

SERVANT-LEADERSHIP IN COUNTY JAILS: AN EXAMINATION OF
PRISONERS, FAITH-BASED VOLUNTEERS, AND JAIL ADMINISTRATORS

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by
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PRISONERS, FAITH-BASED VOLUNTEERS, AND JAIL ADMINISTRATORS

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DEDICATION

The writer dedicates this work to her beloved grandparents, W.E. and Wilmoth Sifford and to her cherished friend, Ferd Sturm; without their inspiration this dissertation would never have been completed.

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ABSTRACT

Although research shows some benefits of faith-based programming on offender transformation (Clear, & Myhre, 1995; O'Connor & Perreyclear, 2002; Sumter, 1999), the current understanding of the impact of faith-based servant-leadership in county jails had not been studied. In an effort to develop the literature in this area, this exploratory case study was designed to lay a foundation or identify the perceived impact of faith-based servant-leaders on county jail inmates.

The purpose of this study was to examine the extent to which servant-leadership exists among faith-based correctional jail volunteers in county jails and to discern the impact of faith-based correctional volunteers in transmitting the characteristics of servant-leadership to county jail inmates.

The researcher conducted a comprehensive review of literature related to the connection between faith-based correctional volunteers and county jail inmates. The literature review described three areas: (a) a historical development of transformational leadership theory, tracing its early developments to present ideas; (b) a historical perspective of Robert Greenleaf's servant-leadership concept, including a discussion of the ten characteristics of servant-leadership; and concluded with (c) a discussion of the historical perspective of volunteerism, from its historical early stages to its current influence on criminal reformation.

This mixed-method design case study utilized the Self-Assessment of Servant Leadership instrument (Taylor, 2002) to examine the extent of servant-leadership among jail volunteers. The study also utilized interviews with inmates, faith-based correctional jail volunteers and jail administrators to examine their perception of the impact of faith-based correctional jail volunteers.

A phenomenological analysis involved connecting the various themes to arrive at a general description of the experience. Major findings revealed all of the faith-based correctional jail volunteers were identified as servant leaders. Results specifically addressed the characteristics of servant-leadership and five major themes emerged: (a) volunteers' laughter and positive attitudes inspire inmates; (b) while being served, inmates serve others; (c) volunteers encourage a sense of peace, hope and faith; (d) volunteers started serving to fulfill a spiritual conviction to help others; and (e) volunteers love feedback.

In conclusion, this study represents the inaugural investigation of the connection between servant leadership and county jail inmates. While serving the inmates, faith-based correctional volunteers clearly assured that inmates were not further deprived when they helped them "become healthier, wiser, freer, more autonomous, more likely themselves to become servants" (Greenleaf, 1991, p. 7). As an exploratory study, this research has achieved its goal of providing a base line to study faith-based programming in county jails and, more specifically, the extent of servant-leadership in those programs.

CHAPTER 1

INTRODUCTION TO THE STUDY

Introduction

Crime has been a feature of society from the day the first law was enacted.

Speaking in reference to the omnipresence of crime, Ralph Waldo Emerson stated:

There is no den in the wide world to hide a rogue. Commit a crime and the earth is made of glass. Commit a crime, and it seems as if a coat of snow fell on the ground, such as reveals in the woods the track of every partridge, and fox and squirrel (Emerson, ¶ 2).

Explicitly, Emerson's quote postulates that most crimes will be detected and most criminals will be apprehended. Implicitly, the quote fails to define how we attend to the wrongdoers. Society has consistently labored over the problem of how to deal with criminals. In 1777, John Howard published his famous report on English jails, *The State of the Prisons in England and Wales* (Welch, 2004). Since that time, the research related to correctional facilities has intensified (Irvin, 1998). The interest in prisons and jails is appropriate for two reasons. First, statistics reveal a large number of people are incarcerated in the United States. According to the most recent Bureau of Justice Statistics (BJS) data, as of year end 2004, more than 1.4 million prisoners were held in state and federal prisons and over 750,000 persons were awaiting trial or were serving a sentence in a jail (BJS, retrieved October 31, 2005). Secondly, with "approximately 16 million admissions and releases each year, jail touches more people's lives than does any other form of correctional services" (Klofas, 1998).

At the start of the Enlightenment era, social control efforts were entirely dependent on correctional volunteers whose movement was embedded in faith-based

motives. As this informal control became less capable of affecting criminal behavior, governments became more involved in the process. Government leaders eventually developed formal efforts at managing criminals in the form of jails and prison (Clear & Cole, 1990). However, faith-based correctional volunteer efforts in correctional facilities have never dissipated.

Robert Greenleaf, the founder of servant-leadership, believed that the best leadership results from a desire to serve others (Greenleaf, 1991). Servant-leaders approach others with humble spirits, seeking to serve rather than to be served. In the *Servant as Leader*, Greenleaf (1991) stated, “Not everything that is old and worn, or even corrupt, can be thrown away. Some of it has to be rebuilt and used again. So it is with the words *serve* and *lead*” (p. 1). For that reason, the message of the “leader-as-servant” (Greenleaf, 1998, p. 4) exemplifies the spirit of faith-based correctional volunteers. These servant-leaders provide a service to county jails to satisfy their profound mission to transform the negative or harmful behaviors of their clients into positive behaviors.

Statement of Problem

The problem addressed in this study was to explore the extent to which servant-leadership exists among faith-based correctional volunteers and to discern the impact of faith-based correctional volunteers in transmitting the characteristics of servant-leadership to county jail inmates. Recently, there has been a growing body of research examining the relationship between faith and offender transformation. Studies have confirmed that participation in faith-based programming significantly reduced the number of in-prison infractions (O’Connor & Perreyclear, 2002). Similarly, studies have shown that inmates’ participation in faith-based teachings while incarcerated notably

reduced criminal recidivism (Clear, & Myhre, 1995; Sumter, 1999). These studies have been conducted at the prison level, where inmates are incarcerated for periods of more than one year and have access to a wide variety of faith-based programming. While there are noteworthy research findings on faith-based correctional programming in prisons, the literature relating to county jails is sparse.

Almost every prison employs a chaplain who defends inmates' constitutionally protected right to practice their religion. At the county jail level, however, inmates may be held for a few hours up to one year and have limited access to faith-based programs. The only faith-based programming they are afforded is from the leadership of faith-based correctional volunteers.

Although research shows some benefits of faith-based programming on offender transformation, the current understanding of the impact of faith-based servant-leadership in county jails is non-existent. Research does indicate that servant-leaders act as transformational leaders (Yukl, 2002). Transformational leadership is commonly discussed in terms of the effects the leader has upon others and the relationship that exists between the leader and followers (Bass, 1990; Levy & Merry, 1986). Tichy and Devanna (1986) described transformational leaders as change agents attempting to empower others by reinforcing trust, faith and optimism in the follower's ability to change. These faith-based correctional volunteers are leaders, who through personal values, vision, passion and a commitment to their mission to change the negative or harmful behaviors of others, energize and transform inmates.

The literature suggests several ways in which a transformational leader may influence a follower, including concentrating on issues of perseverance, humility and risk

(Lencioni, 1998), focusing on keeping hope alive (Kouzes & Posner, 2003) and addressing the main concerns and needs of those being served (Greenleaf, 1977). It is the last suggestion, the foundation of servant-leadership that serves as the focus for this study.

The transformational leadership form of servant-leadership was introduced by Robert Greenleaf (1904-1990), after reading the provocative 1956 mythical story, *Journey to the East*, by Hermann Hesse. The story concerned a character named Leo who worked as a servant to a group journeying to the East. During their travels, Leo disappeared and the group became dysfunctional without his leadership. When Leo was located many years later, the group discovered that their servant, Leo, was really a noble leader of the sponsoring aristocrats. In his inaugural essay, *The Servant as Leader* (1970), Greenleaf explained that Leo brilliantly represented a servant-leader. He led the group by serving their needs which empowered the group to grow and learn.

In 1970, Robert Greenleaf charged that an effective leader helps others to “grow as persons” (1991, p.7). He asked, “do they, *while being served*, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?” (1991, p. 7). He proposed the true test of significance is to consider the effect of servant-leadership on the “least privileged in society; will they benefit, or at least, not be further deprived?” (1991, p.7). Arguably, there are many groups in today’s society that are deemed “least privileged.” For purposes of the current study, county jail inmates are considered to be among those groups.

Purpose of Study

The purpose of this mixed-method design, phenomenological study was to explore the extent to which servant-leadership exists among faith-based correctional volunteers and to discern the impact of faith-based correctional volunteers in transmitting the characteristics of servant-leadership to county jail inmates. The following research questions served as a guide:

1. To what extent does servant-leadership exist among faith-based correctional volunteers in county jails?
2. What are the perceptions of inmates regarding the impact of faith-based correctional volunteers in transmitting the characteristics of servant-leadership in county jails?
3. What are the perceptions of faith-based correctional volunteers regarding their impact in transmitting the characteristics of servant-leadership in county jails?
4. What are the perceptions of correctional administrators regarding the impact of faith-based correctional volunteers in transmitting the characteristics of servant-leadership in county jails?

Limitations

Although this study was primarily designed as a qualitative study, a mixed-method design was utilized to first collect quantitative data to assess the extent of servant-leadership in a county jail. Limited survey instruments exist to empirically construct this evaluation. The demographic section of Taylor's (2002) Self-Assessment of Servant Leadership (SASL) instrument was omitted. The self-assessment questions

remained intact. A comparison of quantitative and qualitative data collected from inmates, faith-based volunteers and correctional administrators was required to provide some degree of triangulation to the findings (Patton, 1990; Creswell, 1998; Merriam, 1998).

Generalization of the findings were limited because only one location was used and because of the qualitative nature of the research. The findings may be less definitive, requiring the practitioners, rather than the researcher, to judge the applicability of the findings. Merriam (1998), however, argued generalization is neither a strength nor goal of qualitative research. Similarly, Patton believed the strongest argument for generalizing is extrapolation, the “modest speculations on the likely applicability of findings to other situations under similar, but not identical conditions” (1990, p. 489). Patton alleged extrapolation is broadly accepted by both qualitative researchers and the general public.

The methodology involved a purposive sample to insure that the participants were uniquely suited for the intent of the study. A convenient sample of inmates, volunteers and administrators were used for the study because they were either incarcerated, volunteering, or working in a county jail at the time the study was conducted. This method of sampling had three potential sources of bias. Those that have previously been incarcerated, volunteered or employed in a county jail and impacted by faith-based correctional volunteers did not have an opportunity to be interviewed. Secondly, county jail inmates, volunteers and employees who refused to sign an Informed Consent Form were also not interviewed. Finally, those county jail inmates, volunteers and employees that chose to be interviewed, may have done so only because they may have strong unilateral perceptions about the faith-based correctional volunteers.

Definition of Key Terms

The following terms were defined for clarification in understanding this study.

County jail administrators. Bureaucratic or paramilitary personnel include line officers that hold the rank of sergeant or correctional officers I or II. Middle management includes lieutenants and captains, while the county sheriff is the highest ranking supervisor.

Correctional leadership. A fundamental process by which the jail's culture is "engendered such that tasks, objectives, and goals are achieved through the coordinated efforts of supervisors and inmates" (Stojkovic & Farkas, 2003, p. 7).

County jail. A confinement facility administered by a county law enforcement agency "that holds persons detained pending adjudication and/or persons committed after adjudication for sentences of a year or less" (Allen & Simonsen, 2000, p. 156).

Faith-based correctional volunteer. A person who attempts to "transform the negative or harmful behaviors of their clients into positive behaviors that are rooted in their faith". The faith-based volunteer performs community service out of his or her own free will, without payment (The Good Shepherd, 2004, ¶ 6).

Inmate. A person being held in a jail or prison.

Prison. "A confinement facility having custodial authority over adults sentenced to confinement for more than a year" (Allen & Simonsen, 2000, p. 702).

Servant-leadership. An understanding and practice of leadership that places the good of those led over the self interest of the leader. Servant leadership promotes the valuing and development of people, the building of community, the practice of authenticity, the providing of leadership for the good of those led and the sharing of

power and status for the common good of each individual, the total organization and those served by the organization (Laub, 1999).

Summary

This dissertation presents the findings of the researcher and the grounding literature providing a basis for research. The study examined the extent to which servant-leadership exists among faith-based correctional volunteers and discerned the impact of faith-based correctional volunteers in transmitting the characteristics of servant-leadership to county jail inmates. This study contributes to other studies by defining and examining servant-leadership in county jails. Servant-leadership has not been systematically defined nor copiously substantiated by empirical research (Russell & Stone, 2002). Implementation of servant-leadership was evaluated to ascertain how this leadership facilitates inmate transformation. Finally, the dissertation empirically analyzed Greenleaf's theory as to whether servant-leadership assists county jail inmates become healthier, wiser, freer, more autonomous and more likely themselves to become servants.

Chapter 2 contains a comprehensive review of literature related to the phenomenon of how inmates, correctional volunteers and jail administrators perceive the impact of servant-leadership in county jails. The review describes the nature of the problem and explains why it was important to examine the impact of servant-leadership in county jails. The review also evaluated the strength and weaknesses of previous studies relating to servant-leadership, faith-based correctional volunteers and correctional organizations. The discussion closes with a summary that recapitulates the main issues revealed in the literature review and presents a comprehensive interpretation of what is known to date.

Chapter 3 presents the methodological design employed in this dissertation. A review of the study's purpose and research questions were provided. The research setting and participants were methodically clarified in this section. Also, the rationale for selecting a combination of qualitative and quantitative, or mixed-method design was presented. In addition, the data collection procedures, including the quantitative instrument and in-depth personal interviews were discussed. The chapter concludes with a description of the statistical analyses utilized to answer the research questions.

Chapter 4 contains quantitative statistics analyzed and presented in tables to illustrate the extent to which faith-based correctional volunteers exhibit the characteristics of servant-leadership. Also, descriptive findings from in-depth interviews with faith-based correctional volunteers, jail inmates and jail administrators reveal the varied perceptions and experiences of the three groups as they relate to faith-based correctional jail volunteers and the characteristics of servant-leadership.

Chapter 5 presents an analysis and synthesis of the research findings. Conclusions and implications for further study are also included in the final chapter.

CHAPTER 2

REVIEW OF RELATED LITERATURE

Introduction

Tom Peters (1982) stimulated a moderate revolution in the business world when he published *A Passion for Excellence*. Business officials quickly bought his book and began to apply his recommended techniques in hopes of increasing productivity/success. Peters' emphasis on empowerment, vision, and "management by wandering around" (p. 289) symbolized a polemic shift from Weberian Bureaucracy (Weber, 1947/1997) and Taylor's Scientific Management (Copley, 1923). While Peters' argument may have revolutionized the private sector, the concepts he championed had been introduced in the not-for-profit-world at least a decade earlier (Burns, 1978; Greenleaf, 1970; Likert, 1967). Peters drew upon concepts and foundations of transformational leadership. He advocated addressing the concerns of employees and consumers and listening to stakeholders, a modified form of transformational leadership. The previous literature suggests several ways in which a transformational leader may influence a follower, while addressing the main concerns and needs of those being served. It is the last suggestion, the foundation of servant-leadership (Greenleaf, 1991), that served as the focus for this study. The purpose of the study was to examine the extent to which servant-leadership exists among faith-based correctional volunteers and to discern the impact of faith-based correctional volunteers in transmitting the characteristics of servant-leadership to county jail inmates. While there are significant research findings on servant-leadership, there is a dearth of correctional research relating to servant-leadership. To address this void in the

literature, the current study represents an inaugural investigation of the relationship existing between faith-based correctional volunteers (servant-leaders) and jail inmates.

This chapter describes three areas: (a) a historical development of transformational leadership theory, tracing its early developments to present ideas; (b) a historical perspective of Robert Greenleaf's servant-leadership concept, including a discussion of the ten characteristics of servant-leadership; and concludes with (c) a discussion of the historical perspective of volunteerism, from its historical early stages to its current influence on criminal reformation.

Historical Development of Transformational Leadership Theory

Historically, leaders and researchers have utilized a variety of methods to identify and understand effective leadership. Most researchers evaluate leadership effectiveness in terms of the outcome of the leader's actions for followers (Yukl, 1997). The variables studied to ascertain leadership efficacy include characteristics of both the leader and the follower. Bass (1990) suggested examining multiple variables when attempting to evaluate leadership effectiveness. Consequently, there has been an increased effort to intersect, connect and integrate the variables (Bass, 1996). An example is the research on transformational leadership, a process by which leaders appeal to followers' values and emotions to accomplish change. James MacGregor Burns's (1978) general theory of transformational leadership has emerged as a prominent leadership paradigm. Most of the leading works on contemporary leadership theory drawn from his early contributions (Avolio, 2005; Bass, 1985; Bennis & Nanus, 1985; Greenleaf, 2002; Kouzes, 1998; Maxwell, 1998; Sergiovanni, 1992; Tichy & Devanna, 1990; Yukl, 2002).

According to Yukl (2002), management researchers in the early 1980s developed an interest in the poignant and symbolic facets of transformational leadership, focusing on its dynamics and processes. After decades of research, studies have presented consistent pragmatic support for this inquiry (Avolio, 2005; Bass, 1985; Bennis & Nanus, 1985; Greenleaf, 2002; Kouzes, 1998; Maxwell, 1998; Sergiovanni, 1992; Tichy & Devanna, 1990; Yukl, 2002).

Research has suggested that the process by which leaders appeal to followers' values and emotions is a central feature of transformation theory (Avolio, 2005; Bass, 1990; Kouzes, 1998; Tichy & Devanna, 1990). All of the aforementioned works describe leadership as a process of influencing commitment to shared objectives and empowering followers to accomplish those shared objectives.

Rooted in Weber's prominent work on charismatic leaders, the basic premise of Burns's theory is that "transforming leadership appeals to the moral values of followers in an attempt to raise their consciousness about ethical issues and to mobilize their energy and resources to self-interest" (Yukl, 2002, p. 241). Burns (1978) believed that by appealing to the followers' eminent needs, transformational leaders encourage followers to look past their self-interest to achieve beyond normal and reasonable expectations. As a result, followers are self-actualized and develop into leaders themselves. Consequently, Burns's idea involves a multifaceted network of behaviors that engage both leaders and followers.

Support for Burns's position, that transformational leadership elevates the followers and leaders to higher moral ground, is consistently found in other works (Bass, 1996; Quantz & Rogers, 1991; Sergiovanni, 1996). For example, Sergiovanni (1996)

found transformational leadership provides a “sense of inspiration, intellectual stimulation, and personal considerations” (p. 94). Similarly, Quantz and Rogers (1991) found leaders do not simply cultivate or pull followers together; rather, they help promote conditions and dialogue which stimulates and provides principled support. Finally, Bass (1996) found transformational leaders guide followers’ experience by encouraging hope, conviction, respect, faithfulness and admiration toward the leader. Accordingly, the followers are inspired to achieve beyond their own, and their leaders’, initial expectations.

For decades, researchers have published literature supporting a transformational leadership process. For instance, Yukl (1997) believed transformational leaders develop followers by “delegating significant authority. . . eliminating unnecessary controls. . . and building a strong culture to support empowerment” (p. 261). Likewise, the path by which leaders empower followers is an essential attribute in transformation theories presented by Bass (1996) and Tichy and Devanna (1990).

Supported primarily by anecdotal evidence, but consistent with Burn’s (1978) initial theory, Behling and McFillen (1996) hypothesized that effective leaders project self-assurance, which generates admiration or empowerment in the follower. In 1998, Pielstick analyzed leadership literature to produce a profile of transformational leaders. According to his findings, “Transformational leaders provoke heightened levels of commitment, self-sacrifice, motivation, and performance from followers. Transforming leaders instill a sense of pride, respect, and trust. Followers exhibit significantly higher levels of satisfaction under transforming leaders. Followers become leaders” (¶ 65). Finally, McCann, Langford and Rawlings (2003) examined the relationship between

transformational leaders and follower beliefs on organizational commitment. Testing the pattern predicted by Behling and McFillen (1996), they found transformational leaders influence followers by awe and inspiration, but not empowerment.

Transformational leadership is not without its critics. Behling and McFillen (1996) argue that a clear archetype for this form of leadership does not exist. Continuing that critique, Rost (1991) maintained transformational leadership theories fail to explain how the follower is fully developed. Likewise, Beyer (1999) has noted the theory needs to examine situations that determine whether transformational leadership will occur and whether it will be effective. Although some situational variables have been identified, only a few empirical studies have examined contextual variables (Avolio, 2005; Bass, 1996).

In summary, Burns (1978) described leadership as a process, not a prescriptive set of separate steps. It is a symbiotic process in which both the leader and the follower affect or inspire each other over time. For Burns, transforming leadership may be exhibited by anyone in an organization, regardless of type of position. Although obscured in different terminology, several of the leadership behaviors in transformational leadership, such as: idealized influence, inspirational motivation and individualized consideration (Yukl, 2002), reflect a theme identifiable in previous research, specifically, the concept of servant-leadership.

The Servant-Leadership Concept

An important “transformational approach to life and work” (Spears & Lawrence, 2004, p.12) is embodied in Robert K. Greenleaf’s (1904-1990) servant-leadership concept. The term servant-leadership was first introduced by Greenleaf in 1970 after

reading Herman Hesse's 1965 short novel, *Journey to the East*. Leo, the main character, was initially perceived by others on the journey as a servant because of all the ways in which he assisted or helped the travelers. While Leo was with the group, the journey advanced well. Leo, nevertheless, abandoned the journey and the group ultimately collapsed from disorder. Many years later, the narrator of the story located Leo and exposed Leo's true identity as a distinguished leader, the titular head of the order that sponsored the journey. Although the leader of the order, Leo announced his real desire was to be of service to the group. Greenleaf revealed the story persuaded him to believe a "great leader is seen as servant first" (1991, p. 2). In other words, Greenleaf assumed the significance of the story was that a person has to first serve humanity and through one's service, a person will be acknowledged as a leader (Spears, 1998).

In his foundational work, *The Servant as Leader*, Greenleaf (1991) explained his core belief that service is the leader's top priority. In his words, leadership "begins with the feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead" (p. 7). Drawing from Greenleaf's revelation, Spears (1998) declared that "true leadership" (p. 4) emerges from those whose main impetus is a profound longing to help others. Similarly, Horstman (2001) described Greenleaf's servant-leadership concept as a model to "create a more caring serving society for the well being of all" (p. 32).

Editors Fraker and Spears, in *A Lifeline of Ideas*, compile a series of Greenleaf's essays on issues involving faith, spirit, theology, and religious institutions. The theme, among the various essays, was the inspiration for beginning or continuing the personal pursuit for a more fulfilling life (Greenleaf, 1996). Most significant is the essay, *Seeker*

and Servant, which includes a foreword by Parker Palmer. It is in this essay that Greenleaf comments on a leader's characteristic to care for those most deprived, by adopting a servant approach. According to Greenleaf, "if one is servant, either leader or follower, one is always searching, listening, or expecting" a more caring humanity (Greenleaf, 1996, p. 3).

Researchers have addressed the process of developing the requisite qualities of a servant-leader. Koestenbaum (1991) stated great leaders teach others by modeling and training followers to become servant-leaders. Notably, the concept of servant-leadership is a prolonged, intricate concept to adopt. Spears (2004) warned that servant-leadership is "not a quick-fix approach" (p. 12). In a similar vein, DeGraaf, Tilley, and Neal (2004) explained that the practice of serving and leading others involves time. They contend that one may effortlessly lead or serve, but experience anguish when the two are combined. Finally, Autry (2001) argued the process of converting to a culture of servant-leadership and to develop an essential servant-leader character is time consuming.

The Servant-Leadership Characteristics

To guide individuals through the process of developing servant-leaders, Larry Spears (1998) embarked on a methodical examination of the uniqueness of a servant-leader. Using Greenleaf's original writings, Spears extracted a set of ten characteristics of the servant-leader he believed are compulsory to produce positive change throughout society (Spears, 2004). The following characteristics: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people and building community, represent the heart of servant-leadership as described by Greenleaf and articulated by Spears (1998).

Listening

Numerous researchers have echoed Greenleaf's interpretation of listening as an act of paying attention to or attempting to hear another (Autry, 2001; DeGraaf, Tilley & Neal, 2004; Fitch, 2002; Frick & Spears, 1996; Greenleaf, 1991; Powers & Moore, 2004). Servant-leaders listen intently to others to recognize and clarify the needs and concerns of an individual or a group (Greenleaf, 1991; McGee-Cooper, 2001). Researchers have emphasized the need for leaders to utilize silence (Freeman, 1984), reflection (Preskill & Torres, 1999), meditation (Kurtz, Stone & Holbrook, 2002) and active listening (Bennis & Goldsmith, 1997) to answer their own inner voice as well as to listen to others. Specifically, Spears has stated that the servant-leader "seeks to listen receptively to what is being said, and not said!" (1998, p. 5).

In *Turning to One Another*, Margaret Wheatley (2002) argued "we can change the world if we start listening to one another again" (p.3). She believed that the novel ideas that we so badly need to resolve social problems and restore those that have been deprived will come from straightforward, open, conversation. Consistent with Spears' servant-leadership characteristic, Wheatley believes that listening moves people closer to each other, builds relationships. In her words, "When we listen with less judgment, we always develop better relationships with each other. It's not differences that divide us. It's our judgments about each other that do . . . good listening brings us back together" (2002, p. 36).

Empathy

Greenleaf believed listening serves as an important building-block toward achieving servant-leadership, but the endeavor to identify with and understand others is

incomplete unless it is accompanied by empathy (Spears, 1998). Comer and Dollinger (1999) describe empathy as, “the ability to discern another person’s thoughts and feelings with some degree of accuracy and involves listening on an intuitive level” (p.15).

Greenleaf (1977) stated the servant always “accepts and empathizes, never rejects” (p. 20). Addressing the value of empathy, Greenleaf wrote:

Individuals grow taller when those who lead them empathize and when they are accepted for what they are, even though their performance may be judged critically in terms of what they are capable of doing. Leaders who empathize and who fully accept those who go with them on this basis are more likely to be trusted (p. 20).

The cumulative influence of empathy, therefore, appears to lie in the servant-leader’s capacity to understand the good intentions of others without “reject[ing] them as people, even while refusing to accept their behavior or performance” (Spears, 1998, p. 13).

Healing

Another identifiable characteristic in the progression of servant-leadership is the potential to achieve healing for those they lead or serve. According to Furman (2004), healing is a progression toward wholeness. Furman asserts the word healing comes from the Anglo-Saxon *haelan*, meaning “to make whole.”(p.1). Spears (1998) acknowledged that many followers “have broken spirits and have suffered from a variety of emotional hurts” (p.13). Greenleaf (1991) adamantly believed a servant-leader possesses the aptitude to make those who are deprived whole. Servant-leaders are capable of creating a nourishing environment by establishing a caring relationship based on trust, empathy, acceptance, and commitment. Once such an environment is established, the follower can then embark on the process of healing themselves.

Awareness

There is interdependence among Spears' (1998) ten characteristics. It is difficult to accomplish empathy and healing without appreciating the impact of awareness. A servant leader has wide-ranging awareness. Researchers believe awareness results from reflections. Eyler (2002), for example, distinguishes reflection as such a significant leadership characteristic that she laid out a "reflection map" for leaders to follow (p. 16). The reflection map depicts a process that stresses the importance of reflecting before, during and after an experience with others. Similarly, Preskill and Torrez believe reflection stimulates inquiry and learning and may occur "while engaged in an activity, at the completion of the activity, or for future activities" (1999, p. 58). Finally, Strage (2004) and Terry and Bohnenberger (2004) stressed the importance of reflection before, during and after an occurrence because it allows leaders to assess their goals, attitudes and observations and it challenges them to see the social issues that lie below the surface.

