Leadership In Faith-Based Nonprofits As Compared To A Covenantal Framework Of Action: An Exploratory Study To Develop An Alternative Theoretical Framework For Assessing Organizational Processes And Influences

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Abstract

The purpose of this paper is to better understand leadership in faith-based nonprofits (FNPs) through interviews of managers and executive directors of FNPs. In addition, based upon the data gathered, to construct an FNP leadership paradigm (FLP). To assist in this effort, the *Covenantal Framework of Action* (CFA) was introduced to serve as a theoretical framework for assessing FNP organizational/ leadership processes and influences. CFA is characterized by noncentralization, participatory decision-making, and servant leadership. Construction of the FNP leadership paradigm and its comparison to CFA revealed that FLP and CFA were similar along every dimension of CFA.

Dedication

Dedicated to friends, family, and colleagues who encouraged me along the way.

Finally, it is finished!

Acknowledgements

My dissertation chair, Dr. Nancy Yonge, played a pivotal role in this study. Her attention to detail and her ability to grasp the big picture of where the study was going were vital to its successful completion. She also demonstrated a willingness to listen to my ideas and suggestions for expanding the original parameters of the study. Her flexibility in this regard accounts for the presence of the discussion of covenant, and as such, is greatly appreciated. Finally, her quick reads of all of my drafts was instrumental in ensuring a timely completion of this paper. Not only did she read my many rough drafts, but she also provided significant and useful feedback.

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Chapter 1: Introduction

Overview

> We must pass and sign into law an "Armies of Compassion" bill this year that encourages and supports charitable giving, removes unneeded barriers to government support for community and faith-based groups, and authorizes important initiatives to help those in need. (Bush, 2001)

President Bush created the White House Office of Faith-Based and Community Initiatives, with five corresponding units in the Departments of Labor, Justice, Housing and Urban Development, Education, and Health and Human Services, whose primary goals is to increase the involvement of faith-based organizations in distribution of social services (Cnaan & Boddie, 2002). This new emphasis was designed to surpass President Clinton's original Charitable Choice initiatives which were passed in the form of the Personal Responsibility and Work Opportunity Reconciliation Act (PRWORA) of 1996 (Cnaan & Boddie). PRWORA represented a major shift in welfare policy, as it limited the amount of time a client could receive welfare and opened doors for faith-based nonprofits (FNPs) to receive funding to help the poor. At the same time, it protected their religious character and employment exemption status (Cnaan & Boddie).

The 1996 welfare reform act fueled the debate of whether or not government bureaucracy actually increases or decreases poverty rates. A great deal of literature argues that government intervention in the provision of welfare services increases poverty, because welfare policies generate a cyclic dependency upon government handouts (Bandow, 1988; Butler & Londratas, 1987; Rom, 1999). For instance, Sowell (1995) argued that the welfare programs introduced by President Kennedy and carried on by President Johnson only exacerbated the problem of poverty rather than solving it. The poverty rate was declining before implementation of those welfare programs and then

began to increase thereafter. According to this line of reasoning, PRWORA helped the poor by breaking the cycle of dependency upon welfare, requiring recipients to prepare themselves to enter the workforce and become productive members of society. It did so by decreasing the federal government's role.

Related to this is the greater emphasis President Bush has placed upon FNPs in the fight against poverty and, by implication, a de-emphasis on the involvement of government bureaucracies (Glazer, 2001). Part of the appeal of FNPs is that many of them operate at the area of greatest need in a community stricken by poverty and violence. Employees and volunteers alike make substantial sacrifices to serve the needy of a given community, and often find themselves in close relationships with clientele, whether by default or as a direct result of building trust over an extended period of time (Sherman, 1997). Despite limited resources and operating in a challenging environment, FNPs are designed to change lives and the communities in which they operate (Danley, personal communication, 1995).

Covenantal Framework of Action as a Theoretical Framework for Analyzing FNPs

Given the greater role of FNPs in society, this dissertation focuses on understanding the leadership practices within these organizations. A *covenantal framework of action* (CFA) will be employed to provide an analytical framework for doing so (see Figure 1).

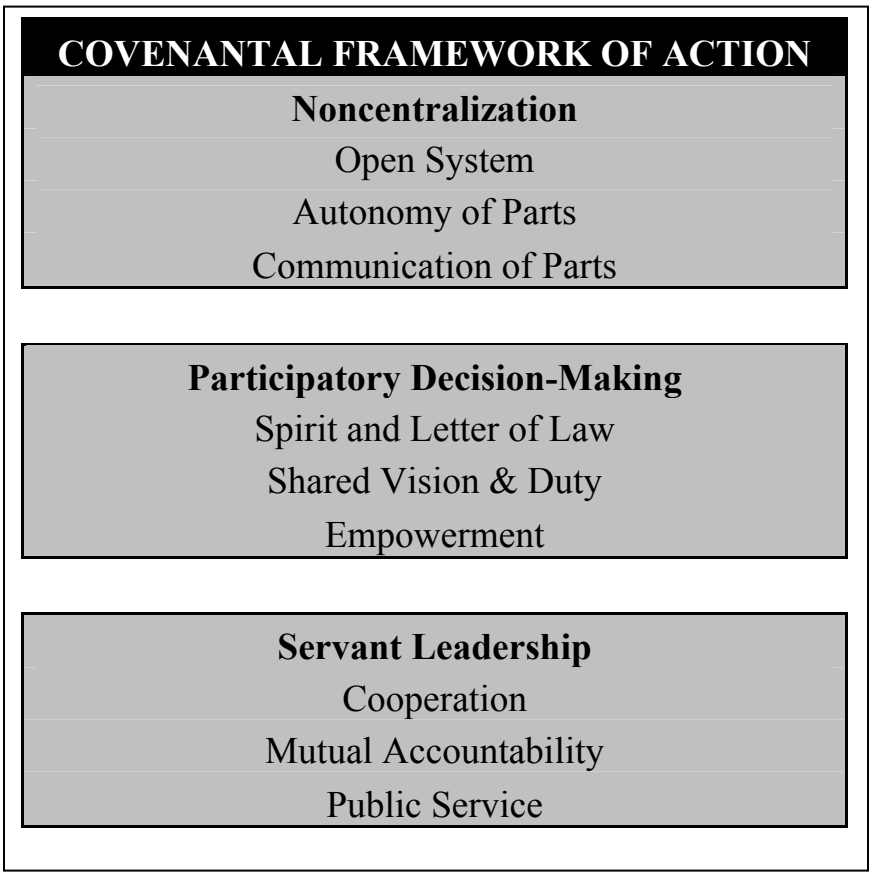

Figure 1: The covenantal framework of action

As the name indicates, CFA is based upon the idea of covenant. Elazar (1995) defined covenant as:

> a morally informed agreement or pact based upon voluntary consent, established by mutual oaths or promises, involving or witnessed by some transcendent higher authority, between peoples or parties having independent status, equal in connection with the purposes of the pact, that provides for joint action or obligation to achieve defined ends (limited or comprehensive) under conditions of mutual respect, which protect the individual integrity of all the parties to it. Every covenant involves consenting (in both senses of thinking together and agreeing) and promising. (pp. 22-23)

Harris, Archer, and Watke (1980) defined covenants by classifying their structures. Between nations, a covenant is a "treaty, alliance of friendship" (p. 128). Between individuals, it is a "pledge or agreement; with obligation between a monarch

and subjects: a constitution" (p. 128). Between God and man, it is a "covenant accompanied by signs, sacrifices, and a solemn oath that sealed the relationship with promises of blessing for keeping the covenant and curses for breaking it" (p. 128). Covenants are means of "constitutionalizing" relationships within a political context, in that their "bonds are used principally to establish bodies political and social" (Elazar, 1995, p. 23).

Covenantal principles speak to the importance of several key organizational factors: (a) participatory decision-making, (b) servant leadership, and (c) *noncentralization*. Regarding use of the term *noncentralization*, Elazar (1984) argued that "partnership implies the distribution of real power among several centers that must negotiate cooperative arrangements with one another in order achieve common goals. This arrangement is often mislabeled *decentralization*, but should more appropriately be called *noncentralization*" (p. 2).

Faith-based nonprofits are motivated first and foremost by a strong desire to serve clientele in their communities rather than generating a profit or assuming power. They develop relationships with members of the community (which aligns with participatory decision-making), and do so in an informal and generally noncentralized manner. Finally, FNPs seek to accomplish this in an explicitly religious and/or spiritual atmosphere, believing that truly helping the poor requires meeting both spiritual and physical needs. Therefore, FNP leadership style may be covenantal, which may contribute to FNP success.

CFA denotes both a structure and a process, in addition to connoting a particular attitude. As will be seen, the underlying attitude of CFA—loving fulfillment of covenant obligation—is primary to understanding the key tenets of CFA. Following is a

description of these three key tenets: (a) noncentralization, (b) participatory decision-making, (c) servant leadership.

Noncentralization

First, a covenantal framework of action is noncentralized, where the components and subcomponents of the new entity formed by the covenant come together under mutually agreed upon terms (Elazar 1978, 1982; Elazar & Kincaid, 1979). It is this process and structure (and it is important to note that the covenantal framework of action is both a process and a structure, in addition to connoting a particular attitude) that allows for greater efficiency and greater autonomy and benefits all parties involved.

In a covenant agreement, independent and separate parties come together to create an agreement. Kincaid (1980) noted that "the covenant community has the character of a matrix or mosaic of diverse partners who retain individual integrities" (pp. 44-45). The agreement is non-coerced; all parties involved have freedom and individuality to choose and be bound by the terms of the covenant (Elazar, 1980a, 1980b, 1980c). In fact, Perry (1990) argued because the God of the Old Testament gave the Israelites the terms of the covenant by which they must choose to live, God was actually protecting and empowering the Israelites' individuality, insofar as only sentient, independent individuals can choose to bind themselves to a covenant.

The parties to the covenant are autonomous both before and after ratifying the agreement, so they continue to interact with one another within the covenant structure. Therefore, they can better respond to environmental feedback, while at the same time retaining their autonomy. Furthermore, a greater amount of equality exists among the members of the covenant, because of the equality upon which the covenant was based. The leadership that is established within a covenantal framework works more closely

with subordinates and is more apt to receive feedback from both the environment and subordinates.

Participatory Decision-Making

Second, the members of a covenant enter into an agreement not out of coercion but out of independent desires to achieve agreed-upon goals. With a covenant agreement comes a sense of "mutual obligation," the obligation that every member has to serve every other member (Elazar, 1995). The Hebrew term, *hesed*, is associated with the sense of mutual obligation. *Hesed* means, "loving fulfillment of covenant obligation," or covenant love (Clark, 1993; Elazar; Freeman, 1981; Glueck, 1967; Kincaid, 1980; Ostrom, 1980). Members of the covenant have to go beyond just mere contractual agreement to serve one another. *Hesed* speaks of the importance of members having to love and serve one another. Therefore, rules are not meant to be means of limiting services and actions of kind regard toward one another, for covenantal members are meant to go beyond the "letter of the law" by obeying the "spirit" of the law.

Related to the idea of covenant love, and operating in conjunction with it, is the idea of covenant justice (Freeman, 1981; Riemer, 1980). Covenant theory and language is couched in religious terminology. The idea of covenant is most distinctly and emphatically articulated within the Judeo-Christian tradition (Elazar, 1977, 1978, 1980b; Elazar & Kincaid, 1979). Ideas of covenant first introduced in the Old Testament were further affirmed and applied in the New Testament (Baker, 1980; Freeman; Glueck, 1967; Torrance, 1980). As the covenant idea has evolved from a Judeo-Christian tradition, it therefore includes a Biblical emphasis upon justice as the key prerequisite to any agreements made in the covenant by emphasizing relationships rather than structures (Elazar, 1980b).

Rules arrived at via a covenantal agreement allow for flexibility, because the key is not organizational efficiency but to serve members. In order to achieve the spirit of the law (i.e. the law being established to serve the members of the covenant), members can be flexible with the letter of the law. Kincaid (1978) commented:

> Covenant has another advantage over the modern contractual approach, namely, flexibility. Constitutional changes are not problematic because no single structure is imposed; yet it is not relativistic. Each structure, each constitution, each form of government is measured against the covenantal model to see whether its relationships are appropriate. (p. 19)

The rules of a covenant are regarded because they were fashioned by the parties to the covenant. For this reason a constitution often accompanies a covenant agreement, because it represents the written record of the agreement forged by the covenant (Elazar, 1977, 1980a, 1980b, 1995). Constitutional rules are easily changed and amended because those enforcing the rules—the members of the covenant—are the same ones who made the rules.

Because the participants in an organization created by a covenant are the same ones that ratified the covenant, the covenant structure is noncentralized. The members have not lost their autonomy as a result of having entered the covenant agreement. Since the leadership apex of a covenant-created structure is not separated from the actual functions of the organization, the rules are more flexible. Furthermore, the participants in the process have a sense of shared vision and duty, because they were also participants in the covenant-making process.

Also, all parties involved, including clientele being served by the covenant organization, feel a sense of empowerment, because the nature of the covenant agreement emphasizes the importance of relationship and mutual accountability rather than only efficiency or hierarchy. When members ratify a covenant, they do not lose their autonomy. Rather, their autonomy is fused into a relationship with others which allows

all involved to remain key stakeholders in the decision making process. The essence of the covenant is to preserve the rights and freedoms of the members, not to take them away. Covenant is not formed by the tyranny of a despot but by the free consent of all interested parties. As such it is at the heart of self-government.

Servant Leadership

Third, a covenantal framework for action emphasizes servant leadership. Because covenant members entered into agreement with the purpose of serving one another to meet common ends, mutual accountability is emphasized, even for the leadership established by the agreement. Cooperation is key in a covenantal framework of action because the participants work together to achieve common goals.

In addition to mutual accountability and cooperation that characterizes the servant leadership found within a CFA, the tendency toward public service to the members of the covenant, rather than careerism, exists. Participants do not feel the need to protect their own turf, because the covenantal agreement provides protection to those rights, which was the primary reason for entering the covenant (Elazar, 1995; Riemer, 1980).

Glueck (1967) argued that with an understanding of *hesed* comes an interlinking of one's duties towards another and the corresponding rights one has as a result of being in covenant. Therefore, participants can focus on serving one another. As Elazar (1978) argued:

> Covenantal politics are directed simultaneously towards linking men and communities as partners in common tasks and allowing them space in which to be free. The very idea of a covenant between God and man contains this implication in its most radical form. The omnipotent Deity, by freely covenanting with man, limits his own powers (or 'competence' in the European legal usage) to allow man space in which to be free, only requiring of him that he live in accordance with the Law established as normative by the Covenant. (p. 9)

Summary

The emphasis upon relationship summarizes the key differences of the covenantal framework of action (see Figure 1). Parties to a covenant seek relationships with one another that will affirm and protect each other's rights. To achieve their goals, covenant members serve one another and are accountable to each other.

Furthermore, the religious tradition inherent to the idea of covenant provides a solid context by which to study the role of leadership in faith-based nonprofits. For example, Mueller (1996) argued that it is the idea of covenant that should be at the core of what businesses do:

> Covenantal relationships…induce freedom, not paralysis. A covenantal relationship rests on shared commitment to ideas, issues, goals, and management processes. Words such as empathy, warmth, and personal chemistry are certainly pertinent. They are open to influence. They fill deep needs and they enable work to have meaning and to be fulfilling. Theologians point out the biblical idea of covenant as that which holds ethics together in concrete, historical experience. Covenant implies a bonded fidelity to responsive associations when they are formed under first principles of right and wrong and designed to serve those purposes that contribute to the ultimate and common good. Covenantal relationships can reflect unity, grace, and poise. They are an expression of the sacred nature of relationships. (p. 39)

Leadership within Organizations

To determine FNP leadership style, it is helpful to understand the literature on organizational leadership. Regarding the state of leadership theory, the following paradigm is used as a means of classification and explanation (see Figure 2):

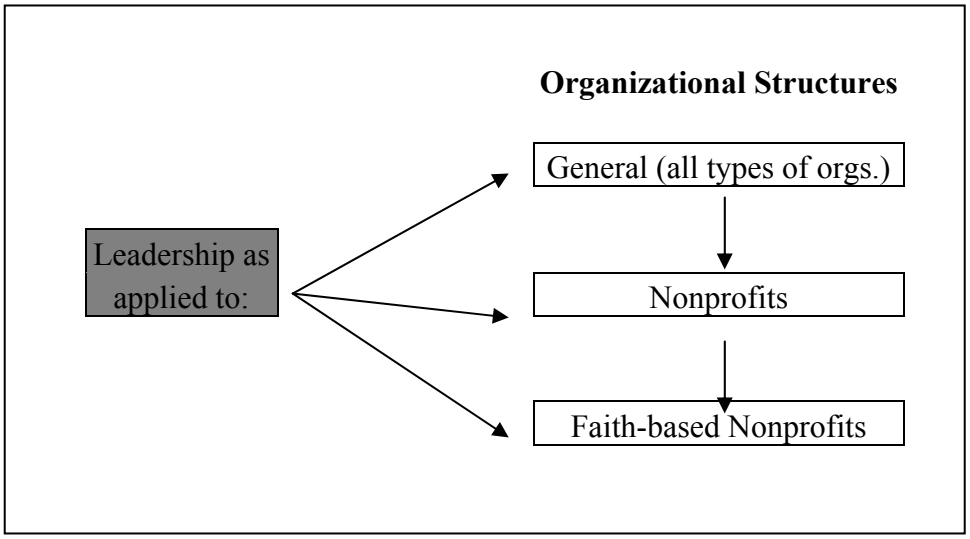

Figure 2: Leadership theory classified according to organizational type.

The literature review discusses the role of leadership within each of these contexts. Hickman (1998) offered a definition of leadership that will be employed for this paper. His definition is "In the interaction between leaders and participants, leaders are initiators who take the fist step toward change based on motivation and self-confidence, and communicate with other potential participants to gain a positive response" (p. xiii). This definition addresses the importance of covenant, insofar as leaders rely upon the cooperation and support granted to them by followers. Vision is created and shared by all involved, as leaders take the initiative and followers actively participate in the process.

The literature also discusses leadership that occurs within the organization in two major processes: (a) governance and (b) management. The distinction among leadership, governance, and management is made to better define the parameters of the role of leadership within FNPs. The contexts of governance and management are two separate and vital functions of the nonprofit organization. Leadership, however, can occur within

any number or organizational contexts and can be demonstrated by any individual within the organization, given the right circumstances.

As an organizational function, governance requires leadership to be a key part of its processes. Governance is the process by which key stakeholders in an organization—be it a business or a nonprofit—establish the direction and future of the organization as well as the strategy by which those goals are attained (Moore, 2001; Murray, 2001). Governance ensures that, while achieving those goals, "the structure functions to maintain the corporation's integrity, reputation, and responsibility to its various constituencies" (Vance, 1983, p. 7). Therefore, a moral component exists along side the goal-achievement process (Mueller, 1996). The process of corporate governance reflects the need for stewardship and accountability (Keasey & Wright, 1997; Monks, 1998). The challenge, then, for leaders involved in the governance process is to achieve both accountability and effectiveness in an environment which requires flexibility and adaptability (Novak, 1997).

Accountability is achieved through stakeholders. Wood (1996) noted that "Stakeholders comprise those groups to which an organization perceives itself—or is perceived to be—accountable" (p. 3). Several stakeholders and components are involved in the process of governance, including the CEO or executive director, the charter, the board, shareholders, independent experts, the media, state, and even funders (Monks, 1998; Wood). The director and governing board play key roles in governance as they interact and negotiate with one another to achieve organizational goals (Carver, 1997; Mueller, 1996; Murray, 2001).

