in ministry. The literature suggests that women are more likely to be emotional and persuasive when making leadership decisions and when responding to constituents (Dahlvig & Longman, 2014).

Bearing in mind women in ministry, the literature is replete regarding the challenges women in leadership must overcome in an effort, to receive the same respect and honor as their male counterparts (Burkhart, 2015). Women in ministry are often equally gifted, qualified and in some cases more suitable for the leadership role than their counterparts but are often compressed to the glass ceiling of leadership, unfortunately the same is true even in Christian sectors (Chinn, 2014).

As a religious scholar and clergy spouse and woman in ministry, this study was of personal interest because of prior experiences, eyewitness accounts and the literature already written on the subject matter of servant leadership. The data yielded was only a surprise in terms of the specific role in which the survey participants are currently serving in. There were no surprises related to educational attainment or tenure in ministry. Captivatingly, ethnicity does have impact on how servant leadership is applied and practiced (see Table 4). Contributing to the literature about senior pastor’s wives, minister’s wives and women in ministry is important and paramount to the female servant leaders nationally and abroad. This study has helped broaden opportunities for leadership research among both Christian and educational sectors. To date, minimal studies relative to servant leadership utilizing the Servant Leadership Questionnaire has been done (Barbuto et.al, 2014). For the purpose of the dissertation, it is
important to note that tenure or the longer participants spend in the ministry, the more likely they are to become a servant leader.

**Recommendations for Further Study**

As a result of this study, many clergy spouses and women in ministry know what servant leadership is, but lack clarity about the application of it and what the outcomes would be if successfully implemented. Additionally, there is a gap between the literature about clergy spouses and women in ministry. As well as, what they believe, feel, and think. Therefore, there is a need for further study as it relates to servant leadership among clergy wives and women in ministry and their specific ethnicity. A longitudinal study with clergy spouses and women in ministry in practicing the art of servant leadership could answer the questions as why wisdom, was not as statistically significant as altruistic calling, persuasive mapping, and organizational stewardship. Additionally, a comparative study between male pastors and their wives could answer the questions why persuasive mapping, organizational stewardship, and altruistic calling were specifically statistically significant for this study and the opposite was true in a previous study, *Servant Leadership Among Senior Pastors, Associate Pastors and their Spouses.*

Further testing regarding tenure in ministry, would give insightful information about the impact of experience and the frequency to which servant leadership is practiced. Furthermore, a servant leadership instrument specifically designed for Christian leadership is needed. It can be determined that further leadership training is needed for the survey population. Participants were very clear in their open-ended comments about their needs, wants, and desires and what would help them become more effective servant leaders.

Because of the reoccurring themes, of mentorship; training; a community of clergy spouses and women in ministry; support both financial and human; resources of books,
materials, and classes, and rest and respite care, providing this to these women would greatly impact their personal development, organizations and the overall community. Therefore, if these components continue to remain lacking it could greatly hinder effective pastoral leaders, healthier organizations, most importantly healthy parishioners.

Finally, servant leadership is understood but not practiced with frequency among senior pastor’s wives, minister’s wives or women in ministry. Further knowledge on how to implement a servant leadership culture would be idealistic. Truthfully, basic leadership training, mentorship, and support is needed for the successful implementation of servant leadership. Servant Leadership factors, attributes, and components can be taught and implemented to achieve desired organizational, personal, spiritual and emotional results.
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organizational behavior.


https://www.youtube.com/watch?v=xoigF3COwbE


APPENDICES
Dear Pastor/Minister’s Wife/ Woman in Ministry,

I would first like to take the time to thank you for your commitment to your church/organization. Your role as the pastor/minister’s wife and woman in ministry is vital and paramount to the success of the church, organization, congregants, and the community as a whole. My name is Domeniek Harris, a doctoral student at The University of Memphis. I am conducting a research study as part of my doctoral degree requirements.