Researchers have warned that awareness is fettered by the "microwave theory" (Preskill & Torrez, 1999, p. 12), implying that leaders have been trained to react to issues in limited and convenient (but not necessarily effective) ways. They state, "Leaders have not been acculturated to seek more comprehensive understanding of causes, to experiment with strategies, or to foresee problems" (p. 13). Referring to the investment of time required to enable others to act, Nancy Ortberg commented "there's no way to microwave it" (2004, p.95). Furthermore, Wheatley (2005) suggests leaders' awareness would improve if they would "slow down" (p. 132), take time to reflect. She stated:

The problem is we seldom stop to notice what just happened. Without such reflection, we go blindly on our way, ignoring the learnings, creating more unintended consequences, and failing to achieve anything useful. It's amazing to

me how much we do, but how little time we spend reflecting on what we just did (p. 208).

Persuasion

There is an old adage; you can't be a leader without followers. Leadership theorists have focused considerable attention on the various avenues in which leaders influence followers. For example, in 1959, French and Raven developed a Power Taxonomy, specifying five different types of power relationships and influence processes found in all organizations. Among the five categories, coercive power suggests a person's authority to allocate rewards and sanctions enables one to serve as a leader. Ortberg (2004) believes an effective organization is only as strong as its leader's willingness to concede power. In her words, "leaders use their power in service of others, not in service of themselves" (p. 90).

Bolman and Deal (1997) synthesized the works of earlier leadership theorists and developed four paradigms or "frames", indicating that all leaders rely on "a personal frame or image to gather information, make judgments and determine how best to get things done" (p.12). Bolman and Deal's third frame, political, emphasizes the allocation of power and resources and contends leaders motivate followers by persuasion, negotiation and coalition building. In addition, Yukl (1998) recognized the effectiveness of "rational persuasion", the use of "explanations, logical arguments and factual evidence" to influence followers (p. 160).

Specifically referring to servant-leadership, Frick and Spears (1996) believe a servant-leader attempts to persuade others, rather than intimidate or use power to gain conformity. Greenleaf declared:

One is persuaded upon arriving at a feeling of rightness about a belief or action through one's own intuitive sense, persuasion is usually too undramatic to be newsworthy. . . Significant instances of persuasion may be known to only one or a few, and they are rarely noted in history. Simply put, consensus is a method of using persuasion in a group (Frick & Spears, 1996, p. 139).

On the shores of the Sea of Galilee, Jesus exemplified a servant-leader's capacity to change the world by exercising persuasive influence, instead of power. For example, Peter was asked three times, "Do you love me?" Peter responded by saying, "Lord, you know everything; you know that I love you." Then, in a simple act of giving his power away, Jesus stated, "If so, then feed my sheep" (John 21:17). Christ's willingness to sacrifice his earthly purpose and his ability to persuade his disciples to carry out his vision (feed his sheep), despite resistance, epitomizes the servant leader's reliance upon persuasion.

Conceptualization

An effective servant-leader possesses the uncanny ability to conceptualize at a higher level and is not only identified as an "out-of-the-box-thinker" (Lerner, 2005, p. 5). DeGraaf, Tilley and Neal (2004) refer to conceptualization as "seeing the big picture" (p. 147), stressing the need for leaders to examine problems from an abstract perspective to obtain a more complete picture of the task or situation at hand. Similarly, Greenleaf describes a leaders' conceptual aptitude in the following manner: "Leadership, in the sense of going out ahead to show the way, is more conceptual than operating. The conceptualizer, at his or her best, is a persuader and a relation builder" (Frick & Spears, 1998, p. 140). In *The Leadership Challenge*, Kouzes and Posner (1997) clarify how leaders embrace expansive conceptual thinking. They state:

Leaders find the common thread that weaves together the fabric of human needs into a collective tapestry. They seek out the brewing consensus among those they

would lead...They listen carefully for quiet whisperings in dark corners. They attend to subtle cues...They watch the faces. They get a sense of what people want, what they value, what they dream about (p. 115).

In conclusion, Spears contends the servant-leader seeks to nurture their abilities to “dream great dreams”, to create a vision (2004, p. 14).

Foresight

Once a vision has been conceptualized, a true servant-leader must possess the foresight to identify all challenges and adapt appropriately. Foresight, the ability to foresee or anticipate what is around the corner before anyone else, is one of Warren Bennis’ ten traits to becoming a “tomorrow leader” (2002, p. 102). In his *The Servant as Leader* essay, Greenleaf said:

Foresight means regarding the events of the instant moment and constantly comparing them with a series of projections made in the past and at the same time projecting future events- with diminishing certainty as projected time runs out into the indefinite future (1991, p. 15).

Greenleaf powerfully expresses the significance of foresight by declaring “the failure (or refusal) of a leader to foresee may be viewed as an “ethical failure” (p. 18).

Inspired by Greenleaf’s evaluation of foresight, Daniel Kim concluded in *Foresight as the Central Ethic of Leadership*:

If we are to exercise foresight, we need to continually expand our awareness and perception, to take in more than what we might if we kept the focus of our attention too narrow and strictly logical. We must go beyond the limitations of our own direct experiences and cultivate a capacity to see things yet unseen, to see the unseeable. And when we begin to see things that nobody yet sees, we must have the capacity to stay centered even if that awareness is not well received by others or makes us feel uncomfortable (p. 209).

As Ken Blanchard (2004) notes, in *Reflection on Encourage the Heart*, Jesus serves as a phenomenal leadership role model by living according to the vision, having the foresight to perceive things that nobody yet sees, and possessing the ability to enlist

others in pursuit of the vision. For example, Jesus had been well-informed of the vision when he washed the feet of the disciples. He wanted the disciples to lead like himself, by serving others. In the words of Blanchard, “Jesus was not implying they should go out and help people do anything they wanted...When it came to implementing the vision, he wanted them to be servant-leaders ”(p. 109).

Stewardship

Proven servant-leaders are often described as altruistic, unselfish, or magnanimous. Spears (1998) incorporates those, and similar adjectives into his characteristic of stewardship. Sergiovanni (2000), for instance, believes leaders with foresight can be trusted to be stewards, to make sound decisions and put what is best for their followers ahead of their individual agendas. The meaning of stewardship is “to hold something in trust for another” (DeGraff, Tilley, & Neal, 2004). Similarly, Blanchard depicted stewardship as serving “other’s interests, not their own” (2004, p. 103). Furthermore, Greenleaf believed stewards hold their organizations “in trust for the greater good of society” (Spears, 2004). He maintained stewardship was accomplished by caring for the well being of the group and serving the needs of others.

Commitment to the Growth of People

The success of any group or organization is predicated upon the commitment of its members to embrace their leader’s vision, to establish ownership with the results, and to grow personally and professionally. The successful servant leader understands and attends to the needs of his or her followers. In *The Leadership Challenge*, Kouzes and Posner (1987) list five leadership practices – model, inspire, challenge, enable and encourage – that permit others to want to accomplish great things. They believe leaders

gain the support and assistance of stakeholders through their commitment to others' growth. According to Kouzes and Posner, effective leaders strengthen "those who must live with the results, and make it possible for others to do good work. They encourage collaboration, build teams, and empower others" (p. 10). Similarly, Maxwell (2002) believes empowerment enhances a follower's confidence, energy level and productivity, which ultimately advances the organization's well being. Speaking frankly to leaders about the benefits of a commitment to the growth of people, Maxwell states:

You will find that most aspects of your life will change for the better. Empowering others can. . . increase the effectiveness of your organization, increase your influence with others and, best of all, make an incredibly positive impact on the lives of the people you empower (p. 97).

Blanchard and Hodges (2003) also reflect on the importance of caring for others' growth. They believe a servant leader must prepare others to be persistent by sharing what they know and providing opportunities to learn and grow. To promote growth, Wheatley (2005) insists a leader must provide followers with good resources, such as: "ideas, methods, mentors, processes, information, technology, equipment, money" (p. 175). As an example, Blanchard and Hodges noted, "Jesus modeled the true servant leader by investing most of his time training and equipping the disciples for leadership when his earthly ministry was over" (p. 21). Finally, Greenleaf 's belief in the significance of servant-leaders' commitment to the individual growth of people is reflected in his true test of a servant leader, "Do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants"(1991, p.7)?

Building Community

Lerner's (2005) contention regarding the strength of an organization being greater than the sum of its individual parts exemplifies Spears' (1998) emphasis on building community. Gardner (1986) believes building and rebuilding community is one of the most vital skills a leader can possess. There are several approaches to building community outlined in the research. For example, Sergiovanni (1992) stated that caring is an integral part of building community, while Autry (1991) stressed openness, commitment and compassion to enhance community growth. Other researchers contend communities will mature and become stronger by connecting and involving persons (Kretzmann & McKnight, 1993). Wheatley (2005) emphasized a sense of belonging and a united sense of purpose as prerequisites to community growth. Consistent with Bolman and Deal's (1997) symbolic frame, which centers on how symbols, myths and stories mediate the meaning of organizations, Wheatley (2005) contends stories of "pioneering leaders-in-community" must be told to build unity or a cooperative spirit. In this regard, Wheatley states "We need to hear their stories, celebrate their successes, and continue to support them as our beacons to the future" (p. 175). Finally, Burchard (2003) emphasizes how indispensable building community is to an organization. He affirms:

Your collaborators need to know they are heard, trusted, supported, and cared for. They need to hear that they are fellows in an endeavor, that one person's gain or loss is another's. That together, standing side-by-side, they are stronger than they could ever be apart (p. 125).

Servant-Leadership in Faith and Service

Greenleaf was a Quaker by faith and service (Frick & Spears, 1996). From Greenleaf's various writings, it is obvious that service was the most vital idea for him. He

repeatedly grounded the word in biblical references (Vaill, 1998). He believed effective leadership was dependant on faith and service to develop strong, effective caring communities in all segments of our society (Greenleaf, 1982). Greenleaf's conception of faith, however, was not tied to any "specific religious beliefs or practice" (Boyer, 1999, p. 19). Instead, his idea of the servant-leader was embedded in the belief that "people have inherent worth, a dignity not only to be strived for, but beneath this striving, a dignity irrevocably connected to the reality of being human" (Ferch, 2003, p. 226).

Wheatley (2004), president of The Berkana Institute, a charitable global foundation supporting life-affirming leaders worldwide, concurred with Greenleaf's statements regarding faith. Wheatley (2004) verified a position taken by Fowler (1981) that there is a global cohesiveness in faith which dispossess of any need to be well-versed in diverse religious customs or doctrines. She persuades servant-leaders to serve others in order to develop a "fundamental and unshakeable faith in people" (Wheatley, 2004, p. 243). Accordingly, Wheatley stated:

If you don't have faith in people, you can't be a servant. . . If you're not serving human goodness, you can't be a servant. . . There is no greater act on the part of the leader than to find ways to express that great faith in people (p. 243).

Volunteerism is a logical outgrowth of faith and service. Although Greenleaf avoided specifically addressing the need for volunteers, it is implicit in his *Servant as Leader* (1991) and Wheatley's (2004) message. Volunteerism is the action component of faith and service.

Historical Perspective of Volunteerism

Society has made copious endeavors to improve humankind through volunteerism. Rooted in the historical perspective of volunteerism is the influence of Christianity, government and corrections.

Influence of Christianity

The central origins of volunteerism can be found in the inspiration of Christianity. The Christian doctrine is known for its messages of how the great leader Jesus championed others, regularly serving their needs ahead of his own. Jesus made a myriad of attempts to empower his followers to care for others by serving them first. In Paul's letter to the Corinthians, he said, "All this is from God, who reconciled us to himself through Christ, and gave us the ministry of reconciliation" (2 Corinthians 5:18). Simply stated, reconciliation means serving others by repairing a relationship that has gone wrong, attending to a world that is painfully broken (Washington, 2005).

Following Christ's resurrection, Luke, a gospel writer, tells how Jesus served the needs of two broken-hearted disciples while walking with them on the road to Emmaus. The disciples did not recognize Jesus. He was just an empathetic stranger to them, one that proved to be a good listener. Jesus listened to the disciples tell how their hopes had been shattered when Jesus died. They said, "We had hoped he would be the one to redeem Israel" (Luke 24:21). Starting with Moses and working his way through the prophets, the stranger (Jesus) opened the scriptures to them and they hung on his words. He told them that Jesus was the suffering servant, the broken one, who came into his glory with his service wounds still visible. It was as if Jesus wanted them to know that people should recognize Christ and his followers by their scars, not their power. He also

wanted them to know that they were not to despise the painful parts of their lives anymore, nor interpret their defeats as failures. When the disciples arrived at their home, they invited the stranger to stay. It was their house, their food, their table, but when the three of them sat down together, it was the guest who acted as the host. He reached out, took the bread, blessed it, broke it and gave it to them. Through the torn, fragrant edges of the loaf he held out to them, they knew who he was, their leader (Luke 24:13-35).

Jesus' actions illustrates that a servant-leader is one who is a servant first. By attending to the needs of one another, the servant-leader has the potential for affecting helpful transformation in others.

More recently, research on volunteerism has consistently found a positive relationship between religion and volunteering (Park & Smith, 2000). Pope John Paul II, in 2004, attempted to empower his followers to serve the needs of others. The church, he declared, values the contribution of citizens. In the words of Pope John Paul II, "Vigilant concern for the poor, the abandoned and the mistreated, and promotion of a globalization of charity will do much to indicate a path of genuine development which overcomes social marginalization and favors economic benefit for all" (2004, p.357). Similarly, recent articles have been published providing reports on interviews conducted with people who perceive volunteerism as a service to their religious conviction (Becker & Dhingra, 2001; Neal, 2000). While volunteerism may be at the heart of Christian religions, they don't maintain exclusive rights. Governments have provided both formal and informal volunteer efforts for centuries.

Influence on Government

The communal power of religion and its influence on government has significantly impacted the rationale and justification for volunteerism. In the sixteenth century, the Roman Catholic Church prevailed as the dominant social force exerting dominance over governmental institutions. Ultimately, church volunteers were granted power to act as secular judges, thus obscuring the boundaries separating church and state laws. When Henry VIII secularized the monasteries and convents, new approaches to care for the poor were necessitated. Previously, the poor had been serviced by church volunteers (Friedlander & Apte, 1980). The Poor Law of 1601, enacted by the English Parliament, transferred the duty of caring for the poor to the local community (Piven, 1983). During the eighteenth century Enlightenment in Europe, additional changes in the underlying principle for volunteerism occurred. Social questions were no longer viewed through a religious context and the government became responsible for those in need (Welch, 2004).

During the development of American colonies, volunteer activities involved neighbors helping each other (Moran, 2001). As America industrialized and cities concomitantly increased in size, the traditional patterns of volunteerism, established in the early pioneer days, were replaced by structured forms of united community efforts (Piven, 1983). According to Moran (2001) the first institutions established for homeless children were products of volunteer religious communities. However, the yellow fever and cholera outbreaks between 1790 and 1835 forced the establishment of secular orphanages, and dictated an increased demand for volunteers (Moran, 2001).

Throughout periods of war, America has witnessed amplified efforts toward volunteerism. During the Civil War, Clara Barton served as a volunteer nurse on the battle fields for those with medical needs. Following the war, the American Red Cross was established as one of the first volunteer service organizations in America (Boylston, 1955). During World War I, Americans observed a virtual explosion of service organizations. Two of the more notable organizations were the Young Men's Christian Association, more commonly referred to as the YMCA (Gladdish & Ferrell, 2001) and the Salvation Army (Hazzard, 1998).

Aside from a time of war, President John F. Kennedy was the first president to publicly promote service through volunteerism. In his well-known Inaugural Address, Kennedy relied upon emotion and empathy to motivate a generation of Americans to volunteer their time toward helping others. His famous phrase: "Ask not what your country can do for you, but what you can do for your country" exemplified his pursuit to engage Americans in public service (Kennedy, 2005, p. 255). President Johnson's Great Society program was designed to fight poverty in the United States. It consisted of a series of legislative acts that funded many governmentally sanctioned volunteer programs, such as: (a) Job Corps, to provide vocational training for disadvantaged youth; (b) Volunteers in Service of America (VISTA), a domestic Peace Corps; and (c) Head Start, to instruct disadvantaged preschoolers (VISTA, retrieved April 11, 2005).

Similarly, President Richard Nixon promoted the government's position on volunteerism. He structured Action, a group of volunteer programs including, (a) the Peace Corps, (b) the Foster Grandparent Program, (c) the Retired Senior Volunteer

Program, (d) the Service Corps of Retired Executives, and (e) the Active Corps of Executives (Moran, 2001).

The National and Community Service Act of 1990 was passed by Congress to provide funding for community service programs from kindergarten through college. President George H.W. Bush promoted the Act to combat illiteracy and poverty, provide job skills, enhance educational skills, and fulfill environmental needs. This legislation was the most thorough community service bill ever passed. Senator Edward Kennedy endorsed the accomplishment by stating, “teaching young children to help others...encourages the values that will help keep America strong for the next generation” (Kennedy, 1991, p.772).

Not all volunteers in government results from legislative or federal action. Some are motivated to volunteer as funds or resources become limited and needs are no longer met, while others come forward through personal or faith-based motivation.

Influence in Corrections

Having traced the progression of volunteerism, it is evident that society has made innumerable efforts to improve humanity, to make a greater nation and a better world to live. Embedded in the history of volunteerism is society’s extensive struggle with how to manage criminals. The debates of how society should correct those who demonstrate undesirable behavior are timeless and generally reflect the social forces of that historical period (Welch, 2004). At the outset of the enlightenment philosophy, social control efforts were entirely dependent on volunteers whose impetus was grounded in personal or faith-based motives. As this informal control became less capable of affecting criminal behavior, governments became more involved in the process. Formal efforts at managing

criminals were eventually developed in the form of jails and prison (Clear & Cole, 1990). However, informal volunteer efforts in correctional facilities have never dissipated. In times of financial exigency, governments commonly restrict funds on a political basis; programs for children and the elderly are generally the last to be affected. Programs for corrections tend to be at the front of the list and create a consistent need for volunteers in corrections. Prisoners are not a voting constituency and withholding correctional funds is politically safe.

Throughout the history of corrections, the influence of volunteers on the treatment of offenders has been significant and maintained its foundation in religion. During the 1600s, the Puritans in New England used correctional punishment as a means to enforce their strict codes. Crime was predominately associated with sin; therefore, the offender was treated as a sinner. Community/church pressures in the form of banishment, hangings, and brandings were used by citizens to purge offenders of their sins or wrongdoings (Colvin, 2000). Executions and corporal punishments were common for serious offenses. The sheriff was responsible for managing the county jails and prisons were operated by governmental agencies. The facilities were plagued with disease and violence, without adequate food and sanitation for prisoners (Johnson, 1987).

Published in 1687, Isaac Newton's *Principia* and John Locke's 1690 *Essay Concerning Human Understanding*, inspired colonial society to reject Christianity for secular reasoning (Welch, 2004). Society no longer viewed criminals through a religious lens. As a result, the criminal justice system underwent significant reforms by criticizing indeterminate sentencing, disparity in sentencing and atrociously severe punishment by advocating the improvement of prison conditions (Johnson, 1987).

In the late 1700s, the Pennsylvania Quakers sought to improve harsh prison conditions. Dr. Benjamin Rush endorsed “criminal contamination” among prisoners (Johnson, 1987, p. 24), whereby inmates were housed in isolation and silence. For the duration of their criminal sentence, offenders were quarantined from outsiders and other inmates in an attempt to avoid negative influences. The Philadelphia Society for Alleviating the Miseries of the Public Prisons (also known as the Society of Friends) was the source of power behind the state or secular prisons and favored the use of volunteers to lead faith-based redemption through religious instruction, practice and reflection (Bartollas, 2002). Since then, faith-based volunteers have served as an integral part of a multitude of correctional activities.

In order to meet the demands of society and the needs of the offenders, volunteers in corrections are currently used in almost every correctional facility in the United States. According to the most recent Bureau of Justice Statistics (BJS) data, as of year end 2004, more than 1.4 million prisoners were held in state and federal prisons and over 750,000 persons were awaiting trial or were serving a sentence in a jail (BJS, retrieved October 31, 2005). After witnessing sharp increases in the 1980s and 1990s, the incarceration rate in the past decade has recently grown at a slower pace. Between 1995 and 2003, the incarcerated population grew an average 3.4% annually. BJS (2005) reported a lower population growth during the twelve-month period ending December 31, 2004 in state prisons (up 1.4%) as opposed to jails (up 3.9%) and federal prisons (up 6.6%). Since 1980, the incarceration rate has more than tripled. In 2004, the incarceration rate exceeded 700 persons per 100,000 population (BJS, 2005), “making the United States the number one jailer in the world” (Welch, 2005, p.3).

Clearly, the government's dependence on incarceration for controlling criminals is enormous and burdens existing, and sometimes limited, financial resources. The costs associated with building and maintaining America's prisons and jails are almost unfathomable. According to the Bureau of Justice Statistics (2005), the cost of incarcerating one inmate ranges from approximately \$19,000 a year in state facilities to approximately \$23,000 in federal institutions. In addition, due to rising construction costs, officials now estimate it costs approximately \$100,000 to build each prison cell (BJS, 2005). With the increase in inmate populations, correctional facilities operate with limited public funds and the public demands that those funds be used for the safety and protection of inmates and society. Therefore, any meaningful programming directed toward inmate reformation, primarily becomes the responsibility of volunteers (Stalder, 1999).

One of the most time-honored and prevalent services in a correctional institution is faith-based programming (Stalder, 1999). Most prisons employ one chaplain who represents the major Christian denominations. Some facilities even recruit chaplains for Jews and Muslims. For the most part, however, prisons depend on one paid chaplain to provide traditional faith-based services to a diverse prison population (Cook, 2001). The activities of chaplains are often enhanced by local faith groups represented in the prison population and who are interested in prison ministry (Quinn, 2003). Prison Fellowship Ministries, which serves as a government funded faith-based group, also supplements the activities of chaplains. Public funding for faith-based prison ministries has been made available through President Clinton's 1996 *Charitable Choice* and President George W. Bush's 2001 *Faith-Based and Community Initiatives* programs (McDaniel, Davis &

Neff, 2005). As a result, correctional budgets in several states, including: Georgia, Kansas, Iowa, Minnesota, Tennessee and Texas, now include public tax funds for religious programming in prisons, such as: InnerChange, Prison Fellowship Ministries, Colson's Prison Fellowship Ministries, and the Department of Chaplaincy Program (Jablecki, 2005). Supporters for subsidization of faith-based program say these programs save the institution money. For example, "Kansas pays up to \$4,000 for each inmate who participates in a regular group-therapy program; InnerChange therapy costs the state only \$1,086 per inmate" (Shapiro, 2003, p. 58). Critics, on the other hand, argue government funding endangers the voluntary spirit that strengthens such faith-based programming (Doerr, 2004; Jabliecki, 2005; McDaniel, Davis & Neff, 2005).

All of the gains that religious prison programs can cite are achievable through volunteer faith-based programming. Volunteers in prisons often instruct prisoners about faith and faith-based matters, focusing on ethical or moral issues. They may counsel inmates privately or in a group and tender support in managing the various deprivations of imprisonment (Stalder, 1999). In 1995, Joan Petersilia estimated yearly costs associated with volunteer religious services in South Carolina was "inexpensive at between \$150-\$200 per inmate served; in contrast, other effective correctional programs cost around \$14,000 per person" (O'Connor & Perreyclear, 2002, p. 11).

Faith-based volunteers constitute the bulk of correctional volunteers, especially in county jails where, unlike prisons, they do not employ chaplains (Stalder, 1999). Jails differ from prisons in other respects, mostly in the wide variety of prisoners detained in the facility. Jails are detention facilities that are usually for short-term detention, confinement of no more than one year. However, they may hold prisoners for much

longer terms. For instance, jails detain pre-trial offenders (those inmates awaiting trial) and those that are awaiting transfer to prison. In addition, jails house inmates that have been recently arrested and may be experiencing high levels of anxiety or under the influence of alcohol or controlled substances (Bartollas, 2002). In fact, it is estimated that jails admit thirty times as many persons as prisons do each year (Kerle, 1999). Finally, jails differ from prison in their size. They are complex facilities that may house fewer than 20 inmates or nearly 20,000, such as the population of the Los Angeles County Jail (Harrison & Karberg, 2004).

Programming to address needs of offenders in jails is nearly non-existent. The uniqueness of the jail affects efforts to provide a program to the jail inmates. For example, the large numbers of prisoners being admitted to jails in this country creates serious personnel problems and overcrowding (Stalder, 1999). Secondly, jails have limited funds to pay for services. Similar to problems facing prisons, most jails compete with schools and roads for local funding from property taxes, which leads to great interest in cost-cutting measures. Finally, studies show that nearly 33% of jail inmates have chronic, persistent mental, alcohol, and/or drug problems (Stalder, 1999). Few jails employ the staff to address those concerns. Clearly, there is a well-defined need for volunteers in jails.

Research has revealed much about the nature of the relationship between faith-based programming and corrections. O'Connor and Perreyclear (2002) revealed that religious convictions in corrections are extremely diverse and widespread. Nearly half of the prison population in a South Carolina prison attended more than 800 religious services or meetings during a one-year period. Those prisoners attended programming

that consisted of an assortment of faith-based groups including Protestants, Catholics, Jehovah Witnesses, Muslims and self-help groups such as Alcoholics Anonymous.

Research has further shown that offenders who participate in faith-based programming find imprisonment more bearable and discourages further criminal acts (Clear, Hardyman & Stout, 2000). Sundt, Dammer and Cullen (2002) conducted research in prisons to examine how prison chaplains transform offenders. They reported that chaplains produce positive changes in offenders through their direct ministry and by engaging community volunteers in leading faith-based programs.

Most jails in the United States exclusively rely upon faith-based volunteers for emotional and faith-based treatment. What is the impact of these volunteers? There is a complete void in research and analysis. No one has systematically assessed the impact of jail volunteers. While there is potential for success, there is also potential for failure. There is a need to assess the impact of faith-based volunteers in jails.

In the current study, efforts to advance the extant research was taken to ascertain the effectiveness of faith-based volunteers. Specifically, the emphasis of this study is to determine whether faith based volunteers in county jails serve inmates by “attending to their needs in order to help them become healthier, wiser, and more willing to accept their responsibilities” (Yukl, 1997, 404). Ultimately, do faith-based correctional volunteers pass Robert Greenleaf’s servant-leadership test?

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 (1991, p.7)?

The succeeding chapter describes the methodological strategies to be used in answering the aforementioned questions. This triangulated study employed both

qualitative and quantitative measures, as a case study, to evaluate the contributions and limitations of volunteers as servant leaders.

Chapter 4 contains quantitative statistics analyzed and presented in tables to illustrate the extent to which faith-based correctional volunteers exhibit the characteristics of servant-leadership. Also, descriptive findings from in-depth interviews with faith-based correctional volunteers, jail inmates and jail administrators reveal the varied perceptions and experiences of the three groups as they relate to faith-based correctional jail volunteers and the characteristics of servant-leadership.

Chapter 5 presents an analysis and synthesis of the research findings. Conclusions and implications for further study are also included in the final chapter.