The process of governance stands in distinction to management functions, though top managers are often involved in governance functions. Wood (1996) argued that:

> Governance is a broader concept than management; it consists of decisions and actions linked to defining an organization's mission, to establishing its policies, and to determining the control mechanisms it will use to allocate power, establish decision-making processes, and set up procedures for performing specific tasks. (p. 4)

Keasey and Wright (1997) further asserted that a key aspect of governance:

> Concern the enhancement of corporate performance via the supervision, or monitoring, of management performance and ensuring the accountability of management to shareholders and other stakeholders. These aspects of governance and accountability are closely interrelated and introduce both efficiency and stewardship dimensions to corporate governance. (p. 2)

Carver (1997) argued that governing boards face a key challenge in not getting overly involved in management issues while at the same time ensuring that accountability and goals are being achieved:

> They have neither the time nor the ability to control every action, circumstance, goal, and decision. And if perchance they did have the both time and ability, the organization would slow to a halt as they carried out their task…A modern approach to governance must enable a board to cut quickly to the heart of organization, being neither seduced into action nor paralyzed into inaction by trappings along the way. (p. 25)

The process of management, on the other hand, need not require the leadership inherent to the process of decision-making and goal setting (Yukl, 1998). Management focuses on the details of keeping the system running and effecting stability (Kotter, 2001). The role of governance, as already stated, does require certain leadership behavior. However, according to the definition of leadership being employed here, any employee can demonstrate leadership, regardless of position. This paper focuses on FNP leaders as defined by those who change their environment, motivate others to capture the vision they are communicating, manage and resolve conflict, and effectively meet the goals of the organization.

The State of Nonprofits and Faith-based Nonprofits

A brief overview of the role of nonprofits within American history and society provides a helpful context for understanding that literature. Nonprofits, and particularly religious nonprofits, have played a key role in American society. Efforts to help the poor, fight slavery, improve working conditions, and revitalize the inner city, have all been the work of nonprofits in some form (Reed, 1996).

In his seminal work, *Democracy in America*, de Tocqueville (1969) observed that associations have been an integral part of American society since its founding. His definition of associations reflects nonprofits and covenantal agreements. He argued that associations are formed to "combat exclusively moral trouble" (p. 189) and are formed by individuals willing to work together to accomplish mutually agreed upon goals:

> An association simply consists in the public and formal support of specific doctrines by a certain number of individuals who have undertaken to cooperate in a stated way in order to make these doctrines prevail… It counts its supporters and involves them in its cause; these supporters get to know one another, and numbers increase zeal. An association unites the energies of divergent minds and vigorously directs them toward a clearly indicated goal. (p. 190)

The tradition of voluntary associations began in America's founding era continues today in the form of nonprofits. White (1996) argued that nonprofits perform functions and provide services that neither the private nor public sector can provide, at least not in as efficient and effective manner as does the nonprofit sector. For this reason, the nonprofit sector is often referred to as the "third sector," and the fact that it has earned its own distinctive place in American society speaks to its predominant role.

Figure 3 provides a breakdown of the impact of FNPs in American society (Smith, 2000):

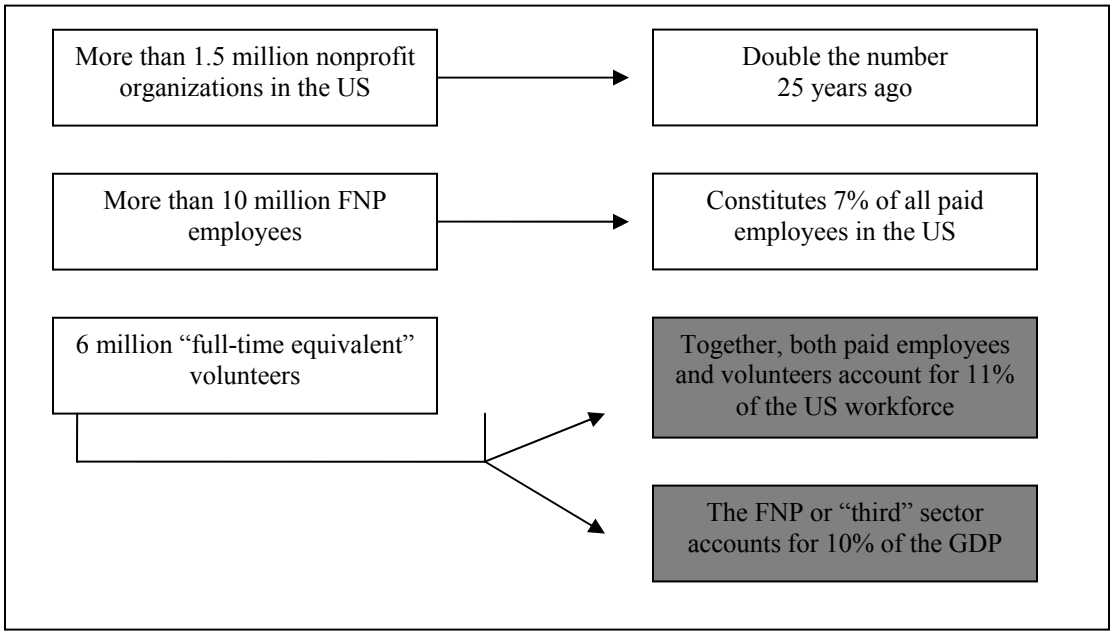

Figure 3: The impact of FNPs in the American economy.

Despite its strength and influence in American society, the nonprofit sector is not immune to weakness. One reason many nonprofits are turning to strategies employed by for-profit organizations is because of funding challenges. The environment in which nonprofits operate is competitive and turbulent and requires forward thinking and flexibility on the part of nonprofit organizations.

Ammarell (1999) argued that due to rapid environmental shifts in the coming years, many nonprofit organizations will be confronted with the need to commit to major shifts that transform the agency and its work culture. Wolf (1999) argued that nonprofits must cope with: (a) increased competition, (b) more diversity among constituents, (c) higher expectations from the public and from founders, (d) increasing costs, (e) declining support, (f) rapidly changing technology, and (g) substantially different ways of conducting business (p. 30).

Wolf (1999) contended that "Surviving in such an environment (sustainability) depends upon the ability to adapt" (p. 314). Furthermore, "the environments of public and

nonprofit organizations have become not only increasingly uncertain in recent years but also more tightly interconnected; thus, changes anywhere reverberate unpredictably—and often chaotically and dangerously—throughout society" (Bryson, 1989, p. 39).

Such constraints require nonprofits to be more effective in their efforts to serve since resources are scarce. This is particularly true as nonprofits often find themselves competing with other nonprofits to perform the same services and raise money from the same donor base (Shin, 1996). As a result, some have argued that nonprofits must put greater effort into cost containment and have garnered some success in regard to program success and program contribution (Brown, 2000; Dees, 1998). Brown also noted that donors often view such efforts favorably. Furthermore, some nonprofits are becoming more entrepreneurial, hoping to turn a profit while serving clients (McLeod, 1997). However, organizations often resist cost containment and entrepreneurial strategies enacted by nonprofit leaders, and change in these areas can be difficult (Brown; McLeod). Another way nonprofits have attempted to adapt to the environment is by merging with other nonprofits (McLaughlin, 1998).

FNPs as a Distinct from NPs

FNPs are distinct from other NPs because of their strong religious component. Many FNPs are direct extensions of churches and para-church ministries and therefore are in tune with the mission of a given church. Even if an FNP is not an extension of a church, the inherent and explicit religious motivation of the FNP makes mission fit an integral part of everything it does. Volunteers and employees alike must demonstrate conformity to the religious emphasis of the mission, and must share personally in that religion and live according to its tenets. FNPs usually find a homogenous pool from

which to draw volunteers. The pool from which they draw consists of self-identifying religious followers (White, 1996).

Emphasis on Covenant

In this study, FNPs are examined from the covenant perspective. It is important to discuss the history of these covenantal ideas, as it will further help to explain the special emphasis being placed upon FNPs. Covenantal concepts are introduced and articulated in the Christian Bible (and therefore the Judeo-Christian tradition), and have subsequently been incorporated into Western law and government, especially in American society and government. Protestants fleeing persecution in Europe came to America and brought with them their ideas of covenant, which formed the basis not only of their churches but also city, state, and ultimately national government. Therefore, it is a valid question to ask whether or not FNPs, and FNP leaders in particular, operate according to a covenantal framework.

Research Question: Does CFA Describe FNP Leadership?

The most important question with regard to covenantal principles is whether or not CFA serves as an accurate framework for depicting FNP leadership. Therefore, a better understanding of FNP leadership styles allows for a better understanding of the role that FNPs play in serving the poor and whether or not CFA is a realistic paradigm for understanding leadership. As such, this study is *exploratory*.

The research question of this exploratory study is: Do FNPs emulate CFA? Two steps exist to answer this question:

1. Determining the leadership styles and methods of FNP leaders.
2. Determining whether this leadership style conforms closely to CFA.

Chapter 2 provides a context for examining the research question literature review of CFA and leadership within FNPs.

Chapter 2: Literature Review

Introduction

Chapter 1 introduced the idea that FNPs are likely to operate from a covenantal framework of action (CFA). Developing this idea requires a discussion of the historical evolution of covenant theory. This is followed by an overview of leadership theory and its history, particularly within FNPs.

The Idea of Covenant

Defining Covenant

As noted in Chapter 1, Elazar (1995) defined covenant as:

> A morally informed agreement or pact based upon voluntary consent, established by mutual oaths or promises, involving or witnessed by some transcendent higher authority, between peoples or parties having independent status, equal in connection with the purposes of the pact, that provides for joint action or obligation to achieve defined ends (limited or comprehensive) under conditions of mutual respect, which protect the individual integrity of all the parties to it. Every covenant involves consenting (in both senses of thinking together and agreeing) and promising. (pp. 22-23)

Covenants are means of “constitutionalizing” relationships within a political context, in that their "bonds are used principally to establish bodies political and social" (p. 23). Indeed, Bratt (1980) argued that covenants are the means by which entire societies constitute themselves. Covenant is such a “worldview” idea, as Elazar (1980b) argued, that it speaks to its role as both a theological and political construct. According to Bratt, “politically, covenants have been made by entire societies—with God, each other, and/or themselves—and by single groups (the Puritans and Covenanters) or institutions (churches of various types) within societies. Such compacts, far from being token gestures, have often been regarded as the very foundations of corporate existence and well-being” (p. 1).

Theologically, covenants from a Judeo-Christian perspective reflect an understanding of God's relationship with man "based upon morally-sustained compacts of mutual promises and obligation" (Elazar, 1980c, p. 6). Politically, "covenant expresses the idea that people can freely create communities and polities, peoples and publics, and civil society itself through such morally grounded and sustained compacts (whether religious or otherwise in impetus), establishing thereby enduring relationships" (p. 6). Covenant, then, is at its core a relationship.

It is this emphasis upon relationships that distinguishes the idea of covenant from other political ideas, which generally emphasize just structure (Elazar, 1977, 1980c; Kincaid, 1978, 1980). The covenant emphasis upon relationships comes in the form of autonomous members freely choosing to come together to enter an agreement. As Kincaid (1980) argued:

> Since there is no need in this view to adopt all member into the same family or unite them into a homogeneous organism, the covenant community has the character of a matrix or mosaic of diverse partners who retain individual integrities. Unlike the organic order, it is plural. As such, covenant is not limited to the small spaces characteristic of most organic orders; covenantal arrangements can create large civil societies based upon consent and freedom rather than a conquest or extended kinship. At the same time, unlike contractual conceptions of civil society, covenant does not aggregate radically dissociated individuals. (pp. 44-45)

Undergirding this conception of relationship is the concept of *federal liberty*, (the term *federal* refers to covenant, as *fedis* is the Latin word for covenant). Federal liberty does not mean total, unlimited freedom, but rather the liberty that comes when parties enter into a covenant, agreeing to serve one another to protect and affirm one's another rights and consensual goals (Elazar, 1995). Mutual accountability enhances federal liberty, and members of the covenant find the freedom from anarchy and/or tyranny mutual servanthood.

Covenant members choose to love one another, and this love is not based upon kinship (Kincaid, 1980), but upon moral obligations and divine command to love one another and go beyond the "letter of the law" (Elazar, 1995). Kincaid further argued:

> Covenant love directs attention beyond the self to the good and goods of others and to a common good of the community, thereby tempering individualism without destroying individuality. Such affection may also curb the emergence of autocratic structures and narrow legalisms because, as trust and affection decline, people tend to retreat into stronger, more elaborate, protective structures. (p. 45)

Covenant's emphasis upon relationship further distinguishes it from terms such as contract, compact, or constitution. A contract, for instance, is "a matter of private usage," and therefore private law, whereas a covenant is a matter of "public usage" (Elazar, 1977, p. 3). McLean (1980) agreed, arguing that a covenant speaks more to multi-faceted community-based relationship and interactions, whereas a contract focuses on a more explicit and specific relationship. In addition, a contract does not include any relational understanding of forgiveness. Because a covenant is established to fuse parties together in a long-term relationship, it allows for the process of forgiveness.

The relational component also explains the relationship between the term constitution and covenant, because a "covenant precedes a constitution and sets the frame for it" (Elazar, 1977, p. 4). Thus, a constitution is created to bear written record to the stipulations, terms, and agreements ratified in the negotiation process. However, because the covenant is a reflection of the wills and desires of the members, the constitution can be amended "as new conditions present themselves because it is a process oriented metaphor in which community, personhood, and ultimate reality are dialogically-dialectically understood" (McLean, 1980, p. 13).

The Biblical Basis of Covenant

Covenants are explicitly religious whereas contracts and compacts do not explicitly invoke the name of God. Covenant "refers to a situation where a moral force,

traditionally God, is a party, usually a direct party to, or guarantor of a particular relationship" (Elazar, 1977, pp. 3-4). Though the idea of covenant existed in Near Eastern culture outside of the Biblical tradition, the Biblical tradition influenced this idea substantially (Elazar, 1977, 1978, 1981a, 1981b; Walzer 1985). According to Elazar (1978)

> The Israelites took over the idea and techniques of covenant-making from their neighbors but turned the idea on its head. Mesopotamian and West Semitic covenants were designed to limit previously independent entities by making them vassals, regulating their external behavior but leaving their internal life alone. Israelite covenants, on the other hand, functions as liberating devices that call into existence new entities. God, by entering into a covenant with humans, accepts a limitation on the exercise of his omnipotence, thus endowing mankind with freedom but the price of that freedom is the acceptance of an internal reform, as well as external obligations. The covenant becomes the framework for mutual obligation and the basis of a new law and politics internally and externally. (p. 7)

As Perry (1990) argued, God's covenant with the Israelites affirmed their ability and authority to act as freely choosing moral agents, giving them both the ability and the responsibility to choose to obey God and love one another. It is this enabling feature of the Biblical covenant, according to Walzer (1985) that distinguishes it from the "suzerainty treaties" that marked the Exodus era. He noted:

> There is no precedent for a treaty between God and an entire people or for a treaty whose conditions are literally the laws of morality…popular recalcitrance and vanguard initiative, murmuring and purging, make only a part of the Exodus story. Indeed, it is central to the narrative strategy of the author (or the final editor) of the story that the purges come after the covenant, though the murmurings begin before. The ultimate justification for the purges…lies not in divine will but in popular willingness. (p.74)

Kincaid (1980) echoed Walzer's (1985) sentiment, noting that the Eastern worldview is a closed system, where even the gods are limited to the creation. The God of the Bible however, is separate from creation; indeed, since creation emanated from His Word, man had hope of being more than just a product of the physical environment. Man could indeed operate as a free moral agent. Further, progress comes with the Hebraic

covenant as demonstrated by God making a promise with man for redemption at the appointed time (McLean, 1980). Unlike the cyclical views of time in the Eastern worldview, this approach values both the past and the future as significant, since after all, progress and redemption are promised by the God of the covenant.

Elazar (1977, 1978, 1980a, 1980b, 1980c, 1981a, 1981b, 1995) argued that not only did the Old Testament substantially develop the idea of covenant, it relies heavily upon covenant as a means of explaining God's relationship with man and the divinely mandated relationship between man and his neighbor. God made covenants with man in the form of the Adamic, Noahic, Abrahamic, Davidic, and Mosaic covenants (Elazar, 1995), and the books of the Prophets remind the Israelites that they have abandoned the terms of the covenant:

> It has been suggested that the prophets even presented their critiques of Israelite society in the form of covenant lawsuits. . . . If this indeed the case, then the prophets help to round out the covenantal system by suggesting that it has a negative dynamic as well, that is to say, it provides a framework for bringing charges against *Adat Bnei Yisrael* [the nation of Israel] for violating the terms of the covenant, and this is one of the major tasks of God's messengers, the prophets. (1995, pp. 338-339)

Three key terms from the Hebrew Old Testament serve to illustrate the Biblical distinctiveness of the covenant idea and the important role that covenant plays within the Biblical tradition. The first term is *brit*, or *berith*, which are the Hebrew words for covenant (Elazar, 1979, 1995; Torrance, 1980), and appears in the Old Testament 286 times. It essentially means, "to bind together or fetter" (Elazar, 1995, pp. 64-65). This definition speaks to the process of how members are bound together into a new entity as they enter into the covenant agreement.

A second Hebrew term is *shamoa* and/or *vayishma*, which means hearkening, or hearing and choosing to respond. Elazar (1995) noted, "hearkening is a form of consent whereby the individual receives an instruction and in the process of hearkening makes a

decision to accept and follow it" (pp. 70-71). Therefore, hearkening is not merely obeying, because obeying is an involuntary response engendered by the nature of hierarchical relations.

The third Hebrew term—*hesed*—means loving fulfillment of covenant obligations (Elazar, 1995). It plays an essential role in explaining the Biblical idea of covenant, and has garnered extensive study (Clark, 1993; Elazar, 1977, 1995; Glueck 1967). Elazar (1995) noted:

> The operative mechanism of *brit* [covenant] is *hesed*. The biblical term *hesed* is often mistranslated as grace but is better translated as covenant love or the loving fulfillment of a covenant obligation. *Hesed* is the operative term in a covenantal relationship, which translates the bare fact of a covenant into a dynamic relationship. It prevents the covenant from becoming a mere contract, narrowly interpreted by each partner for his benefit alone, by adding a dynamic dimension requiring both parties to act toward each other in such a way as to demonstrate their covenant love; that is, beyond the letter of the law. (p. 71)

The strong emphasis upon covenant in the Old Testament is carried into the New Testament (actually, Amos [1996] argued that the word “Testament” may be a poor translation, where the correct word should be covenant). The New Covenant was actually promised in Jeremiah 31:33, in which God promised to write His law in man’s heart via a “new covenant” (McLean, 1980). It was the law of the Mosaic Covenant which the Apostle Paul called a teacher—it taught man that he could not live up to the righteousness of God on his own. As a result, the relationship which God initiated with man in the Old Covenant has been fulfilled through Jesus Christ (Glueck 1967; McLean 1980; Torrance 1980). Related to the continuity of the covenant idea found in the Old and New Testaments is the idea of marriage as a covenant. Marriage, insofar as it too is a covenant relationship, is used to demonstrate the relationship between God and His people, both in the Old and New Testament (Elazar & Kincaid, 1979; Freeman, 1981; McLean, 1981).