This is a letter of invitation to participate in this research study. My study is entitled, “Servant leadership among pastor’s wives, minister’s wives, and women in ministry.” The purpose of this study is to examine servant leadership among pastor’s wives, minister’s wives, and women in ministry. In addition, this study examines the leadership behaviors and attitudes self-perceived by pastor’s wives, minister’s wives, and women in ministry. If you agree to participate in the study, you will be asked to complete an online survey, entitled, “The Servant Leadership Questionnaire,” which examines altruistic calling, emotional healing, organizational stewardship, persuasive mapping and wisdom.

By agreeing to participate in the study, you will be giving your consent for the researcher, to include your responses in the data analysis. Your participation in this research study is strictly voluntary and you may choose to withdraw at any time without fear of penalty or any negative consequences. Upon withdrawal, all survey responses will be deleted, including the informed consent agreement.

An informed consent agreement will appear on the first screen page of the survey. There will be no individually identifiable information, remarks, or comments. All results will be presented as aggregate, summary data. The survey will last no more than 10 minutes. If you agree to participate in the study, you should keep a copy of this consent form for your records. If you have any questions, please contact me at (901) 461-2476 or dharris3@memphis.edu or my dissertation chair, Dr. Reginald Green, rlgreen1@memphis.edu.

Thank you for your consideration,

Domeniek Harris
The University of Memphis
Department of Leadership

Click this link to be taken directly to the survey: Please share with as many women that fit this profile.

https://memphis.co1.qualtrics.com/jfe/form/SV_aaXvyrPUeGDz4sI
APPENDIX B:

SERVANT LEADERSHIP QUESTIONNAIRE

Directions: This questionnaire is to describe your leadership behaviors and attitudes as you perceive them. Please answer all questions. Please indicate how well each of the following statements describes you. Use the following scale:

<table>
<thead>
<tr>
<th>Not always</th>
<th>Once in Awhile</th>
<th>Sometimes</th>
<th>Fairly Often</th>
<th>Frequently, if not Always</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
</tbody>
</table>

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

COPYRIGHT PERMISSION LETTER

RE: The Servant Leadership Questionnaire
Barbuto, Jay <jbarbuto@Exchange.FULLERTON.EDU>

Reply
Tue 6/28/2016, 1:39 PM
Domeniek L Harris (dharris3)
Inbox

You replied on 1/31/2017 4:30 PM.

Dear Ms. Harris,

You have permission to use the SLQ for your dissertation research! Good luck with your study!

Jay Barbuto

~Jay, via Samsung Galaxy S6 edge+.

-------- Original message --------
From: "Domeniek L Harris (dharris3)" <dharris3@memphis.edu>
Date: 6/28/16 11:32 AM (GMT-08:00)
To: jbarbuto@fullerton.edu
Subject: The Servant Leadership Questionnaire

Greetings Dr. John Barbuto,

I am a doctoral student at the University of Memphis. I am completing doctoral work in Leadership and Policy Studies. My line of research is in Servant Leadership Among Pastors and their Spouses. I would like to request permission to use your instrument to further my data collection. I would be most appreciative if you would permit me to do so. As I have done the most research on the reliability and validity of your instrument. I look forward to hearing from you real soon. I would like to extend my deepest and sincerest gratitude in advance for your willingness and permission.

Best Regards,
Domeniek Harris, Ed.D Candidate

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APPENDIX D:

IRB APPROVAL LETTER

Institutional Review Board
Office of Sponsored Programs
University of Memphis
315 Admin Bldg
Memphis, TN 38152-3370

Jan 6, 2017

PI Name: Domeniek Harris
Co-Investigators:
Advisor: Reginald Green
Submission Type: Initial
Title: Servant Leadership Among Senior Pastor's Wives, Minister's Wives and Women in Ministry

Expedited Approval: Jan 6, 2017
Expiration: Jan 6, 2018

Approval of this project is given with the following obligations:

1. This IRB approval has an expiration date, an approved renewal must be in effect to continue the project prior to that date. If approval is not obtained, the human consent form(s) and recruiting material(s) are no longer valid and any research activities involving human subjects must stop.

2. When the project is finished or terminated, a completion form must be submitted.

3. No change may be made in the approved protocol without prior board approval.

Thank you,
James P. Whelan, Ph.D.
Institutional Review Board Chair
The University of Memphis