CHAPTER 3

RESEARCH DESIGN AND METHODOLOGY

Introduction

As the review of literature evolved, the influence of faith-based volunteer programming on inmate transformation became apparent. These faith-based correctional jail volunteers are individuals, perhaps servant-leaders, who through personal principles, ideas, enthusiasm and loyalty strive to transform inmates. Although research has been conducted concerning the influence of faith-based correctional volunteer programming in prisons, the current understanding of volunteer leadership in jails is in its infancy and this study represents the inaugural research concerning whether a relationship exists between servant-leadership and faith-based correctional jail volunteers. This chapter relies on the perceptions and experiences of: (a) faith-based correctional jail volunteers, (b) participating inmates, and (c) jail administrators to discern the impact of servant-leadership in county jails. This chapter specifically details: (a) methodology, (b) population and sample, (c) data collection and instrumentation, and (d) data analysis.

The purpose of this mixed-method design (both qualitative and quantitative), phenomenological case study was to explore the extent to which the concept of servant-leadership exists among faith-based correctional jail volunteers. In addition, the study assessed the impact of faith-based correctional jail volunteers in transmitting Spears' (1998) ten characteristics of servant-leadership to county jail inmates.

The following research questions served as a guide:

1. To what extent does servant-leadership exist among faith-based correctional jail volunteers in county jails?
2. What are the perceptions of inmates regarding the impact of faith-based correctional jail volunteers in transmitting the characteristics of servant-leadership in county jails?
3. What are the perceptions of faith-based correctional jail volunteers regarding their impact in transmitting the characteristics of servant-leadership in county jails?
4. What are the perceptions of correctional administrators regarding the impact of faith-based correctional jail volunteers in transmitting the characteristics of servant-leadership in county jails?

Method

This mixed-method design case study utilized a phenomenological approach to interview individuals in their natural setting and to investigate major stakeholders' perceptions of a particular phenomenon about the extent and impact of faith-based correctional jail volunteers in county jails. A phenomenological approach concentrates on investigating how individuals understand and transform experiences into perceptions both individually and as shared meaning (Denzin, 1998). According to Patton (1990), a phenomenological approach cautiously and methodically captures and describes "how people experience the phenomenon – how they perceive it, describe it, feel about it, judge it, remember it, make sense of it, and talk about it with others" (p. 104).

Fraenkel and Wallen (2003) contend that phenomenologists assume there is some "commonality" to the perceptions that humans have in how they interpret experiences (p.

437). This study was designed to explore the extent to which the characteristics of servant-leadership are practiced by faith-based correctional jail volunteers in a county jail. The study also attempted to identify any existing commonality in the transmission of the characteristics of servant-leadership, perceptions and reactions, by interviewing jail administrators, participating inmates, and faith-based correctional jail volunteers.

Population and Sample

An important step in the research design and methodology is the identification of one's study population (Creswell, 2003). The participants of this triangulated study were drawn from a population of three groups: (a) faith-based correctional jail volunteers, (b) current participating county jail inmates, and (c) county jail administrators. The county jail is located in the mid-west and has an average daily inmate population of 205. The County is a first class county with a population of 68,693 and a median yearly family income of approximately \$36,000. The mean yearly family income is slightly lower than the state's mean of \$40,309. There are 576 square miles of territory in the County. In addition, the racial composition of the County is primarily white (94%), higher than the state's average of 85%. Five percent of the County is black, while the state's average is 12%. Finally, the County jail incarcerates only adults (seventeen or older), which constitutes 76% of the County's population (Census Data Center, 2005).

Once the general population was identified, the unit of analysis or the sample was selected (Merriam, 1998). The first step in this process was querying jail administrators, seeking the names of volunteers who had provided a direct service to inmates in the past twelve months. Once potential participants were identified, they were sent a letter (See Appendix A) designed to ascertain their willingness to participate in the study by asking,

“Would you be willing to complete a servant-leadership questionnaire and participate in an interview designed to explore the experiences and perceptions of faith-based volunteers in county jails?” Willing participants were later asked to provide names of additional volunteers, a form of “snow-ball sampling” (Seidman, 1998, p. 47). According to Patton (1990), this approach was appropriate for locating “information-rich key informants” (p. 46). Volunteers returning letters with an affirmative response were contacted to schedule a date, time and location to complete the Self-Assessment of Servant Leadership questionnaire (See Appendix B) and to participate in an open-ended interview (See Appendix C).

A second sample of stake-holders included inmates incarcerated in the county jail during the time frame of the research study and was selected through “purposive sampling” (Fraenkel and Wallen, 2003, p. 104). A preliminary letter of inquiry was hand-delivered to all inmates identified by jail administrators as participants in a faith-based volunteer program at some point during the previous twelve months. The letter was designed to ascertain the inmate’s willingness to participate in the study by asking, “Would you be willing to participate in an interview designed to explore the perceptions and experiences of faith-based volunteers in county jails?” (See Appendix D). Jail administrators were contacted to schedule interviews with those inmates agreeing to participate in an open-ended interview (See Appendix E).

A third group consisted of jail administrators who had managed a faith-based volunteer program during the past twelve months to provide a potentially different perspective on the phenomenon under study, the extent and impact of faith-based correctional volunteers in county jails (Creswell, 2003). All jail administrators, as

previously defined, were sent a preliminary letter of inquiry (See Appendix F) requesting their participation in a structured/open-ended interview (See Appendix G).

Administrators returning letters with an affirmative response were contacted to schedule a date, time and location to conduct the interview.

Qualitative researchers maintain there are no rules for sample size (Patton 1990; Creswell, 1998; Merriam, 1998). However, Patton (1990) specifically noted vague sampling size as a practical problem for researchers seeking dissertation design approval. Accordingly, several researchers have recommended sampling until a point of saturation or redundancy is reached (Lincoln and Guba, 1985; Patton, 1990; Merriam, 1998). In order to reasonably concentrate on the phenomenon, a minimum sample of fifteen faith-based volunteers represented seventy-five percent of the approved faith-based volunteer population as reported by jail administrators was desired by the researcher. A minimum sample of twenty-five inmates was sought. According to jail officials, this sample size represented half of the estimated population of participating inmates. Lastly, all of the jail administrators (n= 5) were asked to participate in the study. A Participant Informed Consent Form was prepared and signed by all participants, prior to each interview, outlining statements of confidentiality, right to withdrawal, lack of risk, and all other ethical issues or concerns. The Informed Consent Form for the volunteers (See Appendix H) differed from the jail administrator's Form (See Appendix J) since they participated in interviews and responded to a questionnaire. In addition, the inmates' Informed Consent Form (See Appendix I) differed because it was composed at a six grade reading level, to accommodate those inmates with varying reading abilities.

Data Collection and Instrumentation

This study utilized a mixed-design data collection process. Quantitative data for this study was obtained through a survey of faith-based volunteers and qualitative data was obtained through interviews of inmates, volunteers, and jail administrators.

The first phase of the study focused on quantitative data collected from information generated by administering the Self-Assessment of Servant Leadership (SASL) instrument to the faith-based correctional jail volunteers (Taylor, 2002). When the responses of the instrument were tabulated, the researcher was able to ascertain to what extent servant-leadership was exhibited among faith-based correctional jail volunteers in county jails. SASL scores for each volunteer were entered and analyzed via SPSS, focusing on aggregate data.

Self-Assessment of Servant Leadership (SASL)

According to Taylor (2002), there was no instrument that empirically measured servant-leadership characteristics prior to 1998. However, the void in research was addressed with the development of The Self Assessment for Servant Leadership Profile (SASLP) by Page and Wong in 1998 (Taylor, 2002). Initially, the survey instrument included 200 item descriptors of servant leaders, but that quantity was subsequently reduced by Hamilton in 1999 to a 99 item instrument, grouped into twelve distinct categories. The categories are closely linked to Spears' (1998) ten characteristics of servant leaders.

Page and Wong's pilot study and Hamilton's adapted study measured alpha² values for each subscale and total assessment score. Both studies found consistent results. The following are the results for Page and Wong's servant-leadership categories:

Integrity (.80), Humility (.66), Servanthood (.76), Caring for Others (.71), Empowering Others (.77), Developing Others (.91), Visioning (.57), Goal-setting (.77), Leading (.84), Modeling (.76), Team-Building (.82), and Shared Decision-Making (.80). Hamilton's (1999) results slightly varied in the following categories: Integrity (.70), Humility (.65), Developing Others (.91), and Visioning (.60) (Taylor, 2002).

In 2002, Taylor modified the 99 item SASLP to twenty-four items that represented each of the ten categories of servant leader characteristics, resulting in the Self-Assessment of Servant Leadership (SASL). A comparative analysis of the original 99 item instrument (SASLP) with the modified twenty-four item instrument (SASL) revealed a positive correlation with the total score of both tests of .95. The alpha reliability score of .96 resulted for the original 99 item instrument and .92 for the modified 24 item instrument (Taylor, 2002).

Interviews

The second phase of this mixed-design data collection strategy process relied on qualitative data collected from information generated through semi-structured (Merriam, 1998), open-ended (Merriam, 1998) retrospective interviews (Fraenkel & Wallen, 2003) with faith-based correctional jail volunteers, county jail inmates and county jail administrators.

Creswell (1998) described several characteristics of qualitative research problems. One such characteristic identified by Creswell was that "qualitative research is exploratory and that researchers use it to explore a topic when the variables and theory base are unknown" (Creswell, 1998, p. 146). Interview guides were developed by the researcher based upon data that emerged throughout the literature review and were

designed to ask the participants to reconstruct their experiences and to explore their meanings. As Seidman (1998) suggested, most of the questions asked in the in-depth interviews followed from the interviewees' comments or explanations.

Faith-based Volunteers. The semi-structured interview guide (See Appendix C), prepared by the researcher, was designed to elicit answers on the part of the volunteers. The interview guide increased the "comprehensiveness of the data and makes data collections somewhat systematic for each participant" (Fraenkel & Wallen, 1998, p. 457). The guided questions were designed to explore the perceptions and experiences of faith-based correctional jail volunteers regarding their effectiveness in transmitting the characteristics of servant-leadership in county jails.

Inmates. The inmate interview is generally less structured than the volunteers' interview guide. All inmates were asked the same standardized, open-ended questions (See Appendix E). As McCracken (1988) noted, however, "within each of the questions, the opportunity for exploratory, unstructured responses remains" (p. 25). The interviewer prompted the inmates by asserting, "Please explain your answer?" and "Please give some examples?" The questions were more retrospective in nature. Fraenkel and Wallen (1998) believed retrospective interviews seek to persuade a "respondent to recall and then reconstruct from memory something that has happened in the past" (p. 456). As compared to written survey, the relatively unstructured interview provided flexibility in language and potentially enhanced the quality and length of responses.

Jail Administrators. The interviews with the jail administrators represented the most unstructured, informal interviews of all the groups (See Appendix G). The interviews were designed more as an exploratory guide (Fraenkel & Wallen, 1998). There

were only a few predetermined sets of questions, focusing primarily on formulating questions that would glean information that may be used for interviews in the two other groups (Merriam, 1998). For the most part, the informal interviews consisted of conversations to identify how the faith-based correctional volunteer program is administered in the jail and its perceived impact.

Each interview was tape-recorded and transcribed verbatim to ensure that data were preserved for analysis. Consistent with Merriam's suggestions (1998), the interviewer also took notes during the tape-recorded interview to document reactions to participant comments. Furthermore, the interviews were conducted individually in sessions that range from twenty to forty minutes. Finally, the interviews were conducted over a period of three months. The aforementioned procedures applied to each of the stakeholders: faith-based correctional jail volunteers, (b) current participating county jail inmates, and (c) county jail administrators.

Data Analysis

The quantitative data obtained from the SASL were entered into a SPSS computer information system for statistical analysis. The categorical data were obtained by determining the frequency of occurrence in the categories. The data were analyzed by examining a comparison of the total SASL score on the categories of behavior which include the ten characteristics of servant leadership. These characteristics include listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of the people, and building community. A frequency distribution chart was presented to illustrate the extent to which servant-leadership exists among faith-based correctional jail volunteers.

The qualitative data employed descriptive statistics to examine the participant sample. Collection and analysis of the qualitative data occurred simultaneously. As suggested by Merriam (1998), coding occurred at two levels: “identifying information about the data and interpretive constructs related to analysis” (p. 164). For example, each interview included identifying notations so that they could be referenced during the analysis process.

A phenomenological analysis strategy was utilized to aid the researcher in understanding servant-leadership, as described by the participants. The first specific technique of a phenomenological analysis strategy is accomplished through “*epoche*” (Creswell, 2003, p. 52), the Greek word meaning to “refrain from judgment” (Patton, 1990, p.484). Merriam (1998) described “*epoche*” as the process that a researcher employs to try to view the “phenomenon from several different angles or perspectives” (p. 158).

“Bracketing” (Merriam, 1998, p. 158) or “brackets out” (Patton, 1990, p. 485) is the second specific technique used to analyze the participants’ experiences. This analytical process, according to Patton (1990), is a term coined by Husserl in 1913 that “brackets out the world and presuppositions to identify the data in pure form, uncontaminated by extraneous intrusions” (p. 485).

Once the data were bracketed, Creswell (1998) suggested the next step in the analysis involved treating the data with equal value and dividing the data into statements. That is, the data was “horizontalized” (Patton, 1990, p. 486) for examination. The data was then transformed into “clusters of meanings”, as expressed in phenomenological concepts, or “codes” (Manning & Cullum-Swan, 1998, p. 253). From the various clusters

or codes, the researcher was able to view the participants' perceptions from differing lenses or themes.

The subsequent step in the phenomenological analysis involved connecting the various themes to arrive at a general description of the experience. The descriptions were presented in both textural and structural approaches. Patton (1990) explained that textural descriptions were the participants' perceptions or an "abstraction of the experience that provides content and illustration, but not yet essence" (p. 486). Conversely, structural descriptions, in a phenomenological analysis, were explanations of the real meaning of the experience or the "deeper meanings for the individuals who, together, make up the group" (Patton, 1990, p. 486). Finally, the phenomenological analysis concluded with a synthesis of the texture and structure, "recognizing that a single unifying meaning of the experience exists" (Creswell, 1998, p. 55).

To add rigor to the qualitative research, NVivo, a computer software program was utilized in the data analysis process (Richards & Richards, 1994). NVivo enabled the researcher to import transcripts directly from a word processing package and code the documents effortlessly. Coding stripes were made in the margins of each transcript to organize which codes had been used previously. Also, it was possible to write messages in NVivo about particular portions of transcripts and link these to pertinent sections of text in other transcripts (Gibbs, 2002).

Another benefit of using NVivo was to enhance the accuracy of data examination. This was important when the data were searched in terms of servant-leadership characteristics. For example, which inmates described faith-based correctional jail volunteers as good listeners? Implementing NVivo's electronic search provided more

trustworthy results, because human error is more likely when data is examined manually (Walsh, 2002).

Summary

In summation, the purpose of this study was to review the extent and impact of faith-based correctional volunteers in transmitting the ten characteristics of servant-leadership identified by Spears (1998) to county jail inmates. While there are significant research findings on servant-leadership, there is a dearth of correctional research relating to the phenomenon, and the literature relating to jails is nonexistent. To address this void in the literature, the current study represented the inaugural investigation of the relationship that exists between faith-based correctional volunteers and jail inmates. As previously mentioned, this was an exploratory case study designed to lay a foundation and/or identify the perceived reasons that have led to the phenomenon. Because apparent or probable answers to the research questions did not exist, no specific hypotheses were warranted.

In an attempt to discern commonality, a triangulated study incorporating two methodological strategies, with three distinct populations, was employed. To identify the extent of servant-leadership among faith-based correctional volunteers, the SASL was administered and analyzed. Additional insight was gleaned by interviewing the faith-based correctional jail volunteers, jail inmates, and jail administrators.

Chapter four presents descriptive statistics from the SASL, designed to examine the extent to which faith-based correctional volunteers exhibit the characteristics of servant-leadership. Also, descriptive findings from in-depth interviews with faith-based correctional volunteers, jail inmates and jail administrators reveal the varied perceptions

and experiences of the three groups as they relate to faith-based correctional jail volunteers and the characteristics of servant-leadership.

Chapter 5 presents an analysis and synthesis of the research findings. Conclusions and implications for further study are also included in the final chapter.

CHAPTER 4

DATA ANALYSIS

Introduction

While the phenomenon of the influence of faith-based correctional volunteers on prison inmates has been recognized (Clear & Sumter, 2002; Dammer, 2002; O'Connor & Perreyclear, 2002), the literature addressing faith-based leadership in county jails is lacking. An important “transformational approach to life” (Spears & Lawrence, 2004, p. 12) is embodied in Greenleaf’s servant-leadership concept. The emphasis of this study was to discover whether faith based volunteers in county jails influenced inmates by conveying the characteristics of servant-leadership.

The overriding purpose of this study was to examine the extent to which servant-leadership exists among faith-based correctional jail volunteers in county jails and to discern the impact of faith-based correctional volunteers in transmitting characteristics of servant-leadership to county jail inmates. The Self-Assessment of Servant Leadership (SASL) instrument, designed as a method of identifying individuals who personify servant-leadership (Taylor, 2002), was utilized to examine the extent of servant-leadership among faith-based correctional jail volunteers. The study also utilized semi-structured (Merriam, 1998), open-ended (Merriam, 1998), retrospective (Fraenkel & Wallen, 2003) interviews to examine the perceptions of inmates, faith-based correctional jail volunteers and correctional administrators regarding the impact of faith-based correctional jail volunteers in transmitting the characteristics of servant-leadership to

inmates in a county jail. This chapter presents the organization of data analysis, the presentation of the descriptive characteristics of respondents and participants, the analysis of quantitative and qualitative data, the findings and concludes with a summary of the results of the study.

Organization of Data Analysis

Multiple methods of data analysis were used in this study. To identify servant leaders the Self-Assessment of Servant Leadership (SASL) instrument was used. To examine the perceptions of inmates, faith-based correctional jail volunteers and correctional administrators semi-structured, open-ended, retrospective interviews were conducted. These interviews were designed to determine the perspectives of the individuals regarding the impact of faith-based correctional jail volunteers in transmitting the characteristics of servant-leadership within a county jail. The study was guided by the following research questions:

1. To what extent does servant-leadership exist among faith-based correctional volunteers in county jails?
2. What are the perceptions of inmates regarding the impact of faith-based correctional volunteers in transmitting the characteristics of servant-leadership in county jails?
3. What are the perceptions of faith-based correctional volunteers regarding their impact in transmitting the characteristics of servant-leadership in county jails?

4. What are the perceptions of correctional administrators regarding the impact of faith-based correctional volunteers in transmitting the characteristics of servant-leadership in county jails?

The first research question was tested by statistical analysis to determine the extent to which servant-leadership exists among faith-based correctional jail volunteers in county jails. The Self-Assessment of Servant Leadership (SASL) instrument (See Appendix B) was administered to fifteen faith-based volunteers serving a rural mid-west county jail. Quantitative data from the SASL was entered into the statistical software program through SPSS 11.5. The findings obtained from the SASL were presented through categorical data obtained by determining the frequency of occurrence in ten categories of servant-leadership characteristics.

Questions two, three and four were examined through data inspection and descriptive analysis. A phenomenological analysis strategy was utilized to aid the researcher in understanding servant-leadership, as described by the participants. In-depth interviews with fifteen faith-based correctional volunteers, twenty-five jail inmates (See Appendix G) and five jail administrators (See Appendix I) were completed to ascertain their varied perceptions of the impact of faith-based correctional volunteers in transmitting the characteristics of servant-leadership in county jails.

To conduct a sophisticated examination of electronic text data contextually, QSR NVivo 2 software was employed for qualitative analysis. The findings were described through a narrative description and serve to answer the remaining three research questions. The intent is not to condense the findings to statistical form but to reveal it as descriptively and as richly as possible.

Presentation of Descriptive Characteristics of Respondents/Participants

The demographics of the fifteen responding faith-based volunteers are reported in Table 4.1. The fifteen volunteers were recruited to provide their perceptions of and experiences with transmitting the characteristics of servant-leadership in county jails.

Table 4.1

Demographics of Responding/Participating Faith-based Correctional Jail Volunteers

Respondent/Participant	Gender	Time as volunteer
Faith-Based Volunteer #1	Male	5 years
Faith-Based Volunteer #2	Male	5 years
Faith-Based Volunteer #3	Male	7 years
Faith-Based Volunteer #4	Female	3 years
Faith-Based Volunteer #5	Male	10 years
Faith-Based Volunteer #6	Female	10 years
Faith-Based Volunteer #7	Male	7 years
Faith-Based Volunteer #8	Female	6 months
Faith-Based Volunteer #9	Male	5 years
Faith-Based Volunteer #10	Male	3 years
Faith-Based Volunteer #11	Male	2 years
Faith-Based Volunteer #12	Male	1 month
Faith-Based Volunteer #13	Male	2 years
Faith-Based Volunteer #14	Female	3 years
Faith-Based Volunteer #15	Male	2 years

A quantitative design utilizing the Self-Assessment of Servant Leadership (SASL) instrument guided this mixed-design data collection process. As depicted in Table 4.1,

the instrument was administered to faith-based correctional jail volunteers who served as respondents in the first phase of the study by completing the SASL instrument. A Participant Informed Consent Form (See Appendix H) was prepared and signed by all participants. The Consent Form outlined statements of confidentiality, right to withdrawal, lack of risk, and all other ethical issues or concerns. Respondents took an average of 10 minutes to complete the instrument. These fifteen respondents were also participants in the second phase of the study by completing the semi-structured interviews (See Appendix C). The interviews lasted an average of 40 minutes.

The aforementioned respondents/participants were recruited because they had provided a direct service to inmates during the time frame of the study, October 2005 through April 2006. They were identified by reviewing the approved list of faith-based correctional jail volunteers maintained by the jail administration. The researcher utilized “snow-ball sampling” (Seidman, 1998, p. 47). Once an SASL and interview was completed, the respondent/participant was asked to identify other volunteers they believed would be willing to provide data. According to Patton (1990), this approach was appropriate for locating “information-rich key informants” (p. 46).

Volunteers were asked to schedule a date, time and location to complete the SASL and to interview (See Appendix A). With the exception of two respondents/participants, all completed the SASL and were interviewed at the county jail. One was interviewed and was administered the SASL at a restaurant and the other was interviewed and administered the SASL at the respondent’s/participant’s home.

Table 4.2 represents the demographics of the twenty-five participating inmates. These participants were incarcerated in the county jail during the time frame of the

research study and had worked with one or more faith-based correctional jail volunteers. They were recruited to provide their perceptions of and experiences with faith-based correctional jail volunteers in transmitting the characteristics of servant-leadership in county jails.

Table 4.2

Demographics of Participating Inmates

Participant	Gender	Time in jail	Crime
Inmate #10	Male	8 months	DWI, 2 nd Offense
Inmate #11	Male	6 weeks	DWI, 2 nd Offense
Inmate #12	Male	2 years	Possess Marij./Paraphernalia
Inmate #13	Female	1 month	DWI/Violation of Probation
Inmate #14	Female	40 days	DWI/Violation of Probation
Inmate #15	Female	6 months	Possession of Meth
Inmate #16	Female	2 months	Possession of Meth
Inmate #17	Female	1 month	Burglary
Inmate #18	Female	3 months	Possession of Meth
Inmate #19	Male	4 months	Assault w/ Deadly Weapon
Inmate #20	Male	2 months	Forgery
Inmate #21	Male	5 weeks	DWI, 2 nd Offense
Inmate #22	Male	6 months	3 rd Degree Assault
Inmate #23	Male	4 months	Domestic Assault
Inmate #24	Female	1 month	Forgery
Inmate #25	Female	10 months	Sale of Meth

Inmate #26	Female	30 days	DWR
Inmate #27	Male	2 months	Passing Bad Checks
Inmate #28	Male	2 months	Non-support
Inmate #29	Male	4 months	Trafficking Drugs
Inmate #30	Male	3 months	Possession of Cocaine
Inmate #31	Male	18 months	Aiding and Abetting
Inmate #32	Male	2 ½ years	1 st Degree Murder
Inmate #33	Male	7 months	Possession/Sale Cocaine
Inmate #34	Female	6 months	Possession Meth Paraphernalia
Inmate #35	Male	6 months	Felony Assault 2 nd

The inmates listed in Table 4.2 were selected through “purposive sampling” (Fraenkel and Wallen, 2003, p. 104). A preliminary letter of inquiry was hand-delivered to all inmates identified by jail administrators as participants in a faith-based volunteer program at some point during the time frame of the study (See Appendix D). Jail administrators were contacted to schedule interviews with those inmates agreeing to participate in the interview phase. A Participant Informed Consent Form was prepared at a six grade reading level and signed by all participants, prior to each interview outlining statements of confidentiality, right to withdrawal, lack of risk, and all other ethical issues or concerns (See Appendix I). All of the inmates were interviewed pursuant to an Interview Schedule (See Appendix C) written at a six grade level. The interviews were conducted in an interviewing room located within the county jail, with the average interview lasting approximately 50 minutes

Table 4.3 depicts the demographics of the five jail administrators who have managed a faith-based volunteer program during the past twelve months. These five interviews primarily consisted of conversations to identify how the faith-based correctional volunteer program is administered in the jail and its perceived impact.

Table 4.3

Demographics of Participating Jail Administrators

Participant	Gender	Time served as administrator
Jail Administrator # 41	Male	5 years
Jail Administrator # 42	Female	3 years
Jail Administrator # 43	Male	18 months
Jail Administrator # 44	Male	15 years
Jail Administrator # 45	Male	14 years

The jail administrator participants consisted of jail administrators who provided a potentially different perspective on the phenomenon under study, the extent and impact of faith-based correctional volunteers in county jails. A Participant Informed Consent Form (See Appendix J) was prepared and signed by all participants, prior to each, outlining statements of confidentiality, right to withdrawal, lack of risk, and all other ethical issues or concerns. All jail administrators participated in an interview. The interviews were designed as an exploratory guide, with only a few predetermined questions (See Appendix G). Each interview was conducted at the correctional facility and lasted an average of 30 minutes.

Analysis of Data

As previously stated, four research questions guided this study to examine the extent to which servant-leadership exists among faith-based correctional jail volunteers in county jails and to discern the impact of faith-based correctional volunteers in transmitting the characteristics of servant-leadership to county jail inmates. The first research question required statistical analysis to determine the extent to which servant-leadership exists among faith-based correctional jail volunteers in county jails. QSR NVivo 2, a qualitative analysis software program, was used to manage, code, and analyze data for the remaining three questions.

Results for the first research question were acquired by the use of the SASL (See Appendix B), a twenty-four item instrument that represented each of the ten categories of servant leadership characteristics: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people and building community. The basic assumption that underlies the SASL attitude scale is that individuals were asked to respond to a series of statements of preference related to descriptors of their leadership style. Participants subjectively assessed their own leadership style according to a seven-point Likert scale, a 1 (strongly disagree) indicated a negative attitude and would have been scored a 1. At the other end of the scale, a 7 (strongly agree) indicated a positive attitude and was scored a 7. Respondents were asked to mark 4 (undecided) if they were undecided about the descriptor, but the instructions urged them to use this category sparingly.

The SASL scores were entered into SPSS 11.5 and the distribution of each variable was summarized using descriptive statistics. Measures of central tendency,

including the mean, the median and the mode were computed. Standard deviation was also computed to describe the distribution's variability around the spread of scores on each variable.

The qualitative data generated from questions two, three and four were analyzed by a phenomenological analysis strategy. This strategy was utilized to aid the researcher in understanding servant-leadership, as described by the participants during interviews.

The first specific technique of a phenomenological analysis strategy was accomplished through "epoche". This process required the researcher to view the "phenomenon from several different angles or perspectives" (Merriam, 1998, p. 158).

"Bracketing" (Merriam, 1998, p. 158) or "brackets out" (Patton, 1990, p. 485) was the second specific technique used to analyze the participants' experiences. Once the data from each transcription were bracketed, the next step in the analysis involved treating the data with equal value and dividing the data into statements or "horizontalized" data (Patton, 1990, p. 486) for examination. The data was then transformed into "clusters of meanings", as expressed in phenomenological concepts, or more commonly referred to as "codes" (Manning & Cullum-Swan, 1998, p. 253). From the various clusters or codes, the researcher was able to view the participants' perceptions from differing lens or themes.

The subsequent step in the phenomenological analysis involved connecting the various themes to arrive at a general description of the experience. Finally, the phenomenological analysis concluded with a synthesis of the data, "recognizing that a single unifying meaning of the experience exists" (Creswell, 1998, p. 55).

To add rigor to the qualitative analysis, QSR NVivo 2, a computer software program was utilized in the data analysis process (Richards & Richards, 1994). QSR NVivo 2 enabled the researcher to import transcripts directly from a word processing package and code the documents effortlessly. Coding stripes were made in the margins of each transcript to organize which codes had been used previously. Also, links to pertinent sections of text in other transcripts were made. Subsequently, text searches allowed the researcher to search for a particular string of characters. Finally, Boolean searches, using “or”, “and” or “not”, were conducted to find intersections, union, negations and differences among the participants.

Findings

The four research questions and their related findings are presented concurrently to enable comprehension. The first question employed quantitative data and was reported in terms of scores. The researcher utilized categorical data to summarize the statistics. The remaining three research questions generated qualitative data. The researcher utilized codes and themes as aids in arriving at a narrative description of findings.

Research question 1. To what extent does servant-leadership exist among faith-based correctional volunteers in county jails?

The SASL composite scale scores were entered into SPSS 11.5. The total possible SASL score for the instrument falls in the range of 24 to 168. The range for the fifteen participants was 145 to 164, a rudimentary indication of variability. The mean score in the distribution was 157 and the standard deviation, the most useful index of variability, was 6.68. To complete the measures of central tendency, the median score was 153.89 and the mode was 161. According to Taylor (2002), the respondents that rated

themselves at 145 or higher should be identified as servant leaders. Of the fifteen instruments completed by the faith-based correctional jail volunteers, all respondents were identified as servant leaders. The SASL instrument was designed for individuals to monitor themselves on several leadership characteristics. From all available quantitative evidence, it appears as if the faith-based correctional volunteers demonstrated servant leadership as measured by the SASL.

To better analyze the data, a frequency distribution (n=15) was prepared. This was accomplished by listing the composite scores in rank order from high to low with tallies to indicate the number of subjects receiving each score. Table 4.4 presents the data.

Table 4.4

Frequency Distribution of SASL Composite Scores

Raw scores	Frequency
164	1
161	4
160	1
155	1
153	1
151	2
150	1
146	2
145	2

Research question 2. What are the perceptions of inmates regarding the impact of faith-based correctional volunteers in transmitting the characteristics of servant-leadership in county jails?

Results from the twenty-five inmates specifically addressed the ten characteristics of servant-leadership: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people and building community. Also, three major themes emerged from the inmate interviews. The major themes were: (a) volunteers' laughter and positive attitudes inspire inmates; (b) while being served, inmates serve others; and (c) volunteers encourage a sense of peace, hope and faith. Findings for this research question conclude with the inmates' perceptions of the overall influence of the faith-based correctional volunteer program.

Servant-leadership characteristics

Listening. Faith-based correctional volunteers unmistakably practice the servant-leadership characteristic, listening. Every one of the inmates responded affirmatively when asked, "How well do the volunteers listen to you?" One inmate clearly stated "Oh, they are excellent listeners", while a different inmate remarked, "they are very good listeners." Only one was a bit hesitant, but acknowledged "most of them listen pretty good."

When asked to give examples of why they believed the faith-based correctional jail volunteers are good listeners, the responses were as diverse as the inmates. Many believed volunteers were good listeners because they sat quietly while the inmates talked, asked follow-up questions, and paid attention to their body language. For instance, a male inmate, incarcerated for trafficking drugs, stated, "They just sit there and let you talk. . .

it's a nice change to have people listen, I mean really listen to me." Another inmate commented, "Oh, they'll listen to anything you say, then they ask questions and make sure you get a straight answer." Finally, a male inmate, serving time for Driving While Intoxicated, gave the following example:

What's cool is that I can say stuff and he gets it and I think he even gets the stuff I don't say. I think he's really good at paying attention to my body language and if I'm depressed he can pick up on that without me even saying anything.

While the abovementioned examples were prolific, the majority of examples revolved around the volunteers' willingness to make eye contact with the inmates. Many believed the volunteers were good listeners because "it's the way they look at you when you are talking that makes you think they are listening." One inmate explained, "People do not make eye contact with you in here [jail]." In fact, nearly half of the participants shared the sentiment of that inmate. In the words of a participant, "I think the ones that are most effective are the ones that look you in the eye." A male inmate awaiting trial for Assault 2nd Degree made the following summative remark:

I like the church people. They look at me in the eyes and I don't think anyone does that. I mean, people usually look away, around, not at me and they look at me like I'm somebody special. Maybe I like them because they make me feel special.

Correspondingly, the inmates were very specific about the impact the volunteers' good listening skills had on them as inmates. Because of their ability to "really listen", one inmate said he sensed the volunteers' unquestioning and concerning dispositions. The inmate explained, "They are very concerned about you, not what you are in here for." Another inmate claimed she perceived the volunteers as "caring" because they listened to her so well. Speaking in reference to an enhanced rapport, an inmate who had been incarcerated for eight months commented:

They just kind of sit back and let me talk. I tell them what's on my mind, what I'm scared about or freaked-out about. My mom was always preaching to me. They are not like that. I have a better relationship with these guys than I do my mom because they listen more than they preach.

Finally, an inmate, awaiting trial on an Aiding and Abetting charge for Arson, explained he felt "calmer" because of the volunteers' eagerness to listen. In his words, "Sometimes a person that will just sit down and listen to you will make you a whole lot calmer."

Empathy. The majority of participants believed faith-based correctional volunteers show empathy, one of the servant-leadership characteristics. When asked if the participants think the volunteers were able to relate to or understand the inmate's situation, many of them answered in a positive manner. A female inmate awaiting trial for selling methamphetamine affirmed, "Most of them at least empathize." One inmate perceptibly noted, "It just seemed as if they could relate to what I was thinking, what was going on in my head. Hell, I didn't even know what was going on in here and they seem to understand."

In contrast, a significant number of inmates were unsure if the volunteers could relate to their situation because they questioned whether volunteers have the capacity to "understand what people go through in [jail]." Statements such as "a lot of them have had families or themselves have been in here, so they understand" and "They really can't relate to it unless they've been here" are representative of the reasons inmates gave for why they believed inmates are or are not empathetic.

Generally, inmates believed volunteers that did not have any prior incarcerations were also empathetic because they admitted they too had been painfully broken by things such as addictions or legal problems that did not result in an incarceration. Finally, the inmates believed volunteers that had neither suffered from broken spirits nor been

previously incarcerated became empathetic by “coming to jail enough to understand.”

One inmate stated:

The ones that have been in jail before seem to understand us. I think it’s hard for those that haven’t ever been locked-up to really understand. But, they seem to try, even though you can tell they don’t like the things we have done. I think they learn from us.

Healing. Nearly all participants reported that they believed faith-based correctional volunteers transmit the servant-leadership characteristic of healing. Inmates reported volunteers shaped the healing process by making them feel better about themselves after they started meeting with the volunteers. One inmate said, “I do think that they make us feel better.” Another inmate, serving time for Possession of Marijuana and Drug Paraphernalia clarified, “They have healed me, or at least have made me better, much better than I was before I started going to the sessions.” Finally, a female offender incarcerated for Forgery explained, “You can be feeling all down and out and when they come in, they start talking and playing music and you’re feeling a whole lot better about yourself when they leave.”

While, many inmates talked about how the volunteers helped them feel better about themselves, several of those specifically used the term “broken spirits” to describe their original emotional states. By one inmate’s account:

Not that they transform us. . .that’s the work of their message. But, they help us see that our mistakes and bad decisions do not define us. Really, they remind us that those are verbs and we are nouns. They help us see that our spirits may have been broken, but faith can make us like new.

Participants were asked to provide examples as to why they believed the volunteers have the ability to make them feel better about themselves. Three minor themes emerged. According to the inmates, volunteers foster healing by generating an

atmosphere of trust, empathy and acceptance. One inmate clearly avowed “trust” when asked how the volunteers helped heal him. In his words:

I get really down in the dumps, not like wanting to kill myself or anything, but really down and they just seem to pull me out of what some people might say depression. It’s depressing as hell in here. For some reason, they make you feel like you can trust them and I swear there ain’t one soul in this world that I could say that about before now. I think I could trust them with anything.

Other inmates implied empathy from the volunteers enhanced their healing.

“They have been down the same kind of roads and . . . know where you’re coming from.”

and, “It seems like they’ve been where a lot of people in here have been” were typical responses. Several inmates seemed to agree that empathy probably separates the faith-based volunteers from other spiritual leaders. “They can kind of get to you a lot more than a regular preacher. I mean, they’re not really preachers, not all of them.

Finally, the volunteers’ ability to create a sense of acceptance appeared to have significantly influenced the inmates healing. Several inmates perceived acceptance as a consequence of the volunteers’ active listening skills. For instance, a male inmate commented, “They just listen. Sometimes that’s all you need is for someone to just sit down and listen. Some of them that can relate to the stuff you’ve gone through can make you feel a whole lot more accepted.” Another inmate made the following comment

They make you feel like, just because you’re in jail doesn’t mean you can’t feel human. Most of the guards talk down to you, treat you like you’re a number. The people that come in here for fellowship, I don’t think it even registers with them that they are talking to prisoners. They are talking to a room of prisoners, some of them have murdered. They just see us as people, God’s children. That’s how they make us feel better.

Awareness. Twenty-two of the twenty-five participants believed the faith-based correctional volunteers convey the servant-leadership characteristic of awareness.

Inmates were asked if the volunteers truly understand the issues they face. One inmate

who did not believe the volunteers are aware of the various issues that confront inmates said, “I don’t think they do because they don’t live our lives. They’re not in here enough . . . so they don’t understand what goes on.” Similarly, another inmate claimed the volunteers are unaware of issues because they do not know “what really is going on in my life.”

In contrast to the aforementioned results, an overwhelming majority of the inmates indicated that the volunteers are aware of “problems” the inmates face. Comments such as they understand what it’s like “to not be around our children”, “to have someone sick on the outside and not be able to do anything about it”, and “what I was going to do about work when I am out of here” reflect the commonality of their thinking.

When asked to provide examples of why the inmates believed the faith-based correctional volunteers are or are not aware of the issues, the inmates cited specific actions of volunteers that revealed their awareness. One inmate explained, “They know how important it is for them to come. It’s important for them to share and to bring music in. . . . We do not hear music. So, I think they understand that.” Another inmate remarked, “There’s been inmates in here that needed phone calls made and couldn’t get the jailers to do it. So, depending on circumstances, they’ve made phone calls. They’ve brought socks and underwear for inmates that don’t get nothing.”

Persuasion. Participants overwhelmingly acknowledged faith-based volunteers utilize another servant-leadership characteristic, persuasion, to affect change in inmates. In discussing persuasion, the inmates clearly differentiated between power and influence. Most inmates agreed that inmates do not respond well to the coercive use of power. A

female inmate serving time for selling a controlled substance affirmed, “They definitely don’t use power.” Another inmate stated:

No one comes in here and uses some power kick and gets our attention. I like this one guy because he doesn’t have any power. He has nothing to do with this criminal justice crap; he just talks logically, shares his faith, tells me how he changed his life and that gets my attention. If he came in here preaching this or that or trying to throw some weight around, I wouldn’t give him the time of day. I’ve had enough of people using power on me.

The majority of participants indicated that the faith-based correctional volunteers persuade inmates to change their lives through influence. Inmates reported that they fulfill this responsibility in a number of ways. One inmate stated, “They try to influence us by their behavior. They set good examples for us.” Another inmate commented, “These volunteers convince us by pointing out how God does more healing than judging and that he wants us to follow his lead.” Similarly, inmates believed volunteers use “the influence of the scripture, God’s work” or “Godly influence and encouragement” as methods to persuade inmates to change their lives.

Several inmates provided evidence that persuasion had a positive influence on inmates. Speaking in reference to the impact persuasion had on inmates, a female participant said:

I notice that they have some influence . . . because when [the volunteers] are in here the girls don’t act half as crazy as they do when they are not in here. They’ve got some influence on [the inmates] behavior, because we just look at them in a different way. . . They are church people. You can’t be acting up and cussing in front of church people.

Another inmate told of how inmates were persuaded by a volunteer to avoid an altercation. According to the inmate,

We’ve had a lot of animosity lately in my pod. People are at each other... [the volunteer] came in and talked to us about forgiveness. We were ready to fight, to

go to the hole and everything. Until [the volunteer] was preaching about that and we all ended up hugging. . . She brought us together.

Conceptualization. The majority of participants think faith-based correctional volunteers are conceptual thinkers because they understand what inmates want, value, and dream about. Inmates believe the volunteers view inmates in an abstract manner in order to gain a better understanding of these things. Some inmates described the volunteers as being able to “see stuff from a different angle.” One inmate explained, “I think they see through some of the stuff I talk about. . . I am too involved in my own shit and they see the whole picture, not just my own little world.” Similarly, other inmates describe the volunteers as abstract thinkers because they “see the whole picture” or “the bigger picture.” Some inmates reported volunteers attempted to get the full picture by “watching faces” and asking questions. One inmate stated, “When you say something, they ask you what you mean. They don’t just try to guess, they let us tell them.” Another inmate, who had worked with the volunteers for six months, declared:

They don’t really talk to us about what we do every day. . . . They spend most of their time talking to us about the bigger picture, the possibilities of a life beyond these bars. I think they realize that this is what most of us dream about.

Additionally, the volunteers were described as conceptual leaders because they guide inmates, or “show the way”. Remarks such as “They pray all the time for [inmates] that are leaving”; and “They understand that if you get out and don’t do right, you’ll probably end up right back in here” reflect the uniformity of their beliefs. A female offender who had served six months for possession of methamphetamine stated:

The volunteers talk to me about how I can have a different kind of life, how to want for different things, things that are not harmful to me and others, when I get out. The volunteers talk to me about how to get a fresh start, how to look for others that are free of drugs.

Foresight. Nearly all of the inmates believed faith-based correctional volunteers transmit the servant-leadership characteristic of foresight. Participants were asked whether they believed the volunteers understood what lies ahead of inmates if they remain in jail or are released. Twenty-four of the twenty-five inmates provided anecdotal evidence to confirm volunteers “realize what’s in store” for the inmates. Generally, the inmates believed that foresight depended on the volunteers’ level of experience. One inmate shared his thoughts:

They know from experience. They know what we are experiencing now is like really dark and they know the consequences of us making the wrong decisions in here or out there. Because of the people that have been in and out of here . . . they know what lies ahead of us.

Interestingly, the lone inmate that did not believe the faith-based volunteers reveal foresight cited lack of experience as the reason. According to that inmate, “the ones that have been coming in here longer seem to know more about what lies ahead of us than the new ones.”

When asked to provide examples as to what the volunteers have said or done that made the inmates believe they transmit foresight, the answers rested on the volunteers’ ability to anticipate problems. For example, one inmate stated, “The volunteers know . . . if you wanted drugs to deal with things on the street, then you’ll want them again when you get out.” Similarly, another inmate recited a volunteer’s admonition, “You might change in jail, but once you get to the real world, you got more temptations. They remind us that it’s not easy to change your life, inside or outside.”

In addition, many inmates maintained stories of inmates’ past failures and successes implied the volunteers conveyed foresight. A female offender serving time for Driving While Intoxicated remarked, “Some have been coming here for a long time and

have seen lots of women back and forth. So, I think they have an idea of how hard it will be to keep our faith once we are out of here.”

Finally, several inmates likened the volunteers’ foresight to a vision. A number of inmates believed the volunteers encourage inmates to work with the volunteers and other inmates to achieve their vision that their lives can get better. In the words of an inmate:

Most of them . . . understand what kind of stuff I’m going to go through while I’m here and the stuff I’m going to be going through when I get out. They talk to me too about what the other guys in here must be going through. That makes me feel like I’m not all alone. I’ve caught myself talking more to the other guys about faith. . . . I just know that they’ve taught me to have faith that things will and can get better.

Stewardship. According to the participants, faith-based correctional volunteers unquestionably exhibit stewardship, a servant-leadership characteristic. When asked to provide examples of why the inmates believed the volunteers are good stewards, most of the inmates asserted volunteers were “trustworthy,” a unique attribute in the jail setting. A male inmate incarcerated for trafficking methamphetamine explained:

When you are in here, you don’t know who you can trust. . . . You don’t know who has a real heart. The volunteers have real hearts. The old ones, especially, I can really trust. Some of the younger ones seem to judge us more.

Likewise, another inmate implied stewardship when he noted, “they care about our wellbeing . . . I trust them because if they didn’t care about us, they wouldn’t come here.” Statements such as “You know they don’t have to be here. They do not have to do anything to try to make our lives so much better, but they do” and “I guess they are more concerned and involved with our spiritual growth. That’s why they are here. They don’t have to be” are typical reasons inmates gave for describing the volunteers as good stewards. One inmate seemed to recapitulate those feelings when he said:

I think they want to help us, but they can't give us material things. . . . I trust them that they want to do more for us. . . . You can tell that they want to help us with the things we need. . . . They know that we need to feel better about ourselves more than we need a candy bar from the commissary. What they do to meet our needs is more valuable than anything you can buy on commissary day.

Commitment to growth. Evidence is clear that faith-based correctional volunteers are committed to or care about inmates' personal and/or spiritual growth. All participants concurred that volunteers show this servant-leadership characteristic in several ways. Most indicated that the volunteers want the inmates to grow, to become a "better person." Statements such as "We know they are here to try to reform, rehab us." And, "This one volunteer really wants me to be a better person, not necessarily a religious person, just better than what I am now and have been" are indicative of the volunteer's commitment to inmates' growth.

Another way volunteers show their commitment to inmates' growth is by helping the inmates accomplish great things. The inmates revealed that volunteers provide the necessary resources to enable their growth. Most inmates reported that the volunteers "talk to us more about our spiritual growth. I think they do that best by being so interested in our well being, especially our spiritual well being." Several inmates commented that the volunteers promote their spiritual growth when "they bring in Bibles and everything to aid us." Other inmates explained how volunteers provided the resource of music to augment inmates' spiritual growth. As one inmate stated:

Each volunteer goes to each one of us and make a real effort to meet our personal, but especially our spiritual growth. They bring us music to listen to. The music is wonderful because we don't get to listen to such beautiful sounds in here. The music is nurturing. I feel like they are mothers that play the music to calm us, to allow the Holy Spirit to feed our souls.

Building community. The majority of participants believed the faith-based correctional volunteers were successful in building a connection among the inmates, as well as connecting with the inmates. Several inmates acknowledged that a session with volunteers “really brings us together” and allows inmates to “stick together”. One inmate explained, “We feel a connection, especially to the ones that come back each and every week.” In contrast to these comments, a few inmates believed “some of them are not as good as the others.” In that regard, an inmate explained that some volunteers are not as successful in building a sense of community because they are not as “people orientated”.

When asked to provide examples of ways the volunteers build a connection with inmates, the responses materialized into three minor themes. First, the inmates believed volunteers build community by developing a sense of “we are all in this together”. An inmate eloquently explained:

It’s just like school, or work, we have to get along. It’s just a lot harder in here. People have bad tempers and are use to fighting when they are frustrated, pissed-off. The volunteers seem to be able to get us to understand each other, to help each other. On one day, one of us may be really down and the next day another. We’ve gotten to where we recognize that in others and we help each other out. People are in here from all over the country. We talk different, look different, smell different, but after the volunteers leave, we seem to be more alike.

Another way volunteers build community is by developing a sense of “belonging”. In order to accomplish that mission, several inmates commented that the volunteers get the inmates to “trust each other”. One inmate said, “I didn’t have a true friend on the streets. In my business, it’s hard to trust people. You just don’t do it. So, I think they connect with us through trust.” Other inmates reported volunteers promoted “family” to develop a sense of “belonging”. An inmate stated, “Spirits are higher because

you feel like you have someone that loves you, cares for you. These inmates don't have family and [the volunteer] seems like their family. It just brings us closer together."

The last method volunteers use to build community is to be objective. Several inmates remarked that the volunteers establish cohesion among the inmates by not passing judgment on them. In the words of one inmate, volunteers build community by "helping us see that we are not all losers that we are all God's children and we can help each other get better."

In conclusion, participants reported that the volunteers' ability to build a sense of community created two positive outcomes. Several inmates believed a sense of community enabled inmates to be "stronger" or "a better person". Next, a sense of community prompted the inmates to "get along better". Commentaries such as "If we get along, the time goes . . . a lot faster" and "when the volunteers are here, the atmosphere is more peaceful," echo the shared perceptions.

Themes

Three major themes emerged as inmates commented on the impact of faith-based correctional jail volunteers in transmitting the characteristics of servant-leadership in county jails. The themes included: (a) volunteers' laughter and positive attitudes inspire inmates; (b) while being served, inmates serve others, and (c) volunteers promote a sense of peace, hope and faith.

Volunteers' laughter and positive attitudes inspire inmates. Throughout the interviews, over half of the inmates made reference to the significant impact the volunteers' enthusiasm and positive attitudes had on the inmates. One inmate described the volunteers as "positive people". Commenting on the jail's apathetic and negative

environment, a female inmate asserted, “We need some kind of positive around here.” Most inmates claimed the volunteers’ positive attitudes inspired them to believe their circumstances would improve. An inmate, serving a sentence for Domestic Violence, acknowledged faith-based correctional volunteers have a “positive outlook on everything.” He said a volunteer assured him, “you are doing this and everything is going to get better.”

Another inmate described the volunteers as “very enthusiastic”. Several inmates commented on the contagiousness of the volunteers’ enthusiasm. Most believed the volunteers’ enthusiasm lifted inmates’ morale. One inmate confirmed, “they are in good spirits. They lift you up, no matter what situation you are in.” Other inmates believed the volunteers’ enthusiasm encouraged a connection between the volunteers and inmates. When asked specifically about how a connection was made, an inmate explained, “I think they connect with us by laughing with us. There’s not a lot of laughter around here. I think they are happy and we want to be like that.” The influence of laughter and positive attitude also transcends into observable behaviors.

While being served, inmates serve others. Nearly half of the participants reported they have served other inmates because of the effect of the faith-based correctional volunteers on them. Several inmates communicated poignant accounts of how they were inspired by the volunteers to “pass on” the tradition of serving others. For instance, a female inmate told a story of how she had received a Bible from a volunteer. In the end, the inmate gave the Bible to another inmate that was being transferred to a different jail. The inmate recalled:

I’d say we really connected while she was here. I still get to share my love for God with her through letters. I think that’s great, because the volunteer had given

me that Bible and I turned around and gave it to her. I hope someday she'll get to give it to someone else in need.

A few participants commented on how the volunteers had enabled the inmates to experience substantial spiritual growth. As a result, the inmates were inspired to share the news with other inmates. One inmate stated, "I talk to them about how helpful the volunteers have been to me, how I've given my heart to God and how much better I feel about myself." Similarly, another inmate said he had noticed that he helps others by being nice to them. In his words, "I think I am nicer to the other inmates because my old cellmate was nice to me."

A number of inmates reported on how they were motivated to participate in the faith-based correctional volunteer program because of its impact on other inmates. One inmate stated, "I had a cellmate that told me about them. She said she really liked how she had changed since she started going and I figured I could use some change." Similarly, an inmate said she was motivated by her cellmate to start working with the volunteers. She said:

I didn't really want to have anything to do with [the volunteers]. I didn't want to be one of those people that just get religious in jail, so I refused to come out of my cell. But, my cellmate always seemed to come back so much happier, so much at peace, that I eventually decided to start listening.

The influence of the faith-based volunteers extends beyond inspiring inmates to serve one another and establishes tranquility, hope and conviction.

Volunteers encourage a sense of peace, hope and faith. Twenty of the twenty-five participants described the faith-based correctional volunteers with descriptors such as "loving", "caring" and "compassionate". In their opinions, these qualities inspire peace, hope and faith in the inmates.

A third of the inmates made references to the “peaceful” feeling they get when they are in the presence of the faith-based correctional volunteers. Frequently, inmates made statements such as, “I felt this incredible sense of peace come over me”, “What made me continue going was that they made me have peace”, and “I’m just more at peace” to describe the volunteers’ profound influence. Speaking in reference to the faith-based correctional volunteer program, one inmate expressed, “It gives me peace. It gives us light in a really dark world that most of us never even knew existed.”

In addition, a number of inmates believed the volunteers convey “hope”, which facilitates their healing powers. A female who had been incarcerated for six months said, “They make me think that things are possible, that I can have a better life than what I’ve had.” More succinctly, another inmate stated, “They give me hope that things can be better.” Similarly, inmates believed the volunteers inspire hope by providing the resources to enable healing. As an example, an inmate commented:

If it wasn’t for the volunteers, some of us would lose our sanity. I think that if we had to live with just these officers and just with the other inmates and not have that peace . . . it would be just an awful thing. I think the volunteers give us enough information that we can build hope for a different direction.

Finally, the inmates believed faith-based correctional volunteers demonstrate remarkable compassion which cultivates faith. One inmate conceded that the volunteers’ faith made him feel as if he had been “forgiven”, expediting the recovery from their destructive habits. “I knew I was going to need their faith to get through this. They really do treat you like you are okay, like you haven’t done anything bad.” Another inmate, awaiting trial for Forgery, explained volunteers let inmates know that “they are here for us, that they care. They give us faith because they have faith in us.”

Overall Influence

The inmates reported a wide assortment of responses when asked, “Overall, what influence do the faith-based volunteers have on the inmates? Twenty-three of the twenty-five inmates perceived a difference in participating and nonparticipating inmates. When compared to the inmates that do not involve themselves in the faith-based program, the participants believed they engage in fewer infractions, were more content, use less profanity, and read the Bible more. For example, several inmates reported that they believed those that are involved in the volunteers’ program “cause less trouble less trouble in the jail than those that don’t”. Other inmates believed those that participate in the program were “happier”. Statements such as “they seem happier” and “I think the ones that work with the volunteers are happier than the ones that don’t” are indication of this conviction. A number of inmates remarked that there appeared to be less profanity, or “cussing” by the program members. One inmate described a difference in the groups’ language. She said, “every other word out of their mouth is God damn this and God damn that and those that go, try to watch their cuss words.” Finally, several of the inmates observed the inmates that attend the faith-based meetings “read their Bible more” than those who do not attend.

Generally, the majority of inmates believed the faith-based volunteers influence inmates when they facilitate attitudinal change and relieve tension in the jail. By the account of an inmate, “I think it gives [inmates] more positive attitudes. It gives you hope, faith. It changes your whole outlook.” Another inmate explained the perceived change in his attitude when he stated:

When I came in here I had a real attitude. I did not want to be here and I was asking God why he was punishing me like this . . . I was tired of doing this and

doing that and I was really just ready to give it up. They helped me to see that I just need to focus on the things I could do for others. They told me that I should just focus more on giving, instead of receiving all the time. I've started that and it's beautiful now. It works; it truly works in here.

Similarly, a number of inmates commented that they have observed a more respectful attitude from both participating and nonparticipating inmates. An inmate stated, "The program has a big impact on a lot of people. Even the people that don't care about it, benefit. They shut up when [the volunteers] are there. They are not disrespectful at all."

The inmates overall believed the faith-based correctional volunteers influence the inmates most profoundly by helping reduce tension in the jail. A significant number of inmates remarked that the program "releases tension in the pod". As an example, one inmate said, "I think a lot of fights are avoided because of the influence of the volunteers. I know I used to fight all the time and I haven't been in a fight since I started going to the sessions." Similarly, another inmate commented that inmates attend sessions with the faith-based volunteers on Tuesday, but not again until Sunday. In her words, "We call it the long run. We start fighting about stuff during the long run and then we get over it on Sunday when we meet with the volunteers." Yet another inmate referred to the volunteers' ability to relieve stress in the following comment:

Overall, they just boost everybody's morale, every time they come. It seems like it releases tension in the pod. From Tuesday to Sunday, all that stuff has time to build up and when they show up, it kind of relieves everybody's tension.

In conclusion, numerous inmates remarked about the cumulative affects of the program. In the words of one inmate:

If they don't have this in every jail, they need it in every jail house because it opens up a whole lot of people's lives. It makes a person feel more wanted, more needed. With out God, you can't make it in the world, man. If you can make it in here with God, you know you can make it in the world with him. . . . I get a tingling feeling every time the volunteers come.

Correspondingly, another inmate said, “It’s a very good program and they shouldn’t do away with it. It should happen in every jail. It has definitely made an impact on me.”

Finally, a female inmate, making reference to the overall influence of the faith-based correctional volunteer program, best summarized the benefits of the faith-based volunteer program, “It’s the silver lining in a black cloud or it’s the pot of gold at the end of the rainbow. It’s the good in all this bad.”

Research question 3. What are the perceptions of faith-based correctional volunteers regarding their impact in transmitting the characteristics of servant-leadership in county jails?

Results from the fifteen faith-based correctional volunteers specifically addressed the ten characteristics of servant-leadership: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people and building community. Findings for this research question conclude with a discussion of two major themes which emerged from the interviews. The themes were: (a) volunteers started serving to fulfill a spiritual conviction to help others, and (b) volunteers love feedback.

Servant-leadership characteristics

Listening. Faith-based correctional volunteers clearly practice the servant-leadership characteristic, listening. Every one of the fifteen volunteers answered positively when asked, “Are you a good listener?” When asked to clarify why they believe they were good listeners, the majority of volunteers exemplified their opinions when they stated, “I think I’m a good listener” or “the inmates tell me I’m a good listener.”

Five of the fifteen volunteers specifically mentioned that they “look the inmate in the eye” to show they listen. One volunteer stated, “I had one guy tell me that he appreciated the way I listen, really listen, to his story. . . . I try to look them in the eye when they talk to me. That seems to be important to them.” Similarly, another volunteer remarked, “I think the way I can bring more compassion in my life and into the lives of these inmates is to be a good listener. I look them in the eye and I try to remember names and their situations.” Finally, a faith-based correctional volunteer of seven years said:

I try to pay attention, to make eye contact with these guys and that seems to get them to open up, to talk more. I had an inmate tell me once that no one ever looks him in the eyes and he appreciated how that made him feel more important.

Six of the fifteen volunteers explained they practice good listening skills by concentrating on inmates’ non-verbal communication or “body language”. A female volunteer who has serviced the jail for three years explained, “I try to pay attention to their nonverbal behavior because I think I can learn as much from that as I do from what they say.” Likewise, another volunteer explained, “I try to read the body language because . . . inmates are so reluctant to trust that they don’t always want to open up. So, I catch myself trying to read their non-verbal messages.” Finally, another volunteer echoed that sentiment. In her words:

I try to listen to what the inmates say, but I also try to pay attention to what they don’t say. Sometimes the inmates are quiet and I try to figure out what message they are sending by not talking.

Empathy. All of the fifteen participants believed faith-based correctional volunteers transmit empathy, one of the servant-leadership characteristics. Statements such as “I try not to be sympathetic and I think I am empathetic” and “I do understand their situation” typified the responses.

When questioned as to why they believe they transmit empathy, the volunteers' explanation centered around three minor themes. First, several volunteers said they understood the inmates' situation because they had years of volunteer experience in a jail setting. In the words of a male volunteer with seven years of volunteer experience, "I have been coming in here for many years. I've heard many stories that help me understand what they are experiencing, the fears and deep sadness they feel because they feel all alone." Several volunteers believed the listening skills they acquired throughout their years of volunteering enabled them to be empathetic. One volunteer stated, "I was never in trouble . . . but I think by listening to them, I understand their situations." Another inmate said, "I think I can identify. . . . I can identify with their situations because I've listened. I listen closely when I'm here and I think I develop empathy, that understanding of their emotions, feelings."

In addition, the volunteers believed they understood the inmates' situation because they, a family member, or friend had previously been incarcerated. One volunteer confessed he was empathetic because he "spent almost a year in this jail . . . long enough to understand the plight of the inmate." Another volunteer explained, "I haven't been in their shoes, so to speak. But, I have had friends in jail and I have a brother that's an alcoholic. So, I think I understand their situations."

Finally, some of the volunteers conceded that their own brokenness as a result of addictions to alcohol or controlled substances enabled them to understand the inmates' situations. A volunteer explained he "became a believer later in life, after making a lot of stupid mistakes. So, I think God has used those stupid times in my life to allow me to

understand better. I feel, see and know their pain.” More powerfully, a volunteer, recovering from an alcohol addiction, explained why he believes he is able to empathize:

I don't know that I understand the situations as to why they are here. I understand the dark empty spot they have in their hearts that God belongs in and he's not there. That's what I understand. And, with God in that dark empty spot, they'll see a lot of changes. Without him they'll stay the same.

Healing. There is strong evidence that faith-based correctional volunteers promote the servant-leadership characteristic of healing. Participant comments such as, “the inmates are healthier after I've been here,” “I make the inmates feel better about themselves” and “the inmates seem happier after I've been here” are representative of evidence of healing. Most of the volunteers remarked that healing is needed to restore individuals that are without hope. According to one volunteer, “they are just broken, hurting souls. I think that when I'm here and maybe after I'm gone, this place is not as doom and gloom.” Another volunteer stated, “Some of these guys are really down in the dumps, depressed and I think they feel better when we have our sessions.”

While all fifteen participants sensed they were part of the healing in the jail, none accepted responsibility for the curing. The volunteers believed healing is a direct result of the volunteers' spiritual conviction, the work of a higher power. For example, a volunteer remarked, “the only healing I do is by getting them to read the Bible”. Another volunteer commented, “I think I share my faith with them and that makes them feel better, not as torn apart.”

Several volunteers provided analogies to describe the healing process. A volunteer said, “I think when you properly bring the word of God to a man, there can be healing there. I think all I do is carry the bucket. The water is God and that's what heals.” Correspondingly, another volunteer stated:

My job is somewhat like a doctor. I need to be able to reach out to them and give them the medicine to make them healthier. I believe the majority of them have never heard the Word of God, really heard it. I want to leave here knowing that they are a little bit healthier each week because of the time they spent hearing God's message.

Awareness. All but one of the fifteen participants believed faith-based correctional volunteers displayed the servant-leadership characteristic of awareness. To exemplify how they become aware of inmate concerns, the volunteers made statements such as "the inmates keep us informed of issues that are causing them trouble" and "the girls tell us all the time about issues that affect them". Several volunteers remarked that inmates' prayer requests are excellent tools to promote the volunteers' awareness. One volunteer stated,

Things that have come to my attention are things that are written on the prayer request. It's amazing to me that the majority of the prayer lists are very unselfish. They request prayer for family, other inmates, for the 'cops', as they put it, or attorneys. I've got pages and pages of prayer requests and very few of them are for themselves.

Most of the volunteers claimed that they were aware of the inmates' specific needs. Some of the specific inmate needs identified by the volunteers were "to visit with their children, their husband or boyfriends." Another volunteer stated, "they have trouble contacting loved ones on the street." In addition, the lack of sufficient undergarments is a need for most female offenders. The volunteers explained that women must purchase their undergarments from the commissary and many do not have the resources to do so.

The majority of the identified concerns, however, were neither material nor physical needs. In contrast to those needs, most volunteers believed they were aware of inmates' need "for comfort," "for hope," and "to feel loved." Concerning comfort, a

volunteer stated, “I can tell that they desperately need comfort. Many of them are in pain, feel guilt for their behavior and embarrassment.” An additional volunteer stated:

I know that they all want their freedom, either from jail or from their pain. Some of them just have dealt with their pain in such negative, harmful ways that they can't imagine what life is like without it. I know that they need to feel important to someone, to feel like their life is worth something.

Speaking in reference to hope, a volunteer said, “God gives us and has gifted me the gift of exultation, which has given me hope. And that's what they need.” Finally, numerous volunteers believed they were aware of the inmates' need to “feel loved.” One inmate remarked that inmates “want someone to love them.” Another said, “I try to be aware of what is going on in the cell block. I think I am aware of their problems, their pain, how they feel alone and not loved.”

Only one volunteer did not believe he was well aware of inmates' issues. He had served in the capacity of a faith-based correctional volunteer for approximately two years and associated awareness with volunteers' length of experience. “I haven't been doing this long enough to know” was his statement. He elaborated on his statement by asserting, “Some of the guys have been ministering to the inmates for many years, so I think they are more aware of the issues than me.” While the other volunteers believed they transmitted awareness to the inmates, one explained, “It's taken me awhile. When I first started, I was clueless.”

Persuasion. Participants overwhelmingly agreed that faith-based volunteers utilize another servant-leadership characteristic, persuasion, to transform inmates. A clear distinction was made between coercive power and influence. The majority of participants believed faith-based correctional volunteers affect change in inmates by means of influence. A few specifically discounted coercive power as an effective approach to

stimulating change in inmates. One volunteer stated, “I have the perspective that nobody else is going to make an inmate do anything . . . I’m trying to persuade them to understand that nobody is going to push or coerce them into anything”. Sharing that opinion, a volunteer explained, “I’m not a very tough person and I don’t think that works with the inmates anyway. They need us to be more of an influence, to set examples, rather than be powerful, controlling people.”

More than half of the fifteen participants commented that volunteers influence inmates by their exemplar behavior. Comments such as “I hope that they see, from my examples, how happy one can be with God in their heart” and “I don’t coerce them . . . I give them suggestions and lead by example” reflected the commonality of the responses.

By the account of a volunteer:

I try to influence them by my actions. I’m a volunteer . . . so I’m not paid to do this. In the same light, the inmates are not required to even come out and listen to me. So, the only way I would ever have anyone to witness to is by getting their attention, to influence them to see that their lives could be better.

Finally, several volunteers believed they persuade inmate change by speaking judiciously with the inmates. A volunteer provided the following explanation:

I persuade them through my actions and the Word. I try to use rational explanations to explain things, so maybe they can have a reference, something that makes them understand better. The more rationale the message, then I think the message is more powerful.

Conceptualization. Thirteen of the fifteen faith-based correctional volunteers scribed themselves as conceptual thinkers. When asked if they understand what inmates want, value and dream about, only two answered pessimistically. Comments such as “they value and appreciate the volunteers,” “they dream about freedom,” and “they want

to feel like they belong, to feel like they are not bad people” epitomized the volunteers’ perceptions of inmates’ wants, values and dreams.

On the contrary, two of the participants did not believe they understood inmates’ values and dreams, but did recognize their wants. According to the majority of volunteers, inmates “are not very good about talking about dreams or things they value. They do talk about wants.” Another volunteer surmised, “They don’t always talk about dreams. Maybe it’s because they are afraid to dream.”

Most of the volunteers believed they are analytical thinkers. Specifically, one volunteer stated, “I think I can see outside the box or outside the jail.” Similarly, another volunteer said, “I try to look at the big picture, to really listen to what all the inmates are saying, because that gives me a more accurate picture.” Finally, a volunteer remarked:

I think I can see the whole picture, even though they sometimes only tell us what they want or dream about. After listening to them for a while, I’ve been able to see through many of their tales to get a better idea of . . . what they dream about.

Foresight. All of the fifteen faith-based correctional volunteers believed they transmit the servant-leadership characteristic, foresight, to inmates. When questioned as to whether they were able to foresee what lies ahead of the inmates, the participants answered with agreement. A volunteer explained, “I know the road ahead of them is going to be hard, very hard, and I know that it’s easier for them to have faith in here than in the real world.” Likewise, a volunteer commented, “I know from watching inmates that keep coming back in here, after they’ve been released, that it’s not an easy road.”

Every one of the participants believed their volunteer experience produced foresight. One volunteer stated, “I have seen many inmates come and go during the five years I’ve been coming here. . . . It’s not an easy road and I try to prepare them for what

lies ahead of them.” A seven-year volunteer conveyed the perception of most participants with the following comment:

When I first started, I don't think I had much foresight. But, the more I do this, the more I am able to see what problems and concerns face them. Whether they are in jail for a short time or for a long time, I can see from their past behavior, like drinking and drugging, that they will have certain problems once they are released. It's not like I can predict what will happen, but I can share with them my experiences from volunteering for so long.

Alternatively, another volunteer believed he transmits foresight because of his experience as a former inmate. By his account:

I can see when guys are playing the game. I could tell when I was in jail in 2000. I had a 'celly' . . . he's been back in twice, since we were released. He uses religion. He uses whatever tools he comes upon to try to further his personal agenda. So, I don't expect every prisoner that I work with to be serious about change. But, I do believe that I can see the potential and I want the inmates to know that I trust them, that they are important to me.

As a final point, the majority of volunteers believed their awareness of inmate issues fostered foresight. One volunteer stated, “I know what lies ahead of the inmates, especially if they get out. It's so hard for them to make it. A bunch of them come back because they struggle on the streets.” Another volunteer explained, “I talk to them about what lies ahead of them in this life and eternity. They listen more when they are locked up and deprived of so much . . . family, food, fresh air. Finally, a volunteer remarked:

As sad as it is, some of them you can tell that they are going to go right out and do exactly the same thing, because they are not ready. They are not healed. They are not better. . . . They have to change their friendships, their situations. That's so difficult because they get out of here with nothing. They've gotta go back and depend on the same idiotic friends they had before.

Stewardship. Faith-based correctional volunteers believe they transmit stewardship, another servant-leadership characteristic. When asked if they are a good

steward, all of the participants responded in a positive manner. Most of the volunteers perceive themselves as “trustworthy”. A volunteer explained, “I think they trust me to show up and that’s about the best I can do.” Similarly, a three-year volunteer stated, “I think they entrust their lives to us. They have faith that we can help them be better people. I take that very seriously.” Finally, a female volunteer remarked, “We are really restricted on what we can do for them. . . . I think they trust me that I’m there to give them Jesus.”

The majority of participants described themselves as good stewards because they volunteer their time to the faith-based correctional program. Participants reported, “I use my time to come see them, to share my love for God with them. I think that’s a pretty good use of my time and theirs” and “I feel like my time is being spent wisely.” One volunteer eloquently explained the value of his service when he made the following statement:

I am not permitted to give money to any of the inmates. But, I know that great things can happen without money. There are those that have family that put money on the inmates’ books and those that don’t have a cent to their name. Yet, the healing of God’s word doesn’t cost a thing. I think the message that I bring the inmate is worth more than gold and I try to use the Word as if I was spending valuable money.

Commitment to growth. Ample evidence exists to believe faith-based correctional volunteers are committed to inmates’ personal and/or spiritual growth. All participants acknowledged they transmit this servant-leadership characteristic. Generally, the volunteers believed that they concentrate more on the inmates’ “spiritual growth.” For example, one volunteer stated, “I’m committed to helping them where I can. Their spiritual growth is what I’m most concerned with.” Over half of the fifteen volunteers made reference to uplifting the inmates’ spirits. One volunteer asserted, “I’m here each

week, to nurture their spirits, to help them grow in their spiritual life.” Another volunteer explained:

I try to nurture their spiritual growth. I do that by really praising them for reading their Bible. They really like it when you praise them for doing good things. I don't think they are too accustomed to getting praise.

In addition, a majority of the participants believed they are committed to “reforming” or “improving” the inmates. Several volunteers stressed they would “love to see all of them put their lives back together.” Correspondingly, one volunteer declared, “I go out of my way and am committed to helping them improve their lives.” Most of the volunteers believed their efforts “changed” or made the “inmates’ lives better”. For example, a volunteer stated, “I use my time and knowledge of the Bible to give them tools, to give them . . . hope that they can grow, can be better than what they were when they came in here.” Another volunteer made the following summative remark:

I personally think the inmates are smarter and feel better about themselves because of what they are learning in here. I think it would be both spiritually and personally beneficial to the inmates if they could have volunteers in here each night.

Building community. All of the participants believed faith-based correctional volunteers were successful in building a sense of community, the final servant-leadership characteristic. The majority of volunteers perceived a sense of community when the inmates appeared to “depend on each other.” For example, one volunteers stated, “The guards tell me that they sometimes ask for permission to do their own Bible study. That shows me that they depend on each other, certainly more so than when they first came in here.” Similarly, a volunteer said, “I try to get them to feel like they belong, like they can rely on each other. I think that once they see that they are more similar than different, they get along better.”

Several participants perceived a sense of community when they “develop a common bond” between the volunteers and the inmates and among the volunteers. By the account of a volunteer:

We create a sense of belonging. I think the inmates feel it when you see them helping each other; group hugs are another indicator. After meetings, the volunteers always get together. We have a great time together. . . . I just feel connected to each other.

“I think the ones that have been in jail for a while feel connected” was a typical response from a number of volunteers.

Finally, a few volunteers believed “laughter” created a sense of community. For instance, a volunteer stated, “I think they are happy to see me. We joke around with them and I see them joking around with the other inmates. I don’t think they joke like that when we are not here.”

Themes

Two major themes emerged from the volunteers’ interviews. The major themes were: (a) volunteers started serving to fulfill a spiritual conviction to help others, and (b) volunteers love feedback.

Volunteers started serving to fulfill a spiritual conviction to help others. All of the faith-based correctional volunteers reported their volunteer services arose out of a profound desire to pass on their spiritual beliefs. Most of the volunteers explained they were recruited by those who had been previously volunteering at the jail. One participant gave the following reason:

I have a friend that’s been providing spiritual guidance to the girls in here for . . . ten years. She said that they don’t always have enough people to fill all the pods and thought I had what it takes to share my beliefs with the prisoners.

In contrast, one volunteer said he was inspired to start volunteering at the jail because he heard about the faith-based correctional volunteer program from a former inmate. The volunteer explained:

There was this man that came to one of our men's study groups. He told us that he had just been released from jail and had been saved while in jail. He said the church people saved his life. He said the church people had made him healthier than he had ever been in his life. When I heard his story, I knew that this was something I wanted to do.

Finally, a few volunteers explained they started volunteering at the jail because of an intrinsic motivation. One volunteer affirmed, "In the scripture, in Matthew 25, it talks about doing things for the least of things." Similarly, a volunteer stated, "You have to do it because you want to serve the Lord and serve the needs of these lost souls. If you do that, it is very motivating; you really want to come back each week".

In addition to explaining why the volunteers started volunteering at the jail, numerous volunteers explained that volunteers must possess the "heart" for serving a jail population. Comments such as, "I've always had the heart to help others improve their position in life" and "you have to actually have a heart for these people" represent the unity of their opinion. By the account of one volunteer, "You have to have the right heart for this. Some people are great leaders, Sunday school teachers, public speakers, but are afraid of this environment."

In conclusion, several participants believed faith-based correctional volunteers "must be called by God". A ten-year volunteer elaborated on that statement with the following comment, "The [volunteers] that are there every week have a calling in their life. It has nothing to do with whether they want to go or not; it's a calling." Likewise, a long-time volunteer remarked:

This is a special ministry. God gives us the blessing. It's not about us giving it to the inmates. We are simply carriers of the Word to these gentlemen and ladies in here that need to hear the Word. We laugh with the inmates and I think that is good medicine for those that are hurting. It's the fellowship that the volunteers share with each other that strengthens us.

Volunteers love feedback. The second theme that emerged from the findings was the volunteers' practice of asking questions, probing for feedback. Twelve of the fifteen participants made reference to how the faith-based correctional volunteers frequently ask inmates questions for two reasons. A few volunteers said they implore feedback to "get to know the inmate better." One volunteers stated, "I need and encourage the inmates to give me feedback. I ask lots of questions to get an understanding of what I could do better to meet the needs . . . of the majority of the inmates." Finally, a volunteer surmised why she solicits feedback. She said, "I just want to know them. I want to know things that are going on in their heads, how they are doing."

In contrast, however, most of the volunteers believed they solicit feedback to assess the quality of each session. A volunteer commented, "I ask a lot of questions to get them to tell me how the session went, what I could do differently, if it is effective. . . I need the feedback because it helps me do a better job." Similarly, a volunteer remarked, "I love getting feedback. That's the only way I know if I'm doing my job okay."

Research question 4. What are the perceptions of correctional administrators regarding the impact of faith-based correctional volunteers in transmitting the characteristics of servant-leadership in county jails?

The third group of participants, jail administrators, proved to be more difficult to directly connect to the servant-leadership theme. Although the five jail administrators play an important role in facilitating the faith-based programs and can observe any

behavioral changes that result, they don't observe or participate in the programs and are ill-equipped to address the ten servant-leadership characteristics. As a result, the researcher was forced to modify question four to:

What are the perceptions of correctional administrators regarding the impact of faith-based correctional volunteers in county jails?

As noted in the methods section, the interviews with the jail administrators were conducted more as an exploratory guide. There were only a few predetermined sets of questions (See Appendix G) focusing primarily on how the faith-based correctional volunteer program is administered in the jail and its perceived impact. When questioned as to how the faith-based correctional volunteer program operated in their county jail, the responses were all consistent. The administrators explained faith-based correctional volunteers represent the local ministerial alliance and Gideons, International. These volunteers serve as an extended missionary arm of their respective churches and must have an endorsement letter from their church counsel before gaining entrance to the jail.

The volunteers meet at the county jail each Sunday and Tuesday. The ministerial alliance conducts their group sessions on Sunday from 2:00 pm to 4:00 pm. Similarly, the Gideons, International volunteers meet for a two hour group session on Tuesdays, from 7:00 pm to 9:00 pm. Prior to each group session, correctional officers must perform a rudimentary search of the volunteers' supplies to search for contraband, any items that prisoners are prohibited to possess. For example, "ink pens," "food," "hard-back books," or "perfume" are not allowed in the cellblock. When questioned as to how effective the faith-based volunteers are in facilitating the program, the jail administrators shared unified organizational perceptions. The following statement represents the common

responses, “I think they do a great job. They come at their given hour and they follow the rules about not bringing contraband into the jail.”

In contrast, the responses were more varied when asked to comment on their perception of the influence the volunteers have on the inmates. Without any probing of the ten servant-leadership characteristics, jail administrators recognized seven of them: empathy, healing, awareness, persuasion, stewardship, commitment to growth, and building community. A jail administrator believed that the volunteers show “empathy” to the inmates when they embrace the inmates, despite the prisoners’ criminal behaviors. Speaking in reference to “healing”, one jail administrator explained, “I believe they are a good morale booster, interested solely in helping the inmate heal or improve.”

In addition to healing, the majority of jail administrators believed volunteers exhibit the servant-leadership characteristic, persuasion. Administrators believed volunteers displayed persuasion when they influence inmates to strengthen their spiritual base. According to one administrator:

Religion or faith is a good thing to have in this setting, because if something happens wrong in court, they have a way to deal with it, to deal with their frustrations. [The volunteers] influence the inmates to read the Bible. And they’ve even have influenced some of the inmates to work with the other inmates by conducting their own Bible studies.

Other administrators acknowledged the servant-leadership characteristic “awareness.” One administrator claimed volunteers “really take care of the inmates’ needs.” Likewise, a few administrators believed the volunteers are firmly aware of the inmates’ need to accept responsibility for their actions. One administrator eloquently gave the following explanation:

The volunteers are good about helping the inmates understand themselves. They help the inmate try to change, even though the process is very hard and painful. I

think so many of the inmates are accustomed either to blaming others because they didn't understand themselves or to avoid having to change their behaviors. The church people help them tolerate the stress and assume responsibility for their criminal ways.

Additionally, all jail administrators believed faith-based correctional volunteers exhibit stewardship in county jails. They believed volunteers were good stewards because they were interested in the inmates' "spiritual well-being" and because the volunteers willingly contribute their services to address the inmates' needs.

Moreover, the servant-leadership characteristic, commitment to growth, was described by the jail administrators. Volunteers were recognized for their concern for the inmates' spiritual growth. According to one jail administrator, "Some of the inmates come in here and need guidance. Some are in here for the first time, in a strange environment; I think the spiritual counseling they receive from the volunteers is a big benefit to them." Another administrator made the following summative remark, "I know that many of the volunteers do not agree with what the inmates have done to get locked-up in here, but they seem to be very supportive and interested in helping the inmates improve their lives."

In conclusion, four of the five jail administrators indirectly acknowledged their belief that faith-based correctional volunteers exhibit the servant-leadership characteristic, sense of community. The sentiment of the jail administrators was volunteers "help the inmates get along much better with each other" and they "connect" or "build a relationship with the inmates." One jail administrator said, "They have influenced some of the inmates to work with the other inmates by conducting their own Bible studies." Another administrator commented, "the volunteers seem to buddy-up or connect with certain inmates." Finally, a jail administrator remarked, "The volunteers are

building a relationship with the inmates, I do believe, the whole time they are with the inmates.”

In addition to the influence of the seven servant-leadership characteristics, administrators believed the inmates are influenced by the volunteers’ ability to inspire “hope.” In the words of a jail administrator, “I would definitely say that they touch, help, or give hope to seventy-five percent of those they work with.”

Finally, jail administrators were asked to comment on their perceptions and experiences of the impact the volunteers have on jail administration. The findings revealed a valuable effect. Three of the five administrators believed the faith-based correctional volunteers impact the jail administration by tending to the inmates’ needs. For example, one administrator said, “The female volunteers will give us a list of things that inmates need. They’ll actually go out and purchase things and return the items to us.” He further explained actions of that type strengthen the inmate/guard relationship. In his words, “It makes us look like the good people. It is perceived by the inmates as we are the good guys for that.”

Three of the jail administrators believed the volunteers are helpful in enriching the inmates’ mental state. One administrator commented:

I believe they do in fact help us by helping keep the inmates’ morale up. If the inmates are or have their minds on destructive stuff, it helps us. When they are not bored, they are not thinking of ways to get in trouble. The volunteers help out a lot with that.

Of those administrators, two believed volunteers augment the inmates’ state of mind by being “non-judgmental”. One administrator alleged that volunteers accept inmates’ wrongdoings. He believed volunteers recognize that inmates, “have made bad decisions and need to be removed from society, but that doesn’t make them smaller, more

controllable than anyone else.” The other administrator explained his perception in the following manner:

I believe they are very effective in serving the spiritual needs of the inmates. They seem to really have the heart for the inmates. I know that many of the volunteers do not agree with what the inmates have done to get locked-up, but they seem to be very supportive and interested in helping the inmates improve their lives.

“They help reduce tension” was the jail administrators’ overwhelming response to the question, “What are your perceptions and experiences of the impact the volunteers have on jail administration?” All of the administrators firmly believed the faith-based correctional volunteers have a “calming” affect on the inmates. One administrator commented, “I don’t think we have ever had a fight while the church people are here or immediately after they’ve left. Maybe it kind of calms them down.” Another administrator said, “I think it helps alleviate stress.” Similarly, an administrator explained the volunteer program “helps relieve the stress on the inmates and makes our job easier because there are fewer disciplinary problems.”

There was substantial evidence that the volunteers help reduce the occurrences of physical altercations. One administrator said, “The volunteers helped reduce the number of fights in the jail.” A different administrator explained:

There was a while when we first got into the new facility that we didn’t really have the protocol up for the volunteers. It started getting a little rough in here. There were quite a few fights. Once we got the ministerial alliance put in place, the fights dropped off about . . . seventy-five percent.

Two of the administrators believed the faith-based program provides the inmates with a means to break the mundane nature of incarceration. One administrator remarked, “It gives them a positive activity, other than just sitting around watching TV. Without the volunteers, they would be sitting around and idles hands are not good around here.”

Two of the five jail administrators had a more critical perception of the volunteers' influence. While acknowledging the powerful influence volunteers have on inmates while incarcerated, the two administrators expressed skeptic opinions. One administrator commented:

While they are here, in the jail, I think the inmates think that they are being helped. But once they get back out on the streets, it's like they forget all about it and they go right back to their bad ways, behaviors.

Giving credence to the aforementioned opinion, another administrator stated that there are those who believe:

It's a 'fox-hole religion' because when they get out of here, they go back to doing the same thing. And that may be true in a lot of cases, but I do think there are those that really benefit; their personal lives have benefited and after they get out of incarceration, have gone on and become productive citizens because of the influence of the faith-based volunteers.

Finally, the jail administrators were asked if the overall influence of the faith-based volunteer program was worth any procedural difficulties. All of the jail administrators answered affirmatively. The following statement represents the commonality in the various responses. "I'm a firm believer in the faith-based program that they provide to the inmates and we will continue to do it as long as I'm in charge of the jail."

Summary

In summation, the purpose of this chapter was to present the findings in regard to the research questions which examined the extent and impact of faith-based correctional volunteers in transmitting the characteristics of servant-leadership to county jail inmates. While there are significant research findings on servant-leadership, there is a lack of correctional research relating to the phenomenon, and the literature relating to jails is

nonexistent. To address this void in the literature, the current study represented the inaugural investigation of the relationship that exists between faith-based correctional volunteers and jail inmates.

Findings for each of the four research questions were presented. For the first research question, quantitative data obtained from the SASL was entered into a SPSS computer information system for statistical analysis. A frequency table numerically illustrated the extent to which servant-leadership exists among faith-based correctional jail volunteers.

Qualitative findings from the second and third research question specifically addressed the ten characteristics of servant-leadership: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people and building community for volunteers and inmates, respectively. Results for each research question concluded with a discussion of the major themes which emerged from the interviews.

Finally, findings for the fourth research question addressed only seven of the ten servant-leadership characteristics: empathy, healing, awareness, persuasion, stewardship, commitment to growth, and sense of community. The findings revealed two themes and concluded with a discussion of the jail administrators' perception of the overall influence of the faith-based correctional jail program.

Chapter five presents an analysis and synthesis of these research findings. The chapter includes five sections: Summary of the Study, Findings, Conclusion, Implications, and Future Research.

CHAPTER 5

FINDINGS, CONCLUSIONS, AND IMPLICATIONS

Introduction

This chapter consists of five sections. The first section, Summary of the Study, provides an overview of the study, including a discussion of the problem, a brief review of the literature review, and the population from which the data was drawn. The second section, Findings, presents the results from the analysis of data. The Conclusion contains a thorough synthesis of the literature and findings. The succeeding section, Implications, presents practical suggestions for addressing the issues associated with servant-leadership and faith-based correctional volunteers. The chapter concludes with the Future Research section, which outlines a rationale for suggested research.

Summary of the Study

Although research shows some benefits of faith-based programming on offender transformation (Clear, & Myhre, 1995; O'Connor & Perreyclear, 2002; Sumter, 1999), the current understanding of the impact of faith-based servant-leadership in county jails was non-existent. In an effort to augment the literature, the current study represents the inaugural examination of the relationship existing between faith-based correctional volunteers and county jail inmates. This was an exploratory case study designed to lay a foundation or identify the perceived reasons that have led to the phenomenon.

The purpose of this study was to examine the extent to which servant-leadership exists among faith-based correctional jail volunteers in county jails and to discern the

impact of faith-based correctional volunteers in transmitting the characteristics of servant-leadership to county jail inmates.

The Self-Assessment of Servant Leadership (SASL) instrument, designed as a method of identifying individuals who personify servant-leadership (Taylor, 2002), was administered to fifteen faith-based correctional volunteers to examine the extent of servant-leadership among jail volunteers. The study also utilized semi-structured (Merriam, 1998), open-ended (Merriam, 1998), retrospective (Fraenkel & Wallen, 2003) interviews to examine the perceptions of inmates and faith-based correctional jail volunteers regarding the impact of faith-based correctional jail volunteers in transmitting the characteristics of servant-leadership within a county jail. Jail administrators were also interviewed regarding their perception of the overall influence of the faith-based correctional jail program.

The following research questions served as a guide:

1. To what extent does servant-leadership exist among faith-based correctional volunteers in county jails?
2. What are the perceptions of inmates regarding the impact of faith-based correctional volunteers in transmitting the characteristics of servant-leadership in county jails?
3. What are the perceptions of faith-based correctional volunteers regarding their impact in transmitting the characteristics of servant-leadership in county jails?

4. What are the perceptions of correctional administrators regarding the impact of faith-based correctional volunteers in transmitting the characteristics of servant-leadership in county jails?

In order to glean the ideas of others interested in the research questions, the researcher conducted a comprehensive review of literature related to the phenomenon of how inmates, correctional volunteers and jail administrators perceive the impact of servant-leadership in county jails. The literature review described three areas: (a) a historical development of transformational leadership theory, tracing its early developments to present ideas; (b) a historical perspective of Robert Greenleaf's servant-leadership concept, including a discussion of the ten characteristics of servant-leadership; and concluded with (c) a discussion of the historical perspective of volunteerism, from its historical early stages to its current influence on criminal reformation.

This mixed-method design case study utilized a phenomenological approach to interview individuals in their natural setting and to investigate major stakeholders' perceptions of a particular phenomenon regarding the extent and impact of faith-based correctional jail volunteers in county jails. In an attempt to detect commonality, a triangulated study, with three distinct populations, was utilized. To identify the extent of servant-leadership among faith-based correctional volunteers, the SASL was administered and analyzed. Additional insight was gleaned by interviewing faith-based correctional jail volunteers, jail inmates, and jail administrators.

Findings

The first research question asked to what extent does servant-leadership exist among faith-based correctional volunteers in county jails? According to Taylor (2002),

the respondents that rated themselves on the SASL at 145 or higher should be identified as servant leaders. Of the fifteen instruments completed by the faith-based correctional jail volunteers, all respondents were identified as servant leaders. The range for the fifteen participants was 145 to 164; the mean was 153.89.

The second research question was, “What are the perceptions of inmates regarding the impact of faith-based correctional volunteers in transmitting the characteristics of servant-leadership in county jails? The findings overwhelming indicated that inmates perceive faith-based correctional volunteers as servant leaders. Results from the twenty-five inmates specifically addressed the ten characteristics of servant-leadership: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people and building community. Also, three major themes emerged from the inmate interviews. The major themes were: (a) volunteers’ laughter and positive attitudes inspire inmates; (b) while being served, inmates serve others; and (c) volunteers encourage a sense of peace, hope and faith. Findings for this research question indicated that the inmates’ perceived an overall positive influence of the faith-based correctional volunteer program.

Findings for the third research question, “What are the perceptions of faith-based correctional volunteers regarding their impact in transmitting the characteristics of servant-leadership in county jails?” were also positive. Results from the fifteen faith-based correctional volunteers specifically addressed the aforementioned ten characteristics of servant-leadership: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people and building community. Findings for this research question concluded with a discussion of

the two major themes that emerged from the interviews. The two major themes were: (a) volunteers started serving to fulfill a spiritual conviction to help others, and (b) volunteers love feedback.

Finally, the fourth research question was modified from its original structure. Although the five jail administrators facilitate the faith-based programs and detected behavioral changes among inmates, they do not observe or participate in the programs and were unqualified to address the ten servant-leadership characteristics. As a result, the researcher was forced to modify question four to read, “What are the perceptions of correctional administrators regarding the impact of faith-based correctional volunteers in county jails?” The findings revealed a valuable effect. The jail administrators indirectly recognized seven of the ten servant-leadership characteristics: empathy, healing, persuasion, awareness, stewardship, commitment to growth and sense of community. The findings also indicated that volunteers successfully reduce tension in the jail, have a calming influence on inmates and reduce the number of physical altercations in the jail. The findings concluded with a discussion of the jail administrators’ perception of the overall positive influence of the faith-based correctional jail program.

Conclusions

According to Fraenkel and Wallen (2003), an exploratory research project was necessary to discern the impact of faith-based correctional volunteers in transmitting the characteristics of servant-leadership to county jail inmates. Fraenkel and Wallen believed there is some “commonality to perceptions that human beings have in how they interpret similar experiences, and they seek to identify, understand, and describe these commonalities” (p. 437). The researcher studied multiple perceptions of the phenomenon

as experienced by three different populations, inmates, faith-based correctional volunteers and jail administrators, and then attempted to determine what was common to their perceptions and reactions. The goal was to investigate the phenomenon without clear expectations. Exploratory research of the nature suggested by Fraenkel and Wallen normally necessitates qualitative methods. The researcher, however, had to first determine whether servant-leadership exists among faith-based correctional volunteers in county jails. To answer that question, Creswell (2003) suggested the implementation of survey research to collect information from a sample of faith-based correctional volunteers. The Conclusions presented a discussion of results from the Self- Assessment of Servant Leadership questionnaire. A synthesis of the findings for each of the ten servant-leadership characteristics is also presented. The section concludes with a synthesis of the major themes that emerged from the interviews.

Self-Assessment of Servant Leadership Questionnaire

Fifteen faith-based correctional volunteers responded to the Self-Assessment of Servant Leadership (SASL), a twenty-four item instrument that contained statements representing each of the ten categories of servant leadership characteristics: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people and building community. The basic strategy that underlies the SASL's attitude scale is that individuals were asked to respond to twenty-four statements of preference related to descriptors of their leadership style (Taylor, 2002). Responses to the SASL determine if the participating respondents identify themselves as a servant-leaders.

Consistent with Likert's (1967) experience, participants subjectively assessed their own leadership style according to a seven-point scale, a 1 (strongly disagree) indicated a negative attitude, and, at the other end of the scale, a 7 (strongly agree) indicated a positive attitude. Respondents were asked to mark 4 (undecided) if they were undecided about the descriptor, but the instructions urged them to use this category sparingly. This suggestion was appropriate to address one problem commonly associated with survey research, people's desire to choose an acceptable answer. Schutt referred to these respondents as "fence-sitters" (2006, p. 242). He described fence-sitters as people who see themselves as being neutral, but may skew the results if forced to choose between opposites. On the other hand, researchers warned about, respondents who choose a specific response when they really do not have an opinion (Fraenkel & Wallen, 2003; Schutt, 2006). The respondents in this study appeared to be neither because they seemed to have answered the questionnaire straightforwardly. For instance, they openly disclosed uncertainty when they did not fully understand a statement. Similarly, if they had questions regarding a statement, they asked for clarification. When the responses of the instrument were tabulated, the "undecided" category was used in moderation. Of the fifteen respondents, only two volunteers used the "undecided" category and it was used in reference to the same statement, "I try to match people with their jobs in order to optimize productivity."

According to Taylor (2002), the respondents that rated themselves on the SASL at 145 or higher should be identified as servant leaders. The range for the fifteen participants was 145 to 164. The researcher, therefore, was able to ascertain that servant-leadership exists among faith-based correctional volunteers in county jails.

Servant Leadership Characteristics

Listening. The second important finding revolved around the servant-leadership characteristic, listening. Numerous researchers have endorsed Greenleaf's (1991) interpretation of listening as an act of paying attention to or attempting to hear another (Autry, 2001; DeGraaf, Tilley & Neal, 2004; Fitch, 2002; Frick & Spears, 1996; Powers & Moore, 2004). Findings from interviews with volunteers and inmates echoed Greenleaf's assertion. Many inmates described the volunteers as "excellent listeners" because they "really pay attention to what we say". One volunteer revealed that he "listens closely, to look like [he has] command of all the details". Both volunteers and inmates agreed that "eye contact" between the volunteers and inmates increases the perception of listening. Comments such as, "I look them in the eye when they talk to me" and "I try to make eye contact with these guys" expressed the volunteers' intent to convey listening. Likewise, most of the inmates believed they can tell the faith-based volunteers are good listeners because they "look you in the eye". One inmate explained, "You can tell they listen to us. You can see it in their eyes."

Research by Spears (1998) explained that the servant-leader "seeks to listen receptively to what is being said, and not said!" (p. 5). Correspondingly, Freeman (1984) emphasized the need for leaders to utilize silence and Bennis and Goldsmith (1997) promoted active listening to pay attention to others. Accordingly, most of the volunteers revealed that they augment their listening skills by concentrating on inmates' non-verbal indicators. A volunteer stated, "I try to pay attention to their nonverbal behavior because I think I can learn as much from that as I do from what they say." Moreover, the inmates shared the same opinion. Supportive of the research, one inmate stated, "I think [the

volunteer] is really good at paying attention to my body language and if I'm depressed he can pick up on that without me even saying anything."

In addition, research by Greenleaf (1991) and McGee-Cooper (2001) found that servant-leaders listen intently to others to recognize and clarify the needs and concerns of an individual or a group. Findings from inmates and volunteers support the research. Indeed, the majority of volunteers expressed their concern when they overwhelmingly acknowledged on the SASL that they genuinely care for the welfare of the inmates with whom they serve. Indeed, fourteen of the fifteen respondents "agreed strongly" with the corresponding statement. Likewise, during interviews, several volunteers indicated that they listen closely to clarify inmate needs. Statements from inmates such as, "they really care about us" and "they ask us lots of questions to find out what we need" represent the inmates' perceptions and support the volunteer's self-assessment.

Specific to addressing the needs of others, Wheatley (2002) suggested that leaders can transform people if they learn to listen to one another. Statements from both inmates and faith-based correctional volunteers support her claim. One inmate stated, "Sometimes a person that will just sit down and listen to you will make you a whole lot calmer." Complimenting Wheatley, research by Kouzes and Posner (2003) revealed that leaders' active listening skills can affect change by creating a "trusting climate" (p. 78), an environment that Welch (2005) confirmed is not typically generated in jails. The volunteers' positive responses on the SASL to the statement, "I am genuine and candid with people" are consistent with their remarks during the interviews. One volunteer stated, "When I listen to the inmates they act like they really trust me." Similarly, the inmates concurred with the research. One inmate shared his perception when he stated,

“when they listen to me, really listen to me, I feel like I can trust them”. Several inmates commented that trust is an emotion that is rarely shared in the county jail (Welch, 2005).

Empathy. Researchers have made a connection between listening and empathy. For example, Greenleaf believed listening serves as a building-block toward achieving empathy. He claimed the effort to identify with and understand others is incomplete unless it is accompanied by empathy (Spear, 1998). Similarly, other researchers have described empathy as “the ability to discern another person’s thoughts and feelings with some degree of accuracy and involves listening on an intuitive level” (Comer & Dollinger, 1999, p.15).

Because of the aforementioned researchers’ assumptions, and the faith-based correctional volunteers’ strong listening skills, this researcher did not anticipate a divide between the inmates’ and volunteers’ perceptions of the extent to which faith-correctional volunteers exhibit empathy. The researcher’s expectations were confirmed when the findings revealed a narrow fissure. Consistent with the previous findings, both the volunteers and inmates acknowledged that faith-based correctional volunteers “are empathetic” because they are good listeners. They agreed that good listening skills enabled the volunteers to “relate to the inmates’ situations”. In addition, the volunteers and inmates agreed that some volunteers are empathetic because they too had been painfully broken by things such as their own addictions, prior incarcerations or family-related legal problems. Furthermore, the ninety-three percent “strongly agree” response on the SASL to the statement, “Many people come to me with their problems because I listen to them with empathy” corresponded with volunteers’ comments during the interviews.

The only disparity that emerged in the findings was that five of the twenty-five inmates did not believe volunteers had the capacity to empathize unless they had also experienced a period of incarceration. The perception was dismissed by the majority of the inmates and volunteers when both stated that empathy was attained by “coming to jail enough to understand.” For example, a volunteer explained, “I have been coming in here for many years. I’ve heard many stories that help me understand what they are experiencing.” Likewise, an inmate stated, “the ones that have been coming here the longest time can relate to us more.”

According to Spears, the cumulative influence of empathy lies in the servant-leader’s capacity to understand the good intentions of others without “reject[ing] them as people, even while refusing to accept their behavior or performance” (1998, p. 13). The findings from the inmates, volunteers and jail administrators were consistent with Spears’ viewpoint. Several inmates commented that the volunteers were not judgmental. For example, one inmate stated, “I think it’s hard for those that haven’t ever been locked up to really understand. But, they seem to try, even though you can tell they don’t like the things we have done.” Similarly, a volunteer said, “much of the inmates’ situations are like the rest of us . . . we are all sinners and we’ve done stupid things. I don’t think a lot of people would touch them with a ten feet pole.” Finally, a jail administrator clarified that leaders “must recognize that we are all on the same. Some have made bad decisions and need to be removed from society, but that doesn’t make them smaller, more controllable than anyone else.”

Healing. Responses from all three populations indicated faith-based correctional volunteers exhibit the servant-leadership characteristic, healing. This finding is consistent

with many research studies on healing (Furman, 2004; Greenleaf, 1991; Kouzes & Posner, 2003, Spears, 1998; Ortberg, 2003). For example, Greenleaf (1991) adamantly believed a servant-leader possesses the aptitude to make those who are deprived whole. Likewise, Furman (2004) expressly identified healing as a progression toward wholeness. The findings in this study confirmed Greenleaf's and Furman's positions. Furthermore, the findings are consistent with Ortberg's (2003) stance on serving. She alleged, "Serving means that when this person leaves my leadership sphere of influence he or she will be a better person and leader because of the time spent with me" (p. 97). As evidence, all three groups, inmates, volunteers and jail administrators reported faith-based correctional volunteers shaped the healing process by causing inmates to "feel better about themselves." A volunteer comment such as, "the inmates are healthier after I've been here", an inmate's remark, "they make us feel better about ourselves when they've been here", and a jail administrator's statement, "I would definitely say that they . . . help those they work with." represent the commonality of their perceptions. The volunteers' affirmative responses on the SASL to the statement, "I have great satisfaction in bringing out the best in others" lend credibility to their explanations during the interviews.

Both Greenleaf (1991) and Spears (1998) believed servant-leaders are capable of healing followers' broken spirits by establishing a caring relationship based on trust, empathy, acceptance and commitment. Once such an environment is established, Greenleaf believed the follower can then embark on the process of healing themselves. The volunteers implicitly acknowledged that they promoted healing by establishing trust, empathy, acceptance, and commitment, and the inmates' commentary distinctively affirmed each characteristic. Alternatively, many inmates and a few jail administrators

agreed with Dammer (2002) that volunteers encouraged healing by creating “hope”. All three groups agreed that the greatest contribution to the inmates’ healing is the “spiritual guidance” provided by the volunteers.

Awareness. The findings for the next servant-leadership characteristic, awareness, reveal that the faith-based correctional volunteers’ display of awareness has a noteworthy impact on county jail inmates. All three populations agreed that the volunteers are acutely aware of inmates’ material and spiritual needs. The majority of inmates and jail administrators directed their comments toward the awareness of material needs. For example, many inmates and jail administrators believed volunteers are aware of their “problems”, such as their need or desires for “better food”, “personal items”, a need to visit with their “children and family”, and “concerns about work.”

While the volunteers’ confirmed the inmates’ and volunteers’ perceptions, they believed the nucleus of their awareness was inmates’ intrinsic needs, such as their need to feel “comfort, “hope”, and “love”. Statements such as, “I think they want the same things you and I want” and “They need to feel they are important to someone, to feel their life is worth something” exemplified their acuity. The volunteers’ insight is compatible with the Greenleaf’s (1991) writings. Making reference to followers, Greenleaf stated, “They are seeking the same things we are: fulfillment, wholeness, a sense of belonging” (p. 98). Greenleaf believed servant leaders discover these principles while providing a service to others.

Other researchers have expanded on Greenleaf’s viewpoint by maintaining awareness results from leaders’ reflections (DeGraaf, Tilley, & Neal, 2004). Strage (2004) and Terry and Bohnenberger (2004) stressed the importance of reflection before,

during and after an occurrence to be aware of issues that lie below the surface.

Throughout the interviews, many volunteers commented on how they believed their eminent awareness was generated by their individual and group reflections. Similarly, thirteen of the fifteen volunteers “strongly agreed” with the SASL statement, “I learn from subordinates whom I serve”, which corroborates their remarks during the interviews.

Finally, the findings revealed that both volunteers and inmates believed faith-based correctional volunteers’ awareness is associated with the volunteers’ length of experience. Most volunteers and inmates believed the volunteers that learned to be “aware” were those “that have been coming to the jail the longest time.” This perception is consistent with research by Preskill and Torrez. As the researchers theorized, awareness is hampered by the “microwave theory” (1999, p. 12), which implies that awareness necessitates time.

Persuasion. It appears that faith-based correctional volunteers’ use of persuasion has a major impact on county jail inmates. All of the respondent groups affirmed the previous research findings by establishing that inmates react best to volunteers’ persuasion because they do not respond well to the coercive use of power (Bolman & Deal, 2002; Frick & Spears, 1996). The overwhelming majority of inmates and volunteers indicated that the faith-based correctional volunteers persuade inmates to change their lives through influence. Both inmates and volunteers believed the volunteers’ set “great examples” as a method of influence. Similarly, every one of the volunteers strongly agreed with the SASL statement, “I lead by example.” Comparably, these findings are consistent with research by Kouzes and Posner (2003). They argued,

“The most powerful thing a leader can do to mobilize others is to set an example by aligning personal actions with shared values” (p. 12). Likewise, other researchers have reported that effective leaders empower followers through their self-assured examples (Behling and McFillen, 1996).

Conversely, research by McCann, Langford and Rawlings (2003) critically examined transformational leaders and found followers are influenced more by awe and inspiration than empowerment. In profound agreement, inmates, volunteers and jail administrators believed volunteers use “the influence of the scripture” or “Godly inspiration” as techniques to persuade inmates to change their lives.

Finally, the findings also support Yukl’s (1998) assertion that effective leaders influence followers through “rational persuasion”, the use of “explanations, logical arguments and factual evidence” (p. 160). Many of the volunteers and several inmates made reference to the methods volunteers employ to explain things. As an example, one volunteer said, “I try to use rational explanations to explain things, so maybe they can have a reference, something that makes them understand better.” Similarly, an inmate commented on the factual information given to him by volunteers. He said, “They tell us ways in which it can be worse, and if we don’t change, how worse it can be.”

Conceptualization. Greenleaf described a leaders’ conceptual aptitude in the following manner: “Leadership, in the sense of going out ahead to show the way, is more conceptual than operating. The conceptualizer, at his or her best, is a persuader and a relation builder” (Frick & Spears, 1998, p. 140). This researcher’s examination of the servant-leadership characteristic conceptualization indicated faith-based correctional volunteers utilize their persuasive skills to convey conceptualization.

The majority of participants concurred with research that described conceptual-thinking leaders as those who “get a sense of what people want, what they value, what they dream about” (Kouzes & Posner, 1997, p. 115). The findings revealed both volunteers and inmates believed most faith-based correctional volunteers view inmates in an abstract manner in order to gain a better understanding of inmates’ wants, values and dreams. Although two of the volunteers did not believe they understood inmates’ values and dreams, they did recognize their wants. One volunteer explained, inmates “are not very good about talking about dreams or things they value. They do talk about wants”.

Additional research revealed servant-leaders demonstrate the ability to conceptualize at a higher level because they are “out-of-the-box-thinker[s]” (Lerner, 2005, p.5). Similarly, DeGraaf, Tilley and Neal (2004) referred to conceptualization as “seeing the big picture” (p. 147), which stressed the need for leaders to examine problems from an abstract perspective in order to obtain a more complete picture of the task or situation at hand. The findings from this study confirmed those reports. For example, one inmate described the volunteers as being able to “see stuff from a different angle.” Also, a volunteer stated, “I think I can see outside the box or outside the jail”. Similarly, another volunteer said, “I try to look at the big picture, to really listen to what all the inmates are saying, because that gives me a more accurate picture.”

Foresight. With agreement between inmates and faith-based correctional volunteers, the findings in this study indicated volunteers have a considerable influence on inmates as they transmit the servant-leadership characteristic of foresight in county jails. Many of the findings are consistent with researchers’ descriptions of foresight. According to Greenleaf, “foresight means regarding the events of the instant moment and

constantly comparing them with a series of projections made in the past and at the same time projecting future events” (p. 15). Similarly, Bennis (2002) described foresight as the “ability to foresee or anticipate what is around the corner before anyone else” (p. 102). A comment from an inmate, “the volunteers realize what’s in store for the inmates” and a volunteer’s statement, “I know the road ahead of them is going to be hard, very hard, and I know that it’s easier for them to have faith in here than in the real world” typifies how the shared perceptions relate to previous research.

There was ample evidence from the inmate and volunteer interviews indicating the volunteers, who have served time, come from “broken” families or who have been volunteering longer have more foresight. These findings support Greenleaf’s (1991) views on visionary servant-leadership. According to Greenleaf, a leader must have an armor of confidence in facing the unknown, more than those who accept his or her leadership. Greenleaf believed that the visionary confidence comes from the leaders’ anticipation and experience to deal with the stress of real-life situations.

Stewardship. As a result of the previous evidence of foresight and the existing research, it was anticipated that faith-based correctional volunteers would exhibit the servant-leadership characteristic of stewardship because of their foresight. Researchers believed leaders with foresight can be trusted to be stewards, to make sound decisions and put what is best for their followers ahead of their individual agendas (Greenleaf, 1991; Sergiovanni, 2000). Similarly, Blanchard depicted stewardship as serving “other’s interests, not their own” (2004, p. 103). The findings from this study met the expected link between foresight and stewardship. According to inmates, volunteers and jail administrators, faith-based correctional volunteers indisputably exhibit stewardship in

county jails. The overwhelming majority of participants believed volunteers were good stewards because they were “interested in the inmates’ well-being” and “volunteer their time to meet the needs of others.” Typically stated, an inmate said, “I guess they are more concerned and involved with our spiritual growth. That’s why they are here. They don’t have to be.” A volunteer stated, as well, “I use my time to come see them, to share my love for God with them. I think that’s a pretty good use of my time and theirs”. Likewise, a jail administrator explained, “They want to be here. They are not being asked to come in. We’ve never asked; they are showing up on their own to volunteer.” Finally, all of the volunteers strongly agreed with the SASL statement, “I am willing to make personal sacrifices in serving others”, which substantiated their comments during the interviews.

In addition to being concerned with the inmates’ well-being, the inmates and volunteers described faith-based volunteers as “trustworthy,” an element Ortberg (2004) acknowledged as the foundation of any good leader. Specifically, Ortberg said, “you have to lay a foundation of trust before people can individually do their best” (p. 89). This opinion was echoed by an inmate, “I like to meet with [the volunteers] because I trust them.” Similarly, a volunteer said, “I think they entrust their lives to us. They have faith that we can help them to be better people.”

Commitment to growth. Kouzes and Posner (1987) believed servant leaders gain the trust and assistance of stakeholders through their commitment to others’ growth. Comparatively, Blanchard (2004) found the servant leader’s main reason for leading “is to help others win. Put another way, it’s to help people live according to the vision God placed inside them” (p. 104). The findings in this study support their assertions that faith-based correctional volunteers are committed to or care about inmates’ personal and/or

spiritual growth. Each group of participants believed volunteers show their commitment to inmates' growth by helping the inmates accomplish great things. Specifically, the participating groups intensely believed the volunteers are committed to "reforming" or "improving" the inmates.

To promote growth, Wheatley (2005) insisted a leader must provide followers with good resources, such as "ideas, methods, mentors, processes, information technology, equipment, money" (p. 175). Findings from this study corroborate Wheatley's argument. In addition to providing spiritual ideas, inmates and volunteers revealed that volunteers show they are committed to growth when they supply inmates with necessary resources, such as "Bibles" and "music." Furthermore, a volunteer explained, "I use my time and knowledge of the Bible to give them tools, to give them hope that they can grow, be better than what they were when they came in here." The volunteers' affirmative responses on the SASL to the statement, "I invest considerable time and energy equipping others" gave credibility to their accounts during the interviews.

Finally, Greenleaf's belief in the significance of servant-leaders' commitment to the individual growth of people is reflected in the findings. The results from interviews with inmates, volunteers and jail administrators assertively answer his true test of a servant leader, "Do those served grow as persons, do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants" (1991, p. 7)? Several volunteers believed the inmates are "healthier," "smarter," and feel better about themselves because of what they are learning" in jail. Similarly, one inmate declared, "they go out of their way to share God's word and are committed to help us get

better.” In conclusion, one jail administrator commented that volunteers are “very supportive and interested in helping the inmates improve their lives.”

Building Community. Much of the findings regarding this final servant-leadership characteristic are consistent with researchers’ descriptions of building community. According to Gardner (1986) building and rebuilding community is one of the most vital skills a leader can possess. In particular, researchers have found that leaders create a sense of community by “fostering collaboration” (Kouzes & Posner, 2004, p. 28), encouraging “a sense of reciprocity” (McAllister-Wilson, 2003, p. 78), and promoting a feeling of “we’re all in this together (Kouzes & Posner, 2004, p. 83). Furthermore, Kretzmann and McKnight (1993) found communities become stronger by connecting and involving persons, while Wheatley (2005) emphasized a sense of belonging and a united sense of purpose as prerequisites to community growth.

As a final point, the findings in this study also support additional research that emphasized how imperative building community is to an organization. For example, Lerner’s (2005) contention that the strength of an organization is greater than the sum of its individual parts exemplifies Spears’ (1998) emphasis on building community. Similarly, Burchard (2003) reported “collaborators need to know they are heard, trusted, supported, and cared for . . . that together, standing side-by-side, they are stronger than they could ever be apart” (p 125).

In this study, overwhelming evidence surfaced from the quantitative data and interviews to realize faith-based correctional volunteers cultivate a sense of community in the county jail. Each of the fifteen volunteers answered “strongly agree” to the SASL statement, “I encourage cooperation rather than competition through the group.” Most of

the inmates, faith-based correctional volunteers and jail administrators believed volunteers were successful in “pulling everybody together” and getting inmates “to depend on each other.” Comments such as, the volunteers “bring us all together” and they make us see that “we are all in the same adverse conditions” represent the commonality of the inmates opinions. Similarly, a volunteer said, “the inmates have to depend on each other when they are in need.” Finally, a jail administrator commented, “There are times when the volunteers are not here or there are not enough volunteers for every pod. On those occasions, the inmates will actually lead the other inmates.”

Based upon the quantitative results, the researcher is convinced that faith-based correctional volunteers transmit the ten servant-leadership characteristic in county jails. As a result of qualitative perceptions of the volunteers, inmates and jail administrators, the researcher is confident that faith-based correctional volunteers have an irrefutable impact in county jails. Because similar results with different measures of the same variables were achieved, the researcher is more secure in the validity of the findings.

Themes

Five major themes emerged as inmates, volunteers and jail administrators jointly commented on the impact of faith-based correctional jail volunteers in transmitting the characteristics of servant-leadership in county jails. The combined themes included: (a) volunteers’ laughter and positive attitudes inspire inmates; (b) while being served, inmates serve others; (c) volunteers promote a sense of peace, hope and faith; (d); volunteers started serving to fulfill a spiritual conviction to help others; and (e) volunteers love feedback.

Volunteers' laughter and positive attitudes inspire inmates. Throughout the interviews, over half of the inmates made reference to the significant impact the faith-based correctional volunteers' "infectious" enthusiasm and positive attitudes had on the inmates. One inmate stated, "[The volunteers] are in good spirits. They lift you up, no matter what situation you are in." Correspondingly, many of the volunteers discussed their perceptions of the impact their collective laughter and positive outlook has on the inmates. One volunteer explained, "They expect you to come in here pumped-up. If you do, you can see the enthusiasm spread across the pod." Another volunteer commented, "We laugh with the inmates and I think that is good medicine for those that are hurting." Finally, the volunteers' provided confirming responses on the SASL when they all "strongly agreed" to the statement, "I am able to inspire others with my enthusiasm and confidence for what can be accomplished."

The aforementioned perceptions are consistent with literature that discussed the effects enthusiasm has upon others and the existing relationship between the leader and follower (Bass, 1990; Kouzes & Posner, 2004; Levy & Merry, 1986; Tichy & Devanna, 1986). For example, Kouzes and Posner (2004) found, "tremendous energy is generated when individual, group, and institutional values are aligned" (p.12). They also reported that "people want leaders who are inspiring, upbeat, and energetic" (p. 124). Finally, Tichy and Devanna (1986) believed transformational leaders are viewed as change agents because they empower others by reinforcing optimism in the followers' ability to change.

While being served, inmates serve others. From all available evidence, faith-based correctional volunteers pass Greenleaf's (1991) ultimate test of servant-leadership, "Do those being served, by the way they are served, ultimately become disposed themselves

to be servants” (p. 94)? Inmates, volunteers and jail administrators conveyed stirring accounts of how they were inspired by the volunteers to “pass on” the tradition of serving others. Several inmates reported on how they were motivated to participate in the faith-based correctional volunteer program because of its visible impact on other inmates. An inmate’s comment exemplified how an inmate (those being served) became a servant. He said, “God was trying to get me to minister to others when I was in the world, but now I do it in here”. Similarly, volunteers acknowledged that they were “moved” to become a servant to the inmates because they had either been influenced by a volunteer during a previous incarceration or learned about it from an inmate’s affirmation. For example, one volunteer said, “The volunteers helped me when I was an inmate, so now I, as a volunteer, am helping inmates.” The volunteers’ assertion supports Burns’ (1978) research on transformational leaders, which claimed self-actualized followers develop into leaders themselves.

Volunteers encourage a sense of peace, hope and faith. Participants from each population described the faith-based correctional volunteers by using adjectives such as “loving,” “caring” and “compassionate.” Rooted in their perceptions, these qualities inspire peace, hope and faith within inmates and volunteers. While the volunteers and inmates specifically believed volunteers stimulated “peace,” the jail administrator implied agreement. They believed the volunteer program generates “calmer” inmates. These beliefs were consistent with research that revealed inmates could achieve a certain “peace of mind” from faith-based programming (Dammer, 2002).

Additionally, all of the participants thought volunteers convey “hope,” which they believed augments the inmates’ “healing.” The findings from this study support

Greenleaf's (1991) belief that servant-leadership offers hope and direction for a new era in human development and Kouzes and Posner's (2004) conviction that leaders communicate hope so that others clearly understand and embrace them as their own. Dammner (2002) also found that faith-based correctional programming provided inmates with hope for reform. Most importantly, the finding confirmed McAllister-Wilson's credence that hope "mobilize[s] their healing and their achieving powers" (2004, p. 126). For instance, one inmate explained, "They give me hope that things can be better." A jail administrator noted, "I've found that the volunteers really offer hope and guidance to the inmates." Volunteer comments such as, "I think my message gives them hope" and "God has given me hope" epitomizes the volunteers' perceptions.

Finally, Greenleaf (1982) believed effective leadership was dependent on faith and service to develop strong, effective caring communities in all society. Greenleaf's idea of the servant-leader was embedded in the belief that "people have inherent worth, a dignity not only to be strived for, but beneath this striving, a dignity irrevocably connected to the reality of being human" (Ferch, 2003, p. 226). One inmate stated, "They give us faith because they have faith in us." Likewise, a volunteer overpoweringly expressed Greenleaf's position when he made the following remark:

[The volunteers] must be interested in improving the quality of life for people that have done some very bad things and, realistically, may never change. They must love working with some contemptible, appalling people. And they must see the good in those wearing orange and be able to nurture hope.

Volunteers started serving to fulfill a spiritual conviction to help others. All of the faith-based correctional volunteers reported their volunteer services arose out of a profound desire to pass on their spiritual beliefs. Their dedication is consistent with studies by Becker and Dhingra (2001) and Neal (2000) which present discourse with

people who perceive volunteerism as a service to their religious conviction. Similarly, Pope John Paul II attempted to empower his followers to volunteer their time to serve the needs of others. The church, he affirmed, values the aid of the community.

In addition to explaining why the volunteers started volunteering at the jail, numerous volunteers, inmates and jail administrators established that volunteers possess the “heart” for serving the jail population. Many inmates described the volunteers as having “big, caring hearts.” Volunteers also believed “you have to have the right heart for this” and “I’ve always had the heart to help others improve their position in life.” As validation of the volunteers’ qualitative remarks, every one of the volunteers acknowledged a strong agreement with the SASL statement, “I have the heart to serve others.” Finally, jail administrators also recognized the volunteers’ concern for sharing their spiritual views regarding forgiveness and salvation with the inmates. The administrator said, “They seem to really have the heart for the inmates.”

Volunteers love feedback. The final theme that emerged from the findings was the volunteers’ practice of asking questions, soliciting feedback. Both volunteers and inmates made reference to how the faith-based correctional volunteers frequently ask inmates questions to “get to know the inmate better” and “to assess the quality of each session.” These findings supported research on leaders’ inquisitive traits (DePree, 1989) and reaction to feedback (Blanchard, 2004). For example, DePree found leaders ask questions to build trust. He believed a leader asks questions to lay a foundation that reveals a collaborative team effort. Inmates explained, “They always ask if we have questions” to “make us feel like we belong, that we are in this together.”

Complimenting DePree's work, Blanchard (2004) noted a distinction between servant and self-serving leaders; the difference rests in the manner in which they react to feedback. According to his findings, "If you give servant leaders feedback . . . they consider it a gift. Servant leaders love feedback because the only reason they're leading is to serve. If you help them serve better, everybody wins" (p. 105). The volunteers and inmates support Blanchard's evaluation. An inmate believed volunteers seek feedback to "clear up any confusion." Similarly, a volunteer explained, "I need feedback because it helps me do a better job." Another volunteer explained, "I love getting feedback. That's the only way I know if I'm doing my job okay." Finally, a jail administrator explained that the volunteers formulate inquiries, to make certain they are following regulations.

Overall Influence

Pursuant to the interview schedules, only the inmates (See Appendix E) and the jail administrators (See Appendix G) were asked to comment on their perceptions of the overall influence of the faith-based correctional volunteer program. Without any probing of their perceptions, however, the faith-based correctional volunteers provided their opinion on the subject. Each of the three groups perceived a difference in participating and nonparticipating inmates. When compared to the inmates that do not involve themselves in the faith-based program, the inmates, volunteers and jail administrators believed those inmates engage in fewer infractions, were more content, use less profanity, and read the Bible more.

In general, all participants believed the faith-based correctional volunteers influence the inmates most profoundly by helping reduce tension in the jail. Several inmates remarked that the program "releases tension in the pod." Volunteers said the

participating inmates “get along a lot better” and “seem happier, more at ease.” “They help reduce tension” was the jail administrators’ overwhelming response. Another administrator commented, “I don’t think we have ever had a fight while the church people are here or immediately after they’ve left. Maybe it kind of calms them down.”

Finally, an administrator explained that the program “helps relieve the stress on the inmates and makes our job easier because there are fewer disciplinary problems.” These findings corroborate results from other studies that confirmed participation in faith-based programming significantly reduced the number of in-prison infractions (O’Connor & Perreyclear, 2002; Sundt, Dammer & Cullen, 2002). While those studies were conducted on faith-based correctional programming in prisons, findings from this study are based on a program delivered to county jails and there is a complete void of literature assessing faith-based programs in county jails.

In conclusion, the limitation of not being able to generalize the findings of this study to all faith-based correctional volunteers in county jails should be noted. Only one county jail was used and the methodology involved a purposive sample to insure participants were uniquely suited for the intent of the study. A convenient sample of inmates, volunteers and administrators was used for the study because they were either incarcerated, volunteering, or working in a county jail at the time the study was conducted. Those that chose to participate may have done so only because of strong unilateral perceptions about the faith-based correctional volunteers. The findings, therefore, have been extrapolated from the samples to the faith-based correctional volunteer population in county jails.

Implications

The findings of this study in context with past research have significant implications to the county jail and the concept of servant-leadership. The following information represents practical suggestions for addressing the topics that have been introduced throughout the research. The topics include: (a) solicit more participation, (b) expand programming, (c) provide aftercare and extension to families, and (d) practice servant-leadership.

The first suggestion is to solicit more participation. Increasing the number of inmates that participate in the faith-based correctional program would be beneficial to inmates and jail administration. The findings from this study clearly support the research that those offenders who participate in faith-based programming find imprisonment more tolerable and have fewer infractions (Clear, Hardyman & Stout, 2000). Imploring more participation, however, may be problematic because of church and state religious issues. Yet, the government has increasingly recognized the significance of faith-based prison ministries and correctional budgets in several states now include public tax funds for religious programming (Jabliecki, 2005).

Furthermore, there is ample evidence from this study that faith-based correctional volunteers have appreciably helped inmates “grow as persons” (Greenleaf, 1991, p.7). Not only have the inmates enjoyed reformation, many of the inmates have converted to servant-leaders. The findings answered Greenleaf’s (1991) ultimate test of servant-leadership, “Do those *while being served*, become healthier, wiser, freer, more autonomous, more likely themselves to become servants (p.94)? Informally, every group has leaders, if the inmate participants in faith-based programs are also informal pod or

jail leaders, they should be encouraged to seek others and increase participation. From the interviews, it is clear that some inmates already recruit other inmates, but it is rather spontaneous and unstructured. Jail administrators and faith-based correctional volunteers should access resources available through faith-based, prison correspondence courses, such as, Prisoners in Christ and Prison Fellowship Ministries, to train and inspire inmates to engage their fellow inmates.

The next suggestion is to expand programming. The majority of both volunteers and inmates believed the program should be extended to extra sessions. For example, a volunteer stated, "I'd like to see it expanded to additional nights." Similarly, an inmate said, "It would be nice if we had sessions more than we do . . . some between Tuesday and Sunday." Another inmate referred to the gap between Tuesday and Sunday as the "long run." Like others, she claimed violence in the jail intensifies during the "long run". As clarification, she said, "We start fighting about stuff during the long run and then we get over it on Sunday when we meet with the volunteers." Research has confirmed that faith-based correctional programming can assist inmates in complying with institutional rules and regulations and to become less aggressive and violent (Dammer, 2002). In a 1998 study by Califano, results revealed those inmates who attended classes more often in one year were less likely than inmates who attended fewer classes to commit institutional infractions. With an expansion of faith-based correctional programming, inmates may be less inclined to banish their frustrations in a hostile manner, whether through harming property, themselves or others.

While the phenomenon of faith-based correctional programming has been around for centuries (Stalder, 1999; Welch, 2005), there has been a revival of interest in

increasing faith-based correctional programming in prisons and jails. This resurgence is evident by the explosion of “faith-based prisons or prison units in several states and the Federal prison system” (O’Connor, 2002). InnerChange, Prison Fellowship Ministries, Colson’s Prison Fellowship Ministries, and the Department of Chaplaincy Program are examples of faith-based programs that are currently operated in prisons and exemplify society’s yearning to connect faith, imprisonment and healing (Jablecki, 2005). Similarly, O’Connor and Perreyclear (2002) found the frequency of a prison inmates’ involvement in faith-based programming had an impact on offender rehabilitation. To supplement the local ministerial alliance and Gideons, Inc., jail administrators should take advantage of resources from other local churches and religious groups who have expressed a willingness to expand their services to the county jail. Jail administrators should formally meet with the faith-based correctional volunteers to exchange ideas on recruitment and to encourage more participation.

The third suggestion is to provide aftercare and extend services to families. Not only should local churches or faith-based groups be utilized to meet prisoner’s need during incarceration, they should also be recruited to act as mentors as inmates are reintegrated into the community. By their own admissions, several of the inmates had participated in a faith-based correctional volunteer program during a previous incarceration, proclaimed the benefits of their participation, yet they were recommitted to the jail. Why were they returned? Most of those released from confinement are confronted with challenges such as, employment, substance abuse issues, and housing (Schmallegger & Smykla, 2006). Findings from this study revealed many of the volunteers

had discontinued the faith-based programming which they had practiced while incarcerated. The jail administrator's "foxhole Christian" comment speaks to this also.

Consistent with other research, findings from this study revealed faith-based correctional volunteers feel strongly that inmate healing is embedded in the volunteers' religious views about forgiveness and redemption (Sundt & Cullen, 1998; Sundt, Dammer & Cullen, 2002). In addition, the majority of the participating volunteers believed they volunteer because of a spiritual calling that extends beyond the jail. One volunteer spoke of how he wanted to connect with inmates when they are released with one-on-one counseling. Another volunteer commented about how he provided transportation to church for those who have been released from jail. Finally, one volunteer specifically spoke of how she provided inmates with a listing of programs that have emerged in various communities, programs that are designed to provide a link between the correctional faith-based programming and the community.

Is it possible to have faith-based correctional volunteers work with families and friends to build a spiritual support base for inmates when they are released? The volunteers think so. They recognize the county jail isolates inmates from society, both physically and psychologically. As a result, most of the faith-based correctional volunteers believed they can act as advocates and resource brokers, linking isolated offenders to family members and monitoring their progress once they have been released. A few volunteers discussed how they nurtured communication between inmates and their family members. Another volunteer explained how he provided a number of correspondence courses to both inmates and their families at no cost. To implement this supportive strategy, there will be a need to attract and mobilize more faith-based

correctional volunteers. Ideally, the jail administrators need to assign one person the task of coordinating activities between the two existing groups and any new programs that are implemented.

The final suggestion is to practice servant-leadership. The present study has demonstrated a growth in the extent and impact of servant-leadership in organizations. The voices of inmates, volunteers and jail administrators in a county jail revealed how Greenleaf's ideas have been implemented in a unique setting. For Greenleaf, service to followers is the primary responsibility of leaders. Faith-based correctional volunteers extend service by listening to, caring for, loving, and empowering inmates. Moreover, the volunteers truly represent servant-leaders by treating inmates, the "weak and marginal members of society, with respect and appreciation" (Greenleaf, 2003, p. 138). In the *Teacher as Servant*, Greenleaf passionately discussed Hermann Hesse's assertion by asking:

How can I possibly love this lousy world and all of these despicable people? You may say that such an assertion is hopelessly unrealistic. And, viewed through the attitude that your question suggests, it would seem hopelessly unrealistic. But if you can bring yourself to see the good (no matter how much may be bad), and if you can believe that behind all of these unlovely exteriors there is a spark of spirit, however small, then you can accept Hermann Hesse's assertion – it is only important to love the world (2003, p.138).

The jail administrators have accepted an unconventional type of leadership in the county jail, a place that typically relies solely on power, as opposed to persuasion, to affect change in some rather despicable people. In order for the faith-based correctional volunteer to effectively serve the needs of the inmates and jail administrators, the volunteers' role must be defined. Most of the volunteers explained they were recruited by those who had been previously volunteering at the jail. Therefore, those recruiting

volunteers should only enlist servant-leaders and discourage those volunteers who do not subscribe to the servant-leadership concept. The researcher advocates the use of the SASL as a screening instrument.

Future Research

Future research is needed in a number of areas related to faith-based correctional volunteers and servant-leadership.

1. A comparative study to determine if perceptions of the inmates, faith-based correctional volunteers and jail administrators are the same for those participants in a different county jail. A replication of this study could be conducted in a larger geographical area, since the current facility had a limited sample of faith-based correctional volunteers and participating inmates. A replication would also be useful to evaluate the program's impact and to enhance reliability.
2. A gender-based study answering whether female or male inmates, volunteers, and jail administrators tend to perceive faith-based correctional volunteers more as servant-leaders.
3. A correlational study to investigate the differences between institutional conduct of those inmates who participate in the faith-based correctional program and those who do not. A major benefit to this type of correlational study would be prediction. If, for example, a relationship of sufficient magnitude existed between the two variables, researchers might be able to predict that an inmate who participated in the faith-based correctional program would be likely to have fewer conduct violations. Equally important, there may be the potential to house participating inmates with disruptive non-

participants to determine any influence the participating inmates may have on disruptive inmates.

4. A longitudinal study to study the impact of faith-based correctional volunteers on inmates over time. The researcher may wish to survey the same sample of inmates and note changes in their behavior and explore the reasons for these changes during and following incarceration. Longitudinal data would enable a better understanding of the degree to which inmates are impacted by the knowledge they gained in the faith-based correctional program, and of whether the inmates continued to experience the sensation they described having in the program.

Summary

The purpose of this phenomenological study was to explore the extent to which servant-leadership exists among faith-based correctional volunteers and to discern the impact of faith-based correctional volunteers in transmitting the characteristics of servant-leadership to county jail inmates. While there are significant research findings on servant-leadership, there is a dearth of correctional research relating to the phenomenon, and the literature relating to jails is nonexistent. To address this void in the literature, the current study represents the inaugural investigation of the relationship that exists between faith-based correctional volunteers, servant-leadership and jail inmates. As previously mentioned, this was an exploratory case study designed to lay a foundation or identify the perceived reasons that have led to the phenomenon.

In an attempt to discern commonality, a triangulated study incorporating two methodological strategies, with three distinct populations, was employed. To identify the extent of servant-leadership among faith-based correctional volunteers, the SASL was

administered and analyzed. Additional insight was gleaned by interviewing the faith-based correctional volunteers, inmates, and jail administrators.

The first research question asked to what extent does servant-leadership exist among faith-based correctional volunteers in county jails? Of the fifteen constructs completed by the faith-based correctional jail volunteers, all respondents were identified as servant leaders.

The second and third research questions asked inmates and volunteers to respectively provide their perceptions of the impact of faith-based correctional volunteers in transmitting the characteristics of servant-leadership to county jail inmates. Qualitative findings from the two research questions specifically addressed the ten characteristics of servant-leadership: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people and building community. Five major themes emerged from the findings. The combined themes included: (a) volunteers' laughter and positive attitudes inspire inmates; (b) while being served, inmates serve others; (c) volunteers promote a sense of peace, hope, and faith; (d); volunteers started serving to fulfill a spiritual conviction to help others; and (e) volunteers love feedback.

The final research question asked jail administrators to provide their perceptions of the impact of faith-based correctional volunteers in county jails. Although they were not questioned regarding the ten servant-leadership characteristics, they made reference to seven: empathy, healing, awareness, persuasion, stewardship, commitment to growth, and sense of community. The findings concluded with a discussion of the jail

administrators' perception of the overall positive influence of the faith-based correctional jail program.

The researcher was able to conclude that servant-leadership exists among faith-based correctional volunteers in county jails. According to Taylor (2002), the respondents that rated themselves on the SASL at 145 or higher should be identified as servant leaders. The range for the fifteen participants was 145 to 164.

Faith-based correctional volunteers were perceived by both inmates and volunteers as good listeners. In addition to numerous researchers, the findings endorsed Greenleaf's (1991) interpretation of listening as an act of paying attention to or attempting to hear another (Autry, 2001; DeGraaf, Tilley & Neal, 2004; Fitch, 2002; Frick & Spears, 1996; Powers & Moore, 2004). Most of the volunteers and inmates revealed that volunteers augment their listening skills by concentrating on inmates' non-verbal indicators. The findings echoed research by Spears (1998) who explained that the servant-leader "seeks to listen receptively to what is being said, and not said!" (p. 5). In addition, findings from inmates and volunteers supported research by Greenleaf (1991) and McGee-Cooper (2001) which found servant-leaders listen intently to others to recognize and clarify the needs and concerns of an individual or a group. The majority of volunteers expressed their concern when they overwhelmingly acknowledged on the SASL that they genuinely care for the welfare of the inmates with whom they serve. Finally, statements from both inmates and faith-based correctional volunteers support Wheatley's (2002) suggestion that leaders can transform people if they learn to listen to one another. The volunteers' positive responses on the SASL to the statement, "I am

genuine and candid with people” were consistent with their remarks during the interviews.

Next, researchers have made a connection between the servant-leadership characteristics listening and empathy. The findings were consistent with Greenleaf’s belief that listening serves as a building-block toward achieving empathy (Spear, 1998). Both the volunteers and inmates perceived faith-based correctional volunteers as “empathetic” because they are good listeners. Furthermore, the ninety-three percent “strongly agree” response on the SASL to the statement, “Many people come to me with their problems because I listen to them with empathy” correspond with volunteers’ comments during the interviews. The only disparity that emerged in the findings was that five of the twenty-five inmates did not believe volunteers had the capacity to empathize unless they had also experienced a period of incarceration. The perception was dismissed by the majority of the inmates and volunteers when both stated that empathy was attained by “coming to jail enough to understand.” Finally, the findings from the inmates, volunteers, and jail administrators perceived volunteers as “nonjudgmental” which is consistent with Spears’ viewpoint that the cumulative influence of empathy lies in the servant-leader’s capacity to understand the good intentions of others without “reject[ing] them as people, even while refusing to accept their behavior or performance” (1998, p. 13).

Also, responses from all three populations indicated faith-based correctional volunteers exhibit the servant-leadership characteristic, healing. This finding is consistent with many research studies on healing (Furman, 2004; Greenleaf, 1991; Kouzes & Posner, 2003, Spears, 1998; Ortberg, 2003). Furthermore, the findings were consistent

with Ortberg's (2003) stance on serving. She alleged, "Serving means that when this person leaves my leadership sphere of influence he or she will be a better person and leader because of the time spent with me" (p. 97). The volunteers' affirmative responses on the SASL to the statement, "I have great satisfaction in bringing out the best in others" lend credibility to their explanations during the interviews. Also, the volunteers and inmates concurred with researchers when they implicitly acknowledged that the volunteers promoted healing by establishing trust, empathy, acceptance, and commitment (Greenleaf, 1991; Spears, 1998). Alternatively, many inmates and a few jail administrators agreed with research by Dammer (2002) that volunteers encouraged healing by creating "hope." All three groups agreed that the greatest contribution to the inmates' healing is the "spiritual guidance" provided by the volunteers.

Moreover, the findings revealed the faith-based correctional volunteers' display awareness, which has a noteworthy impact on county jail inmates. All three populations agreed that the volunteers are acutely aware of inmates' material and spiritual needs. The findings were consistent with Greenleaf's belief that servant leaders discover these needs while providing a service to others (1991). Similarly, over ninety percent (n=13) of the volunteers "strongly agreed" with the SASL statement, "I learn from subordinates whom I serve", which corroborates their remarks during the interviews. Finally, the findings revealed that both volunteers and inmates believed faith-based correctional volunteers' awareness is associated with the volunteers' length of experience. This perception is consistent with research by Preskill and Torrez (1999), which claimed awareness requires time.

Additionally, the findings revealed faith-based correctional volunteers' use of persuasion has a major impact on county jail inmates. Consistent with previous research, all of the respondent groups established inmates react best to volunteers' persuasion because they do not respond well to the coercive use of power (Bolman & Deal, 2002; Frick & Spears, 1996). The overwhelming majority of inmates and volunteers indicated that the faith-based correctional volunteers persuade inmates to change their lives through influence, by setting "great examples." Similarly, every one of the volunteers strongly agreed with the SASL statement, "I lead by example." These findings are consistent with other research which reported effective leaders empower followers through their self-assured examples (Behling and McFillen, 1996). Conversely, inmates, volunteers and jail administrators believed volunteers use "the influence of the scripture" or "Godly inspiration" as techniques to persuade inmates to change their lives. This finding correlates with research by McCann, Langford and Rawlings (2003) that critically examined transformational leaders and found followers are influenced more by awe and inspiration than empowerment. Finally, the findings also support Yukl's (1998) assertion that effective leaders influence followers through "rational persuasion", the use of "explanations, logical arguments and factual evidence" (p. 160).

Furthermore, the findings indicated faith-based correctional volunteers utilize their persuasive skills to convey conceptualization. The majority of participants concurred with research that described conceptual-thinking leaders as those who "get a sense of what people want, what they value, what they dream about" (Kouzes & Posner, 1997, p. 115). Additional research was substantiated by the findings which described

volunteers as “out-of-the-box-thinker[s]” (Lerner, 2005, p.5) and able to see “the big picture” (DeGraaf, Tilley & Neal, 2004, p. 147).

The findings also indicated volunteers have a considerable influence on inmates as they transmit the servant-leadership characteristic of foresight in county jails. The results confirmed Greenleaf’s belief that “foresight means regarding the events of the instant moment and constantly comparing them with a series of projections made in the past and at the same time projecting future events” (1991, p. 15) and Bennis’s (2002) description of foresight, as the “ability to foresee or anticipate what is around the corner before anyone else” (p. 102). There was ample evidence from the inmate and volunteer interviews indicating the volunteers, who have served time, come from “broken” families or who have been volunteering longer have more foresight. These findings support Greenleaf’s (1991) views on visionary servant-leadership.

Moreover, inmates, volunteers, and jail administrators believed faith-based correctional volunteers indisputably exhibit stewardship in county jails. The results supported previous research reporting that leaders with foresight can be trusted to be stewards, to make sound decisions and put what is best for their followers ahead of their individual agendas (Greenleaf, 1991; Sergiovanni, 2000). Finally, all of the volunteers strongly agreed with the SASL statement, “I am willing to make personal sacrifices in serving others,” which substantiated their comments during the interviews.

The findings from this study also supported Kouzes and Posner’s (1987) and Blanchard’s (2004) assertions that faith-based correctional volunteers are committed to or care about inmates’ personal and/or spiritual growth. Each group of participants believed volunteers show their commitment to inmates’ growth by “reforming” or “improving” the

inmates. Findings from this study corroborate Wheatley's (2005) argument that a leader must provide followers with good resources, such as "ideas, methods, mentors, processes, information technology, equipment, money" (p. 175). The volunteers' affirmative responses on the SASL to the statement, "I invest considerable time and energy equipping others" gave credibility to their accounts during the interviews. Finally, the results from interviews with inmates, volunteers and jail administrators assertively answered Greenleaf's true test of a servant leader, "Do those served grow as persons, do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants" (1991, p. 7)?

In conclusion, overwhelming evidence surfaced from the quantitative data and interviews to believe faith-based correctional volunteers cultivate a sense of community in the county jail. The findings regarding the final servant-leadership characteristic are consistent with researchers' descriptions of building community. In particular, the results revealed volunteers create a sense of community by "fostering collaboration" (Kouzes & Posner, 2004, p. 28), encouraging "a sense of reciprocity" (McAllister-Wilson, 2003, p. 78), and promoting a feeling of "we're all in this together" (Kouzes & Posner, 2004, p. 83).

In addition to findings on the ten servant-leadership characteristics, five major themes emerged as inmates, volunteers and jail administrators jointly commented on the impact of faith-based correctional jail volunteers in transmitting the characteristics of servant-leadership in county jails. The combined themes included: (a) volunteers' laughter and positive attitudes inspire inmates; (b) while being served, inmates serve

others; (c) volunteers promote a sense of peace, hope and faith; (d); volunteers started serving to fulfill a spiritual conviction to help others; and (e) volunteers love feedback.

Throughout the interviews, over half of the inmates and many of the volunteers made reference to the first theme; faith-based correctional volunteers' inspire inmates with their "infectious" enthusiasm and positive attitudes. The volunteers provided confirming responses on the SASL when they all "strongly agreed" to the statement, "I am able to inspire others with my enthusiasm and confidence for what can be accomplished." The perceptions were consistent with literature that discussed the effect enthusiasm has upon others and the existing relationship between the leader and follower (Bass, 1990; Kouzes & Posner, 2004; Levy & Merry, 1986; Tichy & Devanna, 1986).

The second theme emerged from inmates', volunteers' and jail administrators' stimulating accounts of how they were inspired by the volunteers to "pass on" the tradition of serving others. The findings confirmed faith-based correctional volunteers pass Greenleaf's (1991) ultimate test of servant-leadership, "Do those being served, by the way they are served, ultimately become disposed themselves to be servants" (p. 94)?

The third theme, volunteers promote a sense of peace, hope and faith, emerged as participants from each population described the faith-based correctional volunteers as "loving", "caring" and "compassionate". The findings were consistent with research that revealed inmates could achieve a certain "peace of mind" from faith-based programming (Dammer, 2002). The findings also support Greenleaf's (1991) belief that servant-leadership offers hope and direction for a new era in human development and Dammer's (2002) conviction that faith-based correctional programming provided inmates with hope for reform. Finally, the results confirmed Greenleaf's (1982) belief that effective

leadership was dependent on faith and service to develop strong, effective caring communities in all society.

The fourth theme, volunteers started serving to fulfill a spiritual conviction to help others, emerged from the findings. Inmates, volunteers and jail administrators recognized the volunteers' concern for sharing their spiritual views regarding forgiveness and salvation with the inmates. Validating their qualitative remarks, every one of the volunteers acknowledged a strong agreement with the SASL statement, "I have the heart to serve others." Their dedication was consistent with studies by Becker and Dhingra (2001) and Neal (2000) which present discourse with people who perceive volunteerism as a service to their religious conviction.

The final theme that emerged from the findings was the volunteers' practice of soliciting feedback. The inmates, volunteers and jail administrators agreed that faith-based correctional volunteers ask many questions to clarify miscommunication and to assess their job performance. The perceptions supported research on leaders' inquisitive traits (DePree, 1989) and Blanchard's, (2004) work, distinguishing between servant and self-serving leaders, the difference resting in the manner in which leaders react to feedback.

In general, all participants believed the faith-based correctional volunteers influence the inmates most profoundly by helping reduce tension in the jail. Each of the three groups perceived a difference in participating and nonparticipating inmates. When compared to the inmates that do not involve themselves in the faith-based program, the inmates, volunteers and jail administrators believed the participating inmates engage in fewer infractions, were more content, use less profanity, and read the Bible more. These

findings corroborate results from other studies confirming participation in faith-based programming significantly reduces the number of in-prison infractions (O'Connor & Perreyclear, 2002; Sundt, Dammer & Cullen, 2002). While those studies were conducted on faith-based correctional programming in prisons, findings from this study are based on a program delivered to county jails and there is a complete void of literature assessing faith-based programs in county jails.

In conclusion, this study represents the inaugural investigation of the connection between servant leadership and county jail inmates. Taken as a whole, the results of this study indicate that the faith-based correctional volunteers in county jails pass Robert Greenleaf's servant-leadership test:

Do those served grow as person; 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 (1991, p. 7)?

While serving the inmates, faith-based correctional volunteers clearly assured that inmates were not further deprived when they helped them "become healthier, wiser, freer, more autonomous, more likely themselves to become servants" (Greenleaf, 1991, p. 7). As an exploratory study, this research has achieved its goal of providing a base line to study faith-based programming in local jails and, more specifically, the extent of servant-leadership in those programs. The foundation has now been laid; the challenge for future students and researchers is to identify new dimensions of the topic and to explore other facets of the effects of faith-based programs in local county jails.

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Appendix A

Letter to Volunteer Participants

Date

Dear Faith-Based Volunteer:

Faith-based volunteers, such as you, have been serving inmates for centuries. Many prisons and most jails lack resources to adequately serve their populations. No one truly knows the impact these volunteer programs have. In order to better understand the role of faith-based volunteers, I need your help.

I am a doctoral candidate at University of Missouri – Columbia and have lived in Cape Girardeau County for over twenty years and I am writing to invite you to participate in my doctoral research. My dissertation topic examines the phenomenon of how inmates, faith-based correctional jail volunteers and jail administrators perceive the essence of volunteers in county jails.

Your previous contributions as a volunteer have identified you as a faith-based volunteer that has provided direct services to inmates during the past twelve months. Are you willing to complete a questionnaire and participate in an interview designed to explore the influence of faith-based volunteers in county jails?

I know that your time is limited and valuable. The questionnaire will take less than ten minutes to complete. The personal interview will take an estimated 30 minutes. If you wish to participate, please review the attached consent form. After doing so, simply return this message to me before [date] in the attached self-addressed, stamped envelope. Upon receipt, I will contact you to schedule a date, time and location to complete the survey and interview. I am not analyzing your individual responses. My analysis will focus on the findings of the volunteers as a group and there will be no attempt to identify an individual's feelings, thoughts or perceptions.

If you desire, I will provide you with a copy of the survey results.

Sincerely,

Linda Keena
820 Birdie Lane
Jackson, MO 63755

Appendix B

Servant-Leadership Questionnaire

This instrument was designed for individuals to monitor themselves on several leadership characteristics. Please use the following scale to indicate your agreement or disagreement with each of the descriptors of your leadership.

1 2 3 4 5 6 7
 Strongly Disagree Undecided Strongly Agree

For example, if you strongly agree, you may type in a number 7; if you mildly disagree, you may type in a number 3. If you are undecided, type in a number 4, but use this category sparingly.

1. I am genuine and candid with people. _____
2. I learn from subordinates whom I serve. _____
3. I am willing to make personal sacrifices in serving others. _____
4. I genuinely care for the welfare of people working with me. _____
5. I consistently encourage others to take initiative. _____
6. I have great satisfaction in bringing out the best in others. _____
7. My leadership is based on a strong sense of mission. _____
8. I am very focused and disciplined at work. _____
9. I usually come up with solutions accepted by others as helpful and effective. _____
10. I lead by example. _____
11. I am willing to sacrifice personal benefits to promote group harmony and team success. _____
12. I am willing to have my ideas challenged. _____
13. I practice what I preach. _____
14. I readily admit when I am wrong. _____
15. I have a heart to serve others. _____
16. Many people come to me with their problems because I listen to them with empathy. _____
17. I continuously appreciate, recognize, and encourage the work of others. _____
18. I invest considerable time and energy equipping others. _____
19. I am able to inspire others with my enthusiasm and confidence for what can be accomplished. _____
20. I am able to motivate others to achieve beyond their own expectations in getting a job done. _____
21. I try to match people with their jobs in order to optimize productivity. _____
22. I often demonstrate for others how to make decisions and solve problems. _____
23. I encourage cooperation rather than competition through the group. _____
24. I place the greatest amount of decision-making in the hands of those most affected by the decision. _____

Note. From [The SASL Instrument is a modification of] "The Self-Assessment of Servant Leadership Profile" by Page, D. & Wong, T.P. (1998). A Conceptual Framework for Measuring Servant Leadership p. 20. Unpublished manuscript, Trinity Western University, Langley, British Columbia, Canada.

Appendix C

Faith-Based Volunteer Interview Guide

1. When did you begin volunteering in the county jail?
2. Approximately how many inmates have you counseled since you began?
3. How did your involvement begin, e.g. referred by minister, heard from other volunteer or so on?
4. What kind of preparation/training did you receive?
5. Can you recall your first session, what was your game plan, what message did you try to convey?
6. Has that changed over time, and if so how?
7. What do you think are important characteristics for a faith-based correctional volunteer and why?

Questions 8 – 17, probe for servant-leadership characteristics

8. Are you a good listener? If yes, please explain.
9. Are you empathetic, understand the inmates' situation? If yes, please explain.
10. Do you believe you have the ability to heal, make others feel better? Please explain.
11. Are you aware of issues that affect inmates? If yes, please explain.
12. Do you seek to convince the inmates, rather than coerce change within the inmates? Please explain.
13. Do you have an understanding of what inmates want, what they value, what they dream about? If yes, please explain.
14. Do you have foresight? Are you able to foresee what lies ahead of the inmates? If yes, please explain.
15. Are you a good steward? Do you care for the well being of the jail and serve the needs of the inmates? Please explain.
16. Are you committed to the inmates' growth, their renewal, and willing to do everything you can to nurture the inmates? Please explain.

17. Do you develop a sense of community, or a sense of belonging, between the inmates and yourself? Please explain.
18. What do you think is the most important characteristic for a faith-based correctional volunteer and why?
19. What advice do you have for someone considering correctional faith-based volunteering?
20. What changes, if any, need to be made in the program?
21. Is there anything else you would like to share with me that I have not covered through my questions?

Appendix D

Letter to Inmates

Date

Dear County Jail Inmate:

Faith-based volunteers have been working with inmates for as long as we can tell. Many prisons and most jails do not have enough money to serve the needs of the prisoners. No one really knows how these volunteer programs help the inmates. In order to find out more about faith-based volunteers, I need your help.

I am a doctoral student at University of Missouri – Columbia. I have lived in Cape Girardeau County for over twenty years. I am reading you this letter to see if you are interested in helping me in my doctoral research. My dissertation topic looks at how inmates, faith-based correctional jail volunteers and jail administrators see volunteers in county jails.

The jail administrator has told me that you have worked with a faith-based volunteer while you have been locked-up in this jail. Are you willing to let me ask you a series of questions that are planned to look at the impact of faith-based volunteers in county jails?

The interview will take about 45 minutes. If you agree to help, I will read to you the consent form. If you still want to help, you only need to sign the form. I will then get in touch with a jail administrator to schedule a date and time to complete the interview. I want you to know that I am not evaluating your individual answers. My focus is on the findings of all the inmates that I interview. I will not identify your individual feelings or the way you see things here at the jail.

I thank you very much for your help. If you want, I will give you with a copy of the survey results.

Sincerely,

Linda Keena

Appendix E

Inmate Interview Guide

1. How long have you been in jail?
2. What type of crime led to this stay in jail?
3. During this incarceration, how many times have you met with the volunteers known as church people?
4. How long had you been in jail before you met with the volunteers? Did you request them or did they contact you?
5. Have you been in jail before your current incarceration? If so, how many times and for what types of crimes?
6. If yes, did you meet with any volunteers on any of these other occasions? If you did not before, what prompted you to meet with them now, why the change?
7. What did you expect would happen when you first met with the volunteers?
8. Did you feel or receive any benefits from the first meeting?
9. What was it that made you decide to continue meeting with the volunteers?
10. Describe your religious practices/experiences prior to incarceration.
11. How has your attitude and behavior toward religion changed since you started meeting with the church people?
12. What is it that you like about meeting with your volunteers?
13. What personal qualities to the volunteers have that makes you want to continue meeting with them?

Questions 14 – 31, probe for servant-leadership characteristics

14. How well do the volunteers listen to you? Please give me examples of why you believe they are good or bad listeners.
15. Do you think the volunteers' are able to relate to or understand your situation? Please give me examples why you believe they do or do not relate to you.
16. Do the volunteers make you feel better? Please give me examples of why you believe they do or do not have the ability to make you feel better about yourself?

17. Can the volunteers/church people truly understand the issues you face? Please give me examples of why you believe they are or are not aware of the issues.
18. What things do the volunteers do to change your life? Do they use power, influence, or both to change your situation. Can you give me some examples of how they try to help you change your life?
19. Do the volunteers' understand what you want, what you value, and what you dream about? Please give me examples of why you believe the volunteers know or don't know these things.
20. Do you think the volunteers' understand what lies ahead of you if you stay in jail or are released? What have they said or done that makes you feel that way? Please give me some examples?
21. Do you think the volunteers' are interested in your needs? Please give me examples of why you may or may not trust the volunteers to care about your well being.
22. Do you think the volunteers are committed to or care about your personal or spiritual growth? Please give me examples of ways the volunteers' may or may not show they care.
23. Are the volunteers successful in connecting with the inmates? Please give me examples of ways the volunteers' may or may not build a connection with you or any of your fellow inmates.
24. Please give me some specific examples as to how the volunteers may have influenced your behavior.
25. Do you look forward to each session, why or why not? If you have ever skipped a session, please tell me why.
26. How often do you meet with the volunteers? Are the meetings set by them or you? Are they on call or will they come if you are having problems?
27. Do you think the time spent with the volunteers is adequate, too much or too little and why?
28. How do you think your participation in the program will affect you when you are released?
29. Overall, what influence do the faith-based volunteers have on the inmates?
30. What changes would you like to see in the program?

31. Is there anything else you would like to share with me that I have not covered through my questions?

Appendix F

Letter to Jail Administrators

Date

Dear County Jail Administrator:

Faith-based volunteers have been serving inmates for centuries. Many prisons and most jails lack resources to adequately serve their populations. No one truly knows the impact these volunteer programs have. In order to better understand the role of faith-based volunteers, I need your help.

I am a doctoral candidate at University of Missouri – Columbia and I am writing to invite you to participate in my doctoral research. My dissertation topic examines the phenomenon of how inmates, faith-based correctional jail volunteers and jail administrators perceive the essence of servant leadership in county jails.

You have been identified as an administrator of the local county jail and have managed a faith-based volunteer program during the past twelve months. Are you willing to participate in an interview designed to explore the influence of faith-based volunteers in county jails?

I know that your time is limited and valuable. The personal interview will take an estimated 30 minutes. If you wish to participate, please review the attached consent form. After doing so, simply return this message to me before date. Upon receipt, I will contact you to schedule a date, time and location to complete the interview.

I thank you very much for your support. I look forward to hearing from you. If you desire, I will provide you with a copy of the survey results.

Sincerely,

Linda Keena
820 Birdie Lane
Jackson, MO 63755

Appendix G

Jail Administrator Interview Guide

1. How long have you been a jail administrator?
2. Did you work as a jailor before assuming administrative duties?
3. If yes, How long did you work as a jailor?
4. How is the faith-based correctional volunteer program operated in your jail?
5. Is there a protocol for inmates to follow in requesting a meeting with a faith-based volunteer?
6. If yes, please explain and discuss how the protocol was developed.
7. How often do the faith-based volunteers meet with inmates?
8. Do they meet in groups or individually?
9. If in groups, how many inmates will typically meet with a volunteer?
10. Have you denied a faith-based volunteer access to an inmate?
11. If yes, please explain.
12. How effective do you believe the faith-based volunteers are in facilitating the program? Please explain.
13. What is your perception of the influence the volunteers have on the inmates?
14. What are your perceptions and experiences of the impact the volunteers have on jail administration? For example, are the benefits (assuming there are some) worth any procedural difficulties?
15. Is there anything else you would like to share with me that I have not covered through my questions?

Appendix H

INFORMED CONSENT
Faith-Based Volunteers

I, (Name _____), (Date _____) consent to participate in this research project and understand the following:

PROJECT BACKGROUND: This study involves a study to explore the extent to which the concept of servant-leadership exists among faith-based correctional jail volunteers. You must be at least 18 years of age to participate.

PURPOSE: The purpose of this study is to explore the extent to which servant-leadership exists among faith-based correctional volunteers and to discern the impact of faith-based correctional volunteers in transmitting the characteristics of servant-leadership to county jail inmates.

VOLUNTARY: The interview is entirely voluntary. You may refuse to answer any question or choose to withdraw from participation at any time.

WHAT DO YOU DO? The participant will complete the interview that asks specific questions about the extent to which servant-leadership exist among faith-based correctional jail volunteers and your perception of the effectiveness of faith-based correctional jail volunteers in transmitting the characteristics of servant-leadership. The participant will also answer an instrument designed for individuals to monitor themselves on several leadership characteristics, The Self-Assessment of Servant Leadership Questionnaire. The interview should take approximately 30 minutes to complete. The questionnaire should take approximately 10 minutes to complete. There may be a need for the researcher to return to explore issues in more depth.

BENEFITS: Your participation in this research project will enrich the information base regarding the servant-leadership phenomenon in county jails and how faith-based volunteers facilitate inmate transformation.

RISKS: This project does not involve any risks greater than those encountered in everyday life.

CONFIDENTIALITY: Please be assured that you will not be identifiable from the data collected during the interview. All collected data and transcribed interviews will be stored in a secured office and maintained for three years following completion of the project. Identifying information will be stored separately from the data, and destroyed at the completion of the project. With the exception of the dissertation committee chairperson, your jail location or any identifying particulars will not be discussed.

Interview transcripts may be completed by two persons: (a) the interviewer and/or (b) a reputable and discrete transcriber. If someone other than the interviewer transcribes the audio tapes, all identifying particulars will be erased from the audio-tapes before submitting them for transcription. Your identity will not appear in any presentations or publications of the project (dissertation, papers, articles, workshops, etc.). Finally, pseudonyms will be substituted in the transcripts for all names of persons, jails, cities, and counties. Every step will be taken to adequately disguise your identity and location in any published materials or presentations.

Thank you for your assistance. Your efforts are greatly appreciated. If you have any questions regarding the study, please contact Linda Keena at (573) 986-6162. If you have questions regarding your rights as a participant in research, please feel free to contact the Campus Institutional Review Board at (573) 882-9585.

I certify that I have received a copy of the authorization.

Signature of participant

Date

Appendix I
INFORMED CONSENT
Inmates

I _____ agree to answer questions in this study and know:

PROJECT BACKGROUND: This study will look at how faith-based volunteers work with inmates. I know that I have to be 18 years old or older or I can not answer any of the questions.

PURPOSE: This is to find out if servant-leadership is used by faith-based volunteers when they work with us inmates.

VOLUNTARY: I know that I do not have to answer any questions that I do not want to. I know I can quit at any time.

WHAT DO YOU DO? I will be asked questions about the times I meet with a faith-based volunteer. I know there are many questions and they will ask things like how long I have met with the volunteers, what I get out of the meetings and what I think other inmates get out of the meetings. There will also be questions about the volunteers' leadership style. The questions should only take about 30 minutes to answer. I know the person asking the questions can come back later to ask more questions if she thinks she needs to.

WHAT DO YOU GET OUT OF IT: If I answer the questions, I will help other people find out if faith-based volunteers use a servant-leadership style when they work with us inmates. I will help other people find out if I think the volunteers help us inmates.

WILL YOU BE HURT? I will not be hurt by answering the questions.

WILL IT BE PRIVATE? I know that the answers I give to the questions will be typed just like I said it. The information will be put in a cabinet that is locked. It will not be thrown away for three years. My name or the name of the jail will not be used. They will be kept in a different spot from the typed questions and answers. Anything that has my real name on it will be thrown when the project is done. I know the typed questions and answers will be typed by the same person asking the questions. I know my real name will never be talked about at anytime. I know a fake name will be used in the typed questions and answers for my real name or the real name of the jail.

Thanks for your help. It is really appreciated. If you have any questions about the study, call Linda Keena at this local number: (573) 986-6162. If you have questions about your rights, contact the Campus Institutional Review Board by writing a letter and mailing it in the postage-paid envelope that a jail administrator has been given.

I certify that I have received a copy of the approval.

Signature of inmate

Date

Appendix J

INFORMED CONSENT
Jail Administrators

I, (Name _____), (Date _____) consent to participate in this research project and understand the following:

PROJECT BACKGROUND: This study involves a study to explore the extent to which the concept of servant-leadership exists among faith-based correctional jail volunteers. You must be at least 18 years of age to participate.

PURPOSE: The purpose of this study is to explore the extent to which servant-leadership exists among faith-based correctional volunteers and to discern the impact of faith-based correctional volunteers in transmitting the characteristics of servant-leadership to county jail inmates.

VOLUNTARY: The interview is entirely voluntary. You may refuse to answer any question or choose to withdraw from participation at any time.

WHAT DO YOU DO? The participant will complete the interview that asks specific questions about the extent to which servant-leadership exist among faith-based correctional jail volunteers and your perception of the effectiveness of faith-based correctional jail volunteers in transmitting the characteristics of servant-leadership. The interview should take approximately 45 minutes to complete. There may be a need for the researcher to return to explore issues in more depth.

BENEFITS: Your participation in this research project will enrich the information base regarding the servant-leadership phenomenon in county jails and how faith-based volunteers facilitate inmate transformation.

RISKS: This project does not involve any risks greater than those encountered in everyday life.

CONFIDENTIALITY: Please be assured that you will not be identifiable from the data collected during the interview. All collected data and transcribed interviews will be stored in a secured office and maintained for three years following completion of the project. Identifying information will be stored separately from the data, and destroyed at the completion of the project. With the exception of the dissertation committee chairperson, your jail location or any identifying particulars will not be discussed.

Interview transcripts may be completed by two persons: (a) the interviewer and/or (b) a reputable and discrete transcriber. If someone other than the interviewer transcribes the audio tapes, all identifying particulars will be erased from the audio-tapes before submitting them for transcription. Your identity will not appear in any presentations or publications of the project (dissertation, papers, articles, workshops, etc.). Finally, pseudonyms will be substituted in the transcripts for all names of persons, jails, cities, and counties. Every step will be taken to adequately disguise your identity and location in any published materials or presentations.

Thank you for your assistance. Your efforts are greatly appreciated. If you have any questions regarding the study, please contact Linda Keena at (573) 986-6162. If you have questions regarding your rights as a participant in research, please feel free to contact the Campus Institutional Review Board at (573) 882-9585.

I certify that I have received a copy of the authorization.

Signature of participant

Date

VITA

Linda Denise Keena was born on August 10, 1962 in Poplar Bluff, Missouri. She graduated from Puxico High School in 1980. After graduating in 1984 from Southeast MO State University, with a major in Criminal Justice, she launched her professional career as an adult probation and parole officer with the Missouri Board of Probation and Parole. During her tenure as a probation and parole officer, she worked closely with inmates and county jail administrators, thus inspiring her curiosity of the jail culture. She relinquished her career with Probation and Parole in 1991 to follow her fervor for teaching Criminal Justice courses. Linda accepted a position as a Teaching Graduate Assistant and her passion was affirmed. Since completing her Masters of Science in Administration, with an emphasis in Criminal Justice, she has spent the last fifteen years teaching in the Criminal Justice Department at Southeast MO State University in varying adjunct, part- and full-time positions and was recently awarded a tenure-track position.

In her professional and personal life, Linda exhibits and practices servant-leader characteristics consciously and consistently. She completed the Servant-Leadership Institute for Education in 2005 and is currently a partner of the Greenleaf Center. She has established a record of scholarly activity which reflects a variety of criminal justice and community-based research topics. She has published several articles, written thirteen grants and has served as a presenter, discussant and presider at regional and national meetings. In addition, she is co author and project director for MEDFELS, a nationally recognized methamphetamine program for elementary schools. Linda is a member of

New McKendree United Methodist Church in Jackson, Missouri and is the proud mother of a magnificent son, Michael, age 13.