Historical Roots of the Covenant Idea

Covenant originated in the ancient era of history, particularly in the Biblical emphasis. Because the New Testament took the idea of covenant from the Old Testament and expanded its application through the words and work of Jesus Christ, the idea of covenant was poised to influence the world through the influence of the early Church. Says Kincaid (1978): "Growing up on the soil of the Roman Empire and reflecting a mix of covenant and polis teachings, Christianity taught that the new covenant, which tended to be more personal-individual than that of the Old Testament, made possible an entire human community based upon love and faith" (p. 70). This idea of covenant—a community of love and faith—allowed for ethnic diversity under the common faith in the Gospel of Jesus Christ. Furthermore, it was within this context that the idea of separation of powers—a covenantal framework of action concept—came into play as the early Church asserted its independence from any Roman law that prompted disobedience to the Gospel and Jewish societal norms (Adams, 1981).

The idea of covenant was initially diluted in the Medieval Era due in part because of the ways in which the Hebrew terms were translated into Greek. When the Hebrew Old Testament was translated into Greek, the Hebrew terms *brit* and *berith* were translated into the Greek term *diatheke* (Amos, 1996; Freeman, 1980). The problem with this term is that it does not connote a sense of covenant, in which parties come together to agree upon terms, but rather a last will and testament, in which one party stipulates to another party without any negotiation (Amos, Freeman). Furthermore, when the Latin *Vulgate* was written, translators went directly from the Greek into Latin, meaning that *diatheke* was translated into *testamentum* (Amos), thus depriving the covenant idea of the power and strength of the original meaning of the Hebrew term.

Despite this, Medieval Jews still kept alive an understanding of covenant as they sought to preserve their identity in Europe through the establishment of "inter-community federations" (Elazar, 1978, p. 16). The legal discussions and debates in these federations dealt with questions of participatory leadership and rule by consent. Elazar wrote:

> In short, the greater part of Jewish public law in the medieval period had to do with interpreting the meaning of compacts and the rights and obligations of those who came to be party to them, so much so that several historians of the period have suggested that Jewish thought on these matters anticipated the political thought of Hobbes, Locke, and other seventeenth-century social compact theorists—in my opinion, a correct observation on their part, particularly since both schools flowed from a common source. (pp. 17-18)

Indeed, it was Hebrew scholars who helped introduce the idea of covenant into Western Europe. In the 5th Century, Jerome, studying with Hebrew rabbis, translated the Scripture into Latin directly from the Hebrew and therefore recaptured the covenantal idea through terms like *fedis* and *pactum* (Amos, 1996).

Furthermore, it was this emphasis upon covenantal principles that strongly influenced both the Reformation and the American founding era and the modern era as a whole. To understand this influence, Reformational theology and its history must first be examined. A key component of Reformational theology—federal or covenantal theology—was developed by Reformational thinkers who accepted Jerome's emphasis of the covenant idea in his translations (Torrance, 1980). Amos (1996) wrote:

> The age of federalism began when the Reformers criticized the existing translations of Scripture and used the word "covenant" in many places that older translations had used "testament"… After the sixteenth century, the Puritans, the Huguenots, the Calvinist Anglicans, and the Scottish Presbyterians moved away from a "testamentary" view of God and religion, and adopted a "federal" or covenant view of Scripture. (pp. 17-18)

This emphasis upon covenant led to radical political implications as Reformers began to challenge not only the hierarchical power of the Catholic Church and the divine

right of kings, but also hierarchical relationships in general. What the early Church had lost—the political implications of covenant—the Reformers embraced (Elazar, 1979).

All of this was due to their understanding of covenant. Walzer (1965) argued that the Medieval conception of the "chain of being," with its permanent hierarchical social order, was rejected by Reformational thinkers because of their understanding that in the Old Testament, the Israelites reaffirmed relationships between God and man and between man and man via periodic reaffirmations of the covenants between them. Therefore, "the idea of divine calling, in contrast to that of natural hierarchy, did not necessarily suggest a permanent social position" (pp. 168-169). Hence, no one could claim ultimate, permanent authority over another, "unlike the bonds of nature and blood that of consent must on occasion be renewed or else it lapses" (pp. 168-169).

The non-centralized nature of covenants led many reformers to challenge political authority (Reid, 1981; Skillen, 1980; Torrance, 1980; Walzer, 1965, 1985). Rulers had an obligation to protect the people, and were bound by covenant to do so. Furthermore, if such a covenantal bond was broken by the rulers, the people had a right to overthrow the king. This belief passed from Calvin to Knox, and from Knox to French Huguenots like Theodore Beza, who further developed the idea of civil resistance (Reid). Indeed, the idea spread throughout much of Europe (Skillen; Torrance).

In Geneva, Calvin called for a social covenant in which rulers and citizens alike would proclaim obedience to God's law (Walzer, 1985). Within this voluntary, non-coerced consent came a sense of mutual accountability and submission. Walzer (1965) declared that

> The covenant, then, represented a social commitment to obey God's law, based upon a presumed internal receptivity and consent. It was a self-imposed submission to divinely imposed law, but this self-imposition was a social act and subject to social enforcement in God's name. With the covenant, Christian discipline was definitely substituted for secular repression; all the citizens of the

> new commonwealth conscientiously accepted an absolute dominion which they recognized as godly. And this presumably brought with it an end to such anxiety as could have an earthly end, for it vastly increased the effectiveness of the repression of the old Adam. (pp. 56-57)

Calvin also developed a theory of civil resistance known as *interposition*, in which the lesser magistrates have the authority and duty to remove a leader who is violating God's law (Amos, 1994). Such action assumes a material breach of the covenant, in which the ruler has violated the nature and integrity of the agreement made with God and the people.

Knox, influenced by his readings of the covenant between Old Testament kings and the people and Calvin's writings on covenant, concluded that "drastic action was needed to remind the rulers that with the Reformation, England had become a nation covenanted to God. The new rulers therefore, were under obligation to govern the country in accord with God's will" (as cited in Reid, 1981, pp. 4-5). He furthermore argued that the people had the right to armed resistance against a king or queen who behaved as a "tyrannical and idolatrous ruler" (p. 16). The Scottish reformers followed his lead, "making 'bands,' 'pacts,' 'covenants,' 'contracts,' and 'political leagues' to defend their freedom, to preserve the rights of a people vis-à-vis their sovereign, and to stipulate the rights of a sovereign vis-à-vis his subjects" (Torrance, 1980, p. 2).

The *Vindiciae contra Tyrannos*, (*Vindication against Tyrants*) written by Philippe du Plessis-Mornay, discussed the idea of a "double covenant" which comprises the relationship between the ruler, the ruled, and God. In the first covenant, the ruler is responsible to God, and in the second covenant, the ruler and the people together are responsible to God. It was the people who have the authority to choose the ruler (Hill, 1965; Reid, 1981;Torrance, 1980). Under the theory of divine right, the king rules by heavenly mandate and is ultimately not chosen by the people. Samuel Rutherford's *Lex*

Rex, or the *Law of the Prince*, echoed this argument, and became a political manifesto for Scottish Covenanters (Torrance).

Covenant ideas also played a role in the establishment of the United Netherlands in 1609 after the expulsion of the Spanish, including its emphasis on religious tolerance (Elazar & Kincaid, 1979). In order to fight the oppression of the Hapsburg empire, Switzerland applied "the same federal principles to the confederation of communities that they had to earlier unions of individuals and families" (Elazar, 1980b, pp. 25-26). Furthermore, covenantal theology influenced key political philosophers like Locke, Montesquieu, and Hobbes, who spoke of the importance of social contract (Elazar, 1979; Elazar & Kincaid; McCoy, 1980).

Inherent to the idea of challenging hierarchical, arbitrary power was the idea that individuals are empowered when entering into a covenant with God. Johannes Cocceius (1603-1669), one of the most influential federal theologians of the Reformational era, helped develop this idea. McCoy (1980) argued that because Cocceius viewed history as a process of divine-human interaction through covenants, the actions of men played a key role in advancing God's plan, both at a socio-political level, but also in the personal and corporate struggle against sin. According to covenantal theology, humans are responsible for being just and upright. With this emphasis upon individual human responsibility came continued religious freedom within the political regime (Skillen, 1980).

Skillen further asserts that Dutch Reformed theologians Groen, Kuyper, and Dooyeweerd introduced and developed the idea of "sphere sovereignty," where church and state, as separate and Godly-mandated entities, have certain freedoms and responsibilities and that one cannot coerce the other. This argument reflects the development of furthering separation of church and state, which began in Europe and continued in America. This trend was a result not of secularists who felt that religion

should be kept out of the public square, but rather of devout Christians who, because of their covenantal worldview, believed that liberty is best protected for all by keeping church and state from interfering with one another's God-given affairs.

As seen, the political ideas inherent to the covenantal worldview—rule by consent, mutual accountability, non-centralization, and empowerment—contributed to many of the political upheavals in Europe (Elazar, 1980a; McLaughlin, 1961; Walzer, 1985). These changes were due to an application of the Biblical definition and explication of the covenant idea. In fact, Elazar argued that a key political impact of covenantal theology was that "*covenant*, *natural law*, and *constitutionalism* became to a degree intertwined" (p. 10), meaning that political radicals had an extensive and well-developed political worldview, allowing for individuality and compacting (Elazar, 1980c).

The changes wrought by covenantal ideas in Europe spread to America as well (McCoy, 1980). As mentioned above, rulers with a Catholic perspective, and therefore a testamentary view of ruling, did not welcome the emphasis upon covenantal principles. Therefore, all across Europe, persecution of Protestants was rampant (Amos, 1996). Many Protestants fled their home countries to avoid this persecution, and often they fled to America. Amos pointed out that

> All throughout Europe adherents of federal theology who also favored a covenantal view of government came under severe repression, including not only the Puritans of England, the Presbyterians of Scotland, but also the Huguenots of France. Decade after decade, large numbers fled or migrated to America. They brought with them their stories of suffering and injustice, and they made sure that their new neighbors, their children, and their grandchildren knew the intimate details. The memory of these atrocities was still very much alive and current at the time of the American Revolution. It was remembered by Puritans and Presbyterians in New England, by Huguenots in North Carolina, by Baptists throughout the middle colonies, and by Scottish Presbyterians in the Blue Ridge. . . . In America, federal theology flourished from the very beginning. (p. 25)

America, therefore, was greatly influenced by covenant (or federal) theology (Elazar, 1979; Lutz, 1988). The covenant idea was a large part of the Puritans' approach

to life (Greenstone, 1985; Miller, 1956, 1963; Rothman, 1980). They "sought to place all human relationships on a covenantal basis … Secular government among the Puritans was also instituted by compact among the residents (or potential residents) of every town. The Mayflower Compact was the first such act" (Elazar & Kincaid, 1979, p. 6). McLaughlin (1961) also emphasized the covenantal nature of the Mayflower Compact. Winthrop argued that the good commonwealth was one committed to "federal liberty" (Elazar, 1981a).

The other colonies also adopted a covenantal approach to forming political governments, a practice which continued on in the era of statehood (Elazar, 1980a, 1980b, 1981a, 1981b; Elazar & Kincaid, 1979; Lutz, 1980a, 1980b, 1988; McLaughlin, 1961). Lutz (1980a) argued that "regardless of how we label specific early American documents, it is clear from their consent and the context in which they were written that there was a strong if not dominant communitarian basis. The use of 'compact' rather than 'contract' implies community, or the desire for community" (p. 6). Furthermore, state constitutions and various other legal documents contained frequent references to covenantal terms and concepts (Lutz, 1980a, 1980b, 1988).

Americans' understanding of liberty during the founding era mirrored Winthrop's emphasis upon *federal liberty* (Lutz, 1980a). He noted that "this concept of liberty had its roots in the Christian notion that men have free wills and are morally responsible creatures as a result of their being created by God in His image and likeness. Men are thus meant to be self-determining creatures, limited in their actions only by the laws of God" (pp. 7-8).

The Puritan's emphasis upon liberty, framed within the context of covenantal principles, set the tone for future American political developments:

> The covenant principle has also served the cause of individual and social liberty. In its most basic meaning, the right to contract implies the freedom of all the contracting parties. This is one reason why the Puritans, even though aspects of their regime in Massachusetts would be considered repressive by contemporary democratic standards, can be regarded as the fathers of American liberty. Their application of the daring biblical idea that people are free enough to make pacts with God became one of the bases for all people's claims to liberty in relation to one another. (Elazar, 1980c, pp. 24-25)

This idea of religious freedom was furthered by other proponents of federal theology as well (McLaughlin, 1961).

The idea of the covenant formed the basis for its Declaration of Independence from Great Britain (Elazar & Kincaid, 1980; Lutz, 1988) as well as its government (Lutz, 1980a, 1980b). Indeed, federal theology was a large part of the American tradition in 1787 because

> it was not the property of philosophers, theologians, or intellectuals alone. In its various adaptations, it was used for a variety of very public enterprises from the establishment of colonial self-government to the creation of the great trading corporations of the seventeenth century. Americans made covenants or compacts to establish new civil societies regularly. (Elazar, 1979, pp. 7-8)

This covenant emphasis, of course, ensured that American citizens were protected from arbitrary rule and therefore disempowerment (Elazar & Kincaid, 1979). The American emphasis upon individual liberty represented a step forward in covenantal ideas, since American colonies and eventually its national government allowed for a much higher degree of popular sovereignty than did her European counterparts (Lutz, 1988). It should come as no surprise then, that it was the disregard of the covenant idea that lead to a justification of slavery (Greenstone, 1985; Kincaid, 1978).

Madison, who was influenced strongly by Locke, who was in turn influenced by federal theology, also espoused separation of powers as the best way to ensure liberty (Adams, 1981; McCoy, 1980). Hence, American federalism contained a strong emphasis upon separation of powers, both within the national government and between the state

and national government, as a means of ensuring the liberty of vast nation with competing interests (Elazar, 1979, 1982; Elazar & Kincaid, 1979; Lutz, 1988). The emphasis upon covenant found in the American founding continued throughout America's westward expansion, in the creation of new states and towns (Elazar, 1980b, 1980c).

The Dutch Reformed Church's understanding of covenantal theology is indicative of how the covenant idea speaks to modern society, with particular emphasis on the family structure. Indeed, the Dutch Reformed Church, as it applied covenantal principles, interacted with and critiqued modern society as a whole (Bratt, 1980). Furthermore, the Dutch Reformed Church drew from Abraham Kuyper's emphasis upon "sphere-sovereignty" in which church, state, and family all have key separate yet interrelated roles in society. This understanding helped the Dutch Reformed Church critique and interpret modern society (Bratt, 1980, 1981). The church started with an emphasis upon the family as the key social unit in society, from which the institutions of church and state properly derived. Bratt (1980) contended that "In Dutch Neo-Calvinistic political theory, the family constituted the seed and basis of society; in fact, society was really just the family writ large" (p. 18).

From this emphasis upon the family sphere, the church was able to provide an understanding and critique of the current status of both church and state. For example, through an understanding of covenant, the Dutch Reformed Church critiqued Protestantism for the two extremes it denigrated into as it ignored covenantal concept of individuality within the community context:

> The great national churches…[followed] the tendency to live by the organic emphasis and to neglect the personal, [while] the minorities, the disenfranchised sects…led in the direction of forgetting about the organic and of cultivating only the personal aspects of the Covenant doctrine…The failure, on both sides, to make serious business of the truth of the Covenants must be put down as the

> beginning of the modern apostasy. The dangers…of an inclusive ecclestiasticism which ignores and neglects the cultivation of personal piety in its members, and…of a separatistic individualism which lacks all appreciation for historical continuity, are continually with us. (Bratt, 1980, p. 13)

The Dutch Reformed Church also critiqued modern societal ills as it drew from covenantal theology:

> Though, in the wake of 1929, for example, Kuyper denounced "the boundless greed" and "unscrupulous money-changers" of Wall Street, he would have no part of the New Deal's recovery and reform plans: "We are now specially concerned with the vicious principle underlying the persistent efforts of our administration to extend the powers of the State into fields which are not its own…Any intrusion of the State into matters which can be taken care of by the people themselves…is an evil and to be regarded as a menace to civilization. (Bratt, 1980, p. 20)

These covenantal ideals transcended church life and influenced the rise of modern organizations in America. Elazar (1980b) wrote that

> Scientific and reform societies, labor unions, and professional associations as well as business corporations were formed on the basis of compacts or contracts. In many cases, they also contracted with one another to form larger organizations while preserving their own integrities. In so doing, they extended federalization into new nongovernmental areas, a pattern which continues to this day. (pp. 23-24)

The covenant idea, introduced in the Bible, rediscovered in the Middle Ages, articulated in the Reformational Era, and reinforced in the American founding and Westward expansion continues today throughout the world:

> Today some forty percent of the world's population lives within the 19 polities which have adopted constitutions that at least purport to be federal in character, while another 32 percent live within the 18 political systems which utilize federal principles to some degree within a formally unitary framework. If we were to add into our calculations supranational federal arrangements, such as the European Community, the number of polities would be even larger and the share of the world's population directly touched by the federalist revolution substantially increased. While the variety of forms which the federalist revolution has taken is great, the American federal system remains the single most influential standard against which all others are measured, for better or worse. (Elazar, 1982, p. 1)

Summary

The covenant idea stands in contrast to other philosophical and organizational approaches. The covenant approach transcends social contract theory because though social contract theory allows for individuality, it overlooks the need for community and communal interaction and accountability (Elazar, 1980a, 1980b; Kincaid, 1978). It transcends the organic approach because though the organic approach may be more of a natural occurrence, insofar as it evolves from communal interaction, it also overlooks the rights of the individual as a result. Tradition—and the political and bureaucratic power systems that it supports—does not take into account those who have no power in the prevailing system, whereas a covenant agreement would treat members as equal partners (at least between men, as opposed to between God and man) and therefore affords rights to all individuals, regardless of social status (Elazar, 1978). Leaders do not merely lead because of their hierarchical position but rather because they have gained the consent of the followers.

The Bureaucratic Model & Emerging Leadership Models

Understanding organizational leadership requires a discussion of the bureaucratic model. Weber was one of the first to articulate this model, as he argued "that bureaucracies are a crucial aspect of modern life because their organizational characteristics such as specialization and hierarchy engender greater efficiency than other organizational forms" (as cited Schachter, 1994, p. 227). Other writers soon took hold of the bureaucratic ideal, developing it further. Schachter further asserts that Taylor applied the idea of scientific management to the bureaucratic organization:

> For Taylor…the art of management required knowing what an organization or unit should do and then meeting this goal in the best and cheapest way. The effective manager creates information, applying new data to solve old problems, particularly through time study, where engineers deconstruct work into

> elementary components and analyze the time it takes to do each under varying contingencies. (p. 228)

Further, Emerson, Fayol, Gulick, and Urwick, among others, advanced this paradigm further. Emphasizing the importance of division of labor, authority, and span of control, they argued that "that specialization increases efficiency because it makes better use of the varying skills of different workers and eliminates the time lost when people turn from one job to the next" (as cited in Schachter, 1994, p. 228). Related to this empirical emphasis upon efficiency was the normative argument that efficiency was an imperative because bureaucratic agencies served the people, and therefore must not waste resources. Leadership from this paradigm therefore consisted of ensuring that the bureaucratic hierarchy run as efficiently as possible, with little emphasis placed upon the emotional needs of employees (Pugh & Hickson, 1993).

Due to an increase in client-oriented politics, cooperative federalism, regulatory activity, and advent of war and the Great Depression (in which greater government intervention was sought), the role of the bureaucracy has increased greatly in American society. The growth of government increased even into the "Reagan" era of government (Koven, 1994).

However, the bureaucratic model has come under critique for a variety of reasons. For instance, the Human Relations School of organizational theory, which was birthed with the Hawthorne Experiment (Pugh & Hickson, 1993), revealed that employees performed more effectively when they felt that they were receiving extra attention or focus. Therefore, the Human Relations School of organizational theory suggested that a key part of the organizational "machine" was interpersonal relations among leaders and employees.

Furthermore, during the second half of the 20th century, the bureaucratic idea came under further criticism, even as (or perhaps because) its role increased. Caiden (1994) noted that as "bureaucratization increased, so its dysfunctionalities became more apparent and attracted more attention" (p. 229). Critics have begun to argue that too much bureaucracy leads to inefficiency, and lowered performance levels, to the point that "policymakers have begun to look for alternative ways of delivering public services other than through public bureaucracies, and responsive management has begun to experiment with debureaucratization to increase productivity" (p. 229).

In fact, the decades of the 80s and 90s has lead to a significant critique of the bureaucratic structure. Peters (1993) argued that this was fueled to some extent by leaders trying to preserve their political power, but also that leaders have been calling for change regardless of ideological persuasion. As a general rule, government agencies have become more decentralized, with leaders and subordinates (and in some cases, even clients) gaining more discretion to solve problems (Peters, 1996).

Peters (1996) goes on to argue that four basic models dominate the discussion of bureaucratic reform. The first model is the *market* model, in which main assumption is that bureaucracies can be improved by incorporating market-based mechanisms into their processes. The second model is the *participatory state* model, which offers a critique of the hierarchical structure of bureaucracies and encourages greater employee participation in decision-making. The third model is the *flexible government* model, which refers "to the capacity of government and its agencies to make appropriate policy responses to environmental changes rather than merely responding in habitual ways to inherently novel challenges" (p. 72). Finally, the *deregulated government* model assumes that "if some constraints on action are eliminated, government could perform its functions more efficiently" (p. 91).

Thompson (1998) noted that in addition to implementing Total Quality Management (TQM) and related ideas such as "teaming, employee empowerment, and customer focus" in government agencies, leaders have gone beyond that to emphasis "use of technology to expedite the transfer of information, learning as a means of maintaining organizational flexibility, and networking with other organizations as a means of achieving objectives" (p. 6).

To that end, President Clinton instituted the National Performance Review (NPR) as a means of ensuring greater effectiveness, efficiency, and accountability in government agencies, and his Vice-President, Gore, headed up the effort to oversee this project. The success of NPR, or "reinventing government" as it is called, is mixed. For instance, Kettl (1994) asserted that NPR achieved the following outcomes: (a) a quick start on culture change, (b) simplification of rules and processes, (c) a reform of the procurement process, (d) improved coordination of the government's management activities, and (e) widespread innovation by federal managers (pp. 1-2).
But Kettl also argued that Gore would have been more successful had he avoided to key flaws of NPR (pp. v-vi), which were (a) a preoccupation with savings over performance improvement and (b) lack of explicit strategy for dealing with Congress.

Kamensky (1998) argued that because Gore focused on "day-to-day management of government" rather than "organizational structure or policy issues related to the role of government in society" (p. 59) he was able to achieve the following objectives:(a) put customers first, (b) empower employees, (c) cut red tape, and (d) cut back to basics (p. 61).

> These principles for action created a framework that many employees adopted as their own and ultimately helped to foster grass-roots action by thousands of federal employees, including many who never read the NPR report but heard about what it set out to do. (p. 61)

This trend is true not just for government agencies—the epitome of the bureaucratic idea of professionalism, accountability, and efficiency—but for American business as well who had also adopted the bureaucratic approach. In the post World War II era, Heckscher and Applegate (1994) point out that American industry and business sat atop the economic world without fear of competition. The challenge for American businesses was therefore to maximize efficiency in order to maximize profit as they competed with one another for control of America's and the world's economic markets.

In the 1970s, when Japan began to exert influence in these markets, and displayed trends of increasing domination, American business leaders had to take pause and evaluate why they were loosing the economic battle and the Japanese were winning (Donnellon & Sculley, 1994). They found within Japanese companies employee directed, team-based approaches to problem-solving and goal attainment. They saw efficiency and a non-hierarchical method of doing business, and they saw that it worked, at the expense of their own profit margins. This need for flexibility stands in odds to the rigidity found in the bureaucratic model.

In addition to these trends is the overall shift from the "modern" era, with its emphasis on scientific rationality and technical efficiency, to the "postmodern era" in which an individual-based approach of emotion, personal growth, spiritualism, and subjective perspectives predominate (Spretnak, 1999; Veith, 1994). Furthermore, in the 1970s and 80s, and related to these postmodern urges, critical theory provided a radical critique of the bureaucratic approach, claiming that

> the powerful select goals for the organization and define actions as rational if they help meet those objectives…neglecting the tension created when lower-level employees do not consider goal attainment rational in terms of their own interests. (Schachter, 1994, p. 234)

Businesses began to reevaluate the legitimacy of the bureaucratic structure and began to respect the need for more employee-directed, team-based emphases in business (Heckscher & Applegate, 1994). This new emphasis would in turn create an employee force emotionally and intellectually committed to making the organization succeed, and an overall improved and more positive working environment, in which relationships between leaders and employees would be based upon mutual trust and respect. The Human Resource school of thought captured this emphasis (Ferguson & Ferguson, 1980).

Transformational Leadership (TL) theory and Servant Leadership (SL) theory seem to best capture this emphasis. TL embraces greater participation and interaction through decentralization so that employees have greater access to decision-making processes and can therefore contribute at a deeper level (Burns, 1978; Ford, 1991). Furthermore, transformational leaders inspire their employees by creating a vision that inspires organizational members and produces shared goals and excitement (Cacioppe, 1997).

Servant leadership calls for leaders to make a key aspect of their leadership the development of their subordinates. The servant leader is to serve subordinates by helping them to discover their full potential and find ways to achieve self-actualization (Burns 1978; Greenleaf, 1997). The founder of SL, Robert Greenleaf,

> concluded that the central meaning of it was that the great leader is first experienced as a servant to others, and that this simple fact is central to his or her greatness. True leadership emerges from those whose primary motivation is a deep desire to help others" (as cited in Spears, 2002).

Though certainly SL has religious undertones, it is considered as a "secular" leadership theory because it is not claimed exclusively by religious theorists, but has rather been embraced and applied to secular and religious organizations alike.

But no business person can avoid the bottom line, which means that even businesses that employ the above-mentioned emphasis on employee-directed, team-based work also had to consider the need for efficiency and economy. This concern has led businesses to a further step away from bureaucratic model into uncharted territory: the boundary-less or virtual organization in which information technology and electronic resources began to play key roles in determining the way businesses operate.

For Nohria and Berkley (1994), "boundary-less" seems to be more a characteristic of a "virtual organization," in which employees, armed with the appropriate electronic resources, are able to meet more and more of the customer's needs directly, as opposed to having to go through the bureaucratic process to gain the necessary information and achieved the desired goals (p. 109). In fact, some have argued that the virtual organization allows for more personal interaction with others than had been possible in the bureaucratic era (p. 120).

Other organizational theories also call for flexibility and adaptation. Contingency theory emphasizes that organization structure depends upon environmental demands (Pugh & Hickson, 1993), and population ecology theory argues that the environmental competition among organizations causes the stronger organizations to survive at the expense of the weaker ones (Morgan, 1997). According to both of these theories, organizations would do well to be in touch with their environment such that changes can be made quickly.

Without question, as Heckscher and Applegate (1994) have noted, the nature of today's organization is less bureaucratic than it has been in the past. However, they have also noted that few organizations have "actually moved more than a step or two from traditional structures" (p. 2).

Therefore, whereas businesses have moved beyond the Scientific Management school, with all of its bureaucratic tendencies, to the "systems" school of thought in understanding organizations, with its more holistic approach to interpreting organizational activity and its focus upon communication and the interlinking of organizational groups, individuals, and the environment (Ferguson & Ferguson, 1980), the bureaucratic mode of thinking still influences the nature of organizations today. For instance, many organizations run into a wall after a year or two of attempting to de-bureaucratize. As Heckscher, Eisenstat, and Rice (1994) contended: "a dialogue is established, all those directly involved are delighted, both productivity and satisfaction increase—and yet *somehow*, if you come back in a while, the innovation has stalled or disappeared" (p. 132). However, at the very least, within the last decade, the following post-bureaucratic changes have occurred to some extent within organizations:

1) Increased worker participation efforts.
2) Cross-functional task forces and teams in managerial and professional ranks, breaking down the "walls" of functional organization.
3) Mechanisms of "parallel organization," operating on the basis of multilevel consensus, often functioning side-by-side with traditional bureaucracy;
4) Information technology that facilitates much denser networks of communication than in a traditional bureaucracy.
5) "Organizational development" concepts and practices that seek to build the decision-making capacity of peer groups.
6) The operating of formerly closed organizational boundaries.
7) Sharing of information that was previously held only at the top of organizations.
8) Recognition of the importance of negotiated solutions as opposed to solutions determined from above.
9) New explicit managerial roles: task force leader, change agent, coordinator, boundary-chaser. (Heckscher & Applegate, 1994, pp. 2-3)

Bennis and Slater (1998) would agree, arguing that most organizations no longer represent the hierarchical model. Instead, organizations are conforming to a nonhierarchical order in which all employees are encouraged to contribute in significant ways to the attainment of goals.

Current Perspectives on Leadership as Applied to the Nonprofit Arena

Overview

The previous section discussed how the leadership literature has moved away from the basic Weberian bureaucratic model to other organizational models. The following discussion transitions from the history of leadership theory to the current state of the leadership literature in the nonprofit arena. An emphasis of leadership in faith-based nonprofits will conclude the discussion. Figure 4 provides a pictoral representation:

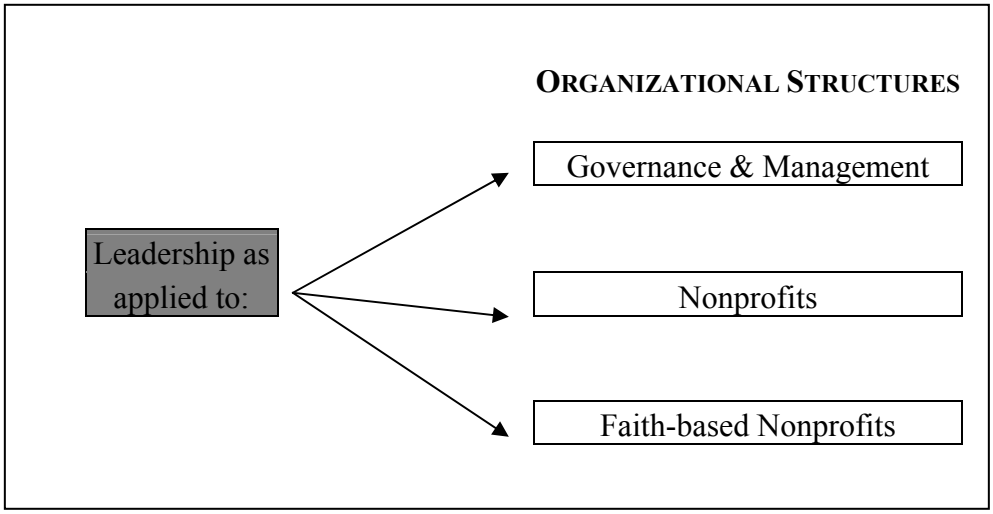

Figure 4: Leadership theory classified according to organizational type.

Leadership, Governance and Management

Given the turbulent environment that nonprofits find themselves in, many authors have called for a rethinking of the traditional distinction between leadership and management (Gelatt, 1992; Wood, 1996). Not only do they embrace the visionary and shared leadership embodied by transformational and servant leadership, they also call for teamwork and visionary planning that is reflected in management style and processes, generating greater organizational innovation and flexibility. For instance, Shin (1996) found an inverse relationship between organizational centralization and innovation.

Baeten (2001) discovered United Way organizations that were proactive and more receptive to change performed better than those United Way organizations that were not. Wolf (1999) argued that nonprofit leaders must demonstrate a capacity for visionary leadership in regard to developing goals that truly embrace the organization's mission and demonstrate an understanding of environmental influences. He also called for greater community engagement to meet this end, and for leadership that fosters greater internal teamwork and communication.

Gelatt (1992) argued that traditional management theory is insufficient to describe today's leadership requirements, arguing that a leader must be proficient in handling both tasks and employee relations. Situational leadership, then, is a prerequisite for today's nonprofit leaders. Leaders must be cognizant of employees' strengths and weaknesses, situational constraints, and the amount of direction required for the employees. The leader must therefore be able to modify his or her management style to fit the occasion. According to Lakey (1995), nonprofit leaders must be willing to share leadership. He notes: "Be straightforward about issues of authority and control. Clarify what decision-making roles your organization needs. Invest the people in those roles with the authority to make decisions" (p. 95). Furthermore, through coaching, a leader can still empower employees to decision-making ability while at the same time providing needed direction and support.

Wood (1996) argued for governance rather than management because management pertains to the implementation of organizational goals and vision, be it at the macro level or the micro level. Governing, on the other hand, pertains to establishing the vision, setting long-term and short-term goals, and creating the policies to aid in the achievement of those goals.

Many authors have extolled the benefits of strategic planning for nonprofit organizations. This leadership process allows executive leaders and board members alike to look beyond mere tasks of the organization in order to ensure on a long-term basis that innovation, vision, and forward looking policies are all instituted within organizational goals and objectives (Bryson, 1989; Burkhart & Reuss, 1993; Espy, 1986; Harlow, 1998; Park, 1990).

Bryson (1989) argued that strategic management improves decision-making, enhances organizational responsiveness, and improves performance. He also argued that it should be based upon the political model, which allow for greater consensus and takes into account the political environment of nonprofits. Indeed, identifying key stakeholders is an important part of the strategic management process (Burkhart & Reuss, 1993), especially in regard to identifying the constituents being served and how this clientele might change in the future (Park, 1990). Furthermore, Harlow (1998) contended that the strategic management process empowers decision-making and goal setting at the committee level and provides volunteers with clear distinctions of roles and functions.

Related to the need for strategic planning is the process of evaluation, in which nonprofit leaders guide the organization through a self-learning and discovery process in order to generate more productive change. Gray (1993) argued that organizational evaluation for nonprofits is essential for effective decision-making and enhances strategic planning and organizational learning. Gray also insisted that nonprofit leaders must make the evaluation process a top (and consistent) priority for it to truly be of benefit to the organization.

Leadership in Secular Nonprofits

Executive director. The literature reveals that executive leaders (executive directors and possibly other key leaders) employ several different leadership styles, all of

which seem to be related to the leadership styles associated with transformational leadership and servant leadership. Sadik (2001), for example, found that the best leadership style for the San Francisco Community Consortium was a high supportive/low directive behavior, with the key factors being expecting excellence, building and supporting a team, empowering people, and rewarding performance.

Knudsen (2000) found that chief executives of nonprofits tended to use the human resource frame, which emphasizes the importance of achieving a balanced relationship between needs of employees and the needs of the organization. The symbolic frame, in which leaders use symbols such as stories, myths, and ceremonies to create organizational meaning and culture was the second most used frame. Similarly, Shin (1996) argued that the Vision Setter leadership style had the strongest effect on organizational innovation.

According to Nanus (1999), the leader of the nonprofit organization should be a visionary, a strategist, and a change agent in order to "inspire, encourage, enthuse, and empower" (p. 43) the board, staff, and volunteers. Drucker (1990) urged leaders to "keep your eye on the task, not on yourself. The task matters, you are a servant" (p. 25).

According to the literature, leaders need to employ situational, or contingency leadership. Similarly, Drucker (1990) encouraged leaders to balance the big picture with the details. Gelatt (1992) also affirmed this when he argued that chief staff person "needs to be a leader as well as a manager" (pp. 148-149). However, Gelatt argued for decentralized, or shared leadership when he writes, "The nonprofit CEO needs to be a leader but not necessarily the leader" (pp. 148-149). Likewise, Drucker stressed the importance of dissent and discussion within the decision-making process. Nanus (1999) stated that leaders should play the role of both a politician and a campaigner on present operations, insofar as the leader should be concerned about the quality of service clients

are receiving and should focus on managing all aspects of organizational structures, information systems, and any other factors that pertain to organizational effectiveness.

The chief executive also plays a key role in the process of strategic planning and strategic change (Eadie, 1997; Powell, 1995). On a more negative note, some authors have suggested that leaders should use the political framework to protect themselves from the ulterior motives of their employers in order to protect the vision from being derailed (Jinkins & Jinkins 1998).

Part of the process of being an executive leader is on the job learning. Horne (2000) found that chief executives drew most of their learning from former bosses and their own actions as leaders, obviously adopting a pragmatic perspective on their learning. Furthermore, Horne found that leaders saw their roles as "bigger than ourselves" insofar as they viewed themselves as "changing people, institutions, societies, etc." (p. 121). They also saw that their key task was to develop and train new leaders.

Though leaders may value pragmatic learning the most, Baeten (2001) found that leaders not requiring as much innovation as part of the job had lower educational levels than those who had to be more innovative. Sherlock (2000) studied how CEOs learn, particularly within the politically-charged context of CEO-board relations. He found that CEOs learned to understand and influence the political process in order to protect their jobs, which also meant that even when the CEO saw room for improvement in board behavior, he or she would not bring it up in order to preserve job security. CEOs also were not able to rely on learning through dialoguing with others as a key means of learning because of the isolated nature of their position. Overall, Sherlock found that CEOs tended to become self-absorbed in the learning process because of these factors.

Leadership styles, of course, occur within the context of particular responsibilities and functions of the executive leadership position. The literature focused on two

functions in particular: that of the external world and that of board-relations. Herman (1994) and Nanus (1999) both encouraged the executive leader to be outward looking, seeking to develop external networks and relationships within the community that will serve the nonprofit organization. Axelrod (1990) contended that the executive leader is to serve the board by working closely with board chairperson, orienting new board members, keeping the board informed of all key developments, and using assessment as valuable learning for both the leader and the board.

Herman (1991) contends that the executive leader helps the board in fulfilling its obligations by regarding the board as important to fulfilling the organization's mission and by working to energize and focus their board. He also suggests that executive leaders should develop board-centered skills that include:

1. Facilitating interaction in board relationships.
2. Showing consideration and respect toward board members.
3. Envisioning change and innovation for the organization with the board.
4. Providing useful and helpful information to the board.
5. Initiating and maintaining structure for the board.
6. Promoting board accomplishments and productivity. (Herman, 1994)

Finally, Ledue (1999) found that the executive director, and not the chairperson, plays the key role in nonprofit leadership and management. However, Ledue also found that most successful nonprofit executives adjusted their styles and desires to that of the chairperson, and that furthermore, chairpersons and executives directors were more likely to be of like mind in regard to leadership distinctions in their respective roles.

Board of directors. The literature discusses board—structure—the various types of nonprofit boards, the types of committees within these boards, and the role of the chairperson of the board—and ways to use structure to improve overall board effectiveness. Duca (1986) classified board types according to policymaking boards, administrative boards, and advisory boards. Hirzy (1993) classified board committees

into executive committees, development committees, nominating committees, finance committees, audit committees, and personnel committees. Dorsey (1992) listed the duties of the chairperson as building participation, acquiring and communicating information, evaluating performance, and delegating tasks and responsibilities. Dorsey also suggests that various attributes of an "able" chairperson include vision, detachment, impartiality, and caring.

Related to board structure is board composition and size. Some authors have found that the size of the board will increase as the organization moves through its life cycle stages (Born, 2000; Brown, 2000), and furthermore found that as an organization matures, its board will more likely consist of professionals and members who can add prestige and social/political/ funding connections (Born). Brown also contended that more mature organizations are less likely to have heterogeneous boards. Mathiasen (1992) discussed the stages through which a board goes as it matures. The process begins with volunteers following a leader. The middle stage occurs with the formation of a volunteer governing board, one that assists in the planning and execution of the organization's work, finances, and accountability. The final stage is the formation of an institutional board, which is large and diverse, demonstrates increased prestige, has a life of its own, accepts the role of fundraising, and gives governing tasks to an executive.

A substantial part of the literature is devoted to board leadership, defined specifically as strategic management and planning (Anthes, Cronin, & Jackson, 1985; Carver, 1997; Duca, 1986, 1996; Fram & Brown, 1988; Herman, 1994; Howe, 1997), and relating to the process of creating and acting upon consensus (political model) (Anthes et al.). Houle (1989) spoke of the importance of achieving an effective group spirit among board members, which includes teamwork, camaraderie, and commitment to the vision, all of which should carry over into community relations. Pertaining to group spirit,

Beught (2001) found a positive correlation between affective commitment of board members and overall board performance. On the other hand, Brown (2000) did not find any evidence that a political model of governance—in which the board of directors participate in consensus building and discussions of important values, including accepting feedback from organizational constituents—would increase board performance and therefore organizational effectiveness. However, Brown did conclude that rigorous recruitment practices for board membership increased both board performance and organizational effectiveness.

The literature also reveals prescriptive models for improving board effectiveness. The Corporate Model for boards prescribes that the board sets policy and the top professional manager oversees operations (Fram & Brown, 1988). This method keeps the board from haggling over management minutia and keeps it focused on sustaining the viability of the nonprofit organization through strategic planning and organizational evaluation, including the assessment of the executive leader. More specifically, under the Corporate Model, the board is supposed to direct management, judge, approve, and advise management action from a strategic planning standpoint, receive and evaluate feedback from management, and serve as a public- and community-relations resource for management.

Duca (1986, 1996) proposes a similar division of labor for the board by stressing that the board should be involved in strategic planning rather than in the day-to-day decisions of the nonprofit organization. She further provides a breakdown of the types of polices upon which the board should focus, which include: (a) major policies (the organization's mission), (b) secondary policies (selection of geographic service areas, targeted client populations, major products and services), (c) functional policies (general

management, marketing, and finance), and, to some extent, (d) minor policies (program advertising, maintenance, and membership in other organizations).

What boards should not involve themselves with are policies pertaining to procedural and operation plans and rules. Duca (1996) further contends that the board needs to be outward looking—being in tune with environmental pressures and constraints. A final area related to the process of improving board effectiveness is that of board development, in which the board installs and adheres to processes of self-evaluation in order to improve (Herman, 1994; Moxley, 1999). The next section anlayzes faith-based nonprofits.

Leadership in Faith-based Nonprofits

Religious distinctiveness of faith-based nonprofits. The preceding information has revealed a summary of the current state of leadership theory in secular and faith-based nonprofits. The question that arises now is whether or not faith-based nonprofits should be studied and treated as a separate entity from their secular counterparts. Watkins (2001) found no evidence that faith and community-based organizations had any greater or worse influence on member participation than did secular or non-indigenous organizations. However, both Bloomer (1999) and Romirwosky (1998) stated that religious influence was a key part of leaders' approaches to their jobs.

Burg (1996) found that faith-based nonprofits were less likely to pursue external funding, or at the very least did not receive such funding, for fear of losing their religious freedom and identity. In her study of the spirituality of transformational leaders, Zwart (2000) found that though "spirituality is important to this group of transformational leaders and played a crucial role in the development of the leaders values, ethics, and beliefs and is vital to their ability to be effective in the complexities of their working

life," (p. 118) no statistically significant relationship for the population of leadership was found between this spirituality and transformational leadership which they practiced.

Jeavons (1993, 1994) argued that faith-based nonprofits are distinguished from other organizations because of their reliance upon communicating and implementing values as part of key operational norms. White (1996) echoed this sentiment and provided a strong argument for the distinctiveness of faith-based nonprofits. He argued that faith-based nonprofits "deserve special attention for their strong normative base in encouraging participatory democracy and fostering of community values" (which is reminiscent of CFA) (p. 14). He maintained that the nature of the church congregation, insofar as it is based upon a group of people sharing common religious values (a major premise of which is love and service towards one another), makes it ideal for the work of faith-based nonprofits. Hence, faith-based nonprofits "gain members differently than do other CBO's insofar as they are able to draw from a community of believers that already share their bedrock values" (p. 28).

White (1996) further contended that three primary characteristics stand out which distinguish faith-based organizations from other similar organizations and which may be observed either organizationally or in individual members:

> First, the organization as well as its members self-categorize as faith-based. The organizations define themselves in biblical/theological terms, and individuals cite biblical/theological motivations for involvement. Second, organizationally and individually, central concepts important to organizational mission are framed theologically (power, community, mission). Third, assessment and evaluation measures have theological components (proclamation, conformity to Scripture). (pp. 321-322)

Leadership from a Christian perspective. Most of the literature regarding faith-based nonprofits focuses largely upon the institution of the church and/or ministry. The academic focus on faith-based nonprofits does not seem to match the depth seen in the above discussion of secular nonprofits. Naturally, there is application in this literature for

faith-based nonprofits—and certainly academic research on faith-based nonprofit does exist, and will be discussed shortly—but a distinction is made here because the authors discussing leadership within a Christian context do not specifically focus on a particular organization. Or if they do, they are referring to the church rather than an emanation thereof.

As Kilinski (1973) argued, although the inerrancy of Scripture is preeminent, secular leadership theories can be brought in where Scripture is silent. In many cases, the authors incorporated secular leadership theory into their discussions of Biblical principles of leadership.

Schaper (2000), Biehl and Engstrom (1998), and Cousins (1990) discussed Christian approaches to strategic planning and board development and management strategies. Sims (1920) provided a discussion of Biblical concepts of servant leadership as applied to conflict, sexual ethics, church life, and business settings. Indeed, a Biblical concept of servant leadership is a popular theme in the literature (Cedar, 1987; Malphurs, 1999; Miller, 1995).

Lewis (1996) provided an overview of leadership theory from a Biblical perspective with an emphasis on transformational leadership as a Biblical model. Other themes include contingency leadership (Leiffer, 1938; Miller, 1995), visionary leadership, democratic leadership, and team ministry (Malphurs, 1999). Finally, Jones (1988) discussed management from a Biblical perspective.

A popular theme is to base a leadership paradigm on the life, words, and actions of Jesus Christ (Ford, 1991; Richards & Hoeldtke, 1980) and other Biblical characters (Hall, 1991). Others provide a context for leadership derived more specifically from Scriptural themes and content (Damazio, 1988; Sanders, 1994).

Studies of leadership in faith-based nonprofits. Leadership concepts found in the literature of faith-based nonprofits conform fairly well to the trends already established. Specifically, research has revealed evidence of decentralized leadership, situational leadership, and visionary planning and leadership within faith-based organizations. For instance, Simpson (1998) found evidence of visionary planning in the Salvation Army, both at its founding and in current practice.

White (1996) found evidence of decentralized leadership in the Albina Ministerial Alliance (AMA) and Portland Organizing Project (POP). These are two faith-based nonprofits dedicated to helping Portland's inner city poor. Success for these organizations is defined by community development efforts to involve the inhabitants in the push for reform and community building. AMA is characterized by "open communication, informal democracy, and mutual respect among members" (p. 249). Furthermore, "the Alliance values this openness and delights in its reputation as an organization able to embrace many ideas and to listen carefully to the concerns of the community as well as its members" (p. 249).

POP operates in a similar manner:

> though the Organizing project is more systematic in its approach to consensus-building, it, like AMA, relies heavily on its ability to listen to the community and build bridges of understanding between disparate individuals and groups. And, like AMA, it has undergone shifts in organizational structure as the result of both natural organizational maturity and the desire to mitigate internal tension and conflict. (White, p. 260)

POP, however relies more heavily upon lay leadership and emphasizes the development of "indigenous leadership"—leadership developed from among the people already involved with the ministry. White (1996) also points out that the diverse leadership inherent to POP enhances organizational flexibility.

Furthermore, White (1996) spoke to the importance of situational leadership, which allows for flexibility and collaboration in POP, when he wrote “rejecting the hypothesis that certain people are born to lead, situational theorists espouse the belief that particular times or situations will determine who becomes a leader. A certain set of organizational needs require a corresponding type of leadership to assist in meeting them” (p. 292).

Bloomer's (1999) discussion of Youth With A Mission (YWAM), a missionary program empowering youth to spread the Gospel, emphasized the large degree of diversity and decentralization inherent to the ministry. This decentralization creates an atmosphere in which new leaders are readily accepted for ministry opportunities. Furthermore, because YWAM is so diverse, YWAM leaders are apt to simply find a new ministry in which to be involved if the one in which they are currently serving does not suit them. However, Bloomer pointed out that as a result of this decentralization, YWAM at times experiences limitations in

> not only control but even communication with the disparate ministries; insufficient leadership and ministry accountability; duplication of effort, competition, and fairly constant re-inventing of the wheel among different teams; resulting confusion and loss of confidence by core constituencies such as churches and potential recruits; learning mistakes by young leaders; some leadership reactions into over-control because of the above problems; and other beginning signs of sclerosis as the organization approaches its fortieth year. (p. 49)

Strategic planning for faith-based nonprofits is also covered. Schaper (2000) discussed how the organization’s mission is related to practical theology. White (1996) argued that faith-based nonprofits are further served by their faith-based mission statement. Because the mission and purpose are based upon religious values, participants and leaders alike have the opportunity to truly live out their faith through their involvement in the organization; hence, the organization is more relevant. Furthermore,

> the mission and purpose moves the vision of the organization above the immediate horizon…the transcendent quality of these organizations links their activity to events not locked in time and space. This contributes to organizational effectiveness because members believe the results of their actions extend beyond the moment having eternal consequences. (pp. 278-279)

The literature also contains discussions of what makes for effective faith-based nonprofits. Again, White (1996) had much to say on this matter. His criteria for effectiveness bear repeating:

1. Faith: Built on the foundations of faith found in both the inner city's most durable institution—the Church—and in individuals hungering to practice what they believe.
2. Power: Understanding the complexities of economic and political power and use people power from a reasoned theological position. These organizations exercise power in prophetic and pastoral roles alternately calling worldly powers to repentance and restitution, and offering healing to the oppressed.
3. Community: Theologically motivated to cultivate the multiple dimensions of community to create organizational and social solidarity and to generate capacity for local institutions to take charge of their own environments.
4. Mission: Understanding their organizational purpose as a call from God and not only a matter of doing good.
5. Organization: Person-centered giving high amounts of respect to all members and many opportunities for engagement.
6. Leadership: Utilizing existing leaders, acknowledging the key role of pastors, and investing in latent leaders in culturally appropriate ways.
7. Reputation: A means of leveraging legitimacy, political power, funds, resources and new members. (p. 378)

Jeavons (1993) suggested that faith-based nonprofits should evaluate their effectiveness according to (a) how efficiently they perform their ministry (stewardship), (b) how well they express commitment to godly values, and (c) how efficiently they communicate the importance of their mission.

Executive director. Evidence of transformational and servant leadership, as defined by normative motivations and decentralization, can be seen in the research pertaining to executive leadership in faith-based nonprofits. Echoing this emphasis is the fact that leaders in faith-based nonprofits did not rely heavily upon formal education, but were more pragmatic or goal motivated in their leadership efforts. Furthermore, part of

being motivated, as stated above, was reliance upon and service to God. Romirowsky (1998) found that leaders of the Jewish Family Service (JFS) exhibited strong transformational leadership styles. Leaders spent "little time preoccupied with agency policies and procedures, and spend a major part of their time working with their boards" (pp. 1-2). Romirowsky also found a statistical significance between the transformational style of leadership and the following JFS leader attributes: (a) the "innovator" role of JFS executives, (b) executive risk-taking, (c) executive ability to nurture contacts external to the agency, and (d) executive interaction with boards to facilitate change.

Bloomer (1999) suggested that "leaders are often pragmatic and task-oriented ... excel in bottom-line, short-term thinking, and show a welcome openness to accountability and reality" (p. 4). Bloomer also made the case for the importance of visionary and transformational leadership. White (1996) contended that effective faith-based leaders are servant leaders who work within and embrace the context of the community that they serve. White goes on to say that "effective faith-based community organizations contextualize leadership by using existing congregational leaders, acknowledging the key role of pastors, and investing in latent leaders in culturally appropriate ways" (p. 365).

The learning process of faith-based executive leaders mirrored that of the learning process of secular leaders: "formal education played little part in the development of these leaders, as the principal factors cited in their emergence included being placed into leadership, modeling of leadership by senior personnel, encouragement and trust, relationships and peer support, as well as, to a lesser extent, crisis and suffering experiences and family background" (Bloomer 1999, pp. iv-v). Bloomer discussed this fact in context of YWAM's requirement for leadership, which was that leaders must attend the Discipleship Training School (DTS):

> the first three months of the DTS are the lecture phase, where students hear ten to fifteen hours of Bible teaching a week, and then find two to three months of this program consist of a cross-cultural, small-team outreach. The DTS is therefore quite nonformal in nature. (p. 56)

Bloomer also cited the importance of modeling as part of the learning process for YWAM leaders, particularly from leaders who were mentoring them.

Summary

Based upon the research, the case can be made that faith-based nonprofit's should be studied as a separate category of nonprofit organizations. On the one hand, the literature reveals great similarity in regard to adherence to and application of various types of leadership theory. Leaders of both secular and faith-based nonprofits shared similar learning experiences and leadership tactics. Authors writing about leadership from a faith-based perspective often incorporated secular leadership theory into their discussions of Biblically based leadership.

However, the literature also reveals that faith-based organizations and their leaders tended to distinctively classify themselves as religious because of their belief system. Though all of the organizations mentioned here espoused some value system—and indeed perhaps even some of the same core values—it appears that faith-based organizations and leaders go even further by basing their entire existence and meaning on a religious belief system.

The concepts associated with FNPs (and NPs in general) lend themselves to a covenantal framework of action (CFA). Servant leadership, decentralization, shared vision, and cooperation are all terms that speak of the importance of covenantal ideas. The challenge then, is to determine how to study the distinctiveness of faith-based nonprofits. Chapter 3 provides the methodological framework.

Finally, as theorists have criticized some of the shortcomings of the bureaucratic model, their allegedly secular solutions to those problems—such as decentralization, empowerment, transformational leadership, teamwork, and accountability—are similar to the covenantal framework of action (CFA) in many regards, even though CFA's foundation is based upon the religious idea of covenant. Given the history of the covenant idea and its prevalence in Western civilization and in particular, American history, this similarity should not go unnoticed.

Chapter 3: Method

Overview

Determining the leadership style of FNP leaders required an approach in which leadership styles, customs, and practices are viewed within the FNP context. Once an understanding of FNP leadership style and practices is articulated, these concepts are compared to the covenantal framework of analysis (CFA) to see which approach it more closely mirrors. The following diagram demonstrates how this is achieved:

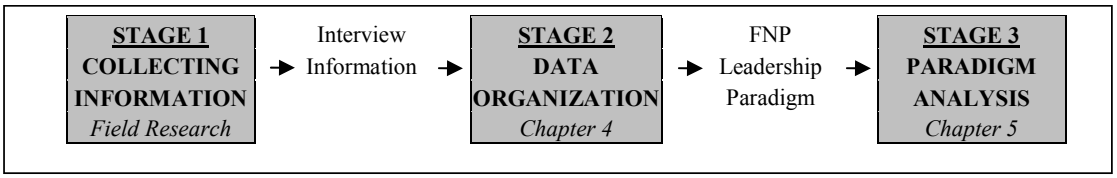

***Figure 5*:** Stages of research.

In stage 1, information is collected from leaders in FNPs in order to determine leadership style. Stage 2, which occurs both in this chapter and the next, takes this information and codes it into categories: conceptual structures that serve as the building blocks for the leadership paradigm. Once the categories have been created and sufficiently defined, they are combined to form a leadership paradigm. In stage 3, this leadership paradigm, which is called the FNP leadership paradigm, is compared to CFA. Stage 3 occurs in chapter 5. Following is a discussion of each stage.

Stage 1: Collecting Information – Field Research

Overview

The steps in stage 1 are represented in the following figure:

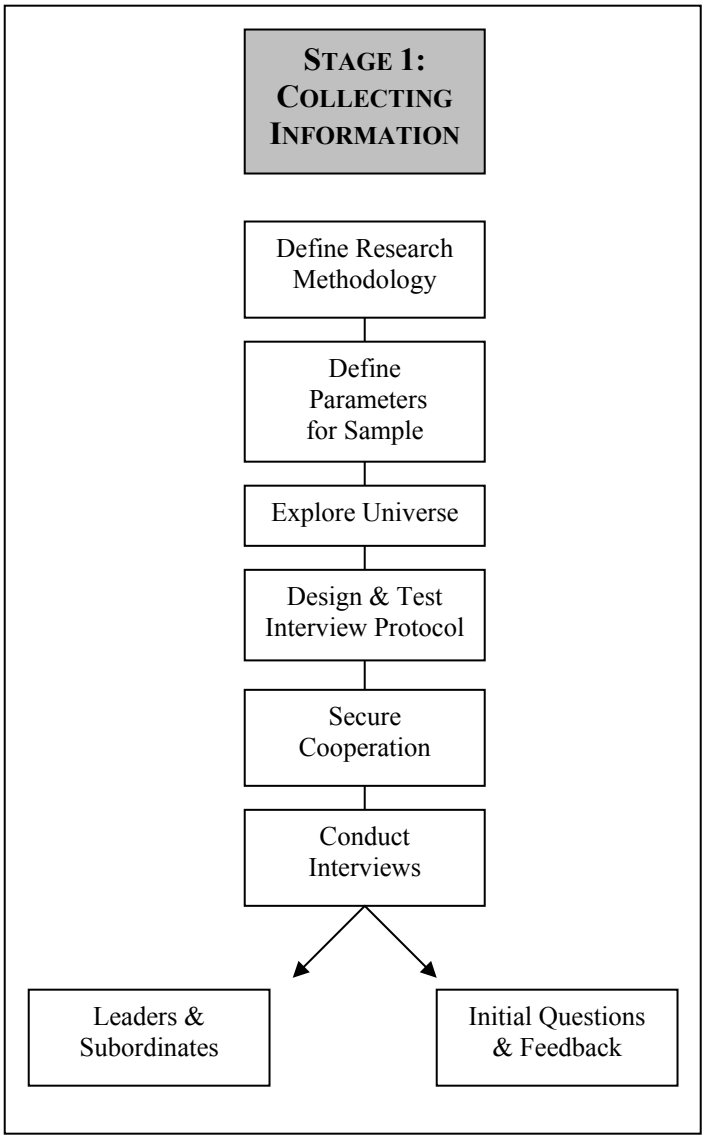

***Figure 6*:** Stage 1.

Define Research Methodology

To conduct this research, a qualitative approach is used. A qualitative study allows for a contextual understanding of FNP leadership style. This research effort requires a descriptive approach rather than one which simply measures the presence or

absence of a concept. To be sure, it is necessary to discuss in some sense the magnitude and impact of FNP leadership. The major emphasis is upon describing and articulating what leadership looks like within the context of several FNPs. Qualitative studies are ideally suited for this purpose (Creswell, 1998; Strauss & Corbin, 1998).

More specifically, grounded theory methodology (GTM)—a qualitative approach—is employed because it enables the construction of a conceptual paradigm. Creswell (1998) described the grounded theory approach as a process used to "generate or discover a theory, an abstract analytical schema of a phenomenon, that relates to a particular situation" (pp. 55-56) about a phenomenon, in this case, leadership styles and practices in FNPs.

GTM is used to focus on actions, processes, or interactions among individuals (Creswell & Maietta, 2002). To that end, the researcher "collects primarily interview data, makes multiple visits to the field, develops and interrelates categories of information, and writes theoretical propositions or hypotheses or presents a visual picture of a theory" (Creswell, 1998, pp. 55-56) in the hopes of articulating a working theory for that phenomenon. Similarly, Strauss and Corbin (1998) suggested that GTM procedures "usually consist of conceptualizing and reducing data, elaborating categories in terms of their properties and dimensions, and relating though a series of prepositional statements … referred to as coding" (p. 12).

GTM, therefore, allows the researcher to generate theory that is derived from the data in a systematic manner based upon rigorously sound methods (Strauss & Corbin, 1998). As such, it allows for a fusion of a qualitative emphasis with a quantitative one (Creswell, 1998). It also allows the researcher to study micro-level processes or macro-level systems (Creswell & Maietta, 2002; Locke, 2001). In either case, GTM processes focus on developing explanatory categories that account for the process or concept being

studied. Among these categories, one core category is identified from which the other categories emanate. In this way, a grounded theory is constructed (Locke). To identify this core category, a central question is asked to "specify an explanation for some process or interaction" (Creswell & Maietta, 2002).

GTM allows for a useful combination of in the field qualitative research with a data-based quantitative emphasis. Furthermore, according to Locke (2001), GTM captures the complexity and context of the process being studied. GTM provides three benefits in this regard.

First, it provides a theory that links research directly to practice. The researcher studies the organization within its own context in order to articulate the phenomena being studied using vernacular derived from the context. Second, GTM supports development of new theory (Creswell, 1998). As the researcher articulates the relationship of ideas and components, he constructs a theoretical paradigm. Third, GTM enlivens mature theorizing, because the researcher is required to base his theory on the organizational setting and the terms being used by those being studied.

The basic assumptions of GTM include (Creswell & Maietta, 2002):

1. The most abstract conceptual level rather than the least abstract level, as found in the histories and simple data presentations.
2. A theory is grounded in the data and is not forced into categories.
3. A good grounded theory must meet four central criteria: fit, work, relevance, and modifiability.

A theory carefully induced from a substantive area will fit the realities in the eyes of participants, practitioners, and researchers. If a grounded theory works, it will explain the variations in behavior of participants. If the theory fits and works, it has relevance. The theory should not be written in stone and should be modified when new data are obtained.

Defining Parameters for Study – Exploring the Universe

A group of FNPs is the focus of the study. The top five managers and supervisors (including board members) in each FNP were interviewed[1]. It was decided that of all organizations to test CFA, FNPs would be the ideal because by their very nature, they serve people and work to change lives. Their goals and modes of conduct align closely with CFA, because they occur through intimate personal relationships and through servant leadership, and FNP values espouse a sense of community and mutual care. In one sense, FNP leadership is being studied in the hopes of illuminating what CFA looks like in practical application. GTM allows for the development of a sound theoretical paradigm. Therefore, the FNP leadership paradigm should provide a model by which to test the completeness, accuracy, and soundness of CFA.

Design and Test Interview Protocol

The researcher asked all of the leaders the same questions pertaining to their leadership practices. During the interview, the researcher compared the answers given by the leaders to the researcher's current understanding of FNP leadership and sought immediate feedback from the leaders to see if his interpretation was accurate. These basic questions, which the researcher asked all the FNP leaders, cover the following areas in which leadership interacts with organizational practices:

Board Member

1. To what extent do you interact with clients and employees and how do you do so?
2. To what extent do you communicate with others in the FNP?
3. How do you resolve communication problems/breakdowns?
4. How does your faith guide you in making decisions, working with others, and solving problems?

[1] The term *leader* is being avoided until all of the data have been analyzed. It may be that managers (and the executive director) are only managers, and not true leaders, insofar as they are not changing their environment, motivating others to capture the vision they are communicating, managing and resolving conflict, and effectively meeting the goals of the FNP.

5. What do you regard as your leadership strengths and weaknesses? The chairperson's strengths and weaknesses?
6. To what extent do employees have the freedom to make decisions and act on them independent from approval from pre-established rules?
7. How much cooperation and communication exists in the FNP?
8. How do employees and volunteers willingly accept and act upon feedback from each other and from clientele?

Executive Director

1. To what extent do you interact with clients and employees and how do you do so?
2. To what extent do you communicate with others in the FNP?
3. How do you resolve communication problems/breakdowns?
4. How does your faith guide you in making decisions, working with others, and solving problems?
5. What do you regard as your leadership strengths and weaknesses? The chairperson's strengths and weaknesses?
6. To what extent do employees have the freedom to make decisions and act on them independent from approval from pre-established rules?
7. How much cooperation and communication exists in the FNP?
8. How do employees and volunteers willingly accept and act upon feedback from each other and from clientele?

Department Head

1. To what extent do you interact with clients and employees and how do you do so?
2. To what extent do you communicate with others in the FNP?
3. How do you resolve communication problems/breakdowns?
4. How does your faith guide you in making decisions, working with others, and solving problems?
5. What do you regard as your leadership strengths and weaknesses? The executive director's strengths and weaknesses?
6. To what extent do employees have the freedom to make decisions and act on them independent from approval from pre-established rules?
7. How much cooperation and communication exists in the FNP?
8. How do employees and volunteers willingly accept and act upon feedback from each other and from clientele?

The researcher's observations were shared with FNP leaders to determine if the researcher's observations and classifications of data were accurate.

Ultimately, these questions enabled the researcher to answer the following paradigm questions needed to construct an FNP leadership paradigm:

1. What concepts, terms, ideas, and/or phrases can be used to describe and define FNP leadership style?
2. What values undergird FNP leadership style?

3. How does FNP leadership style manifest itself in specific practices?
4. How does leadership style influence practices and habits of other people in the organization?
5. How does leadership style impact the organization as a whole?
6. How does leadership style contribute to organizational success?

Ultimately, it was the answer to these six questions which was needed to develop the FNP leadership paradigm. However, FNP leaders were not be asked these questions, because they are at the "meta" level, or the theoretical level and as such are too abstract. The actual interview questions provided the data necessary to answer these six paradigm questions. This process follows the GTM, which calls for the collection of detailed contextual data, to develop the theoretical paradigm.

Securing Cooperation

The specific FNPs were chosen for several reasons: (a) they focused on helping the poor, (b) they were located in the Hampton Roads area, (c) they had at least five full-time or part-time employees, and (d) they were willing to make time to be interviewed by the researcher. Anonymity was promised to respondents and the organizations in order to ensure that respondents could feel free to speak honestly about organizational behavior. Executives and managers within the following five FNPs will be interviewed:

FNP "A". In its efforts to serve the indigent, homeless, and at-risk youth, organization "A" works with local and state government organizations. Meals are provided for the homeless, and for those looking to get reintegrated into society, both financially and socially. The organization provides transitional housing and training. Participants in this program must submit to a structured schedule, in addition to being treated for chemical addictions and mental problems (provided by government organizations and other entities), in addition to seeking gainful employment. Though participants need not attend religious services and training, both are readily available.

FNP "A" also offers mentoring for adults and tutoring for school-age children, in addition to implementing a newly-formed preschool program.

FNP "B." FNP "B" emphasizes prevention, enhancement, and crisis intervention in its efforts to serve the homeless, families, the working poor, and senior citizens. It provides pregnancy support services, including family planning, pregnancy counseling, and adoption alternatives to expectant mothers and related family. For those dealing with financial limitations, debt management and budgeting, consumer education, home ownership preparation and assistance are all services available through this organization. Marriage and family communication training, in addition to mental health counseling, are also available. Related to this family service are the care centers FNP "B" operates. The elderly are cared for via community outreach services (caring for the elderly in practical ways) and through informing the elderly of various options for seeking assistance outside of organization "B."

FNP "C." FNP "C" serves needy families, at-risk youth, the elderly, the homeless, and men struggling with chemical addictions. It runs centers providing transitional housing for men and women (including those with children) in addition to providing job training and job-search skills. Its adult rehab centers serve to help men break free from their addictions and works to reintegrate them back into society. FNP "C" also runs a community center which provides a number of services and activities for at-risk youth, families, and the elderly.

FNP "D." Through its transitional housing, family shelters, senior citizen's home, children's home, summer camps, and radio and television stations, FNP "D" serves senior citizens, the homeless, and at-risk youth. The family shelters provide transitional housing for women and children, as well as job training and assistance for finding permanent employment and housing. Likewise, the men's shelter provides an

opportunity for men to find financial stability and spiritual/emotional health through in-house work programs and short term housing (for which they must pay) as they look for a permanent employment and housing. The children's home and summer camps provides a safe haven for children from distressed families, the senior citizen's home provides an affordable option for the elderly living on a severely limited income.

FNP "E." FNP "E" serves the homeless, particularly families with children, and offers means of self-sufficiency in addition to meeting basic human needs. Its emergency assistance program provides rent, food, and utility to needy families in order to prevent eviction and homelessness. This program also accesses federal funds to provide clientele with rental subsidies. FNP "E" operates a shelter for homeless families which provides shelter as clients are assisted in finding permanent housing, in addition to offering other services as needed. The organization's family living program offers affordable 2-year rental housing to serve families looking to transition into home ownership. Table 1 provides a summary of the main features of these organizations:

***Table 1*:** Summary exhibit of FNPs.

FNP	Year Founded	Governing Structure	Clientele Description	Annual Budget	N of Employees	N of Volunteers	N of Board Members
A	**1986**	Board of Directors Executive Director Assistant Director Program Directors	Homeless / at-risk youth	$700,000	8	6500 p/year	18
B	**1932**	Executive Board General Board Executive Officer Leadership Team (Program Directors, Development Director, Quality Assurance Director, Comptroller)	Homeless Young Mothers & Children Working Poor Senior Citizens	$2 million	60	200	14 in Executive 45 in General
C	**1908**	International Office National Office Territorial Board of Directors Territorial Commander Divisional Commander Area Commander Advisory Board Department Directors	Senior Citizens Homeless Indigent At-risk youth	$3.5 million	54	???	36
D	**1892**	Board of Directors Executive Director Assistant Director Program Directors	Senior Citizens Homeless/ At-risk youth	$ 3 million	50	2000 p/year	24
E	**1982**	Board of Directors Executive Director Leadership Team: (Office Manager, Emer. Assist. Coord., Shelter Manager, & SFLP Supervisor)	Homeless / At risk homeless	$600,000	17	1000 p/ year	18

Conduct Interviews

The interviews will be recorded and transcribed for the data organization processes found in Stage 2.

Stage 2: Data Organization

Stage 2 is represented in the following figure:

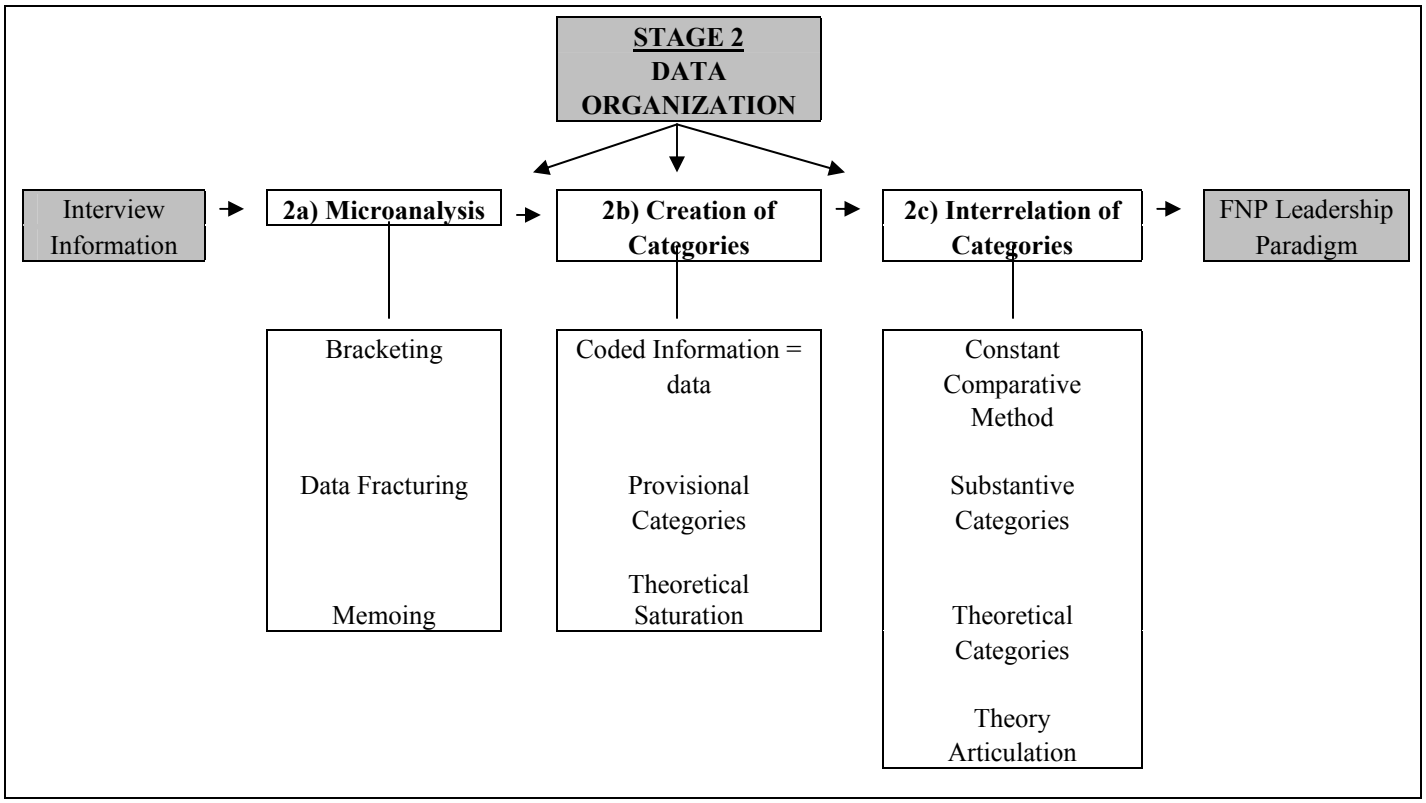

***Figure 7*:** Stage 2.

2a) Microanalysis

Data analysis began during the interview process—even before all of the interviews were completed—via microanalysis. Microanalysis ensures that the data are analyzed line-by-line, in order to create sound categories (Creswell, 1998), and involves bracketing the researcher's own assumptions in order to step inside the context of the participants being studied without research bias. For this purpose, the questions being

asked the leaders were not referred to the covenantal framework of action (CFA) but were rather focused on determining FNP leadership. This approach prevented researcher bias from influencing the research process. During the process of data analysis, the emphasis was again on determining FNP leadership practices rather than looking for the presence of CFA.

In the process of microanalysis, data are fractured into smaller pieces of text for richer analysis (Locke, 2001). This technique is also called content analysis (Krippendorff, 1980; Locke; Weber 1990). One challenge associated with this approach is that this deconstruction of the interview text can take away from understanding the categories as they actually occur in context. Another challenge associated with microanalysis is making sure that initial observations of preliminary data do not influence the researcher in future interviews.

However, Creswell (1998) argued that this is a necessary part of the research process: "The [first] case provides guidelines (properties and dimensions) for looking at all cases, enabling researchers to move from description to conceptualization and from the more specific to the general or abstract" (p. 88). On the other hand, while it may be necessary to develop an initial pattern from the first interviews, information from subsequent interviews need not be forced into preconceived categories.

Once the data have been fractured into meaningful and informative subsets, memoing occurs. Memoing is the process by which the researcher begins to make notes during the process of bracketing and data fracturing (Creswell, 1998). Through memoing, a researcher begins to record initial observations that form the basis for creating the

categories needed for the paradigm. These notes discuss patterns found in the interviews, choice of words, and key themes and ideas found in the interview texts.

2b) Creation of Categories

The memoing process, in essence, allows the researcher to code the interview information, and establish categories for the purpose of organization. Stage 2b focuses on the creation of initial categories, which may or not carry over to into the final paradigm. At the very least, however, these categories are the beginning of the organization process. These initial categories are known as provisional categories and are derived from assigning names to data fragments in the data set (Creswell, 1998; Locke, 2001).

The researcher uses provisional categories to begin the paradigm construction process. As the interview information is fractured and coded into data categories, the researcher begins to see a picture of FNP leadership emerge from the data. Eventually, the coded and analyzed data reveals no more new categories, and the categories that do exist are sufficiently developed to render an accurate description of the FNP leadership paradigm. This point of sufficiency and category delimitation is known as theoretical saturation (Creswell, 1998; Locke, 2001) and marks the end of stage 2b.

2c) Interrelation of Categories

The point of theoretical saturation marks the shift from stage 2b—the creation of categories—to stage 2c—the interrelation of categories. Here the researcher looks to determine the relationship among categories, and looks for the key components that provide the foundation for the rest of the paradigm. This process yields three types of new categories, all of which are derived from the provisional categories created and

developed previously: substantive categories, the core category, and theoretical categories (see Figure 8).

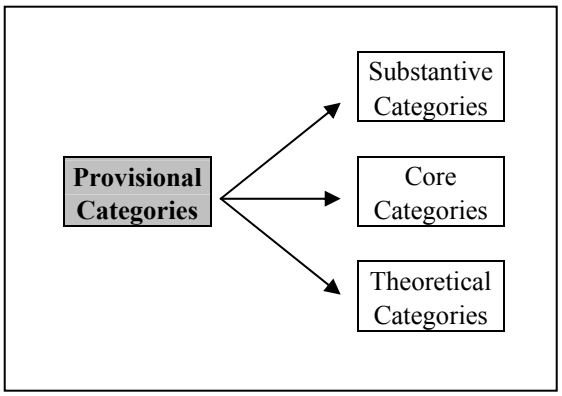

***Figure 8*:** Development of categories in stage 2c).

Substantive categories "derive from researcher examination of and immersion in the data; they capture substantive aspects of the research situation, especially the particular challenges its members face, and often they are expressed in the language of the context studied" (Locke, 2001, p. 65). Theoretical categories, on the other hand, are broader in scope and "reflect the particular disciplinary and theoretical sensibilities of researchers" (p. 65), in this case the literature pertaining to leadership in nonprofits. Theoretical categories are more likely to be developed later on in the study, after substantive categories have been introduced.

The core category is the key category from which the other codes are derived and which help to explain the other categories. Creswell (1998) identifies some key characteristics of the core category:

1. It must be central; that is, all other major categories can be related to it.
2. It must appear frequently in the data.
3. The explanation that evolves by relating the categories is logical and consistent.

4. The name or phrase used to describe the central category should be sufficiently abstract that it can be used to do research in other substantive areas, leading to the development of a more general theory.
5. As the concept is refined analytically through integration with other concepts, the theory grows in depth and explanatory power.
6. The concept is able to explain variation as well as the main point made by the data; that is when conditions vary, the explanation still holds, although the way in which a phenomenon is expressed might look somewhat different.

Once the core, substantive, and theoretical categories have been developed, the researcher must bring the analysis to a close. Locke (2001) argued that

> the categories seem to have been developed to the point where their properties and dimensions reasonably account for the data incidents indicating that concept. At the same time, as analysts, we are able to perform a conceptual "reduction." By this they mean that we make a commitment to tell a particular kind of story. (p. 52)

As the researcher commits to a particular storyline, he must ensure that all of the categories relate to the core category and that the paradigm accounts for all the information. He must also resolve redundancies and categories that do not fit. Finding and reconciling these categories provides an opportunity to strengthen the framework and to see if items need to be recategorized.

Development, delimitation, and interrelation of the categories then leads to the final step in stage 2c: theory articulation. The researcher must now articulate the FNP leadership paradigm in writing. The challenge of writing theory is twofold. First, the researcher must communicate the extent of the coding paradigm in a manner that demonstrates the relation between the construction of the paradigm and the data points which support it. This is what Locke (2001) terms telling and showing:

> We "show" in our writing when we present accurately observed detail, whether through our own authorial voice acting as narrator or when we speak through the voices of those actors in the research setting whose comments we have recorded. We "tell" when we explain the significance of that detail. (p. 118)

The second challenge is that of incorporating outside literature to support the coding. GTM does not traditionally start with a literature review, since the goal is to develop a new theory and then link this new theory to the concepts already found in the literature. This study has embraced a different route, insofar as an extensive literature review has been provided on the covenantal framework of action (CFA). The challenge is to keep biases from these two meta-theories out of the data collection process and then make comparisons between the FNP leadership paradigm and these two meta-theories. Chapter 4 will present the data collected from this interview process and how it fits into a theoretical paradigm for FNP leadership.

Use of Software

To aid in the process of microanalysis, HyperRESEARCH software will be employed. Both Seale (2002) and Creswell (1998) provide guidelines for the type of functions that computer assisted qualitative data analysis software (CAQDAS) should be able to perform. Creswell argues that CAQDAS should allow the research to:

1. Store and organize files.
2. Search for cross themes.
3. Diagram to relate conceptual categories to one another.
4. Create templates to aid in coding.

Seale (2002) credited Glaser and Strauss in their development of GTM, and also of pushing forward development of useful CAQDAS. Seale discussed several characteristics of sound CAQDAS. The first is that of inclusive data entry formats, which means that the software program can import text files in any format. Inclusivity also allows for the coding of "off-line documents (such as handwritten notes stored in a filing cabinet but not scanned into a computer file) so that the phenomena occurring in these are reported in search operations" (p. 654).

It should also be able to provide a variety of filtering, coding, and searching options—including automatic searches, quantification of codes/events/occurrences, pattern analysis, and the creation of cognitive maps. CAQDAS can also allow for "causal reasoning," or the ability to provide factual coding rather than just heuristic coding. For example, a heuristic coder might label a data fragment as pertaining to religion, whereas a factual coder would list it more specifically, such as "believes in God" (Seale, 2002, p. 654). The implication of this added benefit is that the researcher is able to code respondent answers more accurately and specifically.

HyperRESEARCH appears to meet all of these requirements. Proponents emphasize its:

1. Flexible structure.
2. Effective code and retrieval processes.
3. Capacity for comprehensive analysis.

Regarding its flexible structure, Seale (2002) argues that "HyperRESEARCH allows you to choose your codes and code relationships, the depth of your analysis, and the source of your data, i.e. text, graphics, audio, and video sources" (p. 655). Its effective code and retrieval processes are defined by flexibility in coding, the ability to view codes in their context—including the use of hyperlinks, built-in space for annotations, and even the capacity for "auto-coding"—and 3) its capacity for comprehensive analysis is demonstrated by its use of code maps, the ability to "organize and interrelate the coding and data using 'point & click' Boolean searches in order to build theories," referencing "adjacent or overlapping code instances with 'proximity' searches" and the ability to test hypothetical/theoretical relationships among categories and code through its "Hypothesis Tester" component) (Scolari, 2003, ¶ 6). Furthermore, HyperRESEARCH allows for

"factual coding", as Seale (2002) points out. In addition, HyperRESEARCH provides ease of use with its "point and click" interface, multimedia capabilities, and "comprehensive code-and-retrieve functions" (Scolari, ¶ 6).

Figure 9 demonstrates how HyperRESEARCH serves the processes found in Stage 2:

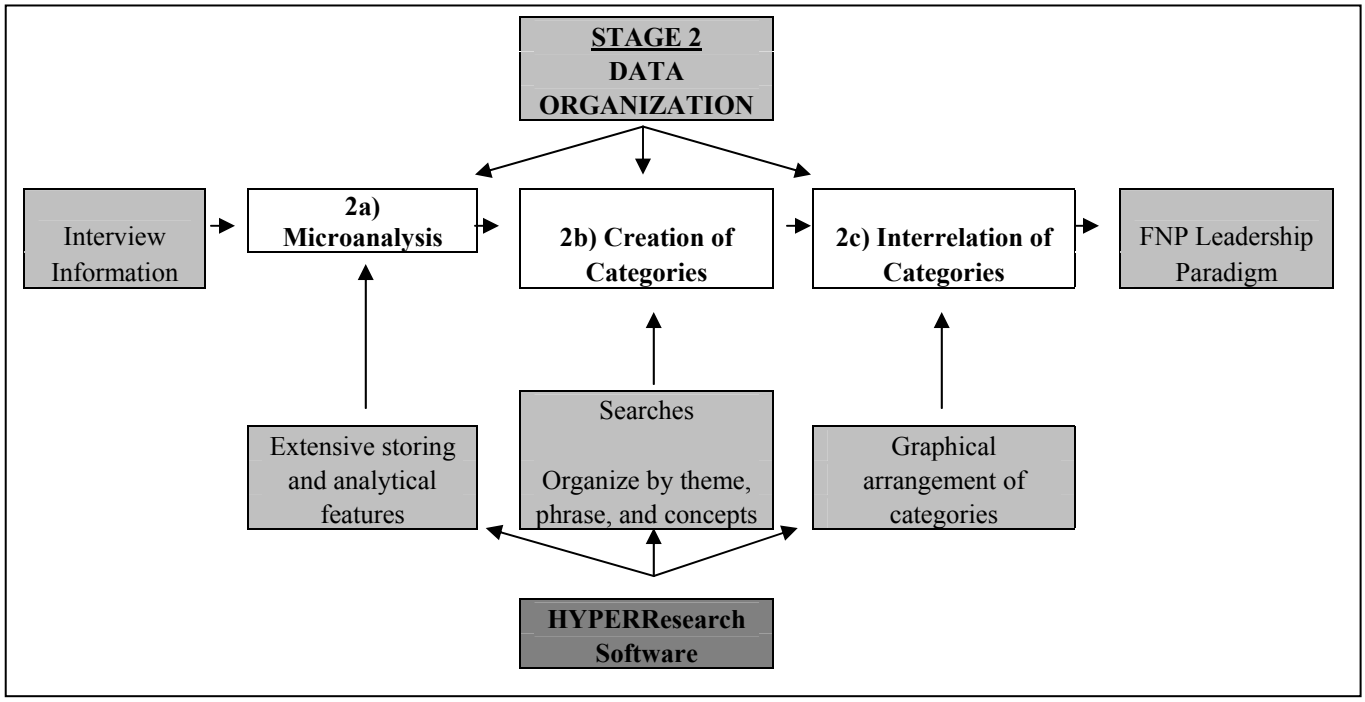

***Figure 9*:** HyperRESEARCH in stage 2.

HyperRESEARCH provides extensive storing and analytical features, which means that the researcher can fracture interview quotations for in-depth analysis, and that he can study interview responses at a variety of levels: paragraphs, sentences, phrases, and words. HyperRESEARCH then allows the researcher to label the fractured documents and to conduct searches based on those labels. This allows for the researchers to assign the interview text into categories. Then, when the researcher seeks to demonstrate the interrelation of categories and to articulate the core category,

HyperRESEARCH allows the researcher to demonstrate this interrelationship of the core category to the substantive categories graphically via a theoretical paradigm.

Conclusion

Stage 1 begins the interview process. The researcher collects information about organizational practices and leadership styles from FNP leaders. Stage 2 begins the process of coding that information by "fracturing" of documents for microanalysis—with subsequent memoing (stage 2a)—assigning data to categories (stage 2b), and then interrelating the created categories in order to articulate a paradigm of FNP leadership (stage 2c). The processes and results of stage 2 are communicated in chapter 4. Chapter 5 is devoted to stage 3, or paradigm analysis, where the newly articulated FNP leadership paradigm is compared to the covenantal framework of action (CFA), with the hope of determining if and how CFA operates in an organizational setting.

Chapter 4: Results

This chapter presents the findings of interviews, which comprised the qualitative data for this study.[2] Nine categories emerged from the interviews. These categories relate to ways in which the respondents deal with clients and with each other, and were assigned after reading and coding interview data. These categories are the creation of the researcher based upon the qualitative data. They are described below:

Introduction of Categories for Analysis

1. *Client Interaction (CI):* Describes the processes by which respondents served clients, addressed client feedback, and resolved conflicts with clients.
2. *Consensual Policymaking (CPM):* Managers interacting with one another and the executive director to formulate sound and realistic policies for the FNP.
3. *Empowerment (EMP):* Describes the degree to which managers perceived and experienced the freedom to make decisions, serve clients, and implement new ideas without fear of being micromanaged by their superiors.
4. *Implicit Faith Integration (IFI):* Describes the degree to which a manager's faith (or lack thereof) served as a foundation for working in the FNP.
5. *Manager Interaction (MI):* Describes the processes by which executive directors and managers interacted with one another through staff meetings and daily communications to serve clients, resolve conflicts, and assess feedback, and the quality thereof.
6. *Manager Interaction Frequency (MIF):* The amount of interaction managers had with one another, as defined by staff meetings and other informal and formal means of interaction.
7. *Ministry Mindset (MM):* The decree to which managers and the FNPs in which they work defined themselves as actively ministering to clients' spiritual needs, particularly through "preaching the Gospel."
8. *Private/Work Integration (PWI):* Describes the degree to which managers integrated their private lives with their work lives.
9. *Teamwork (TW):* Describes the attitude influencing manager interaction and client interaction.

In the following sections, findings are presented according to these categories for each organization and the entire set of respondents (the term manager will be used to describe all of the FNP respondents interviewed, with the exception of the executive director).

Category Analysis

Client Interaction (CI)

This category describes the process where respondents served clients, addressed clientele feedback, and attempted to resolve conflicts.

Organization "A." The management team in organization "A" reported efforts to accommodate feedback from its clientele. This appeared to be accomplished in two ways. First, managers made time for clients to come and share concerns. For example, one manager mentioned that although he usually requires his clients to meet with him between the hours of 9 am and 5 pm, he stayed later, in order to accommodate a client's work schedule. However, the willingness of managers to accommodate feedback from clients was tempered by an understanding of the client's mental condition and level of interaction with FNP staff.

Secondly, for more serious issues, in which a client complains directly to the executive director, the process for resolving these issues usually focused on a meeting with the client, the director, and the manager involved in the dispute. However, one respondent mentioned that the executive director sometimes does not include the relevant manager in the conflict resolution process if the client involved is one of his favorites.

The managers of FNP "A" approached desire to serve clients in a caring manner, and tried to treat them as if they are part of a family. One respondent spoke of how clients and managers alike refer to the organization as the clients' "home."

> *Respondent:* And the family part comes in in the fact that we try to get the residents to understand that they are somewhat of a family. And to get them out of the mindset that they're homeless, because as long as they're here, they have a home.

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[2] The process used to analyze the results of this qualitative study are found in Appendix A. Additional quotes and data are presented in Appendix B.

Organization "A" managers expressed the need to conduct interactions with clients in a professional manner. They also spoke of the need to find a balance between a family mindset and a business mindset.

One respondent referred to how he interacted with children entering the program. He spoke of the importance of mentoring and of developing a level of trust with the children so that staff could encourage the children to become better thinkers and learners.

This desire to serve, however, is tempered by the difficulty of dealing with multiple problem clients, many of whom suffered from mental illness and chemical/alcohol addictions.

> *Respondent:* [A client] is back for at least the third time since I've been here. But you see, this might be the time that [the client] makes it. You see. He's got a son. Something happened. Maybe the Lord's moving in his life, and he doesn't want his son thinking that his father is an alcoholic and a drug addict, whichever way it is. Just that may be enough to keep him straight. We never know. It's a fine line between being an enabler and we come down quite frequently on the one more chance.
>
> *Executive Director:* You can tell when they're getting ready to go out and use. They start building up and making excuses for things. Looking for a reason to use. This particular guy, I had just mentioned to [a colleague] a couple three days ago that we better watch him.

Organization "B." Managers are comfortable receiving feedback from clients. In fact, FNP "B" has a built in feedback process which is achieved through the use of survey forms and data collection conducted by a non-manager. Answers from the phone calls are collected anonymously. Though this systematic process is effective, some managers are hesitant to involve themselves fully in the process, simply because of the hassle involved in processing the feedback and the related paperwork.

> *Respondent:* Yeah. And we all do to a certain extent. We have a job to do and we want to do that job, but then you've got all these other things that have to be done,

> and everybody has to deal with it. You know, we've got reports that have to be done, we have to do this. That gets hard sometimes.

As a general rule, managers interact with clients in a friendly and personable manner, but not as friends. Managers want clients to feel comfortable sharing their lives with them, because managers need personal information from clients in order to best serve them. However, there is still a professional relationship that needs to remain:

> *Respondent:* We have to have a somewhat trustful relationship in order for them to come forth and tell us exactly what's going, so it's very involved with letting them feel comfortable that they can give us confidential information what got them to the point where they are now, and for them to open up and tell us other things that are going on … We ask them to call us by our first names, just to give a rapport that we're not better than they are, that we're not looking down upon them, they can pretty much feel comfortable that they shouldn't be ashamed of their situation.

Beyond creating an atmosphere of trust and respect, managers do not affect a personal friendship with clients because doing so would compromise client service. As one manager noted, "There are very clear definite boundaries because we're performing a professional service and the, all the classes also, are held within time constraints."

Organization "C." Managers are willing, but not completely comfortable, in receiving feedback from clients.

> *Respondent:* I mean, the clients there have free access to me or to whoever. We take everything into consideration and my staff comes straight to me, "Well, this client said this is that." And I'll say, "You know, you're right. Let's look at this. Let's see what we can do about this."

However, they are also aware that clients often complain when they do not get their way.

> *Respondent:* But by the same token, when you get too much of a personal relationship, they become dependent on you and then, I've noticed, it's back every week. You know. What else can I get? What else can I keep on doing? So, like you were saying earlier, the more, it does seem in my place, now I don't know about the others, the more you indulge certain minor requests … and there again, there are so many people, you're dealing with probably 250 different homeless that I can pull files on right now, and every case is individual.

Managers interact with clients on both a professional and relational manner. Most of the managers in Organization "C" spoke of the importance of having professional boundaries in order to prevent enablement.

> *Respondent:* Boundaries are good because we're really there to meet their need and help them help themselves. Not to just give them a handout. You know. So, sometimes it's easy to sit there and get emotionally tied up in someone's need and say "I just need to do everything for them." But the boundary says, "I need to help them do for themselves and help themselves."

However, as managers serve clients professionally, the personal component comes into play because clients divulge a great deal about their lives.

> *Respondent:* So, in the past, we've really gotten to know the mothers, know when they're working, when they're not working. Many times they'll confide in us and, I work with the Director of the Hope Center, and as much as possible we try to give them information and resources to help them. Although we see them in a business aspect, I don't believe that's what it is. I believe it's more of helping them get through the process of where they are. Right now, they're just so scared.

Organization "D." There are different types of clients associated with Organization "D." *Residential clients* live and participate in the ministry. They have more interaction with managers than do *transient clients*, who come for food but do not stay. Managers actively seek interpersonal relationships with clients (they are more apt to have relationships with residential clients), but ones based upon respect for the authority of ministry leadership. Managers know that clients need to feel safe with managers so that they open up to them and share with them the nature of their struggles, and so that true ministry can begin.

> *Respondent:* This place is characterized, far as I'm concerned, by the love of Christ, and we love the people that come here and we try to treat one another with that kind of attitude. Even the men that come in here that don't even know the Lord, we would hope that they would be attracted to the Lord when they see the reality of Christ living within us, and experience some of the attributes of the Holy Spirit that flows through our lives, such as love and consideration, long-

> suffering, and just kindness – those things like that, which ordinarily a Christian should do.

Managers in FNP D also know that if respect is not present, clients will take advantage of the management:

> *Respondent:* Well, these people that come through. I mean, honestly, I feel like they've played this game for so long that they know. They want to play us against each other. That's what it amounts to. Bottom line, they will – they played this game in the street. And they come here and they don't get it here, they'll try it here, they'll go to the chaplain, they'll go round and round and round. But if we stay together as a team and work as a team and don't make it "he did wrong". You know. We've done, I think, fairly well. Considering.

To achieve trust, however, managers must demonstrate humility.

> *Respondent:* And I don't mean that, I only mean coming down to the level of that person spiritually, because obviously we're all ground as level ground at the foot of the cross. So, while we do need to maintain a professional distance because we're trying to work with many people, you cannot help by friendship, by sometimes sympathy and empathy that you feel for the client, you are drawn into where they are. And if you're going to be an effective servant you must be humble. These men see me after twelve years. These men see me in every way. They see my family. There's very little to hide here. And the servant that is most effective is that one that will not wall himself off and keep a distance all the time, but that will be very transparent. When we make mistakes we go and apologize…If you do those things, your ministry … they're hard to let you into their confidence anyway, but if you do those things, it will enhance your ministry.

Though the executive director does not interact with clients as much as has in the past, he is still known and loved by the children being served by the ministry.

> *Executive Director:* They call me "granddaddy." That's how close knit we are together. We don't call each other by the first name out there. We call 'em, by Aunt and Uncle and Granddaddy. I'm Granddaddy. My wife is Grandma – Memaw.

Trust is also achieved through respect. When clients feel that they are being treated fairly and with respect, they are more likely to trust managers, even when they do not get their way. Managers do their best to treat all clients with respect, even if they do not interact with them frequently. It should be noted too that some of the current

managers were at one time clients themselves, which speaks to the nature of the depth of relationship achieved in the ministry between managers and clients.

Finally, managers are willing to receive feedback from clients.

> *Respondent:* Any client or anyone who has anything to do with this ministry, we take whatever they tell us seriously whether it is a disgruntled client or somebody who writes us and says "I don't agree with this or I don't agree with that." Each person's opinion is valued for what it is. And I think at least we try to respond to whatever it is. If someone gives a suggestion on how we should do something better within the ministry or didn't do this or do that, we're going to listen to it. And we'll try to explain to them if it's not something we think would work. We're going to take each person's opinion as valid.

However, sometimes clients can deliver their complaints/concerns in a harsh manner, which makes the reception more difficult.

Organization "E." Managers respect clients while maintaining friendships and professional boundaries. This is done to ensure the clients respect the managers as someone whose guidance should be followed. One respondent argued that being too friendly hindered the client in getting out of poverty, because doing so would weaken respect for the manager.

> *Respondent:* I don't try to be on equal footing with my clients now. Because when we do that, then you become, I don't want to say the same level because that isn't, that sounds derogatory … in other words, my clients need to see me as a person who knows what they're doing and knows how to show them how to get where they need to be. Understand what I'm saying? And I'm on equal footing, then I'd be like they're friends and family, because they are. And, I want my clients to understand that they, too, can have a home, and they, too, can have an automobile that runs further than the corner, and that they, too, can pay their own bills without public assistance.

Managers also make an effort to evaluate client feedback.

> *Executive Director:* I guess it would depend on the feedback and the circumstance. If it's a valid suggestion or criticism, then we would certainly act on it. If it's something that's not realistic and we are not able to do, then we have to dismiss it. It's a case by case, we certainly consider whatever feedback we get.

> We don't summarily …. not a formal process. The closest thing we have, there's been a suggestion box at the shelter from time to time.

There is no set process for doing so, but when feedback is offered, it is received and evaluated.

Managers spoke of the importance of ensuring that clients and managers treat one another respectfully during this process, and of not being offended if clients "vent" during times of hardship.

> *Respondent:* I make sure that if a client is upsetting me or making me angry, which sometimes they do that, because it just really hard to get to do things, and then you feel yourself getting out of control and getting angry, then that's when you need to, in other words, back up to pump. Take a deep breath. And I've even said, "You know what, I'll be back in fifteen minutes. I've gotta go do this." And get in the car and I'm a smoker, drive down the street, you know, and smoke a couple of cigarettes and kick the car and cuss. You know. And then I go back and say, "Okay, this is what we're gonna do" and "This is how we're gonna do it." And they usually know that this is how we're gonna do it.

Consensual Policymaking (CPM) and Empowerment (EMP)

Managers interact with each other and the executive director. This helps to formulate sound and practical policies.

Organization "A." As a general rule, managers have the freedom to make decisions, even if it means occasionally working around the rules if the situation requires it.

> *Respondent 1:* I mean you have that flexibility. We have the rules, but like I say, certain circumstances, sometimes you can't follow the rules.

> *Respondent 2:* I think that the final say is, I guess, what would be on [the executive director]. But he pretty much gives us leeway to handle the programs or to handle the residents the way we want to. He allows us to work or, he doesn't micro-manage the way that we do.

Apparently, enough interaction occurs among the managers and the executive director in Organization "A" to allow for this type of rule-bending. The executive director

generally trusts his subordinates to take care of business without his direct and constant oversight:

> *Executive Director:* I don't have to do very much leading with them. They…know their jobs very well, have daily staff meetings, brings the problems to the table and we all interact with those problems for each individual.

Furthermore, the subordinates generally feel as if they have the freedom to make necessary decisions without being micromanaged.

The greatest intervention on the part of the executive director lies in the area of dealing with clientele rule-violations, and as such, this can be the greatest source of friction between subordinates and the director. In one case, the subordinate feels that the executive director will overrule the respondent's assessments regarding a client, even though the respondent may know more about the particulars of that situation.

> *Respondent:* We normally have an incident where someone breaks our rules and normally we have a three strike rule, that they can break the rules and we'll take into consideration that they're not already on restriction. And it can be sometimes where I feel it's something minute and he feels it's something major. I interact more one-on-one with the clients and I feel like I know them better than he would.

This same subordinate also feels that sometimes the executive director will play favorites with clients, thereby affecting the manager's authority.

This problem seems to be limited to interactions between this particular manager and the executive director. Other managers interviewed generally trusted the executive director's insights and decision making, even in dealing with clients. One manager even commented on the director's wisdom in knowing how to assess how to deal with a client. But this same manager suggested that the executive director did indeed treat clients differently, depending upon whether or not children were involved.

Organization "B." Managers initiate new ideas and take care of their duties without micromanagement. The executive director supports new ideas offered by managers, although issues of funding and policy changes play a role in determining whether or not approval will be granted. Managers feel that the executive director is usually quite supportive in allowing the implementation of new ideas.

> *Executive Director:* Pretty much have the right to make decisions unless it involves, for example, something that would impact agency policy or mission.

At one point in time, the authority structure was so spread out—due in part to geographical distances between units—that communication and coordination of tasks was hindered. But now, thanks to greater use of telephone and internet communication, managers are more connected.

> *Respondent:* It's getting a lot better…Before, you almost had to wait for someone to come over to get documentations, or newsletters or memos. Now, a lot of things are handled over the internet, over the e-mail or the voicemail, so it's working a lot better.

Finally, one respondent felt that the distance was welcomed but also notes that there seems to be a greater tendency to interact and discuss new ideas.

Organization "C." Though FNP C is part of an international organization and is therefore guided by policies coming from the central policy-making body, managers do

not feel micromanaged by those policies. In fact, the executive director argues that these policies pertain to restrictions put on resources, not on decision-making.

Furthermore, this international organization as a whole has changed the way it interacts with lower levels of leadership, becoming less autocratic.

> *Respondent:* Used to be years ago when I was in [FNP C] it was like you're in a German overcoat and you have all the [FNP members] and you're walking through the airport and it's like [spitting sound]. And everything was almost that way. Now, it's more, when the divisional commander comes or our territorial commander comes to this command, they sit down and talk to you like you and I are talking, and what's going on in your command, what do you need, why do you do that.

Managers in FNP "C" feel empowered by the executive director to do what needs to be done and furthermore, this empowerment trickles down from the management team to staff.

> *Respondent 1:* So, we try to be creative in that aspect. We have a lot of room to work and to do what we need. I mean, one lady couldn't pay her rent. She was about to be kicked out. All I have right now is energy share money, so if I helped her with her electric bill, couldn't she take that money and put it towards her rent. I mean, that's creative problem-solving, and my staff thinks that way. So, I give them room to work. What if we did this? Or can we do it that way?

> *Respondent 2:* I don't see [FNP C] as constraining because I'm able, I'm enabled and given the leeway to do what I need to do as much as I need to do. Major is very good in that he knows if he hires you, he expects you to do your job and you should be able to come through. So, he's not going to, I don't know, I don't feel like I'm constantly being looked over my shoulder to see if I'm doing what I'm supposed to be doing, because I haven't, all of us have the capability and the knowledge to know what our job is and to do it. So, I don't see any restraints. I'm able to do my job, and I don't have a problem with that.

The executive director does provide goals and criteria for job performance and also gives the managers a lot of discretion and responsibility.

> *Executive Director:* I tell them upfront what I expect them to do. I give them goals. I give them objectives to achieve. I also give them the freedom to achieve those goals and objectives within a certain purview. But, so, it's based upon their accomplishment and their achieving the goals I set for them that I review them on.

Organization "D." Top management exhibits both strong leadership of the executive director and empowerment. The executive director is quite committed to the vision of the ministry and ensures that his subordinate managers have that vision.

> *Respondent:* We get good direction and good example from our director…In informal sessions throughout the weeks and now over the years, just as you have set with him, he imparts his philosophy of ministry. That is, how do we do ministry in a rescue mission context this way. Other rescue missions may do it this way. He makes it very clear to us how ministry is to be done here with them.

He also avoids micromanaging and allows for feedback. This contributes to greater consensual policy-making.

> *Executive Director:* I always try to talk with them. And a lot of thing they don't bother me with because I don't need to know about it. The main thing, is important, it's affecting the Mission. You got something that breaks down and takes a lot of money to get it fixed.

The subordinates, on the other hand, both respect his strong leadership and vision commitment and the fact that he lets them do their jobs. Empowerment is the general norm of the organization, though there was one incident where consensual policy-making may have been in jeopardy, because of a communication breakdown. As one respondent noted "there is someone else that doesn't, doesn't, in my opinion doesn't listen to the updates on spiritual decisions as closely…and I think that effects some overall decisions, because of his input."

Organization "E." Managers are not micromanaged, and consensual policy-making is typically observed.

> *Executive Director:* Oh, I think they have a lot of latitude. Because they're, like in the emergencies, they're in the various programs on the day to day basis.

Managers affected by policies are involved in the decision-making process.

> *Executive Director:* Their input is considered if they see a particular situation that the policy is not appropriate, and they will bring it to my attention and then it will be looked at and it will either be changed or they'll be told that's the way it's gonna have to be. They do have, there is a dialogue as policies come up. And as situations come up that we need policies on, you know, situation, there's a dialogue there.

Though this process takes greater time and deliberation, managers (including the executive director) feel that this is for the better, since managers are then more likely to abide by those policies. One manager even compared this process to the policy-making process in the Navy, where he spent 21 years, and rated this organization's process as superior.

> *Respondent:* In the Navy, the Navy that makes the decision-making doesn't know how it's going to effect the people that the policy effects. Here we have the people that the policy is going to effect and we know their feelings on it. And we can run it to where it's going to help them the best way.

Because Organization "E" is fairly decentralized, one challenge that arises is limited interaction among managers. This can also lead to communication breakdown and conflict. However, one respondent felt that the management team was doing a better job of interacting and communicating.

> *Respondent:* We're working and we've made great strides in clarifying who we are, what the agency is, and where we're going and what we hope to accomplish in the last few years. I expect that we will continue to grow in that way and a lot of this stuff will just resolve itself. I mean, how do you get away from personality conflicts.

Implicit Faith Integration (IFI) and Ministry Mindset (MM)

Implicit Faith Integration (IFI) describes the degree to which a manger's personal faith (or lack thereof) serves as a foundation for working in the FNP. Ministry Mindset

(MM) is the degree to which managers and the FNPs in which they work are actually ministering to clients' spiritual needs.

Organization "A." Managers at FNP "A" mentioned the importance of their faith to their work. They spoke of the constant need for prayer throughout the day and for seeking strength and guidance from the Lord.

> *Respondent:* A lot of prayer. Because there is just so much to absorb. You know what I'm saying? So, I just pray a lot and I pray for them a lot. That God would continue to bless them so that they can go forward. But, it's very difficult.

The executive director also spoke about how he believed the Lord had prepared him over the years for starting up the ministry. Another respondent mentioned how he had become more "Christ-centered" and less autocratic.

> *Respondent:* I feel like the connection is God has given me wisdom, understanding, and I feel like I want the people that work for me to be able to utilize their skills and therefore, I don't feel like I know everything. I don't feel like I'm their boss, *per se*. I am the leading authority here, as far as being the Director. But, I don't know everything that they know as teachers, *per se*. So, my position is that I am going to do what I need to do here, raise money, go out and give talks, glad hand the folks that want to come in and work with us, and work with the volunteers, be in that position, so that I can feel like, the peace that I have in Christ giving me the wisdom that I need, gives me the opportunity to let them do their thing.

Reliance upon their Christian faith allowed managers to share their faith with clients and encourage them from a religious perspective. But respondents noted that this was done only at the client's request. Attendance is not required to any religious services, though they are made available. Training sessions are based upon Scripture, as one respondent noted. Managers open their morning staff meetings with prayer. One FNP "A" respondent also mentioned that an explicit emphasis upon Christian values helped with fundraising in the community.

> *Respondent:* I think that makes a big difference to the community and other companies in the area. That makes a big difference with them. You know that it's a non-profit Christian based FNP.

Organization "B." Managers rely heavily upon their faith for guidance in their daily tasks and for the FNP as a whole.

> *Respondent:* A lot of things I've had to kind of go home, pray about, and come back out with another situation or another option for a client. When dealing with them, the type of clients we see are in such a high stress field by the time they get to us, that it takes a lot of patience and a lot of caring for us to be able to say "hey, they're not yelling at us. They're yelling at their situation." So, a lot of times when we're dealing with clients and I'm dealing with counselors that come back and say this client's very difficult, they don't want to listen. This is what I'm telling him. You have to remember that they're hurting.

The executive director even suggested that it was normal to see providential intervention.

> *Executive Director:* I get a funny feeling that everybody here says the same thing. And I will be surprised if they don't, because it's kind of a standing joke in here. We can it DP, Divine Providence. We're like, oh, well, of course, we were broke and of course we got the check. Or of course we needed a person in this job and they showed up with the right qualifications… It's kind of spooky, but I think the people here pretty much think it's truth. I don't know. But I know I do. I KNOW I do. I have had many, many experiences where I felt that I didn't handle the problem.

Though managers in Organization "B" rely upon their faith to assist them in serving clients, they do not explicitly proselytize clients. However, clients often ask for prayer, especially since they know that the organization is faith-based.

Organization "C." Most managers are explicitly Christian, and all acknowledge the importance that their faith plays in serving clients.

> *Respondent:* I believed from the very minute I walked through the door at [FNP C] years ago that it was exactly where I needed to be and where I needed to serve, in whatever capacity I needed to serve in…I can rely on the leading of the Holy Spirit to lead me to get to do something that in my job in a regular office I wouldn't ordinarily get to do. For example, answer the telephone and it's the one person who I know that I can them some direction, because God has already

> prepared me that day to do that. And it's like, "Thank you, God, I get the opportunity to do this." Because it's not what I usually do.

It also appears that this shared religion is the basis for teamwork and interaction among managers. The managers spoke about how the religious atmosphere was a shared experience as they interacted with one another.

Beyond this personal reliance upon faith, Organization "C" actively incorporates the preaching of the Gospel as part of its outreach to clients. In addition to mandatory church services and Bible studies for residential clients, religious values are explicitly communicated to clients by staff.

> *Respondent:* Lots of times, for example in our social service office or downtown when people come in, and obviously when they walk in the door they're going to ask for something that they can't do for themselves. They're already under a great deal of stress, and a lot of them don't have any positive affirmation in their life. And many times my case worker or the receptionist will say, "Do you go to church anywhere?" "Would you like a visit from our pastor?" And if they say, "No, I'm not interested in that" then that's the end of that. But if they say "Yes, I would." or we can even say, "We have a bus ministry if you want to come to Sunday School", that type of thing. So, I wouldn't call that proselytizing, but I would say that it's giving people an opportunity that they don't have before. Not trying to take them out of the environment they're in.

> *Executive Director:* A secular agency is dealing with the mental and physical aspects of human beings. Then they always leave the spiritual undone. So … we believe you can't change a man's life until you change his heart. And so that's why in many alcoholic rehabilitation centers they have the recidivism is so great because, there again, you've dealt with the physical addiction and you've tried to engage the person psychologically, but you've not touched the soul, you've not touched him. And, what we are about is that whole mind, body, and spirit.

Organization "D." Managers felt "led by the Lord" to work for the ministry, and all are explicitly Christian.

> *Executive Director:* Well, I think we got a very good organization. I think that, first of all, in order to work at the Mission or serve at the Mission, you got to be a part of the family of God, and we govern the family according to the Word of God. If the family member doesn't behave themselves and they bring disgrace and reproach on the name of the Lord, certainly some action should be taken to

> see that they straighten up or whatever and try to help them. But I think we have a very close-knit friendship and we rally to one another's need, and we have a good time serving the Lord. I do, whether they do or not.

The primary goal of the ministry, beyond serving the clients' physical needs, is to preach the Gospel.

> *Researcher:* There's no separation there. And you actively seek to preach the Gospel?
>
> *Respondent:* Yeah, see, and we don't have, to be honest with you, we don't have anything else to offer. Granted, everything else is a means to an end. The feeding programs. The clothing. All of the other things, but the core is an evangelical one. But even evangelical, it is of the flavor and a stripe that isn't contemporary.

Organization "E." Organization "E" does not proselytize in any way because they receive federal funds and represent a wide array of churches. Not all of the managers are explicitly Christian either, though those that are rely heavily upon their faith to guide them, especially through prayer.

> *Executive Director:* I think because ours is more of an implicit rather than explicit, we have to be mindful of the separation of church and state because we get federal funds. We're not allowed to proselytize or to promote a particular religion or faith direction within the organization. And if our clients want to go to church and have a desire to go to church then we can support them in doing that. If they choice, once they make the selection of where they want to go or if an offer comes from a church "can we come by the shelter and pick up your client" then we can notify the client that this is an opportunity for them, but that's as far as we generally go.

Manager Interaction (MI), Manager Interaction Frequency (MIF), and Teamwork (TW)

Manager Interaction (MI) describes the process by which executive directors and managers interact. Manager Interaction Frequency (MIF) measures the amount of manager interaction. And Teamwork (TW) describes the attitude that influences manager and client interaction.

Organization "A." Managers interact on a daily basis, beginning with morning meetings and continuing throughout the day. Topics of conversation generally deal with helping one another solve problems, take care of administrative tasks, and serving clients. Frequent interaction also facilitates feedback.

> *Respondent:* From each other, I think, I think it's [feedback] usually received rather well. Sometimes not liked, but usually received well. I guess it's one of those things were you say, Okay. If it backfires it's not on me. You know what I mean? And if it does work, somebody's come back and say it did work.

Three areas account for operational problems in Organization "A." The first arises from communication breakdowns.

> *Respondent:* I think any kind of communication breakdown sometimes arises out of busyness. You know, you forget to say something. You don't write it down and you forget to tell somebody that this is gonna happen or we need to have this to happen. And so, then it happens.

However, not all of the management team members feel that communication breakdowns are frequent or serious areas of conflict.

> *Respondent:* We pretty much handle things either face-to-face or sometimes by memos. We, and the memos are usually done if either one or the other isn't here. But primarily we do it face-to-face or on the telephone. So, I don't really see any particular communication breakdown.

The second pertains to dealing with clients. Occasionally, the executive director and one of the managers will disagree over how to deal with a client. Usually, these issues are resolved in the morning leadership meeting. One respondent expressed concern that the executive director will overrule the expertise of the staff member dealing directly with the client (this is the same respondent as mentioned earlier who voiced concerns about the executive director's interaction with subordinates). The executive director, on the other hand, feels that he is usually deferential in allowing managers, both individually

and as a group, to make rulings on dealing with clients. He admits that sometimes plays a stronger role in the decision-making process.

> *Executive Director:* You know, I might want a little stronger disciplinary action than they do. I'll suggest that … again, it's talked about at the table in the staff meeting, and we all pretty much agree. Sometimes the staff person, the program director, is overruled a bit by the feelings of everybody else, and we increase the restriction or give the person more to do or something like that.

No other managers in organization A reported autocratic practices on the part of the executive director.

The third area is client-initiated complaints. The general practice is to have meetings with all the relevant parties including the executive director. The presence of the executive director along with the relevant manager(s) prevents the client from taking his or her complaint directly to the executive director without allowing the manager to respond to the issue. One FNP "A" respondent expressed concern that this process is not always followed.

Organization "B." Managers interact and cooperate well with each other. One respondent suggested that managers were doing a better job of learning to work as a team and learning to appreciate one another's skills and services.

> *Respondent:* And that attitude, I think, has really forced us to appreciate everyone else's expertise and talents. In that way we are acting better as a team. So there's less discord.

Managers also interact with one another to solve problems.

> *Respondent:* There's a lot of communication. It's probably hard to get the cooperation because we're spread out, so it takes a little while with five offices in five different areas. It takes a little while sometimes to get things to go to fruition, to get through everything.

Usually this feedback is given during staff meetings as part of the problem-solving process. Managers will rarely offer feedback in a confrontational manner.

> *Respondent:* We use our staff meetings, our own child welfare staff meetings certainly to review cases and what's going on with each person's case load and how we can better assist someone if they're having a problem with a particular case.

Occasionally, