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ABSTRACT

A MODULAR GRADUATE COURSE IN CHRISTIAN  
LEADERSHIP WITH AN EMPHASIS ON SERVANT  
LEADERSHIP FOR THE INTER-AMERICAN  
ADVENTIST THEOLOGICAL  
SEMINARY (IATS)

by

Raquel Yridamia Rodríguez

Adviser: Kathleen Beagles

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Document

Andrews University

Seventh-day Adventist Theological Seminary

Title: A MODULAR GRADUATE COURSE IN CHRISTIAN LEADERSHIP  
WITH AN EMPHASIS ON SERVANT LEADERSHIP FOR THE INTER-  
AMERICAN ADVENTIST THEOLOGICAL SEMINARY (IATS)

Name of researcher: Raquel Yridamia Rodríguez

Name and degree of faculty adviser: Kathleen Beagles, PhD

Date completed: June 2015

Problem

An issue of major concern in Adventist universities in the territory of the Inter-American Division is the lack of training in the subject of leadership at the undergraduate level. The curriculum focuses more on the biblical and spiritual areas, while it neglects to offer those classes that develop leadership skills. Since pastors are the model leaders for their congregations, this course on Christian leadership, with an emphasis on the “servant-model,” will help to train pastors in this area, hopefully coping with the current leadership training deficiency.

## Method

A theoretical foundation was established for suggesting and developing a servant leadership course for the Inter-American Adventist Theological Seminary. This foundation was based on biblical, theological research and on the current leadership literature. Backward Design (Wiggins and McTighe) was used for the development of the Servant Leadership model course.

## Results

There are no tangible results since this modular course has not been implemented. It was designed in the context of an in-residence cohort in leadership. However, there is a notable example of those who apply the servant-leadership model in their ministry. The perfect example was Jesus who chose twelve men (including some who had no academic degrees) and, in three and a half years of public ministry, He prepared them to lead the world. Similarly, strengthening the leadership of our church leaders as they follow the model Jesus taught and apply it to their ministry is the aim of this course.

## Conclusion

The emphasis of the Christian leadership course on the servant-leadership model will be an important tool for all the leaders of the Inter-American Division. The servant-leadership model has been challenging the old leadership paradigm for more than 40 decades. Even though several scholars have suggested that this model is only for Christian environments, the paradox is that secular leaders are using this model more than Christian leaders. This model has demonstrated that everybody engages in the organization mission, vision, and goals and, as a result, the organization develops and grows faster and stronger because the motto is about service and serving others first.

The model of servant-leadership as Jesus taught us is still the leadership of excellence. Christian leaders of this new millennium have been called to accept and face with love, faith, humility, and service the challenge of our world today in all its aspects: social, economic, political, and religious.

Andrews University  
Seventh-day Adventist Theological Seminary

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A Project Document  
Presented in Partial Fulfillment  
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Doctor of Ministry

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Date approved



DEDICATED TO

Enrique—my husband who encouraged me every step of my way.

Erick, Eddy, and Rachel—My three beloved children  
who have sacrificed summer and Christmas vacations to be without me,  
and have been patient during the entire process.

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## CHAPTER 1

### INTRODUCTION

Universities around the world aim to prepare students as leaders. Courses on leadership have been developed to train students to become qualified leaders. Christian universities have not been an exception; some of them also offer leadership courses to train students on the subject. Although, leadership courses are delivered and students enroll in them, the efficacy of such programs is questionable. According to Gangel (1974), “one of the major problems in implementing Christian leadership in the church, or in any other kind of Christian community, is failure to recognize not only a pragmatic, but also a biblical leadership style” (pp. 9-10). Cohen (2007) also states,

It is not a stretch to assert that the single most troubling aspect of modern society is a crisis of leadership. In every realm, including politics, economics, and religion, few leaders possess vision and strength, while living lives of integrity based on enduring values. So where will we find strong leaders—role models who can help us nurture the next generation of leaders for our diverse communities and our world? (p. 1)

Cohen’s questions are valuable. It is worth taking action and working toward developing leadership courses that will offer sound principles of good leadership.

Based on the crisis in leadership, this project will focus on answering the following questions: Is there an appropriate Christian leadership style in the 21<sup>st</sup> century? Do Christian leaders approach leadership in the same way as Jesus did? How can church leaders improve their leadership as servants? Where can leaders get the resources to perform their leadership or the call to this divine service skillfully? Definitely, we need to

go back to the Bible, which teaches us the most successful principles on leadership.

Adding a servant-leadership course to the Pastoral Ministry Master's program at IATS will help the pastors strengthen their leadership and thus perform more successfully in leading people to the Kingdom of God. This project will focus on a biblical leadership model as exemplified by Jesus' ministry. Ultimately, the servant-leadership model is what God wants his earthly leaders to put into practice until His return.

### **Statement of the Problem**

The Inter-American Adventist Theological Seminary (hereafter IATS) is the only seminary for graduate theological study provided by the Inter-American Division (IAD) of the Seventh-day Adventist Church. The vision of IATS is to provide all of the pastors of the Inter-American Division with a graduate academic degree to equip them with the necessary tools to exercise their ministry more efficiently.

The main issue at the Adventist Universities in the Inter-American Division is the lack of training in the subject of leadership at the undergraduate level. The undergraduate program in theology does not have a single class on leadership, despite the fact that over 140 credits are needed to complete the program. The curriculum focuses on the spiritual areas, while it overlooks those classes that develop leadership skills. It is well known that pastors are not only preachers; they are also administrators, whether at the church or at the conference level.

Moreover, pastors, after four or five years in the field, sometimes become administrators or department heads in the Conference and/or Union office without having appropriate training in church leadership. Since pastors are the model leaders of their congregations, this course on church leadership, with an emphasis on the "servant

model,” will help to train pastors in this area, hopefully coping with the current leadership-training deficiency.

### **Statement of the Task**

The task of this project is to develop a modular graduate course in servant leadership, which could be offered to pastors, leaders, and administrators during their program of study at the IATS. The course would include a review of leadership theory and skills needed by pastors, as well as provide the theological foundations of servant leadership. The goal of the class would be to examine principles and theory, investigate challenges and issues, and review the practice of Christian leadership, with special emphasis on the issues faced by local pastors and church leaders, and by leaders at the organizational and administrative levels.

### **Justification for the Project**

The term *leadership* has always involved a variety of practices and styles in different contexts, resulting in many theories of leadership. However, “at the pre-theoretical level, leadership is common to all people” (Hanna, 2006, p. 21). This course will focus on the “servant model” of leadership, thus allowing church leaders to get a better understanding of what servant-leadership is in philosophy and practice. It will also focus on ways they can apply this approach to leadership in their work environment in order to obtain a better result in their respective church ministries.

In the last decade, there have been numerous changes in the world and in society which have brought, in turn, a variety of challenges which today’s church leaders must face. We are confronted by many changes in our environment, business, society, church, and in people in general. Christian leaders are not exempt from these changes and need to

be equipped to recognize and respond to new directions and changes as they come. Meade (2008) highlights, “on-going learning facilitates positive change in a person’s life. Leaders must be constantly converted, reconverted, and recatalyzed in order to become new people equipped for a new culture” (p. 107).

Since we are living in the Information Age, leaders must be committed to lifelong-learning if they want to continue to be effective in their jobs. Pastors in the Inter-American Adventist Theological Seminary also need training to evaluate their own personal styles of leadership. In this way, they will serve the church better and the church can then interact with, and minister to, the world in a more effective manner. As Goleman, Boyatzis, and McKee (2002) point out, “throughout history and in cultures everywhere, the leader in any human group has been the one to whom others look for assurance and clarity when facing uncertainty or threat” (p. 5).

### **Delimitations**

The first delimitation of this task is geographical, covering only the territory served by the Inter-American Adventist Theological Seminary located, in the Inter-American Division.

Second, the project will be developed from the perspective of the Servant-Leadership model. The project will be designed in the context of Church leadership for Church leaders. Sources and material will be selected based on their relevance to church leadership.

Finally, the material of the course will be prepared in English, even though the majority of universities in the Inter-American Division are Spanish-speaking.

## **Limitations**

The first limitation of this modular course is the non-implementation of the project because it was conducted in the context of an in-residence cohort leadership program taught at Andrews University, Michigan, USA in an intensive program rather than in a ministry context.

This project is limited to a modular graduate course to benefit the students of Adventist institutions of higher education, although it may have relevance for other graduate schools as well. Rent

## **Description of the Project Process**

The purpose of this project was the development of a theoretical Christian leadership graduate course for training leaders in the perspective of a servant leadership model in the Inter-America Adventist Theological Seminary. The project was not implemented, because the context of this study was an in-residence cohort rather than an in-ministry one. Because of this, no evaluation of this project is actually possible. The methodology used was based on a theoretical foundation that will allow developing and suggesting a servant leadership course for the IATS. This foundation was based on biblical, theological research and on the current leadership literature.

The following five steps were used to describe the process to collect the information for the entire project:

1. To set out the general objectives of the entire project including learner outcomes for those taking the course. To design and develop the Servant Leadership model course, Backward Design method was used. According to Thayer (2009), Backward Design—is

to start with the end in mind—meaning to have a clear understanding of that the desired outcomes (p. 54).

2. Delineate the contents. In this step several leadership course examples were checked related to the Servant Leadership theme, either from Andrews university and other online universities such as: Roundtable Leadership, in order to get ideas on how to classify, choose and organize the content.

3. Select materials and teaching resources: Published and non-published dissertations related to Servant Leadership courses were consulted to check their reference lists and identify the most relevant sources.

4. Identify ways to interact with the students and to gain their participation. In this step, *Thayer* provides a lot of different activities—called learning strategies in backward design (54). Also, the book: *The seven laws of the learners* by Bruce Wilkinson (1992) was also helpful.

5. Develop strategies to evaluate and measure the results. Suggestions from Thayer and Wilkinson and also my own teaching experience were consulted.

This project manuscript is divided into five chapters: Chapter 1 introduces the ministry context in which the course will be implemented, the statement of the problem, the statement of task, the justification, the delimitations, the limitations, the description, and the expectations from the project.

Chapter 2 analyzes the theological foundation of church leadership and will focus on two main areas: The leadership of Moses and Esther. The second section examines the New Testament leadership of Barnabas, the Apostle Paul, and Jesus.



Chapter 3 is a literature review and focuses on four fundamental areas of leadership: administration, management, leadership, and servant-leadership.

Chapter 4 presents the contents of the course. Each teaching module on church leadership will be written and presented. Each module will include a review of the literature on leadership development. Each teaching session will use a variety of instructional methods to create a rich learning environment. Students will engage in such selected activities as reading, writing, group interaction and application projects designed to increase their awareness of their own leadership abilities and challenges, and to improve their ability to lead others and be effective in organizational contexts, including the local church. At the end of the course, a survey will be administered to measure the level of learning that the pastors have experienced from this course.

Chapter 5 concludes with an overall summary of the project, a conclusion, and some recommendations for the IATS.

### **Expectations From This Project**

The major aim of this project is to improve the curriculum of the Pastoral Ministry program of the Inter-American Adventist Theological Seminary, which is dedicated to preparing pastors for leadership to serve in the Inter-American Division territory.

It will also help the students of the IATS to understand the role of the minister as servant-leader. At the same time, it will bring a new perspective on leadership skills to the modern church, rather than looking back to those leadership concepts that are no longer as useful in the twenty-first century.

It will also change the dynamics among church leaders by arming them with the necessary resources, and providing a model for teaching that can be easily adapted by pastors to use in educating the local church and, in that way, improve the lay leadership in the church. Pastors play a vital part in the everyday lives of their congregations, so their role is to create an environment that promotes growth and encouragement. They are an inspiration to many people and a role model for the community. Teachers have the responsibility to help ministers develop their spiritual gifts and leadership abilities. Teachers are also accountable for guiding pastors to be positive influences among God's people, and in the different contexts in which they find themselves, to work more effectively towards the fulfillment of His purposes.

As God's representatives, we will have to give account before Him for what we do. "Not many of you should become teachers, my fellow believers, because you know that we who teach will be judged more strictly" (Jas 3:1). When Christ calls leaders to any kind of Christian ministry, He wants them to be developed fully. The best way for leaders to be updated is for them to find ways to enhance their development. A major responsibility of all leaders is to get more training through continuing education. The perspective of my project is related to the IATS context and the goal will be to look at each step of Jesus, the model of leader. It is in this way that this module will assist leaders to grow and be equipped for this generation.

I hope that, as a woman, my study for the Doctor of Ministry degree in Leadership and this project will serve as both a model and an incentive to other women, empowering them to develop and pursue their own ministerial calling in any institution of the Seventh-day Adventist Church.

## CHAPTER 2

# THEOLOGICAL FOUNDATIONS OF BIBLICAL LEADERSHIP

### **Introduction**

Malphurs (2003) affirms, “Christian leaders are servants,” because their primary mission is focused on inspiring and allowing people to attain their full potential in pursuit of a shared and common purpose (p. 10). As Christian leaders, it is their task and responsibility to lead others closer to Christ through service and personal interaction following Jesus as their leadership role model. Jesus makes a clearly differentiation between Christian leadership and the typical Gentile leadership of his day; note how Jesus called them together and said:

You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave, just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many. (Matt 20:25-28, NIV)

In addition, Malphurs (2003) strongly believes that in verses 26-28 and in John 13:1-17, Jesus defined servant-leaders “as those who humbly serve others because they love them” (p. 21). This means that paying attention to others, as Jesus took care to do with each one who came to Him, demonstrating interest in each one as an individual, the servant leaders will become a source of positive and spiritual support. On the other hand, Howell (2003) explains biblical leadership as “taking the initiative to influence people to

grow in holiness and to passionately promote the extension of God’s kingdom in the world” (p. 3).

The purpose of this chapter is to provide a brief study of servant-leaders from a biblical perspective, since there are various examples of leaders who have played different roles in servant-leadership. This chapter is divided into three sections. The first part will examine the leadership of the Old Testament (OT), based on the leadership styles of Moses and Esther. The second part will focus on leadership in the New Testament (NT), based on Barnabas, Paul, and Jesus as leadership models. The last part will illustrate the leadership principles that were present in both the OT and NT.

### **Old Testament Paradigm of Leadership**

Two examples of patience and perseverance in leaders fulfilling the will of God in the Old Testament are Moses and Esther. Howell (2003) comments, “the great leaders of the Old Testament are commonly designated ‘servant of the Lord.’ This is the title of honor par excellence for those who discover a joyful abandonment to the will of the Lord” (p. 7). In the OT are countless outstanding leaders, regarding whom Davidson (2014) says, “the language of ‘servant[hood]’ is used to describe some thirty five named individual leaders and a total of more than sixty different individuals or groups of people” (pp. 16, 17).

As I was searching the OT leadership model, I noticed that the majority of Doctor of Ministry projects focus on the leadership of Abraham, Moses, Joshua, Joseph, David, and Nehemiah. However, in this section only two characters will be analyzed: Moses and Esther, both of whom are referred to in their mission from God as rescuing the Jewish and nation.

Some scholars have pointed out connections between Esther and Moses, for instance, both stories display general similarities in setting and events. Allen and Laniak (2012) identify some parallels:

Shared elements include the threat to the Jews (Esth 3; Exod 1:9-10); the hesitant response to the call (Esth 4:11; Exod 3:11; 4:10, 13; 6:12, 30); confrontation with (“entreating”) the Gentile king (Esth 4:8; Exod 7:1-2); favor with the Gentiles (Esth 5:2; Exod 12:36); the growing reputations of Mordecai and Moses (Esth 9:3-4; Exod 11:3); the enemies’ fear of God in the context of military victory (Esth 9:2-3; Exod 15:14-16); the institution of a sacred festival (Esth 9:18-32; Exod 12-13). (p. 173)

Among that, Gerleman (as cited in Rodriguez, 1995) suggests,

In both stories we find two Jewish leaders (Moses-Aaron; Mordecai-Esther). Moses and Esther appear before the king, asking for deliverance for the Jews; Moses was an adopted child, and so was Esther. The exodus culminates in Passover, and Esther with Purim, and both became national festivals. (p. 42)

Therefore, Moses and Esther will be analyzed both for their leadership and for their connection to Jewish festivals that are still celebrated: Moses (the leader par excellence in the OT) who, by his rescuing role, gave origin to the festival of Passover, and Esther (the bravest woman of the OT) who by her rescue role gave origin to the festival of Purim. Since these two leaders are the only ones attached to a festival, it indicates that their leadership styles were remembered annually, and maybe, because of that, the most remembered.

### **Moses, the Chosen Leader**

Moses’ call is described in Exodus 3:1-10, when God makes contact with Moses through a burning bush. During this conversation with God, Moses questions God’s wisdom in choosing him for the mission, asking who he was to accomplish such a task. Block (2005) sums up Moses’ five objections to God’s call:

“I am nobody” (Exod. 3:11). “I have no authority” (v. 13). “I have no credibility” (4:1). “I have no talents” (v. 10). “I don’t want to go” (v. 13). Remarkably in

responding to these protestations the Lord refused to answer according to modern definitions of leadership, which often sound slightly narcissistic. Instead in each instance the Lord deflected Moses' focus from his own inadequacies to God's absolute sufficiency. In the mission to which Moses was called the question was not who Moses is, but who God is. It was not Moses' natural or derived authority, but God's. It was not Moses' credibility, but God's. It was not Moses' giftedness, but God's control over gifts. It was not Moses' will, but God's. (p. 260)

Moses' preparation for leadership, both by overcoming by enhancing some of his own qualities related to leadership gave him every opportunity to change his ways and do right. This will be presented in the next section.

### Moses' Preparation for Leadership

Armerding (1959) asserts, "If the importance of a man may be measured by the number of times that his name appears in the Bible, then Moses must be very important" (p. 349). In the Bible, Moses' name appears more frequently than any other patriarchs including Abraham. David's name occurs more often in the Old Testament, however, in the New Testament, Moses is mentioned more than David (p. 349).

The story of Moses' birth and his early life are described in the beginning of the book of Exodus (2:1-10). It is a dramatic and powerful story in the Old Testament. Moses was born to Jewish parents, then raised by an Egyptian monarch; however, his mother, Jochebed, cared for him during his early childhood. Once he was in the palace, Moses received the best education because Egypt, at that time, was a culturally advanced country in the world. Both mind and body were included a major parts of Egyptian education (Barber, 2012, p. 13). "And Moses was instructed in all the wisdom of the Egyptians, and he was mighty in his words and deeds" (Acts 7:22 ESV). Moses ranks as one of the mightiest men who ever lived because of his prophetic power, spiritual insight, and leadership qualifications.

The book of Exodus recounts the story of a well-educated and wealthy man who decided one day to walk outside the great and beautiful walls of the palace to see his brothers and sisters. He noticed that an Egyptian man was severely beating one of his fellow Hebrew men. Then, Moses got so angry at seeing this injustice that he killed the Egyptian who had been beating the Hebrew (Exod 2:11, 12).

Moses was distressed, watching his own people suffer at the hands of the Egyptians. In regard to this, Barna (1996) pointed out that Moses was “God’s chosen man for the times, yet he had murdered a countryman just prior to being selected by God” (p. 53). In the book of Psalms, Moses is portrayed as the “chosen” of the Lord (Ps 106:23), signifying that the chosen are the ones that God called. God has something specific that He wants them to do in their lives; that is, He has a mission and a purpose for their lives.

### Moses’ Leadership That Overcame Obstacles

According to Mosley (1979), God called Moses to be a leader in a difficult place, therefore, “he faced great obstacles in the accomplishment of the task to which he was called. Some of these difficulties were handled well; others were not. Both Moses’ successes and his failures provide valuable examples for the Christian leader today” (p. 18). Furthermore, he noted that Moses’ leadership was not exempt of problems; however, dealing with opposition, delays, untrained people, and anger helped him to grow and be more efficient in his leadership (pp. 19-28).

### **Opposition**

The first obstacle Moses confronted was the opposition. To reinforce this, Mosley (1979) asserts that, like all leaders, Moses did not like opposition (p. 19). Indeed, the opposition that Moses experienced was not only from the king of Egypt, who certainly

did not like the idea of releasing the Jews (Exod 5:2-5), but also from his own people (Exod 5:21). Despite these apparent oppositions, Moses' leadership did not stop; he found the courage to go on and fulfill the mission of God without hesitation (Exod 8:25-29; 10:3, 24-26). Moses' words, actions, and attitudes reflected a solid and vivid relationship with God (pp. 19-20). Finally, Pharaoh agreed: the Israelites were free to go.

### **Delays**

Another significant obstruction that Moses coped with in his leadership was the delays along the road to the Promised Land. In fact, God instructed Moses to take the Israelites by the longer route rather than by the shorter one (Exod 13:17-14:31). The long journey helped Moses to develop patience—an essential skill for a Christian leader (Mosley, 1979, p. 21).

### **Untrained people**

As a matter of fact, Mosley (1979) states that Moses was dealing with untrained people in achieving this task. The Israelite people were a disorganized nation, lacking insight, because of the time they had spent as slaves in Egypt. Obviously, this was a challenging task for Moses; however, the advice he received from Jethro, his father-in-law, enabled him to organize the people so they could be part of this great mission. The people were then organized in groups, and leaders were selected (Exod 18:21-26; Num 11:16, 17) (pp. 23-24).

### **Anger**

The last impediment that Moses defied was anger. In fact, Mosley (1979) believes that sometimes “the biggest obstacles the leader has to overcome are those inside



himself” (p. 26), and Moses was not exempted. The episode of Numbers 20 explains that Moses lost control and gave vent to his anger in striking “the rock with his staff twice at Kadesh,” instead of speaking to the rock, as God had commanded (vv. 8, 11). As a result, God kept Moses and Aaron from going into the Promised Land with the people (p. 27).

### Moses’ Contributions to Leadership

McNeal (2011) emphasizes that the “legacy of his [Moses’] leadership, the Exodus, occupies center stage as the central event of the nearly fifteen hundred years of Old Testament history” (p. 3). Evidently, Moses became the leader par excellence of the OT, and several leadership principles come from his leadership that leaders can apply today.

#### **Vision**

Leaders must be engaged with a vision. As Barna (1996) says, Exodus 3 and 4 pictured Moses as having “debated the vision with God” (p. 54). The visionary leader cannot be effective only by communicating the vision; “they must live in harmony with the vision” (p. 54). Furthermore, Barna (1996) also describes a brief summary of Moses’ vision when he would “deliver the Israelites from oppression by leading them to a superior Promised Land while establishing a code of conduct the people may follow to please God” (Exod 3:7-10; Deut 26:16-19) (p. 63). Moses never tired of talking about God and he made sure that God’s law and commandments were applied among the people.

## **Team work**

Cohen (2007) states that Moses, “like every leader, needs support.”

But Moses’ hands grew weary, so they took a stone and put it under him, and he sat on it, while Aaron and Hur held up his hands, one on one side, and the other on the other side. So his hands were steady until the going down of the sun. (Exod 17:12) (p. 84).

McNeal (2011) highlights Moses’ leadership, stating that even though he was a leader, he was not alone in this journey; he had the support of his family. Significantly, Miriam and Aaron helped him with good advice and accompanied him in liberating the Jewish nation. Consequently, “the three became a leadership community that faced together the critical challenges of the wilderness sojourn. Despite their failings, Aaron and Miriam contributed to Moses’ success. For his part, Moses remained faithful to his brother and sister till their end” (p. 5).

Also, Cohen (2007) underlines that “this is one of Moses’s most important legacies as a leader—his recognition that he cannot succeed by acting alone. Like all leaders, he has no choice but to involve others in varying supportive roles” (p. 85). For example, Jethro, his father-in-law, was his mentor (Stacker, 1986, p. 595) and the loving and loyal bond between contributed to them helping Moses to prevail to the end.

## **Delegating**

When Moses and the Israelites were starting the journey to the Promised Land of Canaan, Moses was taking care of everything from the small details to large, important matters. Thus, Morris (2006) affirms, “Moses, not unlike modern day leaders, began to be submerged beneath the weight of numerous needs and organizational details” (p. 147). Hence, Jethro examined Moses’ leadership style and suggested to him to share his ministry with the people (Exod 18:12-18) (p. 148). Moses was mistaken when he thought

that, since he was called to be the leader, he had to do everything by himself. Afterward, following Jethro's suggestion, Moses adopted a new leadership approach by involving others and sharing his responsibilities with them (Exod 18:19-23).

Moses chose able men out of all Israel and made them heads over the people, chiefs of thousands, of hundreds, of fifties, and of tens. And they judged the people at all times. Any hard case they brought to Moses, but any small matter they decided themselves. (Exod 18:25-26)

As Stacker (1986) points out, "People need to feel that they are part of the mission" (p. 595).

### **Intercessor**

Moses is a very good role model and an example of how to be an intermediary; he was a mediator for the Israelite people. This was an important dimension of Moses' leadership as Laniak (2006) affirms,

His role as mediator/intercessor [was] often understood in priestly terms. The pilgrimage of Moses as a leader moves from an impulsive attempt to mediate for 'his' people, to a state of disbelief that he could ever help them, to a sequence of intercessory experiences through which he becomes more fully identified with them. (p. 88)

This action of intermediary was the result of the love Moses had for his people.

### **Esther, the Courageous Leader**

Esther is one of the most cherished icons in the Old Testament. According to Davidson (2014), "her name is mentioned fifty-five times in the text, more than any other woman in the Bible" (p. 270). Her role was also so significant that a Feast was created in her honor. The book of Esther opens up with a portrayal of the King of Persia, Ahasuerus, who was hosting a splendid, luxurious feast in which he showed the power of his empire (Esth 1:1-9).

Firth (2010) reports that Ahasuerus gave a banquet for all the nobles, princes, and leaders of the army throughout his kingdom; “feasts, indeed, are a major theme in the book, and the main story both begins and ends with one” (pp. 38-39). Upon the conclusion of the 180 days’ banquet, the King Ahasuerus gave a seven-day feast as a culmination of the events. It was during the last day of the banquet that the king summoned Queen Vashti, to the banquet hall (v. 10).

In verse 11, Ahasuerus displayed his pride; he wanted to exhibit her as a sign of his glory, but Vashti refused and her act would lead to her expulsion from the palace (v. 12). Such hasty decisions suggest that King Ahasuerus had an impulsive temper. Then he asked his advisers what needed to be done concerning his queen’s disrespect (v. 15). As Firth (2010) underlines, “one of Ahasuerus’ key characteristics is that he almost never acts on his own initiative but only on the advice of another” (p. 49), rather than making decisions with thoughtfulness and sobriety.

The definitive sentence was that Queen Vashti must be deposed from the kingdom and replaced by a new Queen for the Persian Empire (vv. 13-19). Jobes (1999) analyzes that, “like Vashti, people today unwittingly make decisions that have long-reaching consequences far beyond what they could have foreseen” (p. 76). However, it was the overthrow of Vashti which opened the door for Esther’s ascension as queen of Persia.

He was bringing up Hadassah, that is Esther, the daughter of his uncle, for she had neither father nor mother. The young woman had a beautiful figure and was lovely to look at, and when her father and her mother died, Mordecai took her as his own daughter. So when the king’s order and his edict were proclaimed, and when many young women were gathered in Susa the citadel in custody of Hegai, Esther also was taken into the king’s palace and put in custody of Hegai, who had charge of the women. (Esth 2:7, 8 ESV)

The beauty pageant was in God's hands, and the outcome had been predestined. She had no idea of the future; she just depended on her faithful devotion.

### Esther's Preparation for Leadership

The process of preparing the young women to appear before the king was quite extensive. As Berlin (2001) points out, "she emerges, first to Hegai, then to others in the harem, and then to the king, as an extraordinarily charming woman" (p. 22). This indicates that, since a leader needs support, it is important to seek the advice and guidance of others. Esther was modest and astute enough to look for their guidance, rather than rely on her own inexperience.

### **Mordecai's Guidance**

Even though the book of Esther is a short book with only 10 chapters, Mordecai is mentioned 58 times including seven times as "a Jew" (2:5; 5:13; 6:10; 8:7; 9:29, 31; 10:3). He was, however, the driving force behind Queen Esther; his guidance helped Esther in her leadership role (Esth 2:5–7). Wiersbe (1993) concludes, "Mordecai encouraged her because he wanted to have a Jew in a place of influence in the empire in case there was trouble" (p. 84). Mordecai had good reason to be pleased with his cousin Esther, whom he treated as his own daughter. He instructed her in how she should conduct herself among strangers, with foresight and wisdom.

### **Hegai's Caring**

Esther was impressed by the way Hegai treated her with great loving-kindness. She sought his advice and guidance as to what she should say. The account says,

Esther also was taken into the king's place and put in custody of Hegai, who had charge of the women. And the young woman pleased him and won his favor. And he

quickly provided her with her cosmetics and her portion of food, and with seven chosen young women from the king's palace, and advanced her and her young women to the best place in the harem. (Esth 2:8, 9 ESV)

Definitely, there was much more in Esther than simply her beauty. Wiersbe (1993) brings out a significant point:

Hegai was a Gentile. His job was to provide pleasure for the king, and he didn't know the true God of Israel. Nevertheless, he played an important role in the plan that God was working out for His people. Even today, God is working in places where you and I might think He is absent. (p. 86)

Certainly, the encouragement and caring of Hegai helped Esther conquer the King's heart (v. 17). Because she reflected reliance upon God, Esther found sympathy in Shusan, as did Joseph in Egypt (Gen 39:21), and Daniel in Babylon (Dan 1:9), showing that God's grace can work in anybody and anywhere.

### **Time's Preparation**

Esther was involved in an environment and life style that had bred an obsession with personal appearance among young women, along with vanity and competitiveness. She was admitted into a world that was new and strange to her, but Esther knew that the physical appearance alone would not win the king's heart. Only a wise and modest spirit would prove to be a commodity among the Persian royalty.

Hegai knew the importance of this event and what the king liked, so he took his time to beautify Esther, even though she was endowed with great beauty (Esth 2:7)

(Wiersbe, 1993, p. 87). In regard to this, Berlin (2001) adds:

Esther is not taken to Ahasuerus until four years after Vashti's removal—a long time for a king to be without a queen. Esther has had a year of cosmetic treatments so presumably three years have passed between Vashti's disappearance and Esther's entrance into the harem. (p. 22)

She undergoes an extensive beauty treatment and to reinforce this, Wiersbe (1993) emphasizes,

Hegai had a year-long “beauty treatment” to prepare each woman for the king. It included a prescribed diet, the application of special perfumes and cosmetics, and probably a course on court etiquette. They were being trained to do one thing—satisfy the desires of the king. The one who pleased him the most would become his wife. Because of the providence of God, Hegai gave Esther “special treatment” and the best place in the house for her and her maids. (p. 87)

Esther expressed faith in her God by showing a humble and obedient spirit. She also displayed her humility when it came time to meet the king.

### **The Approval of the King**

Finally, the King’s approval was gained and Esther was appointed as the Queen of the Persian Empire (Esth 2:13–18). The King requested everyone to join him in a great feast in honor of the new Queen:

The king personally crowned Esther and named her the new queen of the empire. Then he summoned his officials and hosted a great banquet. (This is the fourth banquet in the book. The Persian kings used every opportunity to celebrate!) But the king’s generosity even touched the common people, for he proclaimed a national holiday throughout his realm and distributed gifts to the people. This holiday may have been similar to the Hebrew “Year of Jubilee.” It’s likely that taxes were canceled, servants set free, and workers given a vacation from their jobs. Ahasuerus wanted everybody to feel good about his new queen. (Wiersbe, 1993, p. 88)

Without doubt, it was God’s plan that the new Queen of the Persian Empire, Esther, stands up for her people. She learned to rely, not on her status of queen, but on the everlasting promise of God to guide faithfully those who seek Him.

### **Esther’s Leadership That Overcame Obstacles**

God calls Esther, like Moses, to be a leader in a foreign country. She had to deal with several obstacles in the achievement of God’s mission. The biggest challenge she

faced was to fight for her own life; however, her courage gave her the opportunity to save, not only her own life, but also those of an entire nation.

### **Hiding Her Ethnic Background**

The first problem Esther faced was undisclosed her family background, in agreement with her cousin Mordecai who saw that there was prejudice against their people (Esth 2:10-11). In fact, Wiersbe (1993) observes that the people in Shusan were not aware that their new Queen Esther and her family were descendants of the Jewish race (p. 85). As Reid (2008) indicates,

There is no attempt to explain why Mordecai did not want Esther to disclose her relationship to him or to the Jewish people. We may surmise that Mordecai was concerned about prejudice against Esther, based on either her family or her nationality, or both. What is clear is that Mordecai remains influential in Esther's life and she respects his wishes. (p. 81)

Furthermore, Wiersbe (1993) underlines, "It would appear that the two cousins' silence about their nationality was directed by God because He had a special work for them to accomplish. Mordecai and Esther wanted to live in peace, but God used them to keep the Jewish people alive" (p. 87). Esther had always obeyed Mordecai, but she now became a woman of God, acting courageously and intelligently to preserve the covenant people.

### **Conspiracy Against Her Husband**

Esther was dared with another decision in regard to intervening to prevent the king's assassination (Esth 2:19-23). From this point on in the story, Wiersbe (1993) suggests:

It's possible that this assassination attempt was connected with the crowning of the new queen and that Vashti's supporters in the palace resented what Ahasuerus had done. Or perhaps these two men hated Esther because she was an outsider. Although



it wasn't consistently obeyed, tradition said that Persian kings should select their wives from women within the seven noble families of the land. These conspirators may have been traditionalists who didn't want a "commoner" on the throne. (p. 90)

Once more, God was working on behalf of His children. He allowed Mordecai to become aware of a conspiracy by two of the king's servants, Bigthan and Teresh, against the King Ahasuerus. He immediately notified Queen Esther (Esth 2:22). Without hesitation, Esther informed the king, and she credited Mordecai with the discovery (Esth 2:23).

### **Plot Against Her Life**

The third barrier was the decisive moment for Esther to overcome her fears of losing her life and her people. This was the biggest challenge that Esther defies, but her faith became stronger as she put the outcome of her actions in the hands of God. The king's plot was resolved and peace returned to the Empire. Suddenly, everything for Queen Esther changed. Wiersbe (1993) denotes, "all the Jews in the empire found themselves in danger of being killed—just to satisfy the hatred of a man named Haman" (p. 91). Firth (2010) commenting on the suffering of Esther and Mordecai, says,

The narrative does not thereby suggest that God's care for his people means they avoid pain and suffering, for none would choose her position. But it does indicate that even in bleak situations, God's providential care is operative, and the promise of Psalm 15:6, that those who make God's Priorities their own will not be shaken. (p. 54)

When facing conflict, this remark is a sampling of the human side of covenant responsibility, and also reveals the divine side of protection and blessing.

The book of Esther, chapter 3, explains why Haman hated Mordecai and the rest of the Jews. It is important to highlight here that Haman and his hatred of God's people "existed" because of the failed leadership of King Saul in not destroying King Agag

when he was told to do so by the prophet Samuel (1 Sam 15:1-35). According to Reid (2008), Haman was a descendent of King Agag.

Haman's name is introduced alongside descriptive elements that highlight his role in the story. He is described as *son of Hammedatha* (the exact identity of whom is unknown, but both this name and the name Haman are attested in Elamite and Persian texts). More important (as is affirmed by its reappearance in 3:10; 8:3, 5; 9:23), Haman is an *Agagite*, a term associated with the Amalekite enemies of God's people (see Exod. 17:8-16; Deut. 25:17-19; 1 Chr. 4:43). By this designation, Haman's conflict with Mordecai finds ancient roots: Mordecai, of Saul's family line (see comments on 2:5) encounters Haman (of the family line of King Agag, the king of the Amalekites), but the results for Mordecai (Esth. 10) are quite different from those experienced by Saul (1 Sam. 15). (p. 89)

The king Ahasuerus promoted Haman, who found favor in the king's eyes, and was above all others officials (v. 1). Haman was a conceited man, therefore, the people needed to bow down before him and pay him the appropriate homage, but Mordecai refused (v. 2). According to Berlin (2001), to "pay homage" typically means, "to prostrate oneself" (p. 35). On the other hand, Firth (2010) comments that it is evident that Mordecai, from the Empire's gate, was watching Esther so that she focused not only on helping the less unfortunate, but also on "the importance of continuing to live faithful to God above all else" (p. 57). Even though Esther was out of his sight; she was of genuine faith that valued obedience.

### **A Death Edict**

Finally, Haman persuaded the King to sign the edict, and then, he gave the necessary steps to implement it (vv. 12-15). Knowing the seriousness of the decree, all the Jews were mourning. Thus, chapter 4 begins with Mordecai's mourning in front of the Empire's gate (vv. 1-7): First, he sent a copy of the decree to Esther, and asked her to go into the King's presence and plead for the Jewish people (v. 8); second, Mordecai

encourages Esther to do something quickly to set her people free, because even her life was at risk (vv. 13, 14).

Firth (2010) analyzes that “the dialogue begins with Mordecai ordering Esther, but ends with Mordecai doing as Esther has ordered him” (p. 71). Esther sends the following message to Mordecai, giving him the plan to follow:

Go, gather all the Jews to be found in Susa, and hold a fast on my behalf, and do not eat or drink for three days, night or day. I and my young women will also fast as you do. Then I will go to the king, though it is against the law, and if I perish, I perish. Mordecai then went away and did everything as Esther had ordered him. (Esth 4:16, 17 ESV)

This statement is an act of courage and integrity. According to the narrative of chaps. 5-9, Esther wore her royal clothes, decided to enter into the court of the King, and found grace in the King’s eye. As a result, she saved her own life and the lives of the Jewish people from Haman’s wicked plan. Then, the last feast of the book was proclaimed by King Ahasuerus to celebrate the Jewish victory.

That these days should be remembered and kept throughout every generation, in every clan, province, and city, and that these days of Purim should never fall into disuse among the Jews, nor should the commemoration of these days cease among their descendants (Esth 9:28 ESV).

This was a glorious day for the Jewish nation; the feast of Purim “proclaims that neither Esther, nor Mordecai, nor the Jews should be credited with their own salvation. The merit belongs to God alone who pursues His plan independent of human wishes or fears” (Rodriguez, 1995, p. 29).

### Esther’s Contributions to Leadership

The story of Esther provides several leadership principles that would be helpful for Christian leaders to apply in everyday life.

## **Loyalty**

Esther was committed to her Jewish community in not declaring her origin to the King (Esth 2:19, 20). As Berg (1979) suggests, “Esther’s initial disobedience of royal law, in fact, begins a reversal in the Jews’ fortune” (p. 98).

## **Receptive to Advice**

Esther was in continual communication with her cousin Mordecai who became her secret advisor. In the first plot against the King Ahasuerus, Esther follows exactly what Mordecai told her to do (Esth 2:21, 22). However, in the second conspiracy against the Jewish community (Esth 4:7, 8), Duguid (2005) considers that “Esther’s response to Mordecai’s first request was neutral. She did not say whether she would or would not go to the king” (p. 48). It implies here that Esther is acquainted with palace protocol, having been a queen for five years. It is obvious that she thanked Mordecai for his advice, but at this moment she could not follow his plan exactly as he requested it. However, she kept in contact with him until she figured out a better option (Crawford, 1999, p. 904).

## **Team Work**

Esther was not alone in the accomplishment of God’s assignment. From her childhood, she had received support from Mordecai, who had adopted her as his own daughter (Esth 2:7). Later on, when she became the Queen of the Persian Empire, she still received advice from her cousin and she also accepted advice from her staff, Hegai (Esth 2:9), and from her husband, King Ahasuerus (Esth 5:2).

## **Wise Decisions**

Esther's commitment to her people allowed her to make the courageous decision: "If I perish, I perish" (4:16). As Crawford (1999) states, "she has been persuaded to act on behalf of the Jews, she quickly comes up with her own plan and carries it out. She begins to give commands, not only to her servants but to Mordecai as well; and she expects to be obeyed" (p. 905). With faith, Esther took events into her own hands to secure the future of the pact and lead others toward liberation.

## **Intercessor**

It is remarkable that the decision of Esther was based on service. "In the biblical perspective election is for service, not just for one's own benefit. Being liberator of her people was more important than being the queen of Persia" (Breneman, 1993, p. 337). Esther embodies the spirit of the Israelite nation. Because of her selfless assistance, the Jews were delivered from the edict. Berlin (2001) put it this way, "Esther and Mordecai: Both will serve the king in their own ways. Later, both will serve their own people" (p. 21).

## **Summary**

One extraordinary resemblance between Moses and Esther is that both were chosen by God to do a special task, to be a lawgiver and a liberator of the Israelites (Exod 3 and Esth 1). Regarding their leadership preparation, we have seen that both of them were set in the court of a foreign ruler. Moses was trained in Pharaoh's palace, whereas Esther was trained in King Ahasuerus' palace. As a matter of fact, Moses left luxuries, his accustomed place, to rescue his people; by contrast, Esther left her inheritance to come to the Persian Empire to act as God's instrument to deliver His people.

Also, both of them confronted several obstacles on the way, but they were focused on their mission, which helped them work through those trials. In a similar way, Moses and Esther made good contributions to the area of leadership in such things as being engaged with the mission, working in a team, being courageous in making decisions, and being a mediator for their people. In sum, Rodriguez (1995) identifies that

The connection between the two stories suggests is that Esther is to be read through the lenses of the Exodus story. Esther is a deliverance story, and it should be read from beginning to end as an example of the result of God's intervention on behalf of His people. The One who saved the Jews during the Persian period is the same One who saved Israel during the Exodus from Egypt. (p. 43)

In conclusion, both Moses' and Esther's leadership are ideal models for Christian leaders because they testify that we are not trapped powerlessly in a destructive world. They overcame their obstacles, and as result the enemy was defeated.

### **New Testament Paradigm of Leadership**

The New Testament indicates that God called several other individuals as servant-leaders, and their legacy identifies that service is the path to the kingdom of God. Gangel (1974) gives a brief description of the aim of all NT leaders:

The New Testament Leadership is not flashy public relations and platform personality, but humble service to the group. The work of God is to be carried on by spiritual power not personal magnetism, as Paul clearly points out in 1 Corinthians 1:26-31. Some leaders may *serve* the Word and some leaders may *serve* tables but all leaders *serve* (Acts 6). (p. 13)

The primary purpose of this segment is to examine the theological foundation of the servant-leadership of Barnabas, Paul, and Jesus. Barnabas is described in Acts as the "son of encouragement" (4:36). Paul, formerly Saul, represents the ongoing learner leader who was supported by Barnabas (Acts 9:26). Jesus is the greatest example of servant-leadership—He freely humbles Himself to serve humankind. Tidball (2008) emphatically

states of these three models “in terms of leadership there is wisdom from which we can benefit, even if it does not present a blueprint we should automatically adopt” (p. 87).

### **Barnabas, the Encouraging Leader**

The book of Acts “was written to record the remarkable progress of the gospel in the ancient world and the growth of the church” (Tidball, 2008, p. 86). It is in this book where the ministry of Barnabas as a leader of the early church has been recorded, “Joseph, who was also called by the apostles Barnabas (which means son of encouragement), a Levite, a native of Cyprus” (Acts 4:36 NIV). Whereas Mosley (1979) asserts that Barnabas was “the hidden leader of the New Testament” (p. 102), Moots (2004) suggests that Barnabas was a relatively minor, but important, character in the book of Acts (p. vii). He empowered others to take action and mentored them in their ministry.

According to Moots (2004), the ministry of encouragement “is the art of leading and supporting others in the discovery of their own spiritual gifts and call to discipleship” (p. 2). In addition, He identifies four qualities that are essential in the inspired leader: humility, the ability to deal with conflict, vulnerability, and integrity (pp. 6-10). All these qualities have marked the leadership of Barnabas because he was a leader guided by the power of the Holy Spirit; he established clear standards and values to motivate his followers.

### **Characteristics of Barnabas’ Leadership**

The following statements illustrate a pattern in Barnabas’ leadership, which is summarized by Mosley (1979) as follow:

1. Barnabas was a leader who could be trusted (Acts 11:22-26).

2. He was consistent in his personal and interpersonal behavior (Acts 4:36-37).
3. He encouraged and supported people (Acts 4:36).
4. He could balance the task and relationship aspects of leadership (Acts 11:23-24).
5. He could select the right person to get the job done (Acts 11:25-26).
6. He could equip other people to outgrow himself (Acts 9:26-30).
7. He managed conflict constructively (Acts 15:39).
8. He was flexible; he could either lead or follow (pp. 102-111).

If one wants to be an effective Christian leader, these qualities must be part of the leadership arsenal. Lockyer (1972) sums up the character of Barnabas as follows:

Does not strike us as having much brilliance of intellect, nor anything of original or constructive ability, as his friend Paul possessed, yet he moves in the narrative like the good angel, always of sympathy with the broad interests a social influence which lifts him into great eminence in the early days of Christianity. (p. 187)

#### Barnabas' Contributions to Leadership

Howell (2003) sees Barnabas as a mentor of a developing leader: “the leadership team of five in Antioch was led by Barnabas with Saul perhaps the youngest member since he is mentioned last (Acts 13:1)” (p. 233). The servanthood style of leadership may have been a challenge for the early followers of Jesus. However, despite failure in the past, Barnabas' influence in the Antioch church found a site for Saul and assisted him to develop trusted relations and reputable teaching ministry.

Definitely, Barnabas' leadership was a fruitful one, as Campbell (2007) notices, “Shortly thereafter he assumes the principal leadership role in Antioch church and major responsibility for the gospel's success among the city's population (Acts 11:23-26) (p. 62). To reinforce this, Moots (2004) identifies four additional leadership principles that Barnabas followed and practiced in his leadership ministry. These standards are



hospitality, partnership, courage, and reconciliation. Authentic servant-leaders look at the big picture in order to give themselves in selfless service to ministry.

## **Hospitality**

Barnabas saw the value of diversity as a growth enabler. He focused on significance and on the long-term impact. “He sold a field that belonged to him and brought the money and laid it at the apostles’ feet (Acts 4:37 NIV). The context of this verse is to reflect in its teaching and action in service toward others, as the true insignia of greatness. Barnabas, then, “acted like a prophet who brought consolation and hope to those under his influence (cf. Isa 40:1-2; Jer 31:10-14; Zeph 3:14-17) (Howell, 2003, p. 230), Barnabas was a paradigm of uplifting others through his generosity (Mosley, 1979, p. 105). He is a role model because he identified opportunities to meet the needs of others.

Saul newly converted to Christianity was rejected by his brethren in Jerusalem (Acts 9:26). At this point, Barnabas once more stretched out his hand:

But Barnabas took him and brought him to the apostles and declared to them how on the road he had seen the Lord, who spoke to him, and how at Damascus he had preached boldly in the name of Jesus. (Acts 9:27, NIV)

This act of encouragement provided by Barnabas was a necessary connection between Saul and the achievement of his mission. Chance (2007) avowed that Barnabas here “plays the role of intermediary” (p. 154). It is important to notice here that Barnabas also becomes “Saul’s advocate—speaking on his behalf” to the apostles in recounting Saul’s conversion to Jesus (Moots, 2004, p. 36).

Consequently, “the community accepts Saul” (Acts 9:28) (Chance, 2007, p. 154). Howell (2003) puts it this way, “the fact that suspicions were removed and that Saul

became a trusted fellow-witness in Jerusalem, speaks to the level of esteem that Barnabas was held in by the apostles” (p. 231). It is remarkable that Barnabas’ most important assignment of reassurance “was his sponsorship of Saul of Tarsus” (Moots, 2004, p. 93); by doing this, Barnabas showed a great example of servant-leadership.

## **Partnership**

The church was growing and needed more leaders; however, Barnabas was aware of his own limitations and talents, so he went to Tarsus to look for a partner who could complement his inadequacy. “The ability to build and maintain relationships is fundamental to leading people” (Mosley, 1979, p. 103).

So Barnabas went to Tarsus to look for Saul, and when he had found him, he brought him to Antioch. For a whole year they met with the church and taught a great many people. And in Antioch the disciples were first called Christians. (Acts 11:25, 26)

Because of Barnabas’ strong bond with Saul, Saul became the ministry leader of the Christian church and he was recognized as a servant of Jesus. In the words of Moots (2004), “the pair instructed a large number of people. Their instruction was sufficiently distinctive and effective that the people of the new congregation became known as Christian” (p. 12). This is the product of a diligent ministry team to work through men and women and lead from small groups to entire nations. Therefore, having reliable partners in ministry makes the work of God all the more effective.

## **Courage**

According to Campbell (2007), “Barnabas is the one named character in the narrative who does defend Paul with words as well as actions” (p. 58). Commenting on that, Moots (2004) states that Barnabas’ ministry was not exempt from dealing with fear. At this point, fear became an opportunity, because “Barnabas’ partnership with Saul

really began when Barnabas spoke to the apostles on behalf of the church's former persecutor" (p. 58). The difficulties and challenges faced by the servant-leader, Barnabas, certainly helped reverse the trend of declining mentors in the ministry. With the fear of Saul's murderous threats now placed in the past, it was clear that times had changed; in spite of his frailties, the fact was that Saul had assumed the role of a leader. Barnabas took him to the apostles and spoke for the truth of Saul's testimony. As a result, Barnabas and Saul gave themselves to building people up.

The narrative of chapter 14 in the book of Acts reminds us that Paul and Barnabas "had to overcome personal fear to fulfill their ministry" (Moots, 2004, p. 58). However, their vision was so grand that it helped them to set pattern for their life of fellowship and service within the ministry.

But Jews came from Antioch and Iconium, and having persuaded the crowds, they stoned Paul and dragged him out of the city, supposing that he was dead. But when the disciples gathered about him, he rose up and entered the city, and on the next day he went on with Barnabas to Derbe. (Acts 14:19, 20)

Courage is the antonym of fear and Barnabas triumphed over fear because he had courage to stand up and admit that he was there to deal with it. Barnabas' courage and support were the main basis in the development Paul's leadership. Significantly, "fourteen of the twenty-seven books of the New Testament were written by men helped on their way by Barnabas. We see in the life of Barnabas the incredible power of the servant-leader who facilitates the success of others" (Howell, 2003, p. 237). Discipling another person not only has a positive effect on the strengthening of truth, but also brings happiness into the ministry.

## **Reconciliation**

Paul and Barnabas, like all leaders, were not strangers to disagreement. However, Barnabas, leader of encouragement, believed in second chances; this was the reason he split with Paul so he could go with Mark.

And after some days Paul said to Barnabas, let us return and visit the brothers in every city where we proclaimed the word of the Lord, and see how they are. Now Barnabas wanted to take with them John called Mark. But Paul thought best not to take with them one who had withdrawn from them in Pamphylia and had not gone with them to the work. And there arose a sharp disagreement, so that they separated from each other. Barnabas took Mark with him and sailed away to Cyprus, but Paul chose Silas and departed, having been commended by the brothers to the grace of the Lord. (Acts 15:36-40)

Sometimes dispute helps a leader to get better acquainted with the situation and move forward to make the best decision; that was the case of Barnabas and Paul. This incident does not end there; later on, Paul showed appreciation to the work of John Mark (Howell, 2003, p. 236).

Aristarchus my fellow prisoner greets you, and Mark the cousin of Barnabas (concerning whom you have received instructions—if he comes to you, welcome him). (1 Col 4:10, NIV) See also (Phil 24; 2 Tim 4:11)

In regard to this, Moots (2004) states, “despite our nearsightedness to this scriptural reality, God is consistently committed to offering us the possibility of reconciliation, the second chance” (p. 83). In summary, Luke declares that Barnabas was “a good man, full of the Holy Spirit and of faith” (Acts 11:24, ESV). In fact, “Barnabas is the only character in the Lukan corpus besides Joseph of Arimathea in Luke 23:50-51 who is described as ‘good’ (agathos)” (Campbell, 2007, p. 62). God’s trustworthiness is set in the midst of affliction and struggle, but His grace provides us strength. In order to become an effective leader, a transformation in one’s life needs to be performed. Barnabas was a virtuous leader because he sought to imitate Jesus above everything.

## **Paul, the Ongoing Learner-Leader**

The book of Acts and Paul's epistles are the main sources for facts about his life. The early background of Paul shows that he "was born and spent his earliest years in the Diaspora" (McRay, 2003, p. 21). Similarly in Acts 23:39, Paul presented himself as a Jew from Tarsus in Cilicia. Commenting on the Diaspora, Elliott and Reasoner (2011) explain, "since the conquests of Alexander the Great in the fourth century B.C.E., Jews living in the Diaspora (that is, outside the homeland of Judea: The Greek word means "scattering") spoke Greek, read their scriptures in the Greek translation, and often conducted their prayers and worship in Greek" (pp. 179-180). Paraphrasing, Paul was a tremendous leader before he became a Christian; he was a leader in different societies, skilled in cross-cultural communication, and fluent in Greek and Hebrew (Acts 21:37-22:2).

Paul was the main persecutor of Christianity and he commented on his old life to the Galatians, "you have heard of my former way of life in Judaism. How intensely I was persecuting the church of God and was trying to destroy it" (1:13). However, Paul's conversion to Christ on the road to Damascus is the most outstanding story in the New Testament (Acts 9:3-20). Paul's life was dramatically changed; on this point, Howell (2003) states, "Paul was appointed to suffer for the sake of the name of Jesus (Acts 9:16) (p. 280).

Paul faced some adversities but he prevailed to fulfill the mission which Christ intended for him to carry out. Shortly afterwards, God called him, together with Barnabas, for a very important mission, "set apart for me Barnabas and Saul for the work to which I have called them" (Acts 13:2). Certainly this was the beginning of Paul's

training to become a dedicated and completely Christian leader for the first century.

Significantly, Vigeveno (1973) says,

Paul was a changed man. And no one he met could ever forget him or his new-found faith. . . . Wherever he went he stirred up violent reactions. He was persecuted, assaulted, threatened, beaten, imprisoned, attacked, pursued, stoned, blasphemed, ridiculed, bound with chains and shipwrecked. . . . Never was a town the same after Paul's visit. (p. 155)

After his transformation, Paul began to spread the word of Christianity and to reflect the values of Jesus. Although he confronted hard times, he remained committed his main beliefs. The leadership of Paul, his influence, and legacy even led to the development of communities. As a leader, one must set the quality and model that predicts the conduct because the secret of achievement is in having an optimistic attitude. In the words of Stott (2002), Paul was undoubtedly "the most influential leader in the early church" (p. 10).

#### Paul's Preparation for Leadership

Paul dedicated himself to gain the best education and he studied under Gamaliel, a well-known teacher of the Jewish law (Acts 22:3). Evidently, Paul was also an intellectually driven student, as he stated: "and I was advancing in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers" (Gal 1:14, ESV). Moreover, Paul spent three years in the Arabian desert (Gal 1:16-18) that according to Mosley (1979) were significant: "These days of meditation and study [would] enable him to prepare himself spiritually and mentally for his Christian leadership role" (p. 28). In this circumstance, Paul obtained a full understanding of God and his ways. He even worked as a tentmaker to support his ministry (Acts 18:3).

## Characteristics of Paul's Leadership

Paul introduced his letter to the Romans by identifying himself as a servant of Jesus, “Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God” (Rom 1:1, ESV). His responsibility was to promote Jesus as the Christ, the Son of God, and form churches based upon this doctrine. Doohan (1984) describes Paul “as a person encompass[ing] greatness and limitations, gifts and liabilities. His personal qualities are strong and dynamic making him undoubtedly the focal point in the early Christian churches” (pp. 163-164). Conversely, Strauch (1995) depicts Paul thus: “as a humble servant, Paul avoided self-promotion and self-exaltation, he always promoted Christ, never himself” (2 Cor 4:5) (p. 94).

Tidball (2008) admits that it is difficult to categorize Paul, because he “was a gifted pioneer evangelist, and an astute theologian as well as being an accomplished pastor” (p. 107). Paul was a wise spiritual leader who wanted to please God; he was full of integrity, and worked hard to live up to God's grace.

Moreover, Howell (2013) identifies six additional characteristics of Paul's approaches that he demonstrated in leading individuals and congregations:

Paul was 1) Authoritative—(Gal 1:15, 16), 2) Exhortational (1 Thess 4:1; Rom 12:1; Eph 4:1), 3) Accountable (Gal 1:15-16; Rom 15:9-12; 1 Cor 4:1-5; Col 1:28, 29), 4) Affirmatory (Rom 16:5b, 8, 9, 12b; 1 Cor 4:14, 17), 5) Sacrificial (1 Cor 9:3-15), and 6) Missional (1 Cor 3:5-9). (pp. 256-283)

Tead (1935) strongly believed that all these qualities “do not necessarily appear in every leadership situation nor are they all equally required of every leader. The aim is rather to present a comprehensive picture—a synthetic model—of all the ideally desirable qualifications” (p. 82). However, the main goal of leadership is “to strengthen those traits which may at one time or another be brought into use” (Tead, 1935, p. 82). Depending on

the power of God, as leader one must serve in the area of giftedness and use those talents to transform and equip others.

### Paul's Leading in Conflict Situations

Another way the apostle Paul worked was to “exercise his leadership among churches” through his letters (Agosto, 2005, p. 108). In his writing, Paul showed his ability to work with a diverse group in his passion for the work of God, Christian life, and as a member of the faith.

In Thessalonica and Philippi, a good personal relationship and a deep empathy enable him to affirm the community, challenge them on the level of growth and accept suffering because of his theological convictions and beliefs. In Galatia and Corinth, conflict, opposition, and controversy enable Paul to identify issues and to present clear and strong theological foundations for his positions. (Doohan, 1984, pp. 164-165)

Roetzel (as cited in Agosto, 2005) mentions the three main concerns of Paul's letters:

(1) To rehearse past experiences with his readers in order to console them in times of distress. (2) To exhort and advise them toward a particular action or set of actions in times of confusion and misconduct. (3) To defend his ministry against internal or external opposition. (p. 108)

This confirmed to us the style of leadership of Paul as a validation of his teaching to claim nearness and union with Jesus. In this section, I will briefly analyze Paul's methods in leading the churches of Corinth and Thessalonica.

### **The Corinthian Church**

Agosto (2005) describes the church of Corinth, in which the apostle Paul preached and evangelized in the early 50s C.E., as “a major urban center of the Roman Empire” (p. 165). The city of Corinth was filled with corruption and idolatry. The Roman Christians knew how it feels to deal with problems in their own community and to suffer



from the aggression of others. Thus, Paul introduced himself to this church as “an apostle of Christ Jesus” (1 Cor 1:1) because he was using Jesus Christ as a role model.

The narrative of Acts shows that Paul spent about eighteen months establishing and nurturing the Corinthian church (Agosto, 2005, p. 110). Moreover, this church reflected conflicts from the impact of Christianity on its pagan environment. Paul addressed the following issues that were troubling and offered ways to fix them:

Division in the church (1:1-4); incest (5:1-13); and sexual immorality (6:12-20); believers taking other believers to secular courts (6:1-11); misunderstandings about marriage, singleness, and asceticism (7:1-40); questions about food offered to idols (8:1-11:1); women praying in assembly without veils (11:2-16) and abuses in the ritual meal of the community—the Lord’s supper (11:17-34). Paul also deals with problems with spiritual gifts, especially speaking in tongues (12:1-14:40; and the Corinthian understanding of the resurrection (15:1-58). (Agosto, 2005, pp. 166-167)

Paul had to handle a variety of believers, who had a high tendency to be led to an inadequate view of Christianity. Paul saw that their rules would be a contradiction of his evangelistic work. “I planted, Apollos watered, but God gave the growth” (1 Cor 3:5-9). Hence, there was no place for an attitude of predominance; every being is important and needed for the gospel of God. At this point, Paul “felt the need to make some plans to deal with the Corinthian situation. He sent two of his coworkers, Timothy and Erastus (Acts 19:22), planning for Timothy to go on to Corinth and bring a report back to him (1 Cor 16:10, 11)” (McRay, 2003, p. 188). Paul was concerned for those who had fallen away from the faith. After that, Paul decided to go to Corinth on his second missionary journey, and recalled this as a “painful” visit (2 Cor 2:1).

The Corinthian Christians were confused and had misinterpreted Christian freedom; they were being a poor example for their pagan neighbors. The situation turned so highly stressful for Paul that he sent Titus off as an intermediary “to bring about

reconciliation with the Corinthians (1-7).” The mission of Titus was successful and Paul “appoint[ed] him to lead the delegation to Corinth to complete his collection for Jerusalem” (2 Cor 8, 9) (Agosto, 2005, p. 111). All controversy was resolved in the congregations of Corinthians, owing to Paul’s exhortations and his co-worker.

Paul praised the Lord for this victory:

All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. (2 Cor 5:18-20 ESV)

Agosto (2005) points out that this passage “is a marvelous example of Paul’s theology in the service of his ministry and leadership” (p. 112). Paul moved toward a new experience of getting right with God. In these quotations, Paul emphasized the common character of vicarious suffering; Christ died for the sinful and He forgives us; from this point reconciliation begins. This “is the most important of Paul’s reconciliation passages” (Burke & Rosner, 2011, p. 172). Paul used the implicit comparison of the reconciliation of those who have been isolated. As leader, our commitment is to make unavoidable decisions to be part of God’s fulfillment.

### **The Thessalonian Church**

Paul came to Thessalonica during his second missionary journey. He had recently come from Philippi, where he underwent unpleasant and undeserved suffering (1 Thess 2:2). Some of the dilemmas that the Thessalonian church had confronted were from the “racial and social composition, its religious background, the nature of the persecution” (1 Thess 1:5, 6; 2:14; 3:3, 4; 2 Thess 1:4-6) (Polhill, 1999, p. 185), and they were disturbed

and alarmed to the extreme to announce that “the day of Lord is already here” (2 Thess 2:2) (Roetzel, 2009, pp. 157-158).

On the other hand, for Bruce (1977), all these problems in the Thessalonian church arose because Paul, for some reason, had to leave the city without finishing his task of “giv[ing] his converts all the teaching he believed they required” (p. 305). Paul was worried about his rapid departure because the Thessalonians needed further doctrinal teaching regarding the great judgment day. Paul addressed the Thessalonian church with a unique kindness and hope. Instead of, “the harsh polemic of others letters, this epistle blossoms with assurance and comfort, gentle admonition and conciliation, encouragement and affection” (Roetzel, 2009, p. 89). Paul’s first letter to the Thessalonian church is filled with diverse messages treating such topics as behavior (1:5-10; 2:1-12), exhortation (2:13-16; 3:1-5), objectives (4:1-12), consolation (4:13-18), and respect (5:12, 13) (Agosto, 2005, p. 109). In sum, Paul offered words of encouragement, instruction, and advice to the Thessalonians for the persecution and suffering they were going through.

#### Paul’s Contributions to Leadership

Barna (1996) sums up the vision and leadership of Paul as to “evangelize, organize and nurture the Gentiles in the Christian faith, initiating new churches of converts throughout the Roman Empire, encouraging the new believers to reproduce themselves spiritually” (Rom 15:16-20; Gal 2:7-10; Eph 3:7-12) (p. 63).

Paul’s leadership required a deep commitment in relationship-building and personal mentoring to be a true follower of God. According to Dodd (2003), the secret of Paul’s leadership and the secret to Paul’s success were not “located in Paul’s specific

behaviors, superior character, or special techniques. However, Paul's effectiveness was a "God thing" (p. 22). This impact was the result of his work. Paul absorbed the significant issues of the Christian life, his relationship, and reliance on his God.

Tidball (2008) points out that shortly after Paul's conversion to Christ, he and Barnabas "were teaching great numbers of people in Antioch (Acts 11:26), and he continued to teach throughout his life" (Acts 20:20) (p. 127). Paul followed the example of Barnabas, also, in working with others, "among the younger leaders Paul encourages are Timothy and Titus" (p. 148).

Finally, Bird (2008) describes Paul as "our theological master, our pastoral mentor, our spiritual adviser, and our missionary hero" (p. 12). Paul deserved to be imitated, because he encouraged personal growth and his principles were firmly based on Scripture. He also empowered leaders and enabled them to develop skills in order to become more fruitful.

### **Paul as a Teacher**

The apostle Paul was entrusted with several leadership roles. Tidball (2008) underlines that "he is not shy of referring to himself as a 'teacher' (1 Cor 4:6; Co. 1:28; 1 Tim 6:1) (p. 127). Paul knew that God would watch over his service and, as a leader, he was confident of his calling from Christ. Regarding church leader training, Gangel (1974) holds that, under the apostle Paul's leadership, they became capable Christian' leaders, trained and developed. "He was, in effect, the 'pilot project.' Timothy, Silas, Titus, Epaphroditus, the Ephesian elders, and many others were spin-offs from his own life and ministry" (p. 17).

During his ministry, Paul had taught the Gentiles not only about religion, but also about cultural issues (Acts 15:12). The primary goal in his teaching, as Tidball (2008) suggests, “was to help people understand the gospel and its implications more clearly and deeply than they obviously do” (p. 134). In fact, Paul was a great teacher and “never fail[ed] to make the connection between belief, values and behavior” (p. 137).

For instance, Tidball (2008) draws a picture of Paul’s teaching, “the context in which Paul teaches is an encouraging one, and he is always concerned, with one exception, to ensure a warm and positive relationship between himself and those he is teaching” (p. 140). It is obvious that in Paul’s relationship with others, “rather than by coercion or imposition, Paul generally persuades the Christians by his own word and example” (Doohan, 1984, p. 51).

### **Paul as Mentor**

The apostle Paul was a primary mentor of Timothy and Titus. Paul guided their lives and their leaderships.

Investing time and friendship in him, by, not doubt, correcting him on occasions and by entrusting him with increasing responsibility (1 Cor 4:16-17; 16:10-11; 2 Cor 1:1; Phil 1:1; 2:19-24; Col 1:1; 1 Thess 1:1; 3:1-13; 2 Thess 1:1; Phlm 1). In similar way, Titus was a trusted travelling companion of Paul since early days (Gal 2:1). (Tidball, 2008, p. 148)

The simple action of training these young men made Paul the most faithful and wise leader because he was “looking to the future and fully preparing the next generation of leaders so that they would be ready when he and the other original apostles had left the scene” (Tidball, 2008, p. 149). The influence of a mentor is to experience ministry along with the mentee and to have a deep mutual support with the purpose of developing church leaders. Again, Howell (2003) notices Paul counseled the Thessalonians “to

exercise patient pastoral care of all the brothers, even when such care requires strict admonition” (5:14) (p. 279). Obviously, Paul had the gift of leadership because what distinguishes a mentor is that he “not view himself as indispensable, but [one] whose chief concern is the fulfillment of the evangelistic mission, whether through him or through others” (p. 280).

### **Paul’s Focus on the Mission**

Paul had a mission-minded objective to spread the message of salvation. Faught (1987) observes Paul concentrated his ministry in three different ways:

1. Paul was God oriented—“I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship” (Rom 12:1 ESV).
2. Paul was group oriented—“Not that I seek the gift, but I seek the fruit that increases to your credit” (Phil 4:17 ESV).
3. Paul was goal oriented—“I press on toward the goal for the prize of the upward call of God in Christ Jesus” (Phil 3:14 ESV) (p. 138).

Paul was a martyr because his life was devoted to the will of Christ and he also exemplified the truth he proclaimed. Agosto (2005) concludes in regard to Paul’s mission, “we need firm conviction and a sense of mission from our leaders. Paul preached ‘Jesus Christ, and him crucified’ (1 Cor 2:2) and stood by that message in good times and bad times” (p. 206).

### **Paul’s Teamwork**

Paul’s leadership was more effective because it was done in a relationship of love and trust. He worked to build close relationships with his ministry team. In fact, Paul was

“committed to teamwork” (Ascough & Cotton, 2006, p. 87). Paul wrote most of his letters on behalf of himself and his colleagues, as is noted in the first few verses of each:

1. Paul “and all the members of God’s family who are with me” (Gal 1:2)
2. Paul and Sosthenes (1 Cor 1:1)
3. Paul and Timothy (2 Cor 1:1; Phil 1:1)
4. Paul, Silvanus and Timothy (1Thess 1:1)

Then, the apostle Paul warned his team with the following words:

So if there is any encouragement in Christ, any comfort from love, any participation in the Spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others. (Phil 2:1-4 ESV)

Humility is one of the features that differentiate the character of a leader. As a team, our prime attention must be focused on the service that we can render to God and our followers rather than the benefits and pleasures from life.

### **A Theology of Servant Leadership**

The narrative of the creation reminds us for what purpose the human being was created. According to Goldingay (2009),

Human beings were designed to be servants of the land and servants of one another, but the idea that some are regularly in a position of servanthood to some other people in a one-way fashion was not part of creation’s design. It came about through human sin. Humanity was designed to be a democracy in the etymological sense of the word, which means that “the people govern,” not merely that they elect their government . . . . “There are no kings inside the Gates of Eden.” In Genesis 1:26–28 all humanity is created to have authority, not over one another but over the earth. In Genesis 2:15 the first human being is created to serve not other human beings but the ground. But humanity accepts the authority of a creature rather than exercising authority over it and as a consequence finds authority being exercised by one creature over another (Gen 3:1–6, 16). (p. 708)

The account of King Rehoboam (1 Kgs 12:7) is a perfect example of how person rejected the principle leading as a servant. Countless examples like this are found in the scriptures. The primary purpose of the elders' advice to Rehoboam was that the King and the people lead by becoming servants to one another (Goldingay, 2009, p. 209).

In contrast, Jesus embraced the servant model by responding to Lucifer's attack on his throne (Isa 14:13, 14) and descended into greatness via his service of transformation to fallen mankind (Patterson, 2012, p. 11-12).

### **Jesus the Servant Leader**

On the road to Capernaum, Jesus was walking with his disciples and some of them were discussing which of them was the greatest. When they arrived, Jesus gathered the twelve, and said, "If anyone wants to be first, he must be the very last, and the servant of all" (Matt 9:35). According to Malphurs (2003), in order to understand servant-leadership, we should study the life of Jesus who is "the greatest and clearest example of a servant leader" (p. 34). Alternatively, Wilkes (1998) points out that Jesus, the supreme leader of all times, "taught and embodied leadership as service . . . he was never self-serving" (pp. 9-10). The leadership and authority of Jesus was recognized through His servanthood, and even His life would become a liberation for others.

### **Characteristics of Jesus' Leadership**

In the following chart, Malphurs (2003) gives a clear picture of Jesus' characteristics as a servant-leader (see Table 1)



Table 1

*Servant Leadership*

Characteristics	Biblical Directive	Contrasts
Manner of Leadership Humble	How? “not lording it over”	humility, not ego
Essence of Leadership Service	What? “a servant and slave”	giving, not receiving
Recipients of Leadership Others	Who? “for many”	others, not self
Motive of Leadership Love	Why? “the full extent of his love”	a towel, not a throne

(Malphurs, 2003, p. 43)

This is a pattern that reflects the characteristics of servant-leadership and serves as a guide to Jesus’ teaching, “not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned” (Rom 12:3). The apostle Paul described to the Roman church what it means to lead with a humble heart. At the same time, it is an exhortation for us to transform our minds because the servant-leader should be a person of character who puts people first, a skilled communicator, a compassionate collaborator with foresight, a thinker who leads with moral authority (Sipe & Frick, 2009, p. 4).

Jesus’ Secret on Leading

The concept of the servant-leadership model is explored in Matthew 20:20-28, which includes comments by Jesus regarding leadership and servanthood. In the biblical texts of Matthew 20:25-28; Mark 10:41-45; and John 13:1-17, Jesus teaches us that the

servant leadership “is the humble service of others based on our love for them” (Malphurs, 2003, p. 34).

In contrast, Manz (1998) observes that, with this passage, Jesus “turns leadership upside down . . . seems to be that to become a great leader you should act as a servant” (p. 119). Jesus’ teachings stressed servanthood as a requirement for positions of authority and leadership in the work of God. Manz (1998) compares the servant leader with the Golden Rule: “Look for others’ needs and try to help meet them” (p. 120).

On the other hand, Wilkes (1998) believes that leaders are concerned about why their leadership contrasts “so differently from Jesus.” This is simple; today, a leader’s priorities come from natural resources rather than spiritual ones (pp. 21-22). Commenting on that, Sanders (1994) makes a marvelous contrast between natural leadership and spiritual leadership in Table 2.

Table 2

*Natural Leadership vs. Spiritual Leadership*

Natural	Spiritual
Self-confident	Confident in God
Knows men	Knows God
Makes own decisions	Seeks to find God’s will
Ambitious	Humble
Creates methods	Follows God’s methods
Enjoys command	Delights in obedience to God
Seeks personal reward	Love God and others
Independent	Depends on God

(Sanders, 1994, p. 29)

These patterns existed in Jesus' time and were given to future leaders. However, Jesus chose to lead in a spiritual way, "for I have given you an example, that you also should do just as I have done to you" (John 13:15). As Blanchard and Hodges (2008) note, leading like Jesus,

is a transformational cycle that begins with personal leadership (Matt 3:13-4:11) and then moves to leading others in one-on-one relationships (Matt 4:18-24), then to leading a team or group (Matt 10:5-10), and finally to leading an organization or community (Matt 28:19, 20). (pp. 19-20)

Jesus saw Himself as a servant of the human race; throughout His earthly leadership, he was not looking for an earthly kingdom. Jesus heartened those who wanted to be effective leaders to seek the role of servant "for even the Son of Man came not to be served but to serve" (Mark 10:45 ESV).

### Jesus' Contributions to Leadership

Most Christian leaders are not taking advantage of Jesus' leadership model. However, well-known business people like Robert Greenleaf, Peter Block, Stephen Covey, and Max De Pree "have called leaders to a service-oriented model of leadership" (Wilkes, 1998, p. 15). They know that when leaders are seen as servants, the establishment becomes stronger and this creates joyfulness in their leadership positions. In summary, practicing servant leadership "produce[s] multiplying effects in others as they turn those served into servant-leaders" (Dierendonck & Patterson, 2010, p. 49).

### **Jesus, Mission-oriented**

Jesus used the Scriptural passage, as recorded in the book of Luke, to describe His ministry and leadership: "to proclaim liberty to the captives, recovering of sight to the blind, to set at liberty those who are oppressed, and to proclaim the year of the Lord's

favor” (4:18, 19). This passage imparts the essence of Jesus’ ministry on earth. As mission-oriented and expressing the love and compassion of God to others, Jesus stated, “I came that they may have life and have it abundantly” (John 10:10 ESV).

Jesus acknowledged the One who had sent Him in to the world and the purpose of His mission (Mark 1:15), “I must preach the good news of the kingdom of God to the other towns as well; for I was sent for this purpose” (Luke 4:43; see 19:10). One again, Jesus stressed the importance of His mission; “I have come into the world as light, so that whoever believes in me may not remain in darkness” (John 12:44 ESV). Barna (1996) asserts that the vision and mission of Jesus in His leadership was “to bring salvation, by grace, to the Jews and to enable them to know, love and serve God with all their hearts, minds and souls, and to love people as themselves” (p. 63).

### **Jesus, the Equipper-leader**

Jesus proved that our relationship with each other has an effect on our success in achieving the task. That is why Jesus did not lead alone, but He surrounded Himself with twelve disciples (Matt 10:2-4). Coleman (1994) suggests that the initial objective of Jesus’ plan was “to enlist men who could bear witness to his life and carry on his work” (p. 27). Jesus focused on training His disciples and teaching them (Matt 10:1, 5). Observing that, Coleman (1994) identifies the method used by Jesus in training them: “Selection, association, consecration, impartation, demonstration, delegation, supervision, and reproduction” (pp. 27-106).

The instruction of Jesus toward His disciples was about greatness and leadership. Also, Jesus taught his disciples how to approach any difficult situation, as He instructed them, “be wise as serpents and innocent as doves” (Matt 10:16 ESV).

Beware of men, for they will deliver you over to courts and flog you in their synagogues, and you will be dragged before governors and kings for my sake, to bear witness before them and the Gentiles. When they deliver you over, *do not be anxious* how you are to speak or what you are to say, for what you are to say will be given to you in that hour. (Matt 10:17-23, italics supplied).

Jesus spelled out to His disciples how to deal with hardships and to learn by observing His example. Jesus coped with the harsh censure of the religious leaders of His day, and His disciples witnessed this. Then He advised them, “a disciple is not above his teacher, nor a servant above his master. It is enough for the disciple to be like his teacher, and the servant like his master” (Matt 10:24, 25a ESV).

Despite all the efforts of Jesus to educate his disciples, some of them did not comprehend Jesus’ mission. Agosto (2005) describes the scene:

Judas, a disciple, betrays Jesus and turns him in for trial and execution (Mk 14:10, 43-56). Before his arrest, Jesus wants to pray with his inner circle of disciples, but they fall asleep (Mk 14:37-42; Mt 26:40-46; Lk 22:45-46 . . .). When Jesus is arrested, the disciples flee (Mk 14:50; Mt 26:56). Peter, who has sworn not to abandon Jesus (Mk 14:29-31), denies him three times outside the courtyard of the high priest (Mk 14:53-72). This is a particularly vivid picture of a failed disciple: he feigns ignorance of Jesus; he curses; he swears; he breaks down and weeps (14:68, 71, 72). (p. 49)

Even though Jesus trained his disciples, they were free to choose either Jesus’ leadership model or their own leadership style. This shows us that “no servant can serve two masters” (Luke 16:13); in this case, Judas preferred the money over his leader. On the other hand, Peter acted wrongly but he ended up by confessing his attitude and becoming a servant leader of the NT church (Matt 16:16-18).

### **Jesus, the Transformer Leader**

Undoubtedly, Jesus was a man of change. Similarly, God transforms people and empowers them to make the required change. When the disciples came to Jesus, they were fishermen, tax collectors, and so forth. (Mark 1:16-20; 2:13-17; Matt 4:18-22) and

after the three years they spent with Jesus, they became preachers, teachers, evangelists, healers, and the like (Mark 6:12, 13). Commenting on that, Manz (1998) states, “the true path to great leadership is to be humble and look for the greatness in others” (p. 25). Wofford (1999) affirms that Jesus leadership introduced changes, not only in ideas, but also in beliefs. For instance, in the Sermon on the Mount (Matt 5:1-12) Jesus appealed to the people to change “in values, relationship with God, morals, and service to the needy” (p. 25).

### **Jesus, the Disciples Maker**

According to Beagles (2009):

The word discipleship is discussed by many, but fully comprehended by few. By discipleship some people mean primarily response to Jesus’ call to “come, follow Me” (Matt 19:21) or an invitation to a personal relationship with him. For others it connotes the commission to “Go . . . make disciples” (Matt 28:19). (p. 20)

It is noteworthy to Patterson (2014) that “discipleship implies taking someone to a destination.” That was the main purpose of Jesus discipleship to this world, to develop follower into leader (p. 369). In sum, Samra (2003) sees discipleship “as the process of becoming like Christ” (p. 222). The ultimate call to all Christian leaders is to lead like Jesus. His departure from this earth required that he prepare a cadre of trained leaders who would carry on his leadership work. He was not only developing followers, he needed to develop leaders to ensure the forward momentum of his mission.

### **Biblical Leadership Principles**

Both the Old and the New Testaments have leadership principles. Manz (1998) notices that Jesus focuses on “a uniquely constructive and compassionate approach to leadership based on positive spiritual principles” (p. ix).

## Old Testament Leadership Principles

From the beginning of this world, starting with Adam in the Garden of Eden, leadership is spread out over the entire Old Testament. Gangel (as cited in Berkley, 2007) describes six leadership principles found in the Old Testament (pp. 179-180).

1. Biblical leadership begins by divine appointment—from Noah to Moses, Aaron and others.
2. Leadership moves from single to multiple (Exod 18:25).
3. Leadership requires accountability (Lev 4:22).
4. Leadership requires a time of preparation.
5. Leadership requires a heart sensitive to spiritual things (1 Sam 16:7).
6. Leadership requires skill.

In addition, Bell (2014) suggests seven Old Testament principles. “Relational leadership, shared leadership, vision, initiative, creativity, communication, and service” (p. 341).

## New Testament Principles of Leadership

After reviewing the leadership accounts available in the books of Acts and Paul, Gangel (as cited in Berkley, 2007) suggests six principles that still stand out for today’s church (pp. 182-183).

1. Leadership is servanthood.
2. Leadership is stewardship.
3. Leadership is shared power (Phil 2:4).
4. Leadership is ministry (Rom 12:8).
5. Leadership is modeling behavior (1 Tim 4:11-16; 2 Tim 3:10-15).
6. Leadership is membership in the body (Rom 12:4-5).

In this context Rigaud (2012), in his unpublished dissertation, notices 12 other biblical leadership principles based on Jesus' model leadership.

1) A purpose: glorify God and be glorified by Him; 2) a mission; 3) a calling of God; 4) suffering and sacrifice: gift of oneself; 5) humility; 6) service: be a slave/servant; 7) love and faith: a personal life of prayer; 8) mentorship and support: a communitarian life; 9) empowerment; teamwork and shared leadership; 10) courage, zeal and integrity: power to overcome opposition and challenge status quo; 11) hard work and perseverance: an active collaboration and involvement; and 12) wisdom and justice: protecting his people and keeping the right direction. (p. 52)

In this overall perspective, Klopp (2004) suggests 12 biblical characteristics of Christian leaders as follows:

1) They lead on God's behalf using his spiritual power rather than simply acting on their own self-interests. They are dependent on God rather than themselves. 2) They have God-given authority and oversight responsibility. 3) They are entrusted by God with people who follow them. 4) They will give an account of their leadership to God. 5) They take their leadership responsibilities seriously and lead with eagerness. 6) They are expected to lead, to go before, to stand before. 7) They use their authority to minister or serve the true needs of the followers. Their authority does not come through an office or title, and it does not come through rules, regulations, and /or legalistic power. 8) They lead by example. They are of such noble character and exemplary leadership that others can imitate them and learn how to become leaders themselves. 9) They are not abusive or dictatorial. 10) They sacrifice themselves for the good of those they shepherd. 11) They protect the flock from outside dangers and internal turmoil. 12) Probably most importantly, biblical leadership focuses on character development as foundational to Christian leadership. (p. 74)

Also, Patterson (2014) suggests nine Christian principles of leadership: incarnational leadership, the paradox of leading as a servant, the service of transformation, diversity of competence, accountability, an interdependent model of community, the relational context of Christian leadership, the dual service of the Holy Spirit, discipleship (pp. 357-372).

In conclusion, the combination of the OT and the NT leadership principles flows from the Holy Scripture and builds a biblical model of leadership for our times.



## Summary

It is interesting to notice that the New Testament's leadership is all connected to Jesus Christ. The apostle Paul upheld that "Jesus is the supreme apostle and high priest" (Heb 3:1b).

Barnabas is the model leader of encouragement who always stood up for his people and sold his property in order to benefit the less fortunate. He believed in Paul when the church was confused about the authenticity of his conversion. Barnabas supported Mark when the apostle Paul rejected him. Even more, He risked his life defending Paul before the Sanhedrin. Barnabas' style is a leadership model for the 21<sup>st</sup> century.

Paul is one of the renowned leaders of the New Testament, not only by his credentials, but also by his continued growing in knowledge from the highest leader of all, Jesus. The apostle Paul was devoted to his mission; he was a leader who assessed situations and acted accordingly. Paul does not only inspire contemporary Christian leaders, he exemplifies the essential qualities of religious leadership itself. Paul's leadership model is an example to follow in our modern leadership world.

Jesus provided the true model of leadership through His service, teaching, and by providing enough training to the disciples on how they could lead others. Jesus, who lived centuries ago, gave us the manual of how to direct the world around us, and to recognize the true servant "by their fruits" (Matt 7:16 ESV). Likewise, from the perspective of the gospels of Matthew, Mark, Luke, and John, it is evident that Jesus never identified himself as a king, however, he has always claimed to be a servant and a servant of all.

Every Christian, as a leader, should follow in the footsteps of Jesus and this emulation must involve service. Jesus is the most relevant model of leadership of all leaders in all times. Christian leaders should implement and follow the principles of leadership of Barnabas, Paul, and Jesus. This is a guarantee that their leadership will be effective, not only for the 21<sup>st</sup> century, but also for centuries to come or until Jesus returns.

## CHAPTER 3

### LITERATURE REVIEW

#### **Introduction**

The 21<sup>st</sup> century has brought new challenges in the field of leadership, due to the technological age in which the world is immersed. Thus, Wren, Hicks, and Price (2004) state that approximately “at the start of the twentieth century, the study of leadership took a dramatic new turn” (p. xv). It is crucial, not only for spiritual leaders, but also for secular world leaders, in their search for qualified leaders, to fill the gap of untrained leaders in this and future generations. Regarding this, Burns (1978) affirms that leadership “is one of the most observed and least understood phenomena on earth” (p. 2) and this statement is still true today.

The purpose of this literature review is to analyze briefly the concept of administration, management (transactional leadership), leadership, and lastly the concept of the servant-leadership model from both a secular and a biblical perspective. The goal of this project is to produce an updated collection of data with a contextual background of leadership styles. This will be used in classes and seminars to train leaders who are facing a variety of challenges in our world today.

#### **Administration, Management, and Leadership**

Since definitions of leadership vary so widely, and the lines that separate management and leadership and the administrative functions that support each are fraught

with ambiguity, it is necessary to establish a common understanding for the sake of this report. Leadership, for the sake of this paper, will be identified by eight basic theoretical models which include management under the transactional theory.

Leadership is assumed to be a relational process that involves two or more freely associated individuals in the pursuit of a common purpose. It is devoid of coercive structures since control of members would necessarily move it to the management or transactional context. This is an essential distinction as it applies to the Seventh-day Adventist Church, which is an organization of volunteers and assumes no control over members beyond their voluntary compliance with church standards.

It should be noted here that, within the culture of the SDA church, there is a practice of using the terms “management,” “administration,” and “leadership” as synonyms for the primary leaders at the various organizational levels of the church. This practice leads to confusion and the essential loss of distinction intended by these terms (Patterson, 2013, p. 1).

*Management* is transactional leadership that assumes legitimate control of the managed community. Leadership practiced within the managed context may be characterized by many of the behaviors associated with the freely associated context of leadership, but the control structures always remain whether actively employed or not. Administrative functions are often confused with management leadership but, for the sake of this report, the management of things will be treated as administration, which necessarily restricts management to issues of control, related to people. Administration is necessary for the effective and efficient application of both management and freely associated leadership communities.

## The Concept of Administration

There has been a controversy on the use of these two terms, management, and administration. Many experts make no distinction between administration and management and use them as synonyms, even though several American writers consider them as two distinct functions (Murugan, 2004, p. 9). Trewatha and Newport (1982) present an example of this interchange of terms of administration and management: “One of the earliest and most remarkable applications of management is noticed in the Biblical illustration of Moses and the exodus of the Israelites from Egypt” (p. 8).

However, I disagree with Trewatha and Newport, suggesting instead that the history of Moses is related to administrative function rather than a managerial function, because the administration serves both the leadership context and management context and it cannot be treated as being synonymous with management, but it is a necessary part of the freely associated organization as well the control aspect of the management context.

No doubt, Moses was designated by God to deliver the Israelites from slavery; however, he misunderstood his function as a leader. According to the narrative of Exodus 18:13-26 (NIV), Jethro, Moses’ father-in-law, was very impressed and concerned with the amount of work that Moses was doing for the people of God from the morning until the evening. Commenting on that, Tidwell (1985) presents Moses’ disorganization chart as follows, (p. 105) (see Figure 1).

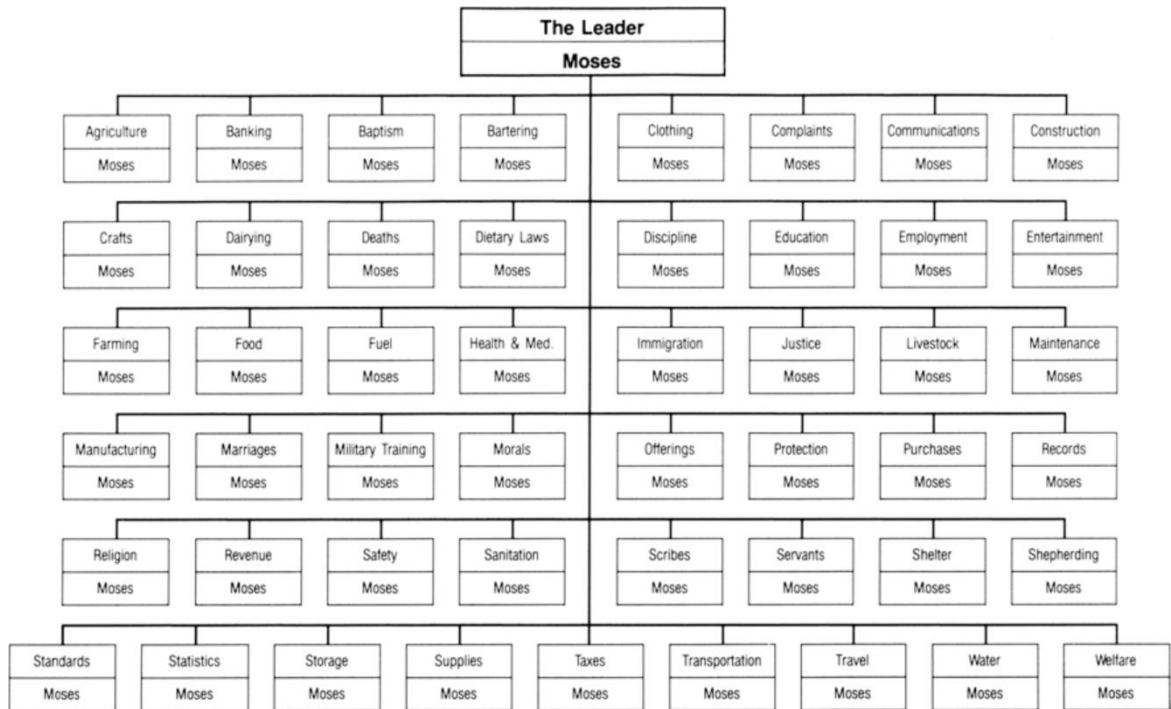


Figure 1. Moses’ disorganization chart. Data from Tidwell, (1985).

This situation caused Jethro to give Moses several instructions on how to distribute the tasks to have a better outcome. The first advice is found in verse 19b: “You must be the people’s representative before God and bring their disputes to him.” Thus, Moses must be in charge of the main tasks not doing all of it. In v. 20, Jethro gave a remarkable command: “Teach them his decrees and instructions, and show them the way they are to live and how they are to behave.”

Therefore, an essential characteristic to be an effective leader is to teach followers what, when, and how to do things; the leader is not there only to guide them all the time, but to teach them so that they can be guided by themselves and at the same time, guide others. Finally, Jethro said: “select capable men from all the people—men who fear God, trustworthy men who hate dishonest gain—and appoint them as officials over thousands, hundreds, fifties and tens” (v. 21).

Indeed, Moses had to delegate the responsibility to fulfill the essential function of an administrative leader. From this narrative, two important leadership concepts can be analyzed: first, “Moses acceptance of the staff advice and counsel given by Jethro; second, the organizing ability of Moses is illustrated through his delegation of authority to others in order to create a hierarchy of authority” (pp. 8-9). Figure 2 reflects a shared leadership model by Tidwell (1985) that Moses applied after Jethro’s advice (p. 108).

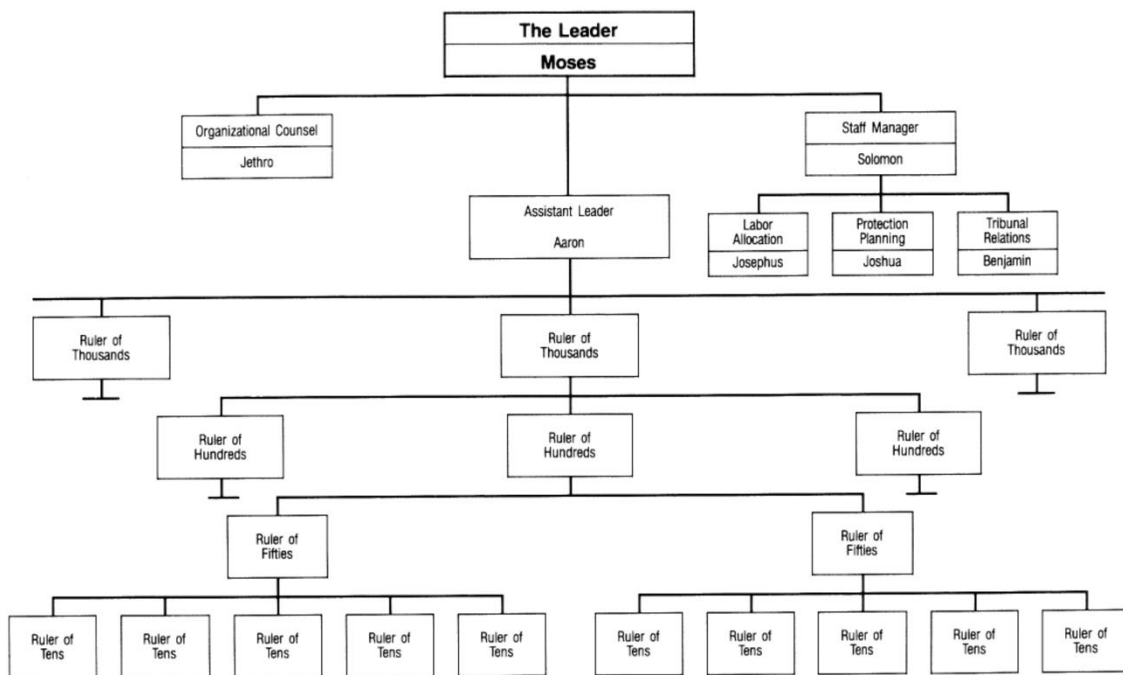


Figure 2. Moses’ organization chart. Data from Tidwell, (1985).

In fact, Moses put into practice the shared leadership model with his people, as Pearce and Conger (2003) clearly present regarding the meaning of sharing leadership. It is “a dynamic, interactive influence process among individuals in groups for which the objective is to lead one another to the achievement of group or organizational goals or both” (p. 1). This example of detailed restructuring reflects the administrative function of

the leader who serves a community of freely associated people much the same as a local church.

### The Concept of Management

Gager (1960) believes that the notion of management has evolved for two thousand or even more years (p. 37). Newman, Summer, and Warren (1967) see the evolution of management “as old as civilization, but the study of how managers achieve results is predominantly a twentieth-century endeavor” (p. 19). Wren and Bedeian (2009) emphasize, “the practice of management is ancient, but formal study of the body of management knowledge is relatively new” (p. 3). The most prominent of recent thinkers and writers on the subject of management theory and practice, Drucker (1986) states:

The emergence of management as an essential, a distinct and a leading institution is a pivotal event in social history. Rarely, if ever, has a new basic institution, a new leading group, merged as fast as has management since the turn of this century. Rarely in human history has a new institution proven indispensable so quickly; and even less often has a new institution arrived with so little opposition, so little disturbance, so little controversy. (pp. 3-4)

In the world of business, the manager is the key and life-giving element because without his dynamic leadership the “resources of production” just remains resources (Drucker, 2012, p. 3). In the 20th century, the main contributors to management theory were Frederick W. Taylor, the father of scientific management, and Henri Fayol, the father of management principles (Greenwood, 1965, p. 5).

Even though management has existed for several decades, researchers have created a background of work that helped in modern management theories. Ganger and Greenwood agreed that management theory in the United States emerged in the twentieth century, thanks in part to Frederick Taylor more than to any other person (Gager, p. 69). The question remains, however, whether the church as a community is situated as a



community that is managed since control authority is not granted to church leaders in God's word.

### **Management Definitions**

According to Murugan (2004), to have a comprehensive definition of management is very difficult because it seems that each scholar interprets it according to his/her own view (p. 2). Fayol (1949) views on management were first published in 1916 in his renowned work under the title *Administration industrielle et générale*. The first edition in English appeared in 1929 (p. v). Fayol (1984) expands the definition of management into six different functions:

(a) Technical (engineering, production, manufacture, adaptation). (b) Commercial (buying, selling, exchange). (c) Financial (search for and optimum use of capital). (d) Security (protection of assets and personnel). (e) Accounting (stocktaking, balance sheet, costs, statistics). (f) Managerial (planning, organization, commanding, coordinating, controlling). (p. 9)

In the late 1950's Harbison and Myers (1959) observe the term management as encompassing both "people and task" (p. 8) in order to conduct business more productively. They analyzed management from three different viewpoints:

1. Economic resource (the assets consumed by individual and business).
2. System of authority (for an organization to operate smoothly, it needs a head).
3. Class or elite (implementation of leadership and coordination of the efforts of others).

Johnson, Kast, and Rosenzweig (1963) provide a different view of management, as "the primary force within organizations, which coordinates the activities of the subsystems and relates them to the environment" (p. 13).

Whereas Longenecker and Pringle (1984); Massie (1964); and Koontz, O'Donnel, and Weihrich (1986) synthesize the meaning of management as the source of organizational effectiveness, where each worker can perform his assigned roles more professionally (p. 4), Terry (1968), and Trewatha and Newport (1982) describe management as the procedure that comprises “planning, organizing, directing, and controlling” an organization to carry out a target (p. 4). Dunham and Pierce (1989, p. 6), key figures of management theory, also had the same view as Terry (1968) and Trewatha and Newport (1982).

On the other hand, Mondy and Premeaux (1995) evidently perceive that management is “the process of getting things done through the efforts of other people” (p. 6). Drucker (2001) defines management as being “about human beings. Its task is to make people capable of joint performance, to make their strengths effective and their weaknesses irrelevant” (p. 10).

Also, Wren and Bedeian (2009), after having reviewed several definitions of management, suggest that management is “an activity that performs certain functions to obtain the effective acquisition, allocation, and utilization of human efforts and physical resources to accomplish same goal” (p. 3).

### **Management Functions**

Different experts have categorized functions of management. Miner (1973) points out that Fayol was the first to introduce statements regarding the theory of management. These functions of management—“planning, organizing, command, coordination, and control” (Fayol, 1984, p. 13) have been exposed to the present management (p. 45). Johnson et al. (1963) include three functions from Fayol—planning, organizing, and

controlling—and also added a new one—communication—which is the main way “of transfer of information among decision throughout the organization” (p. 14). Note that these definitions support the presence of ‘control’ as an essential identifier of management.

What are the key functions of management? Many researchers have different views on what they intellectualize as the major functions of management. One such researcher is Massie (1964). He states that for an organization to function efficiently there has to be a system of management. Therefore, he maintained that there are seven major functions of management: “Decision making, organizing, staffing, planning, controlling, communicating, and directing” (p. 6). Others, such as Greenwood (1965) and Gross (1968), also agree that no organization could function effectively without a system in place. This system will also help to maintain the vision and mission of the organization. Gross, however, added that activating and evaluating is one major function of management.

Dale (1969) presents seven managerial functions as suggested by Gulick—under the acronym POSDCORB that stands for planning, organizing, staffing, directing, coordinating, reporting, and budgeting (p. 5). While some writers classify the planning and decision-making separately, Longenecker and Pringle (1984) combine them as one function. In addition, they suggests that for effective performance, leadership, motivating, and controlling performance should be considered as managerial functions (p. 14).

In spite of the fact that other scholars have different categorizations, Koontz et al. (1986) believe that all managerial functions could be covered in “planning, organizing, staffing, leading, and controlling” (p. 4). On the other hand, Berkley (2007) presents a list

of functions of management that include: “administration, organization, planning, controlling schedules, maintaining systems and financial resources, implementing action, delegating responsibility and authority, integrating, achieving defined goals, evaluating performance, and doing things efficiently” (p. 349).

Different opinions have prevailed on the number of managerial functions.

Greenwood (1965) suggests the three basic functions that the Management Personnel Development Research Committee of the American Management Association has confirmed. They are planning, organizing, and executing. Also, Mee (as cited in Greenwood, 1965) states, “that these three functions have been confirmed by most of the writers, consultants, industrialists, and academicians of the latter part of the 20th century” (p. 3). Miner expands the management functions list of Fayol (1949), Taylor (1954), Massie (1964), Greenwood (1965), and others (p. 50), as seen in Table 3.

Table 3

*Management Functions*

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Features	
<ul style="list-style-type: none"> <li>Planning</li> <li>Organizing</li> <li>Commanding</li> <li>Coordinating</li> <li>Controlling</li> <li>Investigating</li> <li>Communicating</li> <li>Securing Efforts</li> <li>Formulating Purpose</li> </ul>	<ul style="list-style-type: none"> <li>Staffing</li> <li>Directing, Leading, Motivating</li> <li>Innovating</li> <li>Representing</li> <li>Decision Making</li> <li>Activating</li> <li>Evaluating</li> <li>Administering</li> </ul>

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(Miner, 1973, p. 50)

Miner presents a clear overview of the combined list of management functions that is still useful today.

### **Management and the Church**

Religious leaders from the earliest periods of church history have disapproved of the concept of management in connection to ministry. They believed that management has nothing in common with spiritual things (Berkley, 2007, p. 349).

According to Rush (2003):

Most leaders in Christian organizations are receiving the bulk of their management training from the secular business community. This means many Christian leaders are attempting to manage God's work using a secular philosophy that has been condemned by God. The world uses power and authority to "lord it over" people in an effort to get work done. The Bible teaches that authority is to be used to serve the needs of others. The Christian organization should adopt a biblical approach to management, an approach that focuses on meeting the needs of people under us as they work at accomplishing their jobs. (p. 9)

Along the same lines, Berkley (2007) recommends, "the various managerial forms used to exercise autocratic control over people must be rejected. Indeed, true excellence in spiritual management does not inhibit or control subordinates, but rather frees and empowers them" (p. 354). The words of Jesus in the book of Luke reveal the managerial functions concerning planning: "Suppose one of you wants to build a tower. Will he not first sit down and estimate the cost to see if he has enough money to complete it?" (14:28), this declaration implies responsibility for economical and effective planning in the fulfillment of a given goal.

Another remarkable managerial function, "division of work," is found in Acts 6:1-7. The Grecian Jews were complaining against the Hebraic Jews because their widows were being neglected in the daily distribution of food. The twelve missionaries got together with all the disciples to solve the problem. Then they decided to choose

seven men who were full of the Spirit and wisdom to divide the work among them in order to supply the widow's need. Thus, the twelve missionaries continued ministering the word of God.

Having grasped the basic concept of church management, Berkley (2007) states,

The purpose of church management is identical with God's declared purpose in Ephesians and Colossians—the building up or edifying of the body of Christ and the perfecting of the saints for the work of the ministry. To that end, apostles, prophets, evangelists, pastors, and teachers share the responsibility of equipping God's people to serve. (p. 355)

### **Leadership as Management**

According to Rost (1991), it is not surprising that a lot of people confuse leadership and management. That is why he affirms, “the melding of leadership and management shows the strong influence that management science has had on the study of leadership” (p. 79). Moreover, the interchangeability of these terms, as if they were synonyms, has been an old story in the study of leadership (p. 129).

In the decade of the 80s, a group of scholars defined leadership as management (Kuhn & Beam, 1982; Kegan & Lahey, 1984; Husanker & Hunsaker, 1986; Smith & Peterson, 1988; Yukl, 1989). At the same time, another group of scholars attacked this view of leadership because they saw leadership as influence, not as authority (Rost, 1991, pp. 78-79).

Walden (2009) suggests that leadership is totally different from management even though both managers and leaders are necessary in any organization, regardless of its size. However, he points out “every leader has some managerial functions but not all managers have leadership functions in their job descriptions” (p. 3). It is noteworthy that, by the time he wrote his book in 2009, there were 482,589 books on management and

207,481 books on leadership (p. 3). Generally speaking, people wanted to learn how to manage rather than to lead because it feels comfortable to have everything under control.

### Characteristics of Management

Certain traits are indicative of management and allow leaders to be respected and admired by others. Massie (1964) outlines that the main characteristic of management “is covered by the integration and application of the knowledge developed by numerous disciplines” (p. 4). Indeed, Terry (1968) emphasizes eight characteristics for effective management (pp. 4-6):

1. Management is purposeful.
2. Management is an outstanding means for exerting real impact upon human life.
3. Management is usually associated with efforts of a group.
4. Management is accomplished by, with, and through the efforts of others.
5. Management is an activity, not a person or group of persons.
6. Management effectiveness requires the use of certain knowledge, skill, and practice.
7. Management is intangible.
8. Those practicing management are not necessarily the same as owners.

Drucker (1985) avows that good personality traits are the most important aspects required to run a successful organization. He accentuated temperaments—meaning that manager needs to be: the “thought man,” the “action man,” the “people man,” and the “front man.” However, he clearly understood that “those four characteristics are almost never found in one person. Failure to understand these characteristics is the main reason why the managerial task is often done poorly or not at all” (p. 616).

## Management Principles

Management principles are the assertions of fundamental truths, which provide standards for managerial decision-making and actions (Terry, 1968, p. 16). In his empirical knowledge as a business manager, Fayol (1984) recommends 14 principles of management that are useful in any particular situation:

a) Division of work, b) authority and responsibility, c) discipline, d) unity of command, e) unity of direction, f) subordination of the individual's interests to the general interest, g) remuneration of personnel, h) centralization, i) scalar chain (line of authority), j) order, k) equity, l) stability of tenure of personnel, m) initiative, and m) *esprit de corps* (pp. 61-82).

On the other hand, Taylor (1985) suggests four principles for scientific management.

1. Develop a new method for each task in the organization, in order to replace the old and unproductive method.
2. All selected employees should be trained to fit in the assigned job.
3. Cooperation is the key among managers and subordinates to work together to meet the organization goals.
4. Divide the work and define the duties and responsibilities of each individual for greater efficiency and productivity (pp. 36-37).

Technically speaking, the principles of Fayol and Taylor were the most influential contributors to modern concepts of management. It should be noted that many of the above-mentioned characteristics of management relate to the control of things—resources such as capital, material, and the like, which reveal the administrative services that support management leadership.



## **Distinction Between Management and Administration**

At the initial state of the development of management thought, there was no fundamental distinction between management and administration. Both terms were used interchangeably.

The lack of distinction between the concepts of management and administration, and the use of these terms as synonyms, was first seen with Henri Fayol, who is considered the originator of management thought. In fact, “executive functions in the business world are referred to as ‘management’ whereas the executive functions in government circles are termed ‘administration’” (Bose, 2006, p. 12).

However, Sheldon (2003) raises the terminological conflict between administration and management in 1923, when he highlights “administration as a decision-making function and management as an executive function” (p. 31). It is important to understand clearly the distinction between the roles of people in administrative positions versus those in managerial positions. For instance,

Administration as a function is concerned with the determination of the corporate policy, the coordination of finance, production and distribution, the settlement of the compass (i.e., structure) of the organization, under the ultimate control of the executive.’ On the other hand, ‘Management is concerned with the execution of the policy, within the limits setup by administration and the employment of the organization for the particular objects before it. Thus Sheldon declares administration as a thinking process and management as doing process. In other words, management is a concomitant of administration. (Murugan, 2004, p. 9)

From this point of view, Murugan (2004) presents the difference between administration and management (pp. 11-12) (see Table 4).

Table 4

*Distinction Between Administration and Management*

Points of distinction	Administration	Management
1. Nature	It is a determinative or thinking function	It is an executive or doing function
2. Type of work	It is concerned with the determination of major objectives and policies	It is concerned with the implementation of policies
3. Levels of authority	It is mainly a top level function	It is largely a middle and lower level function
4. Influence	Administrative decisions are influenced mainly by public opinion and other outside forces	Managerial decisions are influenced by objectives and policies of the organization.
5. Direction of human efforts	It is not directly concerned with the direction of human efforts	It is actively concerned with direction of human efforts in the execution of plans
6. Main functions	Planning and control are the main functions involved in it.	Directing and organizing are the main functions involved in it.
7. Skills required	Conceptual and human skills	Technical and human skills
8. Usage	Used largely in Government and Public sector	Used mainly in business organizations
9. Illustrations	Commissioner, Registrar, Vice-Chancellor, Governor, etc.	Managing Director, General Manager, Sales Manager, Branch Manager, etc.

(Murugan, 2004, pp. 11-12)

### Summary

A survey of the different views on management reveals that managing is still essential to the present digital era. Also, management is the art of making people more

successful in the industry, which in turn positively impacts the success of the organization. Thus, the organization cannot function with only one resource—the human. The human and material resources are needed with the purpose of planning, organizing, directing, communicating, and controlling the organization to achieve the objectives. However, in order to become a successful manager/administrator, the individuals should be acquainted with the fundamentals of management theory, ethos, and methods.

### **The Concept of Leadership**

According to Bass (1990), leadership has been described as “one of the world’s oldest preoccupations” (p. 3). On the other hand, Rost (1991) states, “many scholars have studied leaders and leadership over the years, but there still is no clear idea of what ‘leadership’ is or who leaders are” (p. 13). Along with Bass, Rost, Bedeian, and Hunt (2006) also express their dissatisfaction regarding the absence of a good definition of leadership:

It discouraging, despite the enormous attention given to leadership, not to mention the estimated \$15 billion a year spent on leadership classes . . . , that the lack of an adequate answer to the question “Who is a leader?” continues to be a barrier to studying leadership. (p. 200)

Certainly it might be noted that the world is getting more complex, and the people are being brought into circumstances in which they may not be able to cope. Western (2008) also observe that, in recent years, the increasing interest in leadership has captured the attention of management literature, which notes that the genre is “pushing management into its shadow”; it seems that everybody “wants to be a leader rather than a manager” (p. 24).

Fairholm (2011), in contrast to Western, focused on the history: “Modern leadership studies find their roots in the management movement of the early twentieth

century” (p. 28). In addition, Bass (1990) presents a short history of the word “leadership.”

The word leadership is a sophisticated, modern concept. In earlier times, words meaning “head of state,” “military commander,” “princeps,” “proconsul,” “chief,” or “king” were common in most societies; these words differentiated the ruler from other members of society. Although the *Oxford English Dictionary* (1933) noted the appearance of the word “leader” in the English language as early as the year 1300, the word “leadership” did not appear until the first half of the nineteenth century in writings about the political influence and control of British Parliament. And the word did not appear in the most other modern languages until recent times. (p. 11)

It is important to note Bass’s feedback on leadership; however, Gold, Thorpe, and Mumford (2010) argue, “there is a dearth of literature that clarifies just what leadership is and how leaders can be developed” (p. 5). As life, the overall transformation process, speeds up, the community of people, the emerging leaders, can move through it, and be well-informed and role models for others.

### Leadership Definitions

Conveying the effectiveness of leadership has been common in textbooks, journals, web pages, and others sources, but each approach has a different significance. According to Meade (2008), “one leadership study compiled 110 different definitions and concluded that attempts to define leadership have been confusing, varied, disorganized, idiosyncratic, muddled, and according to unconventional wisdom, quite unrewarding” (p. 20).

As Gibbs (2005) observes, leadership “is a complex issue; it cannot be defined in one short sentence” (p. 22). Thus, leadership has various definitions and conceptions as varied as the number of people who have tried to describe it (Stogdill, 1974, p. 7).

Burns (1978) defines leadership “as leaders inducing followers to act for certain goals that represent the values and the motivations—the wants and needs, the aspirations and expectations—*of both leaders and followers*” (p. 19).

Along related lines, Rost (1991) views leadership as “an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes” (p. 102). Through the strength of their vision and character, leaders can inspire followers to change assumptions, perceptions, and motivations to work toward common purposes.

Yammarino (2013) provides an extended view on Leadership:

It is a multi-level (person, dyad, group, collective) leader-follower interaction process that occurs in a particular situation (context) where a leader (e.g., superior, supervisor) and followers (e.g., subordinates, direct reports) share a purpose (vision, mission) and jointly accomplish things (e.g., goals, objectives, tasks) willingly (e.g., without coercion). (p. 151)

A leader comes forward in critical moments, and is capable of thinking and operating in difficult situations. Leadership may be learned and improved through mentoring.

Despite all the definitions on leadership, Northouse (2014) identifies four common components in leadership: process, influence, groups, and goals. Then, he defines leadership as “a process whereby an individual influences a group of individuals to achieve a common goal” (p. 3).

Grint (2010) notes a similar four-fold leadership aspect: person, results, process, and position. He explains each one as follows:

Leadership *as position*: is it *where* “leaders” operate that makes them leaders?  
Leadership *as person*: is it *who* “leaders” are that makes them leaders? Leadership *as result*: is it *what* “leaders” achieve that makes them leaders? Leadership *as process*: is it *how* “leaders” get things done that makes them leaders? (p. 4)

Gates (1999) states, “if the 1980s were about quality, and the 1990s were about reengineering, then the 2000s will be about velocity, about how quickly the nature of

business will change. About how quickly business itself will be transacted” (p. xiii). See Appendix A, which provides an overview of leadership styles between the 20th and 21st centuries.

### Leadership Characteristics

One of the most important things for any organization is to find leaders with good qualities because they represent the face of the organization. Thus, Rosenbach and Taylor (1993) portray 12 leadership qualities for effective leadership (pp. 15-16) as follows:

1. Self-knowledge/self-confidence
2. Vision, ability to infuse important, transcending values into an enterprise
3. Intelligence, wisdom, judgment
4. Learning/renewal
5. Worldmindedness/a sense of history and breadth
6. Coalition building/social architecture
7. Morale building/motivation
8. Stamina, energy, tenacity, courage, enthusiasm
9. Character, integrity/intellectual honesty
10. Risk-taking/entrepreneurship
11. An ability to communicate, persuade/listen
12. Understanding the nature of power and authority

In addition, Goleman et al. (2002), in a nutshell, describe four essential elements that an effective leader must possess: self-awareness, self-management, social awareness, and relationship management (pp. 37-52) (see Appendix B).

## Leadership Theories

Howell (2013) taught and conducted research on leadership for more than three decades and is a Professor Emeritus of management in the College of Business at New Mexico State University. He states, “scholars have developed theories of leadership to help understand and explain how leaders affect the organizations and people they lead” (p. 3). Thus, leadership theories increased during the early part of the 20th century. Many of the theories focused on the qualities that differentiated between leaders and followers. Diverse researchers have focused on different aspects of the leaders developing numerous approaches to leadership that are all important in shaping societies and organizations over time. Van Wart (2010) reveals in Table 5 a brief summary of the era of mainstream leadership theory.

Table 5

*Eras of Mainstream Leadership Theory and Research*

Era	Major Time Frame	Major Characteristics/ Examples of Proponents
Great Man	Pre-1900; continues to be popular in biographies	<ul style="list-style-type: none"> <li>▪ Emphasis on emergence of a great figure such as a Napoleon, George Washington, or Martin Luther, who has substantial effect on society.</li> <li>▪ Era influenced by notions of rational social change by uniquely talented and insightful individuals.</li> </ul>
Trait	1900-1948; current resurgence of recognition of importance of natural talents.	<ul style="list-style-type: none"> <li>▪ Emphasis on the individual traits (physical, personal, motivational, aptitudes) and skills (communication and ability to influence) that leaders bring to all leadership tasks.</li> <li>▪ Era influenced by scientific methodologies in general (especially industrial measurement) and scientific management in particular (for instance, the definition of roles and assignment of competencies to those roles)</li> </ul>

Table 5 Continued.

Contingency	1948-1980s; continues as the basis of most rigorous models but with vastly expanded situational repertoire.	<ul style="list-style-type: none"> <li>▪ Emphasis on the situational variables leaders must deal with, especially performance and follower variables. Shift from traits and skills to behaviors (for example, energy levels and communication skills to role clarification and staff motivation). Dominated by bimodal models in its heyday.</li> <li>▪ Era influenced by the rise of human relations theory, behavioral science (in areas such as motivation theory), and the use of small group experimental designs in psychology.</li> </ul>
Transformational	1978-present	<ul style="list-style-type: none"> <li>▪ Emphasis on leaders who created change in deep structures, major processes, or overall culture. Leader mechanisms may be compelling vision, brilliant technical insight, and/or charismatic quality.</li> <li>▪ Era influenced by the loss of American dominance in business, finance, and science and the need to re-energize various industries that had slipped into complacency.</li> </ul>
Servant	1977-present.	<ul style="list-style-type: none"> <li>▪ Emphasis on the ethical responsibilities to followers, stakeholders, and society. Business theorists tend to emphasize service to followers; political theorists emphasize citizens; public administration analysts tend to emphasize legal compliance and/or citizens.</li> <li>▪ Era influenced by social sensitivities raised in the 1960s and 1970s.</li> </ul>
Multifaceted	1990s-present.	<ul style="list-style-type: none"> <li>▪ Emphasis on integrating the major schools, especially the transactional schools (trait and behavior issues largely representing management interests) and transformational schools (visionary, entrepreneurial, and charismatic).</li> <li>▪ Era affected by a highly competitive global economy and the need to provide a more sophisticated and holistic approach to leadership.</li> </ul>

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(Van Wart, 2010, pp. 83-84).



The following section will provide a brief review of the eight traditional theories of leadership. They are known as the Great Man, trait, contingency, behavioral, participative, situational, transactional, and transformation theories. Many other theories have been developed during the latter part of the twentieth century, including those, which could be considered as subcategories of the eight traditional theories. This would include such theories as charismatic, path goal, leader member ex-change, and so forth. A brief introduction on authentic leadership will be presented since this theory, together with transformation, has given significant input to the servant-leadership model, which is the main focus of this study.

### **Great Man Theory**

According to Waite (2008), the great-man theory was “one of the first attempts to explain leadership” (p. 2). Murugan (2004) suggests that the Greatman theory is now known as charismatic leadership theory:

The basic evolution of this theory is that leaders are born and not made and the various qualities, which the leader is supposed to have, cannot be cultivated or developed because they are present and carried in genes. It was further supported by the fact that leadership emerged frequently within the same prominent families. Leaders such as Alexander the Great, Napoleon, George Washington, Mahatma Gandhi, Nelson Mandela and others were said to have been blessed with an in born ability to lead the masses. These leaders in fact have created history by their charismatic and commanding personality courage, boldness, determination, sense of sacrifice and other qualities. (pp. 336-337)

On the other hand, Harter (2008) disagrees with the concept of the Great Man theory because this theory was applied only to men and it is not always correct (p. 70). Along the same line, Bass et al. (2008) notice that such great women leaders as Joan of Arc, Elizabeth I, and Catherine the Great were ignored. Moreover, they point out that the

Great Man theory of leadership “was espoused to show how faltering . . . threatened organizations could be turned around by business executives like Lee Iacocca, military leaders like Douglas MacArthur, and political figures like Margaret Thatcher” (p. 49).

In fact, Harter (2008) believes that the Great Man theory was not only in the past, but is returning to be reborn, and states:

Vestiges of the great man theory remain. In 2005, the Center for Public Leadership at Harvard University’s John F. Kennedy School of Government convened 35 experts to choose America’s 25 best leaders, hoping to identify those who are good and worthy. Director of the center David Gergen declared: ‘Whether America moves forward will hinge in significant degree upon the quality and number of those who lead.’ (p. 71)

Northouse (2010) points out that the “Great Man” theory has strength because “Great leaders are born with internal characteristics such as personality, self-assurance, intelligence, and social abilities that make them suited to leadership” (p. 15).

However, Murugan (2004), lists the five main criticisms to the Great Man theory:

1) This theory of leadership has no scientific basis and has not been supported by empirical studies. 2) This theory of leadership ignores the effect of situational variables like need and aspirations of the followers, environment, and other related factors. 3) Theorists did not put forward any concrete proof regarding the fact that only a particular set of qualities makes the person a leader. 4) The theory does not state why, how and when the leadership occurs. 5) While developing this concept it was not considered that there have been some class and caste barriers, which prevented other people outside certain families from becoming leaders. (p. 337)

In sum, this theory was unchanged in its philosophy that the leader is not born with these qualities to be a Great Man, nor has it allowed the possibility that great leaders can be taught or developed over time.

### **Trait Theory**

Bass (1990) conducted an investigation on the origin of this theory and found that “if the leader is endowed with superior qualities that differentiate him from his followers, it should be possible to identify these qualities. This assumption gave rise to the trait

theories of leadership” (p. 38). The trait theory holds that people are born with particular features that will make them stand out in leadership positions (Northouse, 2010, p. 15). Furthermore, Howell (2013) found that trait researchers failed to demonstrate that “any single trait or set of traits make a person a great leader. Leadership traits are characteristics of an individual that do not change from situation to situation, such as intelligence, assertiveness, or physical attractiveness” (p. 4). Table 6 reveals the inconsistencies among them.

Table 6  
*Studies of Leadership Traits and Characteristics*

Stogdill (1948)	Mann (1959)	Stogdill (1974)	Lord, DeVader, and Alliger (1986)	Kirkpatrick and Locke (1991)	Zaccaro, Kemp, and Bader (2004)
Intelligence	Intelligence	Achievement	Intelligence	Drive	Cognitive abilities
Alertness	Masculinity	Persistence	Masculinity	Motivation	Extroversion
Insight	Adjustment	Insight	Dominance	Integrity	Conscientiousness
Responsibility	Dominance	Initiative		Confidence	Task knowledge
Initiative	Extroversion	Self-confidence		Cognitive ability	Emotional stability
Persistence	Conservatism	Responsibility		Task knowledge	Openness
Self-confidence		Cooperativeness			Agreeableness
Sociability		Tolerance			Motivation
		Influence			Social intelligence
		Sociability			Self-monitoring
					Emotional intelligence
					Problem solving

(Northouse, 2010, p. 19)

According to Northouse (2010) the greatest strength of this theory is that it has been more than a century of research (p. 25). However, Bass (2008) notices, “an individual with leadership trait who was a leader in one situation might not be a leader in another situation” (p. 95).

## **Contingency Theory**

The contingency theory contends that there is no one-way of leading and that every leadership style should be based on a certain state of affairs. Fiedler (1964, 1967, 1995) is reputed to be the developer of the contingency theory (p. 454). Northouse (2010) suggests that the effectiveness of these leadership theories depends upon the leader's style in relation with the context (p. 111). Now, "the personality measure, which is the key variable in the contingency theory, is the so-called Least Preferred Coworker (LPC) score" (Fiedler & Chemers, 1974, p. 5).

Whereas leaders who are task-motivated (low LPC score) perform better in either circumstance, within favorable or unfavorable situations, leaders who are relationship-motivated (high LPC score) are effective only in moderate, favorable conditions (Fiedler & Chemers, 1974, p. 81). On the other hand, Howell (2013) strongly asserts that a leader could not be both task- and relationship-oriented (p. 5). This theory concentrates on particular variables, related to the environment that might determine which particular style of leadership is best for the situation.

Northouse (2010) remarks that the contingency theory contains many positive contributions. The most important of these is that this theory does not expect leaders to be effectual in all circumstances, but it is helpful for evolving leadership profiles. Nevertheless, the contingency theory does not explain why leaders with low LPC are less successful than those who have high LPC or what leaders should do in specific situations (pp. 115-118).

## **Situational Theory**

Hersey and Blanchard developed the situational leadership theory around 1969. This theory is a combination of both directive and supportive leadership (Northouse, 2010, p. 89). As suggested by Bass (1990), the situational theory is the opposite of trait theory because the leaders must apply their style according to the situational context (p. 38). In accordance with Bass and Northouse, Howell (2013) observes that Fielder's Contingency Theory and the Situational Leadership Theory are "both considered contingency theories because they assert that the most effective style must fit (is contingent on) the situation (p. 9). This theory proposes that leaders opt for the top course of action based upon situational variables.

The behavior pattern of a person who attempts to influence others. It includes both *directive (task) behaviors* and *supportive (relationship) behaviors*. Directive behaviors help group members accomplish goals by giving directions, establishing goals, and methods of evaluations, setting time lines, defining roles, and showing how the goals are to be achieved. Directive behaviors clarify, often with one-way communication, what is to be done, how it is to be done, and who is responsible for doing it. Supportive behaviors help group members feel comfortable about themselves, their coworkers, and the situation. Supportive behaviors involve two-way communication and responses that show social and emotional support to others (Northouse, 2010, p. 91).

Likewise, the main strength of situational leadership is that leaders may use whatever style they want. In spite of its strength, this theory has some limitations. First, most of research done on this theory has not yet been published. Second, it fails to address the issue of "one-to-one versus group leadership in an organization setting" (Northouse, 2010, pp. 94-98).

## **Behavioral Theory**

Mengel (2008) notes, "In the middle of the twentieth century, the focus of leadership theory shifted from trying to identify personal characteristics of leaders to

studying the behavior as demonstrated by leaders” (p. 11). Interestingly, this behavioral theory is completely contrary to the Great man theory philosophy. The behavioral approaches to “leadership came out of the human relations movement in management theory, which focused on the individual and not the task, and stressed that leadership can be studied and learned” (Bertocci, 2009, p. 28).

The greatest strength of the behavioral theories is that they have introduced two key concepts: “the focus on tasks and the emphasis on relationships (Mengel, 2008, p. 14). Thus, Wren (2005) states, “Evidence has been provided that adding managerial activities to leader behaviors increases the ability to understand employee satisfaction, commitment, and performance” (p. 5).

The research supporting behavioral theories of leadership was developed from two prominent studies: the job-centered and employee-centered leadership study led by Rensis Likert at the University of Michigan in 1947, and the initiating structure and consideration study conducted by the Bureau of Educational Research at Ohio State University after World War II (Bertocci, 2009, p. 28). However, Borkowski (2011) points out that one of the criticisms of this theory comes as a result of research findings that “productivity was not directly related to employee satisfaction.” Also, “job-centered managers were found to be the least productive, while employee-centered managers were found to be most effective” (p. 182).

Mengel (2008) notices another weakness in the behavioral theory in that “many studies have failed to identify a sufficiently consistent pattern in regard to the link between people and task-oriented leadership styles or the relationship between leadership behavior and its impact on followers or organizational effectiveness” (pp. 14-15).

## **Participative Theory**

As its name indicates, this theory focuses on the participation of other members in decision-making in the organization's goal. In this way, all can feel useful and more motivated to carry out their work more efficiently in the organization. The idea of participative theory is that both success and failure in the organization depends on all; it is not attached to a single individual.

Likert (1967) is known as one of the foremost proponents of this theory (p. 4). For him, participative theory involved three aspects: first, the principle of supportive relationships; second, the use of decision-making and group methods of supervision, and third, setting high performance goals for an organization" (p. 5).

According to Wren and Bedeian (2009), participative leadership was espoused by human relationists and organizational humanists, followed the theme of power equalization, a movement to reduce the power and status differentials between the superior and the subordinate. The goal was to play down hierarchical authority, give workers a greater voice in decisions, encourage creativity, and overcome apathy by getting workers involved and committed to an organization's goals. (p. 454)

Beeler (2010) observes the following: The strength of this theory is that the University of Michigan studies found that "successful leaders engaged in participative leadership by having group meetings to encourage individuals to contribute to important decisions and to improve communications" (p. 106).

However, Wren (2009) finds that as "leadership continued to evolve, there was dissatisfaction with prescribing any one way to lead, such as the participative style" (p. 455). Bryman (2013) notes that some researchers have drawn a conclusion that the studies that "have been employed to examine participation-outcomes relationships does not encourage too much confidence in the advantages of participative leadership" (p. 99).

## Transactional (Management) Theory

Burns (1978) defines transactional leadership as “the first form of interaction between leaders and followers” (p. 20).

Iszatt-White and Saunders (2014) discussed the three transactional leader’s tools: *Contingent reward*—distribution of specific rewards for directed effort. *Management by exception*—this type of leadership involves corrective criticism, negative feedback, and negative reinforcement activities by the leader in response to follower activities. It can be two forms: active and passive. Active management by exception requires the leader to watch followers closely for mistakes, rule violations, and other shortcoming and take corrective action on each occasion. Passive management by exception occurs when the leader intervenes only after certain standards have not been met or certain goals have been missed. *Laissez-faire leadership*—effectively the absence of leadership, representing behaviors that are non-transactional such as abdicating responsibility, delaying decisions, giving no feedback, and so on. The name comes from the French phrase meaning ‘hands off’ or to let things ride. (pp. 82-83)

Many people confuse the transactional and transformational theories. Lussier and Achua (2010) present some distinctions between them:

Transactional leadership tends to be transitory; in that once a transaction is completed the relationship between the parties may end or be redefined. Transformational leadership is more enduring, especially when the change process is well designed and implemented. Transactional leaders promote stability, while transformational leaders create significant change in both followers and organizations. (p. 354)

However, Tavanti (2008) affirms that the well-known scholar Barnard M. Bass saw transactional and transformational not as opposite, but as two separate concepts. For him, the best leaders are both transformational and transactional (p. 167).

A critical approach to this theory is that “some leaders, no matter how hard they try, are unable or unwilling to change from style to style. Nor is there research that would indicate that leaders can be as adaptable to various styles as needed by different follower groups” (Bertocci, 2009, p. 40).



Tavanti (2008) observes another disadvantage of this model: since transactional leadership “encourages specific exchanges and a close connection between goals and rewards, workers are not motivated to give anything beyond what is clearly specified in their contract” (p. 170).

### **Transformational (Relationship) Theory**

The term transformational leadership was coined first by James V. Downton (1973). Downton along with Burns (1978) present the new paradigm of the transformational, as opposed to the transactional, leader (Bernard M Bass, 1990). Burns, in his classic book *Leadership* (1978), stresses that transactional occurs when one person takes the initiative in making contact with others for the purpose of an exchange of valued things. Whereas transforming leadership occurs when “one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality” (pp. 19-20). By interacting with others, the person is able to create a firm relationship, which will result in a high percentage of trust and will increase motivation in leaders and followers. Yukl (as cited in Avolio & Yammarino 2002), defines transactional leadership “on the basis of the influence process underlying it, as an exchange of rewards for compliance,” and transformational leadership “on the basis of its effects, as transforming the values and priorities of followers and motivating them to perform beyond their expectations” (p. 69).

Bass (1990) sums up transformational leadership thus: As the transformational leader asks followers to transcend their own self-interests for the good of the group, organization, or society; to consider their longer-term needs to develop themselves, rather

than their needs of the moment; and to become more aware of what is really important. Hence, followers are converted into leaders (p. 53).

Leaders transform their followers through their natural inspiration and traits. Regulations are guided by group norms and these attributes provide a sense of integration for the followers, as they can identify themselves with the leader and the organization's purpose. Montuori and Fahim (2010) remarks that transformative leadership "begins with a drastic rethinking of who, what, where, when, and how," but leaders must "re-create themselves to help our world re-create itself" (p. 3).

The transformational approach has countless strengths. First, this theory has been widely researched and the most significant finding is the connection between the leader and the follower. Thus, transformational leadership puts emphasis on "the follower's needs, values, and morals" (Northouse, 2010, p. 187). Nonetheless, its major criticism is that it lacks clearness regarding activities and characteristics such as vision, motivation, and change agent. Since its concern is changing "people's values and moving them to a new vision" (Northouse, 2010, p. 188), leaders may abuse it.

### **Authentic Leadership Theory**

According to Northouse (2010) authentic leadership represents,

one of the newest areas of leadership research. It focused on whether leadership is genuine and "real." However, it was identified earlier in transformational leadership research but never fully articulated (Bass, 1990; Bass & Steidlmeier, 1999; Burns, 1978; Howell & Avolio, 1993). (p. 205)

According to Roe (2014) authentic leadership is defined as "do the right thing," however, "suggesting a somewhat deontological approach to decision making, there is little agreement among academics as to what authentic leadership means beyond this ethos" (p. 149). Authentic leadership can also be defined from three viewpoints:

intrapersonal—focus on the inside/outside of the leader, developmental—a leader developing over time rather than having a fixed trait, and interpersonal—focus on the interaction of both leader and follower (Northouse, 2010, pp. 206-207).

George (2003) identifies the five characteristics that people need to develop into authentic leaders: “Purpose—passion, values—behavior, relationships—connectedness, self-discipline—consistency, and heart—compassion” (p. 36). Even though authentic leadership theory is still in its early stage of development, some empirical research has already discovered several advantages.

First, fulfills an expressed need for trustworthy leadership in society. During the past 20 years, failures in public and private leadership have created distrust in people. Second, similar to transformational and servant leadership, this has an explicit moral dimension. Underlying both the practical and theoretical approaches is the idea that authenticity requires leaders to do what is “right” and “good” for their followers and society. Third, this emphasizes that authentic values and behaviors can be developed in leaders over time. (Northouse, 2010, p. 222)

Also, Caza and Jackson (2011) present a complete chart of the authentic leadership advantages in their empirical research findings (pp. 356-358).

The authentic leadership, like the previous theories, is not exempt from criticism, even though it is still in its early phases of development. First, “the moral component of authentic leadership is not fully explained. Second, researchers have questioned whether positive psychological capacities should be included as components of authentic leadership. Third, it is not clear how authentic leadership results in positive organizational outcomes” (Northouse, 2010, p. 223).

Another disadvantage of this theory presented by Caza and Jackson (2011), is the “implicit belief that authenticity is wholly desirable, that it produces only positive

outcomes. However, it seems unlikely that authenticity is in all ways and at all times unremittingly beneficial” (p. 361).

### Leadership Theories Influence on Servant Leadership

It is noteworthy that the servant leadership model is new in the field of leadership theories, however, Christianity points to Jesus as the first to exemplify the servant leadership model centuries ago (Williams et al., 2012; and Senjaya et al., 2002). Taking this into account, the following summaries demonstrate how the basic leadership theories influence the servant leadership model.

For instance, the first leadership theory, *Great Man*, is one in which the main focus is that the leader is born not made. Great man theories assume that the capacity for leadership is inherent. Jesus is portrayed as the great man in history not only for his inherent qualities but because he left all glory and riches to come down and lead with humbleness.

The *Trait Theory* suggests that leaders inherit certain qualities; this is true, but only because God has gifted his people with various talents (see Rom 12:5-8), not simply because of special inherited traits.

The *Contingency Theory* focuses on what leadership style fits best according to the context. A good example of this found in the Scriptures is when Jesus entered the temple and drove out all the people who were selling and buying their merchandise (Matt 21:12). Such compelling behavior is not the norm for Jesus but rather an exception based upon the context. Servant leadership can accommodate such a contingency response.

*Situational Theory* proposes that leaders should act according to the situation; a marvelous example of this is when Jesus told the woman taken in adultery, “neither do I condemn you; go, and from now on sin no more” (John 8:11).

*Behavior Theory* anticipates the teaching and behavior of the leader. Contrary to the great man theories, this theory asserts that the leader can be developed. Jesus is the greatest teacher of this model because he taught by example (John 13:15). Jesus chose twelve ordinary men with different backgrounds and constraints, and as a result their leadership has mightily impacted the world.

*Participative Theory* suggests that leaders should take the input of others into account. That is exactly what Jesus did with his disciples. He shared not only the knowledge but also his power with them so that they could lead in the world. The greatest command found in Matt 28:19-20 said: “Go therefore and make disciples of all nations.”

*Transactional Theory's* emphasis is on supervision, organization, control, and rewards. Jesus will reward each leader according to his/her labors (Eph 3:24, 25). This theory is mostly based on control; in that case, Jesus reverses it in giving control instead of seeking control. Servant leadership assumes the freedom of the follower and consequently control-based behavior is not easily implemented in the managed context. Management can, though, be crafted to accommodate the servant leadership principles but it must be intentional and carefully done.

*Transformational Theory* focuses on developing followers into leaders. Jesus' leadership model is about transforming people to lead in this world and to be ready to inherit the kingdom of God. The concept of servant leadership should not be confused with transformational leadership, because the servant leader goes farther, even to the

point of, if it is necessary to, giving his/her own life in sacrifice for the one being served. *Transformational Theory* is the leadership theory most closely associated with Servant Leadership.

The *authentic theory* encourages leaders to do the right things at all times. Jesus came at the right time and did the right thing so that today you and I can be servant-leaders regardless of the circumstances.

### **Contrasting Management and Leadership**

For an organization to be effective and grow, managers and leaders are required. “The distinction between management and leadership is not either-or; rather it’s a balance” (Hiebert et al., 2001) (see Appendix C). Gold et al. (2010) explain that “leadership might be seen as an activity that is visionary, creative, inspirational, energizing and transformational, whereas management might be seen as dealing with the day-to-day routine, much more transactional and so requiring good operational skills” (p. 3). In the field of leadership and management, researchers still have different opinions on how both terms should be perceived. An example below, in Table 7, clearly shows leadership and management differences.

Table 7  
*Three Basics Perspective of Leadership and Management*

Perspective	Description	Representatives authors
Leadership=management	Leadership involves selecting talented subordinates, providing them with goals and direction, and establishing followers’ trust by backing up one’s words with actions; the management functions of planning, organizing, and controlling represent critical components of the leader’s job.	Drucker (1988)

Table 7 Continued.

Leadership and management are separate, but complementary processes	The primary function of leadership is to produce constructive or adaptive change; in contrast, the primary function of management is to ensure that an organization achieves its goals on time and on budget. Both processes are needed for an organization to prosper.	Kotter (1990) Bass (1985) R. Quinn (1988)
Leadership ≠ management	Leaders and managers have fundamentally different temperaments. Managers perceive work as an enabling process; management is an orderly and stabilizing process.  Leaders risk disorder and instability as they seek out opportunities for change; leadership is a creative force.	Zaleznik (1977)

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(Bedeian, 2006, p. 194)

The following chart (Table 8) also describes the roles the manager and leader play in the organization.

Table 8

Functions of Management and Leadership

Management Produces Order and Consistency	Leadership Produces Change and Movement
Planning and Budgeting <ul style="list-style-type: none"> <li>▪ Establish agendas</li> <li>▪ Set timetables</li> <li>▪ Allocate resources</li> </ul>	Establishing Direction <ul style="list-style-type: none"> <li>▪ Create a vision</li> <li>▪ Clarify big picture</li> <li>▪ Set strategies</li> </ul>
Organizing and Staffing <ul style="list-style-type: none"> <li>▪ Provide structure</li> <li>▪ Make job placements</li> <li>▪ Establish rules and procedures</li> </ul>	Aligning People <ul style="list-style-type: none"> <li>▪ Communicate goals</li> <li>▪ Seek commitment</li> <li>▪ Build teams and coalitions</li> </ul>
Controlling and Problem Solving <ul style="list-style-type: none"> <li>▪ Develop incentives</li> <li>▪ Generate creative solutions</li> <li>▪ Take corrective action</li> </ul>	Motivating and Inspiring <ul style="list-style-type: none"> <li>▪ Inspire and energize</li> <li>▪ Empower subordinates</li> <li>▪ Satisfy unmet needs</li> </ul>

---

(Northouse, 2010, p. 10)

Simonet and Tett (2012) explain that the argument between managing versus leading is simple because “the roles are defined in a narrow way that makes it difficult to understand how they jointly affect organizational performance and how they can be integrated” (pp. 199-200). They also suggest that both leading and managing should be defined more broadly.

According to Hiatt (2010), “while management skills are essential, leadership is the ingredient needed to effect change, create an environment conducive to excellence, and inspire colleagues in the organization settings” (p. 26). As a result, both the individual and the organization are strengthened.

While Kumar and Kaptan (2007) perceive, “management is a bottom line focus. How can I best accomplish certain things? Leadership deals with the top-line what” (p. 20). Cohen (2010) notes that Drucker stated the major difference between a manager and a leader: “Leadership is doing the right things; management is doing things right” (p. 57).

Over the past 50 years, people are still wondering whether a leader needs to have management skills or a manager has to be a leader, or simply stated, what the difference is between them (See Table 9).



Table 9

*Leadership vs. Management*

	Leadership	Management
Definition	Leadership means “the ability of an individual to influence, motivate, and enable others to contribute toward the effectiveness and success of the organizations of which they are members.”	Management comprises directing and controlling a group of one or more people or entities for the purpose of coordinating and harmonizing that group towards accomplishing a goal.
Personality Styles	Are often called brilliant and mercurial, with great charisma. Yet, they are also often seen as loners and private people. They are comfortable taking risks, sometimes seemingly wild and crazy risks. Almost all leaders have high levels of imagination.	Tend to be rational, under control problem solvers. They often focus on goals, structures, personnel, and availability of resources. Managers’ personalities lean toward persistence, strong will, analysis, and intelligence.
Focus	Leading people	Managing work
Outcomes	Achievements	Results
Approach to tasks	Simply look at problems and devise new, creative solutions. Using their charisma and commitment, they excite, motivate, and focus others to solve problems and excel.	Create strategies, policies, and methods to create teams and ideas that combine to operate smoothly. They empower people by soliciting their views, values, and principles. They believe that this combination reduces inherent risk and generates success
Approach to risk	Risk-taking	Risk-averse
Role in decision-making	Facilitative	Involved
Styles	Transformational, Consultative & Participative	Dictatorial, Authoritative, Transactional, Autocratic, Consultative and Democratic
Power through	Charisma & Influence	Formal authority & Position
Organization	Leaders have followers	Managers have subordinates
Appeal to	Heart	Head

(Diffen, 2014)

## **Summary**

This section introduces the concept of leadership and the importance of its theories. Despite all the writing about a new model for studying leadership, most researchers agree that all the material researched has been prevalent for decades. Further, this section describes the most popular theoretical approaches to leadership: trait, contingency, path-goal, situational, leaders-member exchange, charismatic, and transformational. Being acquainted with these theories, their strengths as well as their weaknesses, will help the leader to develop a strong and effective leadership.

The following section will study the servant-leadership theory, and the ways in which most of the previously reviewed theories are apparently connected to it. The single exception to the above is in reference to the Great Man theory, inasmuch as it is a dominant model. The servant-leadership model, by contrast, is not about control; rather, its focus is serving people.

### **The Concept of Servant-Leadership**

The concept of servant-leadership is not a modern concept; it can be found in the biblical account of the life of Jesus. Chapter 2 presents a clear picture of Jesus and how, in His earthly ministry, He instructed His disciples to follow this model of leadership (Matt 20:26-28) as Williams and Denney (2012) highlight:

The servant-leadership model of the future is also centuries-old wisdom from the past. Even though bosses still boss people around today, many leaders are rediscovering the most ancient, most effective, most powerful leadership model of all: a serving heart. Only leaders who serve should serve as leaders. Leadership is serving, and serving is sacrifice. (p. 265)

Wong and Davey (2007) affirm that servant-leadership is not comparatively new to the field of organization studies, but it has been in practice for thousands of years as

evidenced in the ministry of Jesus Christ to His followers (p. 10). Since things seem to have changed over the past few decades, it was not until the mid- to late 20<sup>th</sup> century that Robert K. Greenleaf introduced the concept of servant-leadership in our modern society.

#### Robert K Greenleaf, Beginnings

Greenleaf (1904-1990) wrote about the servant-leadership theory around 1970 in his essay entitled “The Servant as Leader.” He was originally from Terre Haute, Indiana and most of his career was spent in the organization of AT&T. He spent 36 years there working in different fields such as management research, development, and education. In 1964, Greenleaf retired from AT&T to pursue his second career as a writer, consultant, and teacher. The main organizations that he worked with at that time were Ford Foundation, R. K. Mellon Foundation, Rockefeller Institute, Lilly Endowment Inc., Mead Foundation, American Foundation for Management Research, Massachusetts Institute of Technology, Dartmouth College, and Ohio University. Near the time of his retirement, Greenleaf cofounded the Center for Applied Ethics, headquartered in Indianapolis, that was renamed the Greenleaf Center for Servant-Leadership in 1985 (Greenleaf, 1998, p. 3).

#### Greenleaf’s Model on Servant-Leadership

Greenleaf (1977) ideas on servants as leaders came out of reading a short novel, Hermann Hesse’s *Journey to the East*:

In this story we see a band of men on a mythical journey, probably also Hesse’s own journey. The central figure of the story is Leo, who accompanies the party as the *servant* who does their menial chores, but who also sustains them with his spirit and his song. He is a person of extraordinary presence. All goes well until Leo disappears. Then the group fall into disarray and the journey is abandoned. They cannot make it without the servant Leo. The narrator, one of the party, after some years of wandering, finds Leo and is taken into the Order that had sponsored the journey.

There he discovers that Leo, whom he had known first as *servant*, was in fact the titular head of the Order, its guiding spirit, and a great and noble *leader*. (p. 7)

This narrative was the main motivation for Greenleaf to create the servant-leadership model. He noticed that servant-leaders are people who have a natural inclination to serve and struggle to develop their followers, to attain their full potential. Thus, Greenleaf summed up the story, stating, “The great leader is seen as servant first, and that simple fact is the key to his greatness” (Greenleaf & Spears, 2002, p. 21).

Spears who wrote the introduction in Greenleaf’s book, clearly explained the paradoxical term of servant-leadership:

The words servants and leader are usually thought of as being opposites. When two opposites are brought together in a creative and meaningful way, a paradox emerges. Now, the basic idea of servant-leadership is both intuitive and sensible. For a long time during the industrial revolution era, people were viewed as objects; institutions have considered workers as cogs within a machine. But, times have changed and leadership and management are needed for a new approach—people oriented. Thus, Greenleaf’s writing on servant leadership help this movement get started. (Greenleaf, 1998, p. 2)

The fundamental message of these quotations is to involve others in decision-making since this will boost the personal growth of workers while refining the caring and quality of the organizations.

Greenleaf’s work discussed a method of servant-leadership (1996) as seen below:

A servant-leader is one who is a servant first . . . It begins with the natural feeling that one wants to serve, to serve first. 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, 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. 1-2)

It is important to emphasize that servant-leadership is seen in a person who has an innate desire to lead by serving and creating positive change in our civilization.

Contrary to Greenleaf's ideas on servant leadership, Sendjaya and Sarros (2002) write,

Greenleaf is not the individual who first introduced the notion of servant leadership to everyday human endeavor. It was Christianity's founder, Jesus Christ, who first taught the concept of servant leadership. From the narrative accounts of his life in the Bible, it is evident that servant leadership was taught and practiced more than two thousand years ago. (p. 58)

The servant-leadership begins with the acknowledgment of the other and the well-being of the followers. Bowman (2005) (as cited in Negro, 2012) states, "Administrators of U.S. educational institutions have become increasingly interested in practicing a servant-like form of leadership" (p. 5). Servant-leadership principles have been a framework in major areas in order to strengthen institutions and improve society.

#### Definitions of Servant Leadership

After Greenleaf's well-known definition on servant leadership, this concept grew increasingly because many scholars presented a diversity of definitions. Greenleaf perceived leaders as servants, while De Pree (1987) identifies the leader as a "steward in terms of relationship" (p. 12).

Sims (1997) asserts that servant leaders act on behalf of their people and affect their life for good (p. 23). Spears (2002) observes that servant-leadership "is a long-term, transformational approach to life and work—in essence, a way of being—that has the potential for creating positive change throughout our society" (p. 4).

For Flint (2012), servant-leaders are those "who bring their purpose, passion, and characters, and when combined with their God-given skills and abilities for leadership, bring out the best in people, helping a business develop and implement a sustainable process for success (p. 1).

Servant-leaders stress the importance of the role a leader plays in enhancing the lives of individuals by building up new leadership styles and methods to reach their goals. Meanwhile, for Howell (2013), servant-leadership specified “a caring and ethical approach toward others with a strong element of supportive leadership behavior” (p. 21).

In short, the servant-leaders must serve others first before themselves, and their main desire always goes to helping others regardless of the circumstances, and this will result in a positive change in society.

### Characteristics of Servant Leadership

Spears and Lawrence (2002) identify ten functional characteristics that are essential for successful servant-leadership after becoming acquainted with Greenleaf’s original writing (pp. 5-8).

1. Listening: servant-leaders identify the will of a group by listening receptively to what is being said (and not said!).
2. Empathy: servant-leaders strive to understand and empathize with others.
3. Healing: one of the great strengths of a servant-leader is the potential for healing self and others.
4. Awareness: servant-leaders are fortified by general awareness and especially self-awareness.
5. Persuasion: servant-leaders seek to convince others, rather than coerce.
6. Conceptualization: servant-leaders seek to nurture their abilities to “dream great dreams.”
7. Foresight: servant-leaders understand the lessons from the past, the realities of the present, and the likely consequence of a decision for the future.

8. Stewardship: servant-leaders are deeply committed to serving the needs of others.
9. Commitment to the growth of people: servant-leaders are committed to the growth of each individual within the institution.
10. Building community: servant leaders sense that much has been lost in recent human history as a result of the shift from local communities to large institutions as the primary shaper of human lives.

These characteristics are the main attributes of servant-leaders and serve to elicit followers' principles and actions.

### **Strengths of Servant Leadership**

In an overview of the servant leadership model, Wong and Davey (2007) suggest 17 strengths that are essential assets for distinguishing a good leader; they have the potential of making a contemporary organizational focus more competitive and ethical (pp. 6-7).

1. Servant leadership is flexible. All kinds of leaders can apply it and benefit from it.
2. It avoids and decreases all kinds of problems related to the control of power.
3. Servant leadership is good for business.
4. It is free from egocentric concerns such as insecurity and self-advancement.
5. It has a positive view of workers as individuals who are capable of developing their full potential and becoming leaders.
6. It is always concerned with the followers' needs and is able to bring out the best in the workers.
7. Similar to situational leaders, servant-leaders recognize situations in which absence of their power actually facilitates self-management and productivity.

8. It is good on “stewardship” and encourages whatever is necessary and appropriate to maximize leadership effectiveness in all kinds of situations.
9. It supports those workers who are centered and growth-oriented.
10. It serves as an antidote to corruption and abuse in power positions.
11. It can help reduce burnout and build an emotionally healthy organization.
12. It focuses on motivation through inspiring workers to believe in their own growth and embrace the vision and purpose of the organization.
13. It seems most suitable for the next generation of workers who are very cynical of authority and demand authenticity from their bosses.
14. It seems most suitable for knowledge workers who value independence and creativity.
15. It recognizes that leadership is a group process and avoids centralization in one or two individuals. It focuses on team building.
16. It is deeply rooted in humane, spiritual, and ethical values.
17. It represents the most effective and comprehensive approach to human resource management and development.

Howell (2013), regarding servant leadership, also emphasizes “the importance of the *leader’s self-knowledge* or *self-awareness* which emerges over time as the leader becomes aware of his strengths, core values, beliefs, and connection” (p. 22).

According to Hamilton (2008), several outcomes are expected to be derived from servant-led organizations, including “mission and value focus; creativity and innovation; responsiveness and flexibility; a commitment to both internal and external service; a respect for employees; employee loyalty; and a celebration of diversity” (p. 150).



Northouse (2014) notes that servant leadership has several strengths:

First, servant-leadership is unique in the way it makes altruism the central component of the leadership process. It is the only leadership approach that frames the leadership process around the principle of caring for others. Second, servant-leadership provides a counterintuitive and provocative approach to the use of influence, or power, in leadership. It argues that leaders should not dominate, direct, or control; rather, leaders should share control and influence. To give up control rather than seek control is the goal of servant-leadership (p. 234).

### **Criticism of Servant Leadership**

Servant leadership is not exempt from complexities and a lot of leaders face obstacles in carrying out the servant-leadership model. Wong and Davey (2007) suggest six common criticisms of the model:

1. It is too idealistic and naïve. People will take advantage of the leader's compassion.
2. It is too unrealistic and impractical. It would not work in many situations, for instance, military operations or prison systems.
3. It is too restrictive, because we need all sorts of leadership qualities, such as intuition, risk-taking, and courage.
4. It is too closely tied to Christian spirituality, because it is impossible for people to model Christ's humility without being redeemed and transformed by the Holy Spirit.
5. It is too hypocritical—too many claim to be servant-leaders, but behave more like dictators.

6. “It is too foreign to my leadership style – I simply can’t function as a leader if I adopt the SL model” (p. 4).

Without a doubt, Blackaby (2001) recognizes Greenleaf as a well-known leadership theorist, but not in a context of servant leadership (pp. 7, 19, 159, 278). Moore (2012) observes that the majority of objections to the servant leadership model, and especially, Greenleaf’s model, comes from Christian sources:

The most serious criticisms of the Greenleaf model come from two relatively recent contributors to the servant leadership dialogue, Jack Niewold and Mark Wells. Niewold argues Christian theorists are obsessed with servant leadership as a derivative of the Bible and the life of Jesus and insist contemporary theorists borrow the paradigm from the Bible. Niewold worries servant leadership lacks the strength needed to lead in a world becoming increasingly anti-Christian. He contends that the assignment of servanthood to a central leadership role results in a paradigm unable to cope with the demands of modern society. Wells finds no flaw in servant leadership. Rather, he criticizes the Greenleaf model because of a faulty anthropocentric theology of human transformation. (p. 29)

Northouse (2014) states, in addition to the positive features of servant leadership, this approach has several limitations.

First, the paradoxical nature of the title “servant leadership” creates semantic noise that diminishes the potential value of the approach. Because the name appears contradictory, servant leadership is prone to be perceived as fanciful or whimsical. In addition, being a servant leader implies following, and following is viewed as the opposite of leadership. Second, to date, researchers have been unable to reach consensus on a common definition or theoretical framework for servant leadership. . . . Third, a large segment of the writing on servant leadership has a prescriptive overtone that implies that good leaders “put others first.” Many practitioners of servant leadership are not necessarily researchers who want to conduct studies to test the validity of servant leadership theory. (pp. 234-235)

Meanwhile, Hamilton (2008) notices, the “servant leaders, both today and in the future, face the challenge of integrating servant-leadership into a performance-oriented organizational paradigm” (p. 150).

## Multidimensional Models of Servant-Leadership

Interestingly, Sims (1997) understands that the purpose of the servant-leader model is not the production as the first enterprise; instead, it is the successful outcome of human enhancement (p. 37). Also, he constructed a model of servant-leadership based on the following principles—making room for others, truthfulness, empowerment, the exchange of power rather than control, a belief in grace, and forgiveness (Sims, 1997, p. 37).

Patterson (2003) indicates that servant leaders are guided by seven virtuous constructs, which define the servant leaders and shape their attitudes, characteristics, and behavior. She suggests that “the servant leader (a) demonstrates *agapao* love, (b) acts with humility, (c) is altruistic, (d) is visionary for the followers, (e) is trusting, (f) empowers followers, and (g) is serving” (K. Patterson, 2003, p. 8). The cornerstone of Patterson’s construct is *agapao* love.

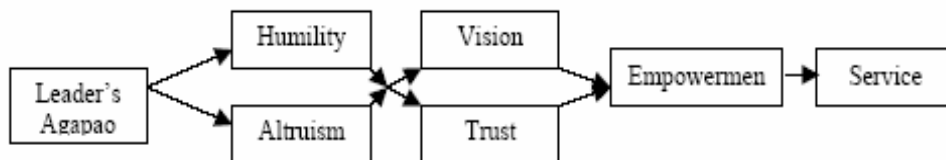


Figure 3. *Agapao* love. Data from K. Patterson (2003).

Figure 3 shows how the servant-leadership model works, starting “with *agapao* love and ending with service” (K. Patterson, 2003, p. 7). Furthermore, Focht (2011), in an exhaustive study, finds 64 more virtuous constructs including Greenleaf’s ten. Based on that, then, he described the primary characteristics of the servant-leadership as follows: Valuing people, humility, listening, trust, caring, integrity, service, empowering, serving others’ needs before their own, collaboration, love/unconditional love, and learning (pp.

72-79). This provides a framework for comprehending the servant-leadership model that influences the follower and impacts society. Wong and Page (2000) also present a multidimensional model of 12 servant-leadership characteristics as seen in Table 10.

Table 10

*Page and Wong's Conceptual Framework for Measuring Servant Leadership*

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<b>I. Character-Orientation (Being: What kind of person is the leader?)</b>	Concerned with cultivating a servant's attitude, focusing on the leader's values, credibility and motive.
	<ul style="list-style-type: none"> <li>• Integrity</li> <li>• Humility</li> <li>• Servanthood</li> </ul>
<b>II. People-Orientation (Relating: How does the leader relate to others?)</b>	Concerned with developing human resources, focusing on the leader's relationship with people and his/her commitment to develop others.
	<ul style="list-style-type: none"> <li>• Caring for others</li> <li>• Empowering others</li> <li>• Developing others</li> </ul>
<b>III. Task-Orientation (Doing: What does the leader do?)</b>	Concerned with achieving productivity and success, focusing on the leader's tasks and skills necessary for success.
	<ul style="list-style-type: none"> <li>• Visioning</li> <li>• Goal setting</li> <li>• Leading</li> </ul>
<b>IV. Process-Orientation (Organizing: How does the leader impact organizational processes?)</b>	Concerned with increasing the efficiency of the organization, focusing the leader's ability to model and develop a flexible, efficient, and open system.
	<ul style="list-style-type: none"> <li>• Modeling</li> <li>• Team building</li> <li>• Shared decision-making</li> </ul>

---

(Wong and Page, 2000, p. 3)

Flint (2012) also described the main characteristics of the servant leaders as:

- a) Caring for and having a positive impact on people, b) building real relationships with people, c) being open-minded, d) being great communicators, e) being great listeners, f) being involved with their team, g) being helpful, h) delegating and empowering their people, i) managing and resolving conflict, j) setting goals and expectations, k) believing in accountability for sin and its results, l) motivating and encouraging, m) establishing a vision, n) not blaming others, o) giving praise, p)

training their people, and q) being able to work both one-on-one and in a group. (p. 26)

However, Wong and Dave (2007) state, “servanthood alone does not make a person a leader” (p. 10). In order for leaders to become great leaders, they should possess the following features: A “great capacity for productive work, great vision for the right direction, great intellect and knowledge, great people skills, great team builders, great motivators, great hearts, great communicators, great optimists, great courage, great self-knowledge, and great character” (p. 10).

### **The Paradox of Leadership and Servant Leadership**

I had the opportunity of participating in the leadership symposium in 2013 at Andrews University where the keynote speaker was the well-known scholar Scott Rodin. He shared his experience about how wrong he was in the misunderstanding the meaning of a leader.

In my role as a leader I have been mostly wrong. Now, I was not wrong about everything. In fact, I believe I have been right about a lot of things I have attempted and accomplished in these roles. Yet at the very heart of my reflection on my various roles lies the major conclusion: I was wrong in my understanding of leadership in Christian ministry. I was also wrong in my expectations of others and myself. And, what may be the hardest to admit, I was wrong in my motives. At any moment in my trajectory as a leader, if you had asked me for a Scripture that epitomized the leadership ideal, I likely would have pointed you to Nathan’s directive to King David, “whatever you have in mind, go ahead and do it, for the Lord is with you” (2 Samuel 7:3). I could identify with David as “God’s man at God’s time.” (2010, pp. 11-12)

Later, when Rodin reflected on his leadership experiences he concluded:

The leadership I have witnessed in my years of consulting, I would now point to a different verse. In speaking of Jesus’ incarnation Paul tells us Jesus “made himself of no reputation, and took upon him the form of a servant” (Philippians 2:7 KJV). It does not say that Jesus became a man of *bad* reputation or of *questionable* reputation, but simply of *no* reputation. That is reputation, image, prestige, prominence, power

and other trappings of leadership were not only devalued, they were purposefully dismissed. Jesus *became* such a man, not by default or accident, but by intention and design. It was only in this form that he could serve, love, give, teach and, yes, lead. (2010, p. 12)

Rodin is not alone; also Rinehart (1998) confesses that, after reviewing his leadership style, he came to the conclusion that he had missed the principle of serving people, but that by reading the Bible, he found that,

The greatest leader was actually the greatest servant. Jesus contradicted everything I had thought, learned, and experienced concerning the subject of leadership. Leading from a position of authority and power might be the accepted way of the world, but Jesus *said it must not be so among His people*. His was a radically different approach. (p. 20)

Then, his conviction that “Jesus lived and taught a different model of leadership from the world’s has only deepened through the years” (p. 22). Similarly, Sims (1997) perceives a clear difference between a leader and a servant leader as shown in Table 11.

Table 11  
*Leader-Servant Comparison*

Leader	Servant-Leader
While a leader’s position is above and ahead.	A servant is one who stands below and behind.
Leader is a word for a person’s role.	Servant can be a word for a person’s identity.
I am the father (commander) of this family; I am the president (in control) of this company; I am the rector (ruler) of this parish; I am the professor (biggest brain) in this classroom.	I am the fellow-human whose responsibility it is to love and guide this family, to point the direction for this company, to serve and lead this parish, to stimulate the learning process in this classroom.

(Sims, 1997, pp. 15-19)

Thus, servant-leadership is grounded on two spheres: “servanthood (the leaders that develop the people-behavioral skills) and leadership (building the organization by

effectively using people as resource-leadership skills)” (Wong & Page, 2003, p. 3).

Hence, it is essential for servant-leaders to show their servant-leadership profiles in order to earn their followers’ respect and trust and be effective in the workplace. For instance, Stone, Russell, and Patterson (2003) suggest that transformational leadership and servant-leadership can bring real change in organizations:

Both transformational leaders and servant leaders are visionaries, generate high levels of trust, serve as role models, show consideration for others, delegate responsibilities, empower followers, teach, communicate, listen, and influence followers. Nonetheless, there are significant points of variation in the concepts. Most importantly, transformational leaders tend to focus more on organizational objectives while servant leaders focus more on the people who are their followers. (p. 8)

Barbuto and Wheeler (2006) portray, in short, an illustration between the two major theories: servant leadership and transformational leadership as seen in Table 12.

Table 12

*Comparing Servant Leadership and Transformational Leadership Theories*

	Servant Leadership	Transformational Leadership
Nature of theory	Normative	Normative
Role of leader	To serve followers	To inspire followers to pursue organizational goals
Moral component	Explicit	Unspecified
Outcome expected	Follower-satisfaction; development and commitment to service; societal betterment	Goal congruence; increased effort, satisfaction, and productivity; organizational gain
Individual level	Desire to serve	Desire to lead
Interpersonal level	Leader serves follower	Leader inspires follower
Group level	Leader serves group to meet members’ needs	Leaders unite group to pursue group goals
Organizational level	Leader prepares organization to serve community	Leader inspires followers to pursue organizational goals
Societal level	Leader leaves a positive legacy for the betterment of society	Leader inspires nation or society to pursue articulated goals

(Barbuto & Wheeler, 2006, p. 305)

Choong (2011), on the other hand, contrasts the difference between leadership style and servant leadership as shown in Table 13.

Table 13

*Comparison Between Power-Leaders and Servant-Leaders*

Power-Leaders	Servant-Leaders
Feed on the spotlight	Share the spotlight with others
Make themselves the focal point	Make Jesus the focal point
Seldom develop other leaders	Develop others to become leaders
Have a high turnover as people leave the ministry	Have a low turnover because people stay and are loyal
Keep the focus on themselves and their self-interest and agenda	Make Christ the central focus and agenda
Keep agendas to themselves	Affirm and participate in kingdom agendas
Command and control by keeping power to themselves	Are committed to being a servant first and foremost
Leave people feeling hurt and abused	Are committed to reconciliation and relationships
Refer to their title frequently	May have a little but seldom refer to it
Are masters of manipulation and/or abuse those who get in their way	Respect people for their freedom to think, act, and respond
Use power images, offices, and perks to reveal their place	Abhor the thought of using power images
Pull rank to get their way	Never abuse people or get only their way
Recruit many followers for their work	Develop many followers for the Lord

(Adapted from Rinehart 1998, 161)



From Table 13, it can be seen that “servant leaders possess godly characters in terms of their leadership practice. Their character traits contrast starkly with those of power leaders whose focus is upon themselves—they assert themselves to ‘command and control’” (Choong, 2011, p. 99).

### **Ellen G. White’s Views on the Leader as a Servant**

After getting acquainted with Ellen G. White’s writings, I have noticed that her views on servant-leadership differ considerably from Greenleaf’s concept of servant-leadership. Tutsch (2008) argues that for White, a leader’s selfless service is based not on “innate goodness,” but as a response to the grace of Christ and His humble sacrifice demonstrated in the incarnation to benefit all humanity (p. 18).

However, in the world of business, Greenleaf, who is considered to be the first to write on servant-leadership, based the concept of servant-leadership on Hermann Hesse’s book *Journey to the East*. Although Greenleaf cited Jesus as an example of servant-leadership, he did not see “Jesus’ substitutionary death as the ultimate example of servant leadership” (Tutsch, 2008, pp. 49-50).

In contrast, the Scriptures present a well-defined example of how to lead as a servant in the act that Jesus did when he washed the disciple’s feet on the night of his crucifixion (John 13:1-17). In this regard, Tutsch (2008) asserts, “Ellen G. White identifies the sacrifice of Christ on the cross as the basis for the Christian leader’s acts of altruism” (p. 50).

Just as Greenleaf presented ten servant leadership characteristics, Tutsch (2008) identifies 12 principles of servant-leadership based on Jesus’ model:

1. Servant leaders see Jesus as the primary model.

2. Servant leaders combine God's strength and wisdom with humble diligence.
3. Servant leaders do not care about title; praise is irrelevant.
4. Servant leaders recognize truth regardless of the instrument.
5. Servant leaders seek God in humility and proscribe competing for position.
6. Servant leaders are not deterred by prejudice or difficulty.
7. Servant leaders do not flaunt humility.
8. Servant leaders are self-sacrificing and diligent.
9. Servant leaders compassionately nurture and empower an inclusive church.
10. Servant leaders plan and counsel with others.
11. Servant leaders never rule.
12. Servant leaders trust in God, not in position (pp. 50-56).

For Greenleaf, the most current leadership literature on servant-leadership is focused on serving people's need first. Similarly, for White, the purpose of Jesus' mission on earth was first and foremost to serve people's needs.

### **Summary**

A growing number of scholars have tried in these past decades to define, explain, and describe the servant-leadership process through many models and frameworks. However, in response to a global crisis, a new leadership paradigm is emerging, thus changing the traditional concepts about leadership, authority, and power.

Many scholars believe that the servant-leadership model is manifested, not only to the Christian, but also to the secular leadership environment. Roberts (2014), in regard to this affirms,

The dual foundation of servant leadership is stewardship, which is achieving the mission by using moral motives, means and ends, and servant stakeholders. Servant

leadership manifests both religious and secular roots. . . . It is the foundational leadership principle of Christianity as exemplified in the Old and New Testaments with the culmination in the ministry of Jesus as elaborated in the works of Wilkes (2008), Blanchard and Hodges (2005), and from a more secular perspective in the works of Greenleaf (1977). (p. 2)

The major satisfaction for a servant-leader is to serve on behalf of others first.

Thus, the servant-leadership model is about focusing on the followers that one leads and serves. In conclusion, the servant leadership, modeling the newest paradigm of leadership theory, has brought an important impact to the 20th century, capturing the attention of many researchers, as seen in this chapter.

## CHAPTER 4

### DEVELOPMENT AND IMPLEMENTATION OF THE MODULAR COURSE ON SERVANT LEADERSHIP

#### **Introduction**

The purpose of the servant leadership course is to help students gain a clear understanding of the characteristics and role of servant-leadership that can be applied to their own leadership style. Students from the Inter-American Theological Seminary will participate in this two-week intensive course. This chapter provides an overview of the development and implementation of the servant-leadership course.

The aim of this course is to help student to a) articulate and demonstrate the biblical and theological understandings of Jesus style of servant-leadership while contrasting traditional theories of leadership; b) explain and appreciate Jesus' servant-leadership model and its most effective application today; c) consider how to implement the servant-leadership model into his/her own ministry.

During the two-week intensive, students will examine the servant leadership model. They will identify ways that leaders can approach leadership in the same way Christ did during His earthly ministry. This course will also explain the difference between a servant leader and a leader.

## Ministry Context

In his Epistle to the Ephesians, the apostle Paul explained that Jesus Christ gifted the church with “pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ” (4:12). It is worth noting that several biblical commentators refer to “pastor and teachers” as one office, not two. Commenting on Ephesians 4:11, Schnackenburg (1991) affirms that it is a matter of debate whether “teachers” represent a separate group alongside the “pastors” or are identical with them. He argues, “If we consider how important was the role of the teacher even in the Pauline period (especially in 1 Cor 12:28) and further, how, according to Acts 13:1, the “prophets and teachers” played a leading part in Antioch, we must assume an independent “teaching ministry” (p. 181).

On the other hand, if we remember that in the Pastoral Epistles the ministries of ruling and teaching are closely connected (cf. 1 Tim 3:2; 5:17; 6:2-6; Tit 1:9; 2:1, 7; 2 Tim 3:10) it is possible that the second expression, “teaching,” is only meant to emphasize the most important activity of the “pastors.” In any case the practical closeness of the two ministries is evident. Beyond any doubt, Ephesians 4:11 discusses the gifted leaders whom Christ has given to the Church for her maturity.

It is in this context that Yount (1999) emphasizes that pastor-teachers are instructors who train, prepare, and equip the sheep of the Lord. He also adds, “Our classrooms are not churches, per se, but they are congregations of believers. And we are the pastor-teachers. Equipping students for works of service, based in our subject field, is an essential part of ministry” (p. 228).

Thus, I will create my Doctor of Ministry project to be carried out in the Inter-American Adventist Theological Seminary (IATS), because the main purposes of IATS “is to establish fundamental techniques and values to prepare people for Christian Ministry, and to proclaim hope in our society” (Bulletin, 2012-14, p. 11). According to the IATS Bulletin, its philosophy is as follows: “through the use of the best methods, techniques and educative processes of this era, it is committed to the preparation of mankind in order to accomplish with excellence his/her life’s mission. It values and promotes holistic development of the person, and prepares him/her for ample service, capable of transcending the frontiers of our current world” (2012-14, p. 12). The aim of IATS is to help the human being to perform his or her work with a commitment to excellence because that will reflect an act of ministry.

Taking the Scripture as God’s revelation, the IATS has as its main goal to seek and accomplish their duty to Seventh-day Adventist Ministry through graduate education. Similarly, the IATS mission is defined as “to serve a studious community of leaders of varying ethnic and cultural compositions within their own national contexts. Our graduates live lives of wellbeing and service. They minister, proclaim hope, and form disciples in communities of worshipers based upon biblical fundamentals” (Bulletin, 2012-14, p. 12). Therefore, the IATS seeks to expose all and each one of its students to a holistic training that will equip them to serve others and thus to glorify God.

A vision is the key to keep an organization’s focus in its goals. Maxwell (2006) puts it in simple terms: “Vision leads the leader. It paints the target. It sparks and fuels the fire within, and draws the leader forward” (p. 150). Long ago, King Solomon said, “Where there is not vision, the people perish” (Prov 29:18). Commenting on the meaning

of the word “vision” in Proverbs 29:18, Longman (2006) recognized that though often quoted, the lack of *vision (hazon)* is hard to define in this passage. After all, *vision (hazon)* comes from a Hebrew verb (*hzh*) often used in prophetic literature to describe the revelatory experience of the prophets, though it is also used for the simple act of seeing (Prov 22:29; 20:20). Thus Longman (2006) remarks,

Here it is unlikely to refer to the idea of prophetic revelations. Two other related possibilities present themselves, more closely related to the verb’s simple meaning of “seeing.” In the first place, it could be a vision of the end, a goal. In the second, it could also include the idea of the “plan” to achieve that goal. The meaning . . . seems to warn that those who don’t have a goal and/or plan for the future have nothing to guide them onward, so they go every which way. The “vision” restrains them because it suggests a strategy to achieve that goal. (p. 507)

If Longman is correct—and I believe he is—then the meaning of the word “vision” in the book of Proverbs, and especially in Proverbs 29:18, includes a similar idea of vision as the one used in current church leadership, in other words, when there is no vision/plan for the future, then “the people will perish.” Blackaby (2006) stresses, that a “vision serves as the North Star for organizations, helping leaders keep their bearing as the move their people forward. Hence, any organization with no clear vision of where it is going risks becoming sidetracked and failing to accomplish its purpose” (p. 49). Certainly, a visionary leader, from the human perspective, is the person in charge of introducing the idea of change. They already have foresight and create the organization in the future (p. 36).

Therefore, the IATS has a vision “to facilitate for all of the Inter-American workers the acquisition of a post-graduate title. This will offer them the tools to continue searching for fundamentals and to proclaim hope: Proclamation, Spirituality, Service, Stewardship, Academic Excellence and Diversity” (Bulletin, 2012-14, p. 12). These are

the main mechanisms of the human life and are essential to pursue a lifetime of growth. (See Appendix D, for more IATS information.)

### **Structure of the Course**

Servant-leadership has attracted an increased amount of attention from scholars, writers, researchers, and practitioners over the past 40 years. Hiatt (2010) states, “the success of an organization is greatly influenced by the leadership that guides it” (p. 7). Many are now calling for a deeper study of the meaning and application of this emerging sub-field of leadership study.

The purpose of this course is to enable students to a) understand the concept of servant-leadership from a biblical perspective and reflect on how they would apply it in their organization, b) recognize that the servant-leadership model is the path to increase impact, influence, and effectiveness in people’s long-term growth, and c) use biblical principles for evaluating their leadership style and practice. This will be done by contrasting modern theories with Jesus' model of servant-leadership to see how it can be effectively applied today.

### **Objectives**

The objectives of the servant leadership course are as follows:

1) To make a brief distinction between administration and management, and also to explain the difference between leadership and servant-leadership. As Laub (2004) points out, people talk about servant-leadership as if it were leadership, and also interchange the words “leader” and “leadership” as if they were the same thing. (p. 2). Laub also notices that there is a misunderstanding between the leader and the leadership status, as she states:



It is important that the definition of the term “leader” be distinguished from the position of leader. We all know of positional leaders who do not lead. It is important then that we maintain the difference between leading and simply holding a role, or office, that some would call “the leader.” (p. 4)

2) To examine the unique contribution of the servant paradigm and its effectiveness in the leadership process. Anderson (2008) remarks, as great as the idea of servant leadership was, Greenleaf was not interested primarily in making people better leaders, or in fact, making the organizations they lead more effective or profitable. He wanted to change the quality of service being provided to the people being served by these large institutions and he wanted to impact the quality of the society. (p. 4)

3) To identify that servant-leadership model is not only a model for spiritual leaders, but it is also a model for all kind of leaders who wants to be an effective leader. Even though the term “servant” is clearly biblical in nature, “many leaders do not study leadership theories, but come to their own style that derives from their learned way of being in the world” (Hiatt, 2010, p. 90).

### Course Outline

This course seeks to create awareness of the principles and practices that nurture life-long servanthood. Students are expected to participate in all modules of the course for an enhanced learning environment.

Table 14 is an overview of the course outlining what subject will be taught in each module. The course is organized in an intensive period of ten days of classes with sections required before and after. During the required section of attendance in the classroom, there will be sections of classes, seminars, and other learning activities.

Table 14

*Servant Leadership Class Outline*

Module/Length	Topic	Learning Objectives	Resources	Activities
Pre-Intensive Requirements Three months	Introductory phase	Help students gain an introduction to and broad understanding of SL	Read all three textbooks entirely. See Appendix J.	Survey Writing report
Module one Two days	Biblical foundations of leadership	Students will have a better understanding and appreciate the biblical principles of leadership	Bell (2014)- Servant & Friends chapters: 1, 2, 7, 14, and 17-20.	Direct Instruction Reflective Reading Selected Passages of Scripture Teamwork
Module two Two days	Jesus the epitome of servant leadership	Students will recognize Jesus SL model as the perfect model for Christian leaders	Bell (2014)- Servant & Friends chapter 15. Blanchard & Hodges (2008) Lead Like Jesus chapters 2-7	Direct Instruction Biblical case study Journal reflections
Module three Two days	Principles and characteristics of leadership, management and servant leadership	Students will identify, classify and analyze the essential components that make a good SL	Bell (2014)- Servant & Friends chapters 19-20.	Direct Instruction Leadership forum Leadership case study
Module four Two days	The history of servant leadership after Jesus	Students will differentiate SL model of Robert Greenleaf & Spears and Jesus.	Greenleaf & Spears (2002)-: Servant Leadership chapters 1, 8	Direct Instruction Shadowing Experience Interviews Article review
Module five Two days	Different perceptions of SL	Students will appreciate the advantages and effectiveness of SL model.	Northouse (2014)- Leadership chapter 10.	Direct Instruction Leadership Development Plan
Post-Intensive Requirements Two weeks	Evaluation of the SL course and to the student	Teacher will measure the effectiveness of the SL course Students will show how much they have learned through the course		Survey (S.W.O.T)

## Pre-Intensive Module: Introduction to the Servant-Leadership Course

The basic objective of this introductory module is to inform the students about the Servant-Leadership course. The aim of the Servant-Leadership course is to a) provide a learning environment that facilitates the development of excellence and leadership potential in the students, b) enable the student to graduate from the program with a greater understanding of themselves and organizations, c) increase the awareness and recognition of their commitment to others, d) increase their motivation and desire to assist others, e) enhance their ability to undertake projects which make a positive difference in their work and community environment. In this pre-phase, the students will engage in several co-curricular activities, namely, a pre-course questionnaire and reading assignments.

*Email:* Communication will take place via email, and will be used to a) welcome the students to the class (see Appendix E), b) distribute the syllabus (see Appendix E) and materials for the SL course [i.e. receiving pre-course reading assignments, submitting assignments], c) update the group, as necessary, of any changes, d) contact the professor if the students have any needs.

*Survey:* the aim of this questionnaire is to determine the student's current understanding of the servant-leadership model and practice. This questionnaire will highlight a) their understanding of the role and characteristics of servant leadership, and b) the role of servant-leadership for the individual as well as the organization being served (see Appendix E for more details).

## Module One: Biblical Foundations of Leadership

The core of module one focuses on the biblical foundations of the term “leadership” from the perspective of the Old Testament and New Testament. In this regard, Borek, Lovett, and Towns (2005) argued that “the greatest need of the church is leadership . . . biblical leadership . . . effective leadership . . . spiritual leadership” (p. 1).

Davidson makes it clear that,

language of leadership in the Old Testament is rich and varied. At least eight different Hebrew verbs have as one of their meanings ‘to lead,’ with reference to the leadership of human beings. The vast majority of the references utilizing these terms refer to God as the One who leads—almost two hundred occurrences. (2014, p. 11)

Regarding leadership in the NT, Paulien (2014) states that one may see “God’s way of leadership through observing the examples of Christ and the apostles. New Testament leadership exercises itself in loving concern for those being led and maintains the attitude of a servant” (p. 140).

*Direct Instruction:* This exposition will highlight the key principles of biblical leadership. This presentation will also analyze two forms of leadership: power leadership and servant-oriented leadership (Bell, 2014, p. 17). The first section will explore the leadership styles of Moses and Esther. For a holistic approach, the students will also study the New Testament characters Barnabas and Paul. All direct instruction to the learners will be given in PowerPoint presentations. Suggested activities for directed instruction include such activities as a “think-pair-share,” a class value line, share-around, debate, roundtable, brainstorming, and etc., (Thayer, 2009, pp. 160-169).

*Daily Journal Reflections:* Offer the students the opportunity to enhance leadership skills, not only in writing, but also in the thinking process. The journal will be used to express their thoughts, feelings, and reactions. All students are expected to write a

daily journal of what they have learned during the current day. This assignment will be used to a) help the students remain focused in the class and b) to highlight how effective the material being taught is for the students. The journal entry will be approximately one page in length and submitted via email to the professor before the next class period.

*Reflective Reading:* This will be assigned to the students before and during the course in order to clarify their understanding of servant-leadership skills. Reading develops the student's leadership abilities, especially critical thinking. Students are required to search the most current sources (books, journals, articles, and electronic sources) to answer the following reflective questions, one per day. An excellent example of this deeper study is presented by the Servant Leadership Roundtable discussions at the School of Leadership Studies at Regent University (see Wong & Page, 2003). Selected reading materials from the students will also be incorporated.

*Selected Passages of Scripture:* The main reason for this task is to allow students to have physical contact with the Word of God. Based upon content, they will look for key passages of Scripture, one each from the OT and one from the NT that emphasize servant-leadership. They will write a two-page report for each biblical character chosen, comparing and contrasting their personal leadership style with that of the character being discussed.

*Teamwork:* This is another way students get acquainted and get involved. The main objective of this teamwork is to strengthen camaraderie and sharpen their skills in working with different leadership approaches and personalities. The team will consist of three or four people. Each team will be formed on the first day of class and the students

will remain in that team until the last day of class. Every day there will be diverse activities such as case study and reading materials.

## LESSON PLAN, DAY ONE

MODULE ONE: Biblical Foundations of Leadership  
 LESSON ONE: Old Testament Perspective on Leadership

### DESIRED LEARNING OUTCOMES

#### *Knowledge*

Upon successful completion of this lesson, students will be able to

1. Define leadership from the OT perspective.
2. Understand the importance the term leadership has had since the beginning of the world.

#### *Skills & Behaviors*

Upon successful completion of this lesson, students will be able to

3. Compare Moses' and Esther's leadership styles; his/her strengths and weaknesses.

#### *Attitudes, Values, Commitments*

Upon successful completion of this lesson, students will be able to

4. Value the leadership styles shown by those OT characters.

### STRATEGIES

Strategy	Time	Teaching Notes
Devotional & Prayer	15 min	Devotional-by the instructor; knowing each other
Introduction	10 min	Orientation of the course and learning outcomes
Brainstorm activity	10 min	Where does the term "leadership" first appear in the OT? (Thayer p. 160)
Direct Instruction	30 min	Bell (2014), <i>Servant &amp; friends</i> , chapters 1, 2 Old Testament language of leadership
Reflection and discussion	10 min	What were the most valuable new concepts that you have just learned and what is still unclear?
Recess break	20 min	This is a suggestion; it can be flexible (every hour, etc.).
Activity 1: Case study	30 min	Borek, Lovett, & Towns (2008), <i>Case studies from the Bible</i>
Direct Instruction	30 min	Bell (2014), <i>Servants of the servant</i> , chapter 4. Moses's leadership
Reflection and discussion	10 min	What do you perceive to be the major impact of Moses' as a leader?
Activity 2: Key Passages	14 min	To identify the key leadership passages in the story
Direct Instruction	30 min	Bell (2014), <i>Servant &amp; friends</i> , chapter 14. Esther's leadership
Reflection and discussion	10 min	Did you see any relations/disagreements between Moses' and Esther's leaderships
Activity 3: Analysis of leadership style	20 min	Compare your own leadership style based on the characters already studied. Be prepared to share in class.
Prayer and Dismissal	1 min	By a volunteer student
Total Time	4 hrs.	

### EVIDENCE OF LEARNING

<p>1. This assignment is for all lessons: The student will write a daily journal: a). What was the most useful idea you have learned during or outside the class? b). A fair recommendations to the teacher about a subject that needs to be added or taken out to improve the lesson the next time he/she will teach it.</p> <p>2. Develop a personal definition of leadership from OT viewpoint.</p> <p>3. Choose a leader from the OT and prepare either a sermon or seminar.</p>
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4. Reflective reading 1: What is the difference between an OT leader and a NT leader? (See the syllabus for more details about sources).

## LESSON PLAN, DAY TWO

MODULE ONE: Biblical Foundations of Leadership  
 LESSON TWO: New Testament Perspective of Leadership

### DESIRED LEARNING OUTCOMES

#### *Knowledge*

Upon successful completion of this lesson, students will be able to

1. Define leadership from the NT perspective.
2. Recognize the quality of the leadership model presented by those NT characters.

#### *Skills & Behaviors*

Upon successful completion of this lesson, students will be able to

3. Compare Barnabas' and Paul's leadership styles, strengths, and weaknesses.

#### *Attitudes, Values, Commitments*

Upon successful completion of this lesson, students will be able to

4. Value the leadership styles shown by those NT characters.

### STRATEGIES

Strategy	Time	Teaching Notes
Devotional & Prayer	15 min	Devotional-by the instructor, Journal Feedback, Review
Introduction	5 min	Learning outcomes
Class Values Line	15 min	The main passage on leadership in the NT is the sermon of the mountain. (Thayer p. 160)
Direct Instruction	30 min	Bell, <i>Servant &amp; friends</i> , chapter: 7 Introduction to the NT language of leadership
Reflection and Discussion	10 min	In your opinion, why does the leadership language used in the OT change in the NT?
Direct Instruction	30 min	Bell, <i>Servant &amp; friends</i> , chapter 18 Howell, <i>Servants of the servant</i> , chapter 19. Barnabas' leadership
Activity 1: Share around	14 min	What is the most memorable thing of Barnabas' leadership style?
Recess Break	20 min	This is a suggestion; it can be flexible
Activity 2: Biblical Case Study	40 min	Borek et al., <i>Case studies from the Bible</i>
Direct Instruction	30 min	Bell, <i>Servant &amp; friends</i> , chapter 17. Howell, <i>Servants of the servant</i> , chapters 22, 23. Paul's leadership
Reflection and Discussion	20 min	Compare Paul's leadership style before/after he became a Christian.
Activity 3: Debate	10 min	Compare and contrast leadership styles of Barnabas and Paul.
Prayer and Dismissal	1 min	By a volunteer student
Total Time	4 hours	

### EVIDENCE OF LEARNING

1. Develop a personal definition on leadership from NT view.
2. Make a comparative table of the leadership strengths of Barnabas and Paul?

3. Reflective reading 2: What is it that drives servant-leaders to serve?
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Each lesson plan was adapted from example of a Lesson Plan by Jane Thayer (2009) pp. 52-53  
The reflective readings were adapted from Russell (2013) p. 190.

### Module Two: Jesus, the Epitome of Servant Leadership

The main objective of module two is to analyze the life and ministry of Jesus as a servant-leader. Jones (2014) remarks that for “Christians, leadership must be viewed and understood on Jesus’s terms, not those of modern leadership texts or manuals” (p. 277). Commenting on this, Paulien (2014) explains, “the heart of Christian leadership is to be like Jesus, doing and teaching what He taught” (p. 126). Blanchard and Hodges (2008) write regarding Jesus, “Christians have more in Jesus than just a great spiritual leader, we have a practical and effective leadership model for all organizations, for all people, for all situations. He is simply the greatest leadership model of all time” (p. 10).

*Direct Instruction:* This lecture will focus on the leadership of Jesus—“a study of Christian leadership must, therefore, center in Jesus Christ” (Bell, 2014, p. 126). Students will understand the practical element of servant leadership, demonstrated in the life of Christ.

*Biblical Case Study:* Each student will choose a character from the Bible to study his/her leadership style. This will enable them to learn about the strengths and weaknesses of the chosen character. This exercise will highlight that all leaders have limitations. Borek et al. (2005) points out that “there is no a perfect leader—except Jesus who was the God-man. All other leaders have human limitations” (p. 2).



## LESSON PLAN, DAY THREE

MODULE TWO: Jesus, the Epitome of Servant Leadership

LESSON THREE: Jesus and the Servant-Leadership Model

### DESIRED LEARNING OUTCOMES

#### *Knowledge*

Upon successful completion of this lesson, students will be able to

1. Define servant leadership from Jesus' perspective.
2. Explain how Jesus incarnated the servant-leadership model in His ministry.

#### *Skills & Behaviors*

Upon successful completion of this lesson, students will be able to

3. Demonstrate that the principles of Jesus SL model have not changed.

#### *Attitudes, Values, Commitments*

Upon successful completion of this lesson, students will be able to

4. Value Jesus's servant leadership as the ultimate goal for all Christian leaders.

### STRATEGIES

Strategy	Time	Teaching Notes
Devotional & Prayer	15 min	Devotional-by a volunteer student, Journal Feedback, Review
Introduction	5 min	Learning outcomes
Preface	5 min	Read Matthew 20:20-28
Direct Instruction	40 min	Bell, <i>Servant &amp; friends</i> , chapters: 15 Introduction to the Life and Ministry of Jesus as a Servant Leader Note: Break up this direct instruction with a learning strategy (see p. 118 for suggested strategies)
Activity 1: Testimony	14 min	Share a personal testimony by the instructor and two volunteer students
Direct Instruction	30 min	Howell, <i>Servants of the servant</i> , chapters 14, 15. Jesus's leadership profiles section one: (Sacrifice and Freedom)
Recess Break	20 min	This is a suggestion, it can be flexible
Direct Instruction	40 min	Howell, <i>Servants of the servant</i> , chapter 16. Jesus's leadership profiles section two: (Servanthood) Note: Break up this direct instruction with a learning strategy (see p. 118 for suggested strategies)
Reflection and Discussion	10 min	What is the most convincing argument of Jesus as a servant leader?
Activity 2: Debate	50 min	Handout will be provided for this activity
Prayer and Dismissal	1 min	By a volunteer student
Total Time	4 hours	

### EVIDENCE OF LEARNING

<ol style="list-style-type: none"> <li>1. Prepare a chart with all the key passages of Jesus' leading (delimited only to the four Gospels).</li> <li>2. Reflective reading 3: Why does love have to be present for servant-leadership to exist?</li> </ol>
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## LESSON PLAN, DAY FOUR

MODULE TWO: Jesus, the Epitome of Servant Leadership

LESSON FOUR: The Four Domains of Jesus' Leadership

### DESIRED LEARNING OUTCOMES

#### *Knowledge*

Upon successful completion of this lesson, students will be able to

1. Examine from Jesus' example the four domains that make a leader a servant-leader.
2. Compare the difference between being a Christian leader and a servant-leader like Jesus.

#### *Skills & Behaviors*

Upon successful completion of this lesson, students will be able to

3. Analyze any strengths and weaknesses in his/her leadership style.

#### *Attitudes, Values, Commitments*

Upon successful completion of this lesson, students will be able to

4. Discuss the values of being a servant-leader.

### STRATEGIES

Strategy	Time	Teaching Notes
Devotional & Prayer	15 min	Devotional-by a volunteer student, Journal Feedback, Review
Introduction	5 min	Learning outcomes
Blackboard share	10 min	Why the four H's need to be together in order to be an effective servant leader? Can a leader with one or two H. still be a good leader? (Thayer p. 160)
Direct Instruction	40 min	Blanchard & Hodges, <i>Lead like Jesus</i> , chapters 2, 3 The first two domains of Jesus leadership (Heart and Head) Note: Break up this direct instruction with a learning strategy (see p. 118 for suggested strategies)
Think-pair-share	10 min	Compare / Make a list of them; compare your list with your partner
Activity1: Group discussion and presentation	40 min	Blanchard & Hodges, <i>Lead like Jesus</i> , chapters 4, 5 The last two domains of Jesus leadership (Hands and Habits) Note: Break up this direct instruction with a learning strategy (see p. 118 for suggested strategies)
Recess Break	20 min	This is a suggestion, it can be flexible
Reflection and Discussion	14 min	In your opinion, which H is the most important and why?
Direct Instruction	40 min	Blanchard & Hodges, <i>Lead like Jesus</i> , chapters 6, 7 Steps to lead like Jesus. Note: Break up this direct instruction with a learning strategy (see p. 118 for suggested strategies)
Activity 2: Case Study	40 min	Borek et al., <i>Case studies from the Bible</i>
Activity 3:	10 min	Individual reflection: what steps you still need to take to lead like Jesus?
Prayer and Dismissal	1 min	By a volunteer student
Total Time	4 hours	

### EVIDENCE OF LEARNING

<ol style="list-style-type: none"> <li>1. Community leader interview (see appendix J for more details)</li> <li>2. Reflective reading 4: Why is love the foundation of servant-leadership?</li> </ol>
---

### Module Three: Principles and Characteristics of Servant-Leadership

Module three is intended to allow the students to identify their own characteristics as servant-leaders. They will familiarize themselves with the tools and skills needed in various areas of leadership.

*Direct Instruction:* This lecture will provide an overview of the different principles and characteristics of authentic servant-leadership. Scholars have diverse opinions about this topic. Spear (1995, 2002) building up Greenleaf’s work (1970), identified the ten characteristics of a great leader as discussed in chapter 3. However, Sendjaya (2003) presents more attributes that are associated with the servant-leader, (see Table 15).

Table 15  
*Sendjaya’s Measurement Scale of Servant Leadership*

Dimensions, Sub-dimensions	Examples of Behavioral Attributes
Voluntary Subordination (VS) Being a Servant Acts of service	Considers other’s needs and interest above his or her own Demonstrates his or her care through sincere, practical deeds
Authentic Self (AS) Humility  Security Integrity Vulnerability Accountability	Acts quietly without deliberately seeking public attention/adulation Is ready to step aside for a more qualified successor Maintains consistency between words and deeds Is willing to say, “I was wrong,” to other people Gives me the right to question his and her actions and decisions
Covenant Relationship (CR) Acceptance Equality Availability  Collaboration	Accepts me for who I am, not as he or she wants me to be Treats people are equal partners in the organization Is willing to spend time to build a professional relationship with me Involve others in planning the actions needing to be taken

Responsible Morality (RM)	
Moral reasoning	Encourages me to engage in moral reasoning
Moral actions	Focuses on doing what is right rather than looking good
Transcendent Spirituality (TS)	
Religiousness	Is driven by a sense of a higher calling
Sense of Mission	Helps me find clarity of purpose and direction
Inner Consciousness	Helps me generate a sense of meaning out of everyday life at work
Holistic Mindset	Promotes values that transcend self-interest and material success
Transforming Influence (TI)	
Vision	Ensures that people have a clear understanding of the shared vision
Trust	Allows me to fully express my talents in different and new ways
Role Modeling	Leads by personal example
Empowerment	Allows me to experiment and be creative without fear
Mentoring	Provides me candid feedbacks about my performances

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(Sendjaya, 2003, p. 4)

*Leadership Forum:* In the second week of class there will be a leadership forum. Guest speakers will be invited to share their experiences as leaders, and give their guiding principles for successful leadership. The purpose of inviting guest speakers is to enrich the servant-leadership course by a) allowing students to see how the theoretical aspect of the course is put into practice and having them take reaction notes of the guest speaker's presentation and include a critical analysis of the speaker's perspectives on leadership, b) motivating and inspiring the students through leadership examples, and c) sharing how to face the real world as a servant-leader.

*Shadowing Experience:* In order to observe leaders in their context, students will spend a minimum of eight hours shadowing two leaders in their leadership roles. Each student will observe a leader in both a Christian organization and in a secular corporation. They will also observe how they interact with coworkers, supervisors, and subordinates.

This will enable them to compare both contexts, and identify strengths and weaknesses.

They will be required to record their observations in order to complete the final

leadership development assignment in module five.

## LESSON PLAN, DAY FIVE

MODULE THREE: Principles and Characteristics of Management, Leadership, and Servant-Leadership  
 LESSON FIVE: Principles of Management and Leadership

### DESIRED LEARNING OUTCOMES

#### *Knowledge*

Upon successful completion of this lesson, students will be able to

1. Explain the concept of management and leadership defined by various authors.
2. List at least five principles of a manager, a leader, and a servant leader.

#### *Skills & Behaviors*

Upon successful completion of this lesson, students will be able to

3. Distinguish the principles between manager and leader.

#### *Attitudes, Values, Commitments*

Upon successful completion of this lesson, students will be able to

4. Work more effectively either alone or in teams by utilizing these principles.

### STRATEGIES

Strategy	Time	Teaching Notes
Devotional & Prayer	15 min	Devotional-by the instructor, Journal Feedback, Review
Introduction	5 min	Learning outcomes / Introduce the guest speaker
Think-Pair-Share	10 min	Write down at least five characteristics of a manager, a leader and a servant leader. (Thayer p. 16-)
Guest Speaker Lecture 1	30 min	Concept of management and administration
Activity 2: Teamwork	40 min	Roberts (2014), <i>Servant leader human resource management: A moral and spiritual perspective</i> , chapters 1, 2
Reflections and Discussions	20 min	What is the proposal of Roberts to managers?
Recess Break	20 min	This is a suggestion, it can be flexible
Guest Speaker Lecture 2	45 min	Concept of Leadership and its theories Note: Break up this direct instruction with a learning strategy (see p. 118 for suggested strategies)
Activity 2: Case Study	40 min	Rowe & Guerrero (2014), <i>Cases in leadership</i>
Reflections and Discussions	14 min	How would a Servant-Leader use power and authority differently from a “traditional” leader?
Prayer and Dismissal	1 min	By a volunteer student
Total Time	4 hours	

### EVIDENCE OF LEARNING

<ol style="list-style-type: none"> <li>1. Search around your country or in the world and list three Christian organizations that believe and practice the servant-leadership model.</li> <li>2. Reflective reading 5: What separates a servant-leader from other types of leaders?</li> </ol>
---

## LESSON PLAN, DAY SIX

MODULE THREE: Principles and Characteristics of Management, Leadership, and Servant Leadership  
 LESSON SIX: Biblical Principles

### DESIRED LEARNING OUTCOMES

#### *Knowledge*

Upon successful completion of this lesson, students will be able to

1. List and explain the biblical principles as main tools of the servant-leader.
2. Demonstrate that these leadership principles have not changed.

#### *Skills & Behaviors*

Upon successful completion of this lesson, students will be able to

3. Compare and contrast servant-leadership principles with leadership principles.

#### *Attitudes, Values, Commitments*

Upon successful completion of this lesson, students will be able to

4. Internalize the biblical principles, not only in their leadership role, but also as a whole person.

### STRATEGIES

Strategy	Time	Teaching Notes
Devotional & Prayer	15 min	Devotional-by the instructor, Journal Feedback, Review
Introduction	5 min	Learning outcomes
Direct Instruction	40 min	Bell, <i>Servant &amp; friends</i> , chapter 19. Principles of Leadership in the OT Note: Break up this direct instruction with a learning strategy (see p. 118 for suggested strategies)
Activity 1: Leadership Forum	30 min	Berkley (2007), <i>Leadership handbook of management &amp; administration</i> , chapter 13. Principles of Leadership in the OT
Reflection and discussion	15 min	On which OT principles did Bell and Berkley agree?
Direct Instruction	30 min	Bell, <i>Servant &amp; friends</i> , chapter 20: Principles of Leadership in the NT
Recess break	20 min	
Activity 2: Leadership Forum	30 min	Berkley (2007), <i>Leadership handbook of management &amp; administration</i> , chapter 13. Principles of Leadership in the NT
Reflection and discussion	14 min	On which NT principles did Bell and Berkley agree?
Activity 3: Debate	40 min	Which principles are related to the servant-leadership model, Bell's or Berkley's?
Prayer and Dismissal	1 min	By a volunteer student
Total Time	4 hours	

### EVIDENCE OF LEARNING

<ol style="list-style-type: none"> <li>1. Search around your country or in the world and list three non-Christian organizations that believe and practice the servant-leadership model.</li> <li>2. Reflective reading 6: What makes up the servant organizations?</li> </ol>
---

## Module Four: The History of Servant- Leadership After Jesus

Module four will introduce students to the history of servant leadership from a non-biblical perspective. Russell (2013) emphasizes the work of Greenleaf and states: “A majority of servant leadership literature reads as if the individual already understands what servant leadership is, and that they have knowledge of the basic theoretical roots of the theory as put forth by Greenleaf (1970)” (p. 3).

Since 1970, several scholars have analyzed the servant leadership model.

For several decades the theory of servant leadership extended into books and articles by Greenleaf (1977, 2002) and other authors such as Blanchard (1999), Covey (1997), De Pree (1989, 1997), and Spears (1996). As the theory evolved over time, Farling, Stone, and Winston (1999) argued for empirical research on the subject, recognizing that the theory of servant leadership needed to go beyond a description. In response, social scientists such as Dennis and Bocarnea (2005), Laub (1999), and Patterson (2003), established models and statistical measurements based on servant leadership theory. (Russell, 2013, p. 4)

*Direct Instruction:* This lecture has two main aims. The first objective is to discuss the work of Greenleaf and his model of the servant—leadership as influenced by the reading of the novel of Hermann Hesses’s, *Journey to the East*. Also, Russell (2013) analyzed the list of characteristics that would define servant-leadership (see table 16), adapted from the work of *Laub, J. (1999)* in his unpublished doctoral dissertation: *Assessing the servant organization: Development of the servant organizational leadership assessment (SOLA)*.

Table 16

*The Servant Leader*

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Values People	By believing in people By serving others needs before his or her own By receptive, non-judgmental listening
Develops People	By providing opportunities for learning and growth By modeling appropriate behavior By building up others through encouragement and affirmation
Builds Community	By building strong personal relationships By working collaboratively with others By valuing the differences of others
Displays Authenticity	By being open and accountable to others By a willingness to learn from others By maintaining integrity and trust
Provides Leadership	By envisioning the future By taking initiative By clarifying goals
Shares Leadership	By facilitating a shared vision By sharing power and releasing control By sharing status and promoting others

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(Russell, 2013, p. 71)

Several religious leaders have embraced this approach of servant-leadership as presented in table 16. The second aim of seminar three is to establish the difference between leaders and servant-leaders. Students will be given the opportunity to compare and contrast the characteristics of the servant-leaders with general leaders, as seen in Table 17.



Table 17

*Tabular Comparison of Servant Leaders with Other Leaders*

	Servant Leaders	Other Leaders
Motive	Use their power to develop the followers	Use their power to control the followers
Preferences	Prefer inspirational and transformational power as means to influence and transform the follower	Prefer position, political and coercive powers as means to rule with total authority and control the followers
Mechanism	Less stress on control and more focus on influencing the followers.	Maximum stress on control and less attention on influencing the followers
Orientation	Relation-oriented. Sensitive to individual and situational needs with the urge to serve.	Power-oriented. Sensitive to any loss of power. Taskmasters and directional.
Skill	Need a total set of positive inner qualities besides interpersonal skill.	Need to garner total loyalty and to enforce obedience and conformity from followers.
Attitudes toward vulnerability	Risk-takers by being vulnerable by trusting and empowering the followers.	Refrains from taking such risks.
Attitudes toward humility	Rises to the connotation of servant-leadership by serving all the way.	Feeding their egos.

(Negro, 2012, p. 46)

Although the seminar will highlight the work of Greenleaf and other leaders, it will be emphasized that servant-leadership was incarnated in Jesus Christ over two thousand years ago.

*Community Leader Interview:* Each student will select a Christian community leader to interview on the topic of leadership. The goal of conducting the interview is to

determine what characteristics make the interviewee a leader. After which, the students will write a three-page report based on their findings. Students are responsible for contacting the leader, explaining the project, and making the necessary arrangements for an interview. (See Appendix J for an example of interview questions).

*Leadership Case Study:* The aim of this activity is to help students put into practice what they have learned in the first day of class. It will focus on leadership cases on both practical and theoretical leadership cases. They will analyze different cases in their leadership group. The cases will compare and contrast how a leader and a servant-leader react and respond when faced with the same situation. Case studies will be taken from the work of Rowe and Guerrero (2013) and the work of Borek et al. (2005). In the following page see lessons plan for days seven and eight.

## LESSON PLAN, DAY SEVEN

MODULE FOUR: The History of Servant-Leadership after Jesus  
 LESSON SEVEN: Servant-Leadership's Perspective from R. Greenleaf

### DESIRED LEARNING OUTCOMES

#### *Knowledge*

Upon successful completion of this lesson, students will be able to

1. Explain Robert Greenleaf's definition of servant-leadership.
2. Describe Greenleaf's 10 characteristics of a servant-leader.

#### *Skills & Behaviors*

Upon successful completion of this lesson, students will be able to

3. Compare and contrast Greenleaf's servant-leadership characteristic with Jesus'.

#### *Attitudes, Values, Commitments*

Upon successful completion of this lesson, students will be able to

4. Make a commitment to apply the servant-leadership characteristics in their ministry.

### STRATEGIES

Strategy	Time	Teaching Notes
Devotional & Prayer	15 min	Devotional-by a volunteer student, Journal Feedback, Review
Introduction	5 min	Learning outcomes
Class discussion	15 min	Is the servant in Hesse's Journey to the East the truth prototype of the servant leader model? (Greenleaf, <i>Servant leadership</i> , pp. 21-27)
Direct Instruction	30 min	Greenleaf, <i>Servant Leadership</i> , chapter 1 Greenleaf's definition of Servant-leadership and those of other scholars
Reflection and Discussion	14 min	Is Greenleaf's definition on SL as elusive as Jesus'?
Interactive Lecture	30 min	Greenleaf, <i>Servant Leadership</i> , chapter 1 The first 5 characteristics of SL according to Greenleaf
Recess Break	20 min	This is a suggestion, it can be flexible
Interactive Lecture	30 min	Greenleaf-Servant Leadership chapter 1 The last 5 characteristics of SL according to Greenleaf
Activity 1: Teamwork	45 min	Handout will be provided Compare/contrast Greenleaf's (1970) and Sendjaya's (2008) SL characteristics with Jesus' SL characteristics.
Reflection and Discussion	15 min	What do you think was the most important point today in class?
Prayer and Dismissal	1 min	By a volunteer student
Total Time	4 hours	

### EVIDENCE OF LEARNING

1. Reflective reading 7: In what ways can the practice of servant-leadership improve organizations?
---

## LESSON PLAN, DAY EIGHT

MODULE FOUR: The History of Servant-Leadership after Jesus

LESSON EIGHT: Servant-Leadership’s Perspective from Northouse and other scholars

### DESIRED LEARNING OUTCOMES

#### *Knowledge*

Upon successful completion of this lesson, students will be able to

1. Describe the philosophy of servant-leadership from a biblical and a non-biblical perspective.
2. Recognize the different perspectives of servant-leadership models.

#### *Skills & Behaviors*

Upon successful completion of this lesson, students will be able to

3. Clearly differentiate Jesus servant-leadership from others leadership theories.

#### *Attitudes, Values, Commitments*

Upon successful completion of this lesson, students will be able to

4. Reject any theories about servant-leadership that is not harmonizing with the Scripture.

### STRATEGIES

Strategy	Time	Teaching Notes
Devotional & Prayer	15 min	Devotional-by a volunteer student, Journal Feedback, Review
Introduction	5 min	Learning outcomes
Class value line	15 min	Have students respond to this statement: Create a controversy opinion statement coming out of the previous class discussions (Thayer, p. 160).
Direct Instruction	30 min	Northouse (2014), <i>Servant leadership</i> Note: Break up this direct instruction with a learning strategy (see p. 118 for suggested strategies)
Reflection and Discussion	15 min	In your opinion, which definition of SL is close to the biblical one?
Activity 1: Teamwork (discussion in class)	30 min	Rowe & Guerrero (2014), <i>Cases in leadership</i> (Teams 1-3) Northouse, <i>Leadership</i> (2014) case study on servant leadership (Teams 4-6)
Recess Break	20 min	This is a suggestion, it can be flexible
Activity 2: Teamwork (presentation in class)	50 min	Handout will be provided The paradox of servant-leadership between Jesus and others leaders
Activity 3: Shadowing experience	75 min	Time to share in class their “observing leader shadowing” experience
Prayer and Dismissal	1 min	By a volunteer student
Total Time	4 hours	

### EVIDENCE OF LEARNING

<ol style="list-style-type: none"> <li>1. Reflect and analyze the Christian principles on the movie <i>Something the Lord Made</i></li> <li>2. Reflective reading 8: How do you see the practice of servant-leadership affecting innovation and creativity?</li> </ol>
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## Module Five: Analysis of Different Perceptions of Servant Leadership

This module is intended to draw on the arguments for and against the servant-leadership model. Some scholars see servant-leadership as extremist, either autocratic or laissez-faire. On the other hand, some argue that servant-leadership is the authentic form of leadership.

*Direct Instruction:* Students will be able to identify and explain the advantages and disadvantages of servant-leadership. They will also develop an awareness of the different views on servant-leadership. By the end of the seminar, individuals will be equipped in understanding the biblical model of servant-leadership and in developing ways to implement this model into their own leadership.

*Leadership Development Plan:* Based on all the material presented in the SL course, the student will write a personal leadership development plan. This will incorporate all the elements they believe make a good servant-leader and how they intend to apply them to their leadership. They also will highlight the aspects of their current leadership position that they will seek to change.

The student will have the opportunity to diagnose various aspects of his/her own leadership characteristics and explore his/her leadership skills. Finally, they will identify a biblical leader whom they admire and briefly explain why. Once the student has completed the course, and has a holistic understanding of servant leadership, a prayer of dedication will take place. This is intended to give the students an opportunity to confess and ask God's forgiveness for any inappropriate past conduct in their role as a leader. This will also be a time to bless the students' future ministry as they lead God's people.

## LESSON PLAN, DAY NINE

MODULE FIVE: Different Perceptions of Servant-Leadership  
 LESSON NINE: Arguments against the Servant-Leadership Model

### DESIRED LEARNING OUTCOMES

#### *Knowledge*

Upon successful completion of this lesson, students will be able to

1. Identify how many scholars do not agree with the servant-leadership model.
2. Evaluate whether these arguments make common sense.

#### *Skills & Behaviors*

Upon successful completion of this lesson, students will be able to

3. Develop his/her own belief regarding the servant-leadership model.

#### *Attitudes, Values, Commitments*

Upon successful completion of this lesson, students will be able to

4. Respect, but at the same time reject, those arguments presented since Christian's leaders should follow Jesus example.

### STRATEGIES

Strategy	Time	Teaching Notes
Devotional & Prayer	15 min	Devotional-by a volunteer student, Journal Feedback, Review
Introduction	5 min	Learning outcomes
Class Value Line	20 min	Have students respond to this statement: "The servant-leadership model will not be as effective in organizational practice as it is in theological reflection."
Direct Instruction	40 min	Northouse (2014), <i>Leadership</i> ; Wong & Davey (2007), <i>Servant Leadership</i> . Research Roundtable at Regent University: Arguments against Servant Leadership, Model part 1. Note: Break up this direct instruction with a learning strategy (see p. 118 for suggested strategies)
Reflections and Discussions	20 min	Do you agree or disagree with the arguments presented by Northouse? Yes/No? Why?
Recess Break	20 min	This is a suggestion, it can be flexible
Direct Instruction	40 min	Arguments against of Servant-Leadership, Model part 2 Note: Break up this direct instruction with a learning strategy (see p. 118 for suggested strategies)
Reflections and Discussions	20 min	Do you agree or disagree with the arguments presented by Wong & Davey (2007)? Yes/No? Why?
Activity 1: Interview	40 min	Share in class the results of the leader interview
Reflections and Discussions	20 min	From your perspective, what thing makes that leader a successful or a failure as a leader?
Prayer and Dismissal	1 min	By a volunteer student
Total Time	4 hours	

### EVIDENCE OF LEARNING

1. Reflective reading 9: What strengths exist within the servant organization?
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## LESSON PLAN, DAY TEN

MODULE FIVE: Different Perceptions of Servant-Leadership  
 LESSON TEN: Strengths (advantage) of the Servant-Leadership Model

### DESIRED LEARNING OUTCOMES

#### *Knowledge*

Upon successful completion of this lesson, students will be able to

1. Name the amount of non-Christian organizations using this leadership model.
2. Explain why the servant leadership model has more advantage than the other leadership theories.

#### *Skills & Behaviors*

Upon successful completion of this lesson, students will be able to

1. Identify how many scholars agree with the servant-leadership model presented by Jesus.

#### *Attitudes, Values, Commitments*

Upon successful completion of this lesson, students will be able to

2. Make a commitment to integrate Jesus' model, first, as example in their lives and then, in their work environment.
3. Make a commitment to share with others leaders what they have learned during the SL course.

### STRATEGIES

Strategy	Time	Teaching Notes
Devotional & Prayer	15 min	Devotional-by the instructor, Journal Feedback, Review
Introduction	5 min	Learning outcomes
Adapted team statement	20 min	Acronym of Servant (Thayer, p. 168).
Direct Instruction	40 min	Northouse (2014), <i>Leadership</i> ; Wong & Dave (2007), <i>Servant Leadership</i> Strengths of Servant Leadership, Model part 1 Note: Break up this direct instruction with a learning strategy (see p. 118 for suggested strategies)
Reflections and Discussions	20 min	Do you agree or disagree with the arguments presented by Northouse? Yes/No? Why?
Direct Instruction	40 min	Strengths of Servant Leadership Model part 2 Note: Break up this direct instruction with a learning strategy (see p. 118 for suggested strategies)
Recess Break	20 min	This is a suggestion, it can be flexible
Reflections and Discussions	20 min	Do you agree or disagree with the arguments presented by Wong & Davey? Yes/No, Why?
Activity: Final thought of the course	40 min	Sharing experience relates how servant-leadership has been a model for family, friends, co-worker, community, etc.
Course Evaluation	15 min	The secretary will hand out the course evaluation survey.
Prayer and Dismissal	1 min	By the instructor
Total Time	4 hours	

### EVIDENCE OF LEARNING

1. Create a development leadership plan well defined and detailed about how your leadership has been in the past/present and how will be in the future. (Klopp, 2004, pp. 147-157)
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### Post Module: Evaluation and Expectations of the Outcomes

The post module will evaluate the SL course through the use of a survey. The survey will seek to identify the strengths, weaknesses, opportunities, and threats to the course (S.W.O.T). Each participant will have already completed a pre-course survey. A pre- and post-survey comparison will take place to identify how much the student has gained from the course. (See Appendix E for a copy of example survey questions).

This will enable the professor to understand a) which topics need to be added or deleted from the course, b) the strengths and weaknesses of the methodologies applied in the class, c) whether the objectives of the SL course have been achieved, and d) the course was relevant and helpful to the students in their current leadership role.



## CHAPTER 5

### SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

#### **Summary**

Most universities within the Inter-American Division territory do not cover a single topic on administrative leadership in the undergraduate's program in theology. The students are prepared only to assume a leadership position in the field at the ministry or pastoral level. However, when they take a leadership position at the Union, Conference, University, or Hospital level, for example, they reflect a lack of leadership training and instead try to imitate other leaders who have held the same position in the past. In addition, due to the hierarchical system that the church practices, today this system is causing conflicts. Therefore, it is essential to study the biblical model of servant leadership. This was the main motivation in preparing this course, which focuses primarily on Christian leaders.

As Wilkes (1998) points out:

The time is ripe to bring Jesus' principles of leadership into the discussion of leadership. This should happen in the church especially, because leaders in the church—who should have been paving the way to service-oriented leadership—have actually gravitated toward the self-serving forms of leadership that are now being discarded by secular thinking. (p. 15)

Chapter 1 presents the introduction and the purpose of this project that was to design a modular graduate course on servant leadership to be used in training students for the Inter-American Adventist Theological Seminary. This study suggests that the servant

leadership model, as Jesus presented it in Matthew 20: 26-28, be used to motivate the Christian community leaders to lead as Jesus did. This biblical model provides healthy leadership principles to aid and encourage church leaders to fulfill the church's mission with better results. As Williams and Denney (2012) state, it is "the new leadership model for the twenty-first century—the model of servant leadership" (p. 264). They said this in the context of the servant-leadership model of Jesus.

Chapter 2 scrutinized the theological foundation of servant-leadership based on the biblical context, which presents the four characteristics that distinguish a servant leader: humility, service, focus on others, and love. This chapter analyzed the leadership of Moses, Esther, Barnabas, Paul, and Jesus. I observed that a) Moses' leadership was changed from an egocentric leadership style to a shared-leadership model; b) Esther, as a queen in the Old Testament, exercised courage in her leadership to conquer the hearts, not only of the Jews, but also of their enemies; c) Barnabas practiced a reconciler focus leadership; d) Paul obtained the title of mentor and developer of leaders; and e) Jesus embodied the servant leader, the leadership model of all times. These godly leaders of the past embraced and practiced this type of leadership; so must those of the present and future. Jesus stated, "I have set you an example that you should do as I have done for you" (John 13:15). Any opposition to leadership in the biblical model will affect the development of any organization.

Chapter 3 briefly examines the meaning and the background of terms: Administration, management, leadership, and servant leadership from a non-biblical perspective. It is not a surprise that the majority of Christian leaders do not understand the differences among them. As we mentioned previously, there is a lack of training in

the undergraduate program, therefore, it is important to incorporate a concise study on leadership and management before studying the main subject, which is the servant-leadership model.

Chapter 4 describes in detail the methodology that will be applied in the implementation of the course to answer the question guiding this study. The course is divided in three sections: a) Pre-intensive requirements—each student is required to do assignments such as reading the textbook and making a report (during the three months before classes start). b) Intensive module—two weeks attendance required in the classroom. This section will cover the main contents of the course based on the research findings of chapters 2 and 3. This module will be conducted through the use of seminars, discussions, leadership forums, case studies, and other activities, to help students get a better understanding of the servant-leadership model and how they can apply it effectively to their ministry. c) Post-intensive requirements—two weeks after the course ends to complete the final assignments of the course.

Chapter 5 presents the conclusion of the study, specific recommendations, and recommendation for further research.

### **Conclusion**

The Servant-leadership model, from chapter 1 through chapter 5, points to Jesus as the ultimate role model of a servant. He has been this since the creation of this world, has been this through centuries, and will continue to be until the end, a servant of all. Evidently, the Christian community needs leaders, but those who are servant leaders. The story in the New Testament concerning who is the greatest presented already in chapter 1 (Mark 9:33, 35), explained that leadership ought to be servant-leadership, because in

order to lead, we have to serve others and being a servant is part of our mission to live up to our calling.

A similar scene happened in the upper room, when Jesus washed His disciples' feet. Jesus assumed the servant's role to set an example for them and for us today. The key of servanthood is the ability to look out for the interests of others first, before oneself. Without doubt, Jesus came as a servant, not as a king. In essence, Christian leaders have to emulate the example of Jesus, who came to serve and even to give His life.

However, Jesus' three-year earthly ministry was a powerful model of servanthood and this was his instructional—model to equip His disciples. As McNeal (2006) points out, "Jesus' idea of greatness revolves around humility and service" (p. 3). The Bible is filled with powerful stories of men and women who not only had the heart of a servant, but performed leadership from a servant attitude. They had shown, through their experiences, a loving life and service to others. Based on leadership qualities, one's attitudes and behaviors are fundamental in the leaders' role.

The servant-leader not only serves others but also serves our Lord. The apostle Paul reminds us that we are "bondservants of Christ, doing the will of God from the heart, with good will doing service, as to the Lord, and not to men" (Eph 6:6, 7). Kraft (2010) affirms that "Christian leaders are, first and foremost, servants (bond slaves) of the Lord, and second, servants of those they are leading" (p. 25).

Servant leaders bring with them certain gifts. "These gifts are to be developed and used for the purpose of the church" (Tidwell, 1985, p. 223). As Jesus was in submission to His Father, we also have to submit ourselves to Jesus to produce an effect in people's lives. A leader needs to show a vision and values to attract followers. Actually, the nature

of servant-leadership is sacrifice because it is based on love for one another, “Love is the soul of leadership” (Kouzes et al. 2010, p. 137). Therefore, loving motivates true leaders to serve people. If you want to be successful as a leader or you want to be the leader that people follow, you must practice the model of servanthood. The leader is always willing to pay the price, no matter how much it costs. There is no doubt that Jesus until today, is considered, as McNeal (2000) points out, “the most influential leader of all time” (p. 51).

Thus, Jesus came to make leaders—to follow his example. Christian leaders, you should do the same as Jesus. The goal should be to make leaders in order to fulfill the mission God has given in this world. Kraft sums it up,

Your greatest legacy as a leader is to leave other leaders in your wake that can carry on after you are no longer there. You are a leader who has experienced what a leader faces in your specific role. Make it your priority and goal to pour life into future leaders! (p. 143).

How do Church leaders want to be remembered or what kind of legacy will they leave? The apostle Paul wrote, “so each of us one day will have to give an account of our lives before God” (Rom 14:12). Blanchard and Hodges (2008) remark,

Leading like Jesus is not a course; it is a lifestyle. Making the development of people an equal partner with performance is a decision you make. It is following the example of Jesus as a servant leader and pouring your life into the lives of other people. It is about leaving a **leadership legacy of service**. (p. 256)

In summary, servant-leaders make a difference in their environments and in the world. Church leaders still have the chance to be servant leaders like Jesus. He modeled the true servant style of leadership. Jesus led so that His followers can imitate him.

### **Recommendations**

In this final section, I suggest separate recommendations to the leaders of unions, conferences, schools, local churches, and others entities to become the first to put the

outcome of this study into practice. A recommendation for further research is also included.

#### Recommendations From the Study and the Instructor

Chapter 4 suggests a modular graduate course on servant leadership that needs to be implemented. This will train mainly pastors and other church leaders to lead as servant-leaders following Jesus' example. It is also suggested that any person who is going to teach this course create a balance with the sources already researched here, as well as consult the most recent published sources. I highly recommend *The seven laws of the learner* by Dr. Bruce Wilkinson (1992).

#### Recommendations to Church Administrators

This study revealed that most people believe they are leaders because of their position. Traditionally, leadership has been understood as ruling over people. While this is partially true, leadership is more than leading people. It is about developing others to be leaders. Because of that, it is probable that many church administrators still hold the traditional view of positional/hierarchical leadership. Therefore, it is highly recommended that each church administrator at the Union, Conference, and Mission level to take this course on servant leadership to help them integrate the new perception of leadership with the one they already have. In fact, all church leaders are called by Jesus to be servant-leaders.

#### Recommendations to Conference Leaders

All pastors who are or are not enrolled in the masters program should receive this training and attend the annual symposium on servant-leadership, which will start in April

2016. This will measure their understanding of servant-leadership within the theories and practice of their work environment. “The key is to understand that the road to true greatness is servanthood” (Malphurs, 2003, p. 48).

Here is the paradox: Pastors who are simply leaders live and die—and quickly fade away from the peoples’ memories. However, pastors who are servant-leaders live and die—and remain in people’s memories forever and the people benefit from the legacy of those they have developed as leaders.

#### Recommendations to College and University Leaders

There should be a complete course in each college and university of the Inter-American Division of Seventh-day Adventists dealing with the concept and practice promoted by this servant-leadership program. Also, it is recommended that each university develop an annual symposium in which the ministers, administrators, scholars, writers, and practitioners from across the country come together with the goal of continually refining and celebrating their understanding and application of servant-leadership.

Also, when students come to the field, they will be better prepared to lead the churches. As well, if they go to the graduate program they will have an idea about leadership. Thus, the professor can go straight to study the subject of servant-leadership and do not need to combine the course with leadership per se, inasmuch as they are both large subjects.

### Recommendations to Local Church Leaders

When pastors have been trained and embrace the servant-leadership model, without doubt their ministry will be improved for the good of the kingdom of God. Then they will be ready to teach the members not only with theories, but also with their experiences and their examples. As a result, they will develop leaders among the members. This course program can be adapted as a seminar to equip the members, so they may become instructors as well.

### Recommendations to Other Entities' Leaders

Since a leaders' position is not an exclusive position of ministers, people leading in hospitals, in small businesses such as restaurants, industries, etc., need to participate in this course, so they learn how to lead as servant-leaders. This is the responsibility of each leader to extend his or her influence beyond the direct leading of people. The way leaders work and act will be the most they can expect from their followers.

### Recommendation for Further Research

It is recommended that a comparative study be done in organizations in the territory of the Inter-American Division regarding the model of leadership they are using and why, putting special attention on the effectiveness of that model and its consistency with the principles of servant leadership.



APPENDIX A

LEADERSHIP IN THE TWENTY-FIRST CENTURY

## Leadership in the Twenty-First Century

Late Twentieth Century	Early Twenty-First Century
<b>Organizational Culture</b> <ul style="list-style-type: none"> <li>✗ Focused on internal processes</li> <li>✗ Hierarchical, centralized, boundaries</li> <li>✗ Inwardly focused</li> <li>✗ Slow to change, long cycle times, risk-adverse</li> <li>✗ Follow procedures</li> </ul>	<b>Organizational Culture</b> <ul style="list-style-type: none"> <li>✓ Focused on results and customers</li> <li>✓ Flat, distributed, no functional stovepipes</li> <li>✓ Focused on customers, environment</li> <li>✓ Quick to adapt, encourages appropriate risks</li> <li>✓ Innovative, entrepreneurial</li> </ul>
<b>People</b> <ul style="list-style-type: none"> <li>✗ Executives, management, professionals, etc.</li> <li>✗ Top-down thinking, the General Manager</li> <li>✗ Individuals working in a coordinated way</li> <li>✗ Job descriptions and roles</li> <li>✗ Production workers</li> <li>✗ Long-term careers, loyalty</li> </ul>	<b>People</b> <ul style="list-style-type: none"> <li>✓ Leaders at all levels, everyone solves problems</li> <li>✓ Everyone strategic, thinking, leading, and doing</li> <li>✓ Teams with joint accountability for results</li> <li>✓ Project descriptions, roles, and accountabilities</li> <li>✓ Knowledge workers</li> <li>✓ Project-based employment</li> </ul>
<b>Systems</b> <ul style="list-style-type: none"> <li>✗ Bureaucratic</li> <li>✗ Few performance systems</li> <li>✗ Lots of middle tiers</li> <li>✗ Policies, procedures</li> <li>✗ Control-based, production-based</li> <li>✗ Large inventories, long lead times</li> </ul>	<b>Systems</b> <ul style="list-style-type: none"> <li>✓ Think of the whole system; think systemically</li> <li>✓ Multiple performance systems and measures</li> <li>✓ Multiple interdependencies</li> <li>✓ Values, principles, targets, accountabilities</li> <li>✓ Value-based, quality-based</li> <li>✓ Just-in-time inventories, delivery, learning</li> </ul>
<b>Information</b> <ul style="list-style-type: none"> <li>✗ Less time-dependent; controlled</li> <li>✗ Paper-base processes and tools</li> <li>✗ Political; information used for personal power</li> <li>✗ Face-to-face teams only</li> <li>✗ Business at the speed of talk and paper</li> </ul>	<b>Information</b> <ul style="list-style-type: none"> <li>✓ Real-time, multiple, and widely shared</li> <li>✓ Digital-based processes and tools</li> <li>✓ Open and candid, widespread information sharing</li> <li>✓ Use of digital tools creates virtual teams</li> <li>✓ Business at the speed of thought and light</li> </ul>

Late Twentieth Century	Early Twenty-First Century
<b>Leadership Style</b> <ul style="list-style-type: none"> <li>✗ Individual work and rewards</li> <li>✗ Management know best</li> <li>✗ Doing thing right</li> <li>✗ Content</li> <li>✗ Risk avoidance</li> <li>✗ Telling and selling</li> </ul>	<b>Leadership Style</b> <ul style="list-style-type: none"> <li>✓ Teamwork and team rewards</li> <li>✓ Everyone is a leader</li> <li>✓ Doing the right things</li> <li>✓ Context (hypertext) and processes</li> <li>✓ Taking appropriate risks</li> <li>✓ Coaching and delegating</li> </ul>
<b>Job Design</b> <ul style="list-style-type: none"> <li>✗ Single-task jobs</li> <li>✗ Management defines problems and solutions</li> <li>✗ Most isolated from customer</li> <li>✗ Work in the office, and within your function</li> <li>✗ Paper, pen, pencil, and telephone</li> <li>✗ Sparse feedback systems</li> </ul>	<b>Job Design</b> <ul style="list-style-type: none"> <li>✓ Whole job</li> <li>✓ Everyone is a problem solver</li> <li>✓ Everyone serving customers or clients</li> <li>✓ Cross-functional project teams</li> <li>✓ Computer monitor and input devices</li> <li>✓ Multiples performance systems and measures</li> </ul>

(Inspired by John Kotter, Peter Drucker, Bill Gates, Ikujiro Nonaka, Hirotaka Takeuchi, Alvin Toffler, and others).

APPENDIX B

EMOTIONAL INTELLIGENCE DOMAINS AND  
ASSOCIATED COMPETENCIES

## Emotional Intelligence Domains and Associated Competencies

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**PERSONAL COMPETENCE:** These capabilities determine how we manage ourselves

### SELF-AWARENESS

- Emotional self-awareness: Reading one's own emotions and recognizing their impact; using "gut sense" to guide decisions
- Accurate self-assessment: Knowing one's strengths and limits
- Self-confidence: A sound sense of one's self-worth and capabilities

### SELF-MANAGEMENT

- Emotional self-control: keeping disruptive emotions and impulses under control
- Transparency: Displaying honesty and integrity; trustworthiness
- Adaptability: Flexibility in adapting to changing situations or overcoming obstacles
- Achievement: The drive to improve performance to meet inner standards of excellence
- Initiative: Readiness to act and seize opportunities
- Optimism: seeing the upside in events

**SOCIAL COMPETENCE:** These capabilities determine how we manage relationship

### SOCIAL-AWARENESS

- Empathy: seeing other's emotions, understanding their perspective and taking active interest in their concerns
- Organizational awareness: Reading the currents, decision networks, and politics at the organizational level
- Service: Recognizing and meeting follower, client, or customer needs

### RELATIONSHIP MANAGEMENT

- Inspirational leadership: Guiding and motivating with a compelling vision
- Influence: Wielding a range of tactics for persuasion
- Developing others: Bolstering other's abilities through feedback and guidance
- Change catalyst: Initiating, managing, and leading in a new direction
- Conflict management: Resolving disagreements
- Building bonds: cultivating and maintaining a web of relationship
- Teamwork and collaboration: cooperation and team building

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(Inspired by Goleman, D., Boyatzis, R., & McKee, A., 2002, p. 39)

APPENDIX C

CONTRASTING MANAGEMENT AND LEADERSHIP

## Contrasting Management and Leadership

Manager	Leader
<ul style="list-style-type: none"> <li>▪ Success based on predictability</li> <li>▪ Goals</li> <li>▪ Plans</li> <li>▪ Defines vision and purpose statements</li> <li>▪ Defines value statements</li> <li>▪ Does things right</li> <li>▪ Top-down strategy</li> <li>▪ Measurement of activities</li> <li>▪ Short-term results emphasized</li> <li>▪ Linear, rational, analytical</li> <li>▪ “Head stuff” (e.g., behavior compliance)</li> <li>▪ Controls</li> <li>▪ One best style (plan, organize, delegate, control)</li> <li>▪ Techniques</li> <li>▪ Focus on content</li> <li>▪ Quality control</li> <li>▪ Inward-looking</li> <li>▪ Individual effort and reward</li> <li>▪ Management knows best</li> <li>▪ Success as personal success</li> <li>▪ Best for organization (focused on bottom line)</li> </ul>	<ul style="list-style-type: none"> <li>➤ Success based on innovation and adaptation</li> <li>➤ Vision and values</li> <li>➤ Energy</li> <li>➤ Lives vision and purpose</li> <li>➤ Models values</li> <li>➤ Does the right things</li> <li>➤ Leadership at all level; everyone strategic</li> <li>➤ Measurement of results</li> <li>➤ Long-term results, big picture emphasized</li> <li>➤ Systems, aligning the whole, intuitive</li> <li>➤ “Head stuff” (e.g., morale, commitment)</li> <li>➤ Inspires, creates new ways, coaches, mentors</li> <li>➤ Multiple, situational leadership roles and styles</li> <li>➤ Principles</li> <li>➤ Sets context, pays attention to process</li> <li>➤ Everyone responsible for quality</li> <li>➤ Customer-focused</li> <li>➤ Individual and team effort and reward</li> <li>➤ All together know best</li> <li>➤ Success as the success of others</li> <li>➤ Best for organization in society</li> </ul>

(Inspired by numerous sources, including Joseph and Jimmie Boyett, Stuart Crainer, Peter Drucker, Andy Grove, John Kotter, and others).

## APPENDIX D

### HISTORICAL BACKGROUND OF THE IATS



## Historical Background Of The IATS

The Inter-American Adventist Theological Seminary (IATS) is “an institution of post-graduate theological education established by the Seventh-day Adventist Church (SDAC). It is non-profit institution under the laws of the State of Florida and the Commonwealth of Puerto Rico” (“Bulletin,” 2012-14, p. 11). The Inter-American Adventist Theological Seminary’s main office is located in the Inter-American Division central building in Miami, Florida USA. However, the academic headquarters are situated on the campus of the Antillean Adventist University (UAA), Mayaguez, Puerto Rico.

Regarding its official recognition, “the SDATS is accredited by the Adventist Accrediting Association (AAA), the Association of Theological Schools (ATS), and the North Central Association of Colleges and Schools (NCA)” (“Bulletin,” 2012-14, p. 11). Concerning its academic background, the first program that the SDATS offered was a Master of Arts in Religion in one of the countries of the IAD’s territory and this academic program has been taught in Jamaica since 1974; then in Mexico by 1977, and also in Puerto Rico in 1982.

The Inter-American Division (IAD) is a large territory that includes more than 30 nations that embraces the following areas: Central America, the Northern part of South America and the entire Caribbean. Due to the need for an Adventist Seminary in the entire Inter-American Division Territory “the IAD established the Inter-American Adventist Theological Seminary in 1996 to coordinate religious education throughout its territories. After several years of preparation, the Board of Directors of the IAD voted on May 30, 1996 (IAD minutes 96-081) to officially initiate the process of establishing its own theological seminary” (“Bulletin,” 2012-14, p. 11). That was a big step that marked the end of a long process that began more than 20 years ago, known today as Inter-American Adventist Theological Seminary (IATS).

After a number of years, another degree program was added in summer 2004, the Master’s degree in Pastoral Theology (MAPTh). Even though the Adventist Accrediting Association (AAA) put forward this program for accreditation in 2000, this procedure was not accomplished until 2007 and did not have official approval granted until 2012. However, in 2008, the Masters in Pastoral Theology was acknowledged as a degree by the Association of Theological Schools (ATS) and by 2011 was fully accredited for seven years. Finally, “the license was obtained from the Puerto Rican Council of Superior Education (CES) for IATS’ programs” (“Bulletin,” 2012-14, p. 13). It took a long process, but thanks to God, the IAD has its own seminary and many pastors have been richly blessed by it and, will make a distinct impact on the world around us. Therefore, as a representative of God, one has to live according to His ministry, vision, and discipline. We also have to ask for the Holy Spirit to empower our efforts since we are God’s agents to carry forward His work to others.

**Academic Role:** Since the Inter-American Adventist Theological Seminary (IATS) has the only post-graduate program in the IAD territory, it gets applications for admission from students from every country within the Inter-American Division and

from the United States. The IATS works with the 3,686,255 members of the Seventh-day Adventist Church in Inter-America, which covers some 37 countries.

The IATS offers three professional degrees. First, Master of Arts in Pastoral Theology with concentration in the following areas: Youth Ministry, Family Life, Chaplaincy Ministry, Pastoral Ministry and Church Growth, Mission, and Pastoral Leadership and Administration. The Second degree is a Master of Arts in Religion focusing on Biblical-Theology Studies (Old-New Testament). And the third one is a doctoral degree focused in Ministry.

The basic task of the IATS is to offer “a theological education and to be a vehicle for the restoration of humanity holistically: mind, body, and spirit. For this reason, the IATS’ programs provide academic training to those who train for the ministry and/or for the Christian teaching profession” (“Bulletin,” 2012-14, p. 33). Particularly, the IATS programs are not limited to focusing on the past, but those who come to the Seminary are committed to investigate their current context and expand their knowledge with a global vision. In addition, the programs that the seminary offers are divided in two sections. The first part deals with those who are interested in ministerial work focusing on general theological studies and the second part are those who are interested in educational work, which is an opportunity to learn the Judeo-Christian tradition along with tools of biblical investigation.

Faculty: In any educational institution, especially in the seminary, teachers play an important role and are the primary resource in the education process. The faculty of the Inter-American Adventist Theological Seminary is well equipped to meet the challenge of preparing men and women for the ministerial and magisterial work. The selection of the IATS scholar is limited “to dedicated professionals with the values and the theological wholeness of vision sustained by the Seven-day Adventist Church” (“Bulletin,” 2012-14, p. 14). Therefore, the IATS has a selected group of the best scholars and specialists in the area of instruction. Most of them have experience as investigators and academic training in their areas of specialization. Eighty percent of the faculties have already earned a doctoral or terminal degree in their field. Many of them have published books and/or articles and presented in different part of the world and in important professional meetings.

Finally, the IATS has an agreement with the Antillean Adventist University and with other Adventist Universities inside the Inter-American Division, making their theology professors part of the IATS’ teaching staff as adjunct instructors. Therefore, some of the SDATS professors continue teaching classes in the IATS throughout the summer and they are specialists in other Adventist Universities as visiting professors.

APPENDIX E

ESSENTIALS COURSES INFORMATION

## WELCOME STUDENT'S EMAIL

Subject Line: Servant Leadership Course

Date to be sent: Tuesday March 1, 2016

To: Enrolled student's email

The summer section is around the corner and I hope all of you are having a great time and enjoying the beautiful tropical weather and the lovely spring flowers. Formally, I welcome you to the Servant-Leadership Course and I know God will bless us abundantly.

Attached you will find your first assignment. Once the assignment is completed, you will need to email it to me. Then, I will send you the syllabus, and give you other details about the course. Remember that class officially begins on June 1; however, I encourage you to read the syllabus carefully (once you receive it) and take note of the assignments that will due at the beginning of the class.

Also, my office hours will be on Monday and Wednesday from 2:00 p.m. to 6:00 p.m. If you cannot come during these times, please email me and I will find space to meet you at another time.

It is a great pleasure for me to have the special group that you are in my class. It will be great to be with you all; this is just the beginning of our journey. I hope you truly enjoy it.

God bless,

Raquel Y. Rodríguez, DMin  
Adjunct Professor  
Inter-American Adventist Theological Seminary

## PRE-COURSE SURVEY

Instructions about the assignments: Please take some time to reflect on the following questions and do a written report. They should be your reflections that come from your heart. No references are allowed, nor should you write the thoughts of someone else or what they believe. Simply write your own feelings and thoughts.

1. Define leadership?
2. In your opinion, what is the role of a leader?
3. In your opinion what characteristics do leaders have?
4. What is a servant-leader?
5. In your opinion, how is a servant-leader different from a leader in general?

## SERVANT-LEADERSHIP COURSE SYLLABUS

### **General Information**

Credits:	3
Contact Hours:	45 hours
Date:	Summer Section: June 6-17, 2016
Delivery:	Intensive Class
Instructor:	Raquel Y. Rodriguez
E-mail:	raquel@andrews.edu

### **Course Description:**

This course introduces the student to a leadership model known as servant-leadership, the course analyzes the servant-leadership concept from the biblical perspective, as Jesus is the first example of leading as a servant in his earthly ministry. Also, the course examines current thinking about the concept of servant-leadership developed by Robert Greenleaf, in his essay entitled, “The Servant as Leader”.

### **Justification**

The course is arranged especially for ministers, administrators, teachers, and leaders of the church community. Each participant will integrate essential leadership principles and administrative practices into their context of leadership and demonstrate competencies of their learning in the context of professional ministry.

This course module is based on Jesus’ model as presented in Matt 20:25-27: “You know that the rulers in this world lord it over their people, and officials flaunt their authority over those under them. But among you it will be different. Whoever wants to be a leader among you must be your servant, and whoever wants to be first among you must become your slave.” (NLT)

### **Learning Outcomes**

Upon the completion of the course, the student will be able to meet the following objectives:

#### General Objectives:

1. Articulate and demonstrate the biblical and theological principles and understanding of servant-leadership modeled by Jesus.
2. Demonstrate an understanding of servant-leadership from Greenleaf, Northouse, and others scholars’ perspective.
3. Familiarize themselves with the primary source materials in servant leadership.

**Specific Objectives:**

1. Consider how to implement the servant-leadership model into his/her own ministry.
2. Identify and describe several theories about leadership styles.
3. Use biblical principles for evaluating their own leadership style and practice.
4. Develop an awareness of the factors that contribute to a good servant and spiritual leader, in both personal and corporate life.
5. Embody and appreciate that Jesus' servant-leadership model is still useful today.

**Required Course Textbooks:**

1. Bell, Skip (2014). *Servant & friend: A biblical theology of leadership*. Berrien Springs, MI: Andrews University Press.
2. Blanchard, K. & Hodges, P. (2008). *Lead like Jesus: Lessons from the greatest leadership role model of all time*. New York, NY: MJF Books.
3. Greenleaf, R. (2002). *Servant leadership: A journey into the nature of legitimate power and greatness*. Mahwah, NJ: Paulist Press.

**Website Resources:**

Servant Leadership Articles:

[http://www.regent.edu/acad/global/publications/sl\\_proceedings/](http://www.regent.edu/acad/global/publications/sl_proceedings/)

Leadership Quarterly Journal: <http://www.sciencedirect.com/science/journal/>

**Evaluation Criteria:**

The following grading standards will be used:

Item	Percentage
Participation in class discussion, leading devotional, presentations	10%
Reflective Reading	15%
Journals Reflections	10%
Leadership Case Study	20%
Shadowing Experience	10%
Community Leader Interview	15%
Leadership Development Plan	20%
<b>Total</b>	<b>100%</b>

**Criteria For Grades**

Grades	Pts.	0-100
A	4	93-100
A-	3.67	90-92
B+	3.33	87-89
B	3.00	83-86
B-	2.67	80-82
C+	2.33	77-79
C	2.00	73-76
C-	1.67	70-72

## Learning Activities

All assignments of the course are reflected in the course schedule

### Course Schedule, Readings, Assignments

Date	Class Topics	Resources	Assignments	Due Date
March 6- June 6	Pre-Module: Introduction  Let's take time to know each other.	Read all textbooks required.	Write a report of 5 pages double spaced/Times New Roman style/12 pt. Questions: Things that you have learned from the reading	June 6
June 6-7	Biblical foundations of leadership	Bell (2014), <i>Servant &amp; Friends</i> , chapters: 1, 2, 7, 14, and 17-20. Howell (2003), <i>Servants of the Servant</i> , chapters: 4, 19, 22-23	Do the Moodle training  Journal reflection 1 Reflective reading 1	June 6  June 7
June 8-9	Jesus, the epitome of servant-leadership	Bell (2014)- <i>Servant &amp; Friends</i> chapters 15. Blanchard & Hodges (2008), <i>Lead Like Jesus</i> , chapters 2-7 Howell (2003), <i>Servants of the Servant</i> , chapters: 14-16	Journal reflection 2 Leadership case study Reflective Reading 2  Journal reflection 3 Reflective reading 3	June 8  June 9
June 10, 13	Principles and characteristics of leadership, management, and servant-leadership	Bell (2014), <i>Servant &amp; Friends</i> , chapters 19-20.	Journal reflection 4 Reflective reading 4 Biblical case study  Article review Journal reflection 5 Reflective reading 5	June 10  June 13
June 14-15	The history of servant-leadership after Jesus	Greenleaf (2002), <i>Servant Leadership</i> , chapters 1, 8 Northouse (2014), <i>Leadership</i> , chapter 2, 5-11	Journal reflection 6 Reflective Reading 6  Community Leader Interview Journal reflection 7 Reflective reading 7	June 14  June 15
June 16-17	Different perceptions of SL Evaluation of the SL course	Northouse (2014), <i>Leadership</i> , chapter 10.	Journal reflection 8 Reflective Reading 8  Journal reflection 9 Reflective reading 9	June 16  June 17
June 20-30	Post-Module		Post-course survey Development Leadership Plan	June 20 June 30



## **General Rules (From the IATS Bulletin 2014)**

### **Policy on Attendance and Punctuality**

Students are required as much as possible to attend all class sessions. In accordance with IATS policy a student should not be absent from class for more than 10% of the class contact hours (4.5 hours/one day). Being away may disqualify the student from passing the class. In case of sickness the student must notify the Coordinator and make arrangements with the teacher in order to meet the requirements and tasks. Tardiness is accounted as five minutes into the class, and three tardiness count as an absence. Ten minutes late into the class will be considered an absence. The same applies to delays after the break. Students are encouraged to be punctual for class sessions so that there are no distractions when class is in progress.

### **Purpose of the Requirements**

The Seventh-day Adventist ministers' education aims to train them to be more effective in God's work. The requirements are not intended to make life difficult but to enrich it through educational exercises. You must be sure that you will use the class knowledge in a productive manner, so the effort and workload is worth it. At the same time, you will be asked to evaluate the class and the teacher in order to verify whether, in your opinion, it is relevant, the methods are appropriate, and the teaching is effective. The teacher learns much from his students also, and he/she hopes to contribute to your ministry and that of others by extension. It is recommended that for every classroom hour, no less than one and a half to two hours be spent in after-class or independent study.

### **Special Needs, Reasonable Accommodation**

A student with special needs and/or requiring some kind of reasonable accommodation must meet and communicate with the teacher on the first day of class.

### **Cellular Phones, Internet surfing, eating in Class**

During class sessions, the use of cellular phones is not allowed. Internet surfing, checking emails, and doing other assignments are not allowed while class is in session. Eating is also not permitted in the classroom.

### **Policy Academic Honesty**

Academic dishonesty includes (but is not limited to) falsifying official documents; plagiarizing; misusing copyrighted material; violating licensing agreements; using media from any source to mislead, deceive or defraud; presenting another's work as one's own; using materials during a quiz or examination other than those specifically allowed; stealing, accepting or studying from stolen examination materials; copying from another student; or falsifying attendance records. Academic dishonesty includes the violation of copyrights and licenses agreements using the equipment of AITS to make illegal copies of copyrighted materials or

those requiring a permit to be used, such as programs for computers (software), musical recordings, or printed materials, or the use and distribution of unauthorized copies of materials that AITS has provided for controlled use of their students. Such acts are considered as seriously as other forms of academic dishonesty. In addition to possible disciplinary action taken by IATS and/or by the affected institution, the students could face legal action.

Honesty in all aspects of life should characterize every Christian and every individual student. The student who knowingly helps another in a fraudulent act is equally guilty. Academic dishonesty is a serious offense. The resulting sanctions may include warning, granting a lower or failing grade, dismissal from class, suspension, expulsion or revocation of degree. In the case of falsification of official documents, the results can be no admission or cancellation of admission. The material (test, assignment, report, review, etc.) in which the student has been dishonest will not be accepted to meet course requirements. The lack of honesty in a final examination usually results in a failing grade for the course. Dishonesty in comprehensive examinations or in professional tests results in the student's dismissal from the program.

### Rubric for Measuring the Servant Leadership Course Case Study

	<b>Exceeds Standards (90-100%)</b>	<b>Meet Standards (70-89%)</b>	<b>Fails to Meet Standards -69%</b>	<b>Score</b>
<b>Introductory material (2)</b>	The introduction provides a well-developed context for the project. The significance of central questions is illustrated by references to course materials.	The introduction provides an adequate context for the project. The purpose is identified through reference to one or more central questions.	There is no introduction. The purpose is not identified.	
<b>Descriptions of the setting and data collection process (4)</b>	The narrative contains well-developed descriptions of the setting and the data collection process.	The narrative contains adequate descriptions of the case study setting and the data collection process.	The narrative contains an incomplete description of the setting, and no description of the data collection process.	
<b>Record of observations (4)</b>	The narrative contains observations from multiple sources. Student demonstrates the ability to articulate and defend his analysis and recommendations.	The narrative contains observations from multiple sources but does not demonstrate the ability to articulate and defend his analysis.	The narrative contains observations from only one perspective.	
<b>Discussion, logic, and conclusions (5)</b>	The discussion seems complete. Conclusions are logical; they address the central questions, suggest possible strategies for addressing weaknesses.	The discussion seems complete. Conclusions are logical and address the central questions.	The discussion is incomplete or illogical, and conclusions are missing or unrelated to the central questions.	
<b>Presentation's clarity and style (5)</b>	The project contains no errors in grammar or spelling. Navigation between sections is clear. APA format is appropriately used.	The project contains some errors in grammar or spelling. Navigation between sections is somewhat unclear. APA format is not used appropriately; some errors (spacing, in-text and bibliographical references)	The project contains multiple errors in grammar and spelling. Navigation between sections is unclear. APA format is not used at all.	

Adapted from: S. Patterson, PhD  
SDA Theological Seminary, Andrews University

## EXAMPLES OF INTERVIEW QUESTIONS

Instructions: 1) Full name of the interviewee; 2) Current position 3) Background of education and experience; 4) Organization's name.

1. Personal definition of leadership?
2. In your opinion, what does a leader do that distinguishes him/her from others?
3. When you think of your own characteristics as a leader, how would you describe skills you have acquired and what would you consider as traits you have always possessed?
4. How would you characterize your own style of leadership?
5. Whom do you consider to be great leaders and why?
6. Who have been influential people for you in terms of leadership?
7. How did you learn leadership?
8. What are some of the most important lessons about leadership you have learned?
9. What are some of the personal rewards you experience as a leader?
10. For you, what would you consider to be the most difficult aspect of being a leader?
11. What advice would you give for today's young leaders?

(Adapted from Freeman and King, 1992, p.118).

## COURSE EVALUATION

The students are asked to participate in the servant-leadership course evaluation. This will help to measure the strengths and weaknesses of the course. Please be honest in completing this form by answering the questions below. Your feedback is determinant on how the course might be improved. Thank you in advance for your cooperation.

Professor's Name \_\_\_\_\_ Course Title \_\_\_\_\_

1. **My overall evaluation of the course is:** excellent \_\_\_\_ good \_\_\_\_ fair \_\_\_\_ poor \_\_\_\_

2. **Circle "yes" or "no" for the following items:**

- |  |     |    |
|--|-----|----|
| a) Did the SL course meet your expectations?                       | YES | NO |
| b) Would you recommend this course to a colleague?                 | YES | NO |
| c) Was the content of this course relevant to your ministry?       | YES | NO |
| d) Class times were used effectively for discussion and questions? | YES | NO |

3. **To what extent did the program meet the course objectives?**

Completely \_\_\_\_ much of it \_\_\_\_ only some \_\_\_\_ not at all \_\_\_\_

4. **Can you incorporate concepts learned during the course into your daily work right away?**

Yes \_\_\_\_ much of it \_\_\_\_ only some \_\_\_\_ not at all \_\_\_\_ If not at all, why not? \_\_\_\_

Comments:

Scale:				
Excellent 5	Good 4	Average 3	Below Average 2	Poor 1

5. **Overall quality of presentations: Please circle number (Scale above)**

- |  |   |   |   |   |   |
|--|---|---|---|---|---|
| a) Clarity of presentation   | 5 | 4 | 3 | 2 | 1 |
| b) Lectures, reading assignments, and class activities related to each other | 5 | 4 | 3 | 2 | 1 |
| c) Case studies and others activities  | 5 | 4 | 3 | 2 | 1 |
| d) Leadership team discussion  | 5 | 4 | 3 | 2 | 1 |
| e) Additional comments:  |   |   |   |   |   |

6. **Overall quality of facilities. Please circle number (Scale above)**

- |   |   |   |   |   |   |
|---|---|---|---|---|---|
| a) Classroom appearance and cleanliness | 5 | 4 | 3 | 2 | 1 |
| b) Meals/breaks                         | 5 | 4 | 3 | 2 | 1 |
| c) Accommodation/Dormitories            | 5 | 4 | 3 | 2 | 1 |
| d) Comments:                            |   |   |   |   |   |

**7. About the Instructor. Circle your response. (Scale above)**

a) Well-prepared for the class	5	4	3	2	1
b) Knowledgeable and confidence in the subject	5	4	3	2	1
c) Enthusiastic about the subject	5	4	3	2	1
d) Easy to understand	5	4	3	2	1
e) Encouraged students to express their viewpoints	5	4	3	2	1
f) Available for students out of class and cooperative	5	4	3	2	1
g) Treats students with due professionalism and respect	5	4	3	2	1
h) Encourages to read extra material related to the class	5	4	3	2	1
i) Incorporates Christians principles in the class	5	4	3	2	1

Others Comments:

**8. What additional info do you need to help you in your ministry?**

**9. What did you like best about the SL course?**

**10. What is the most important thing that you have learned?**

**11. What did you like least about the SL course?**

**12. What subjects should have been covered that were not?**

**13. What do you think should be dropped from the SL course?**

**14. Please add any additional suggestions you have regarding the course structure in order to improve the course in the future?**

(Adapted from National Healthy Homes Training Center and Network Course Evaluation Survey).

## POST-COURSE SURVEY

1. Before taking this class, what was your understanding of the servant-leadership model?
2. Now that you have completed the course, what is your current understanding of servant-leadership?
3. How has this servant-leadership course altered your perception of authentic leadership?
4. Based on Christ's model, what characteristics make an effective servant leader?
5. Do you see yourself being a servant-leader? If so, how? If not, why not?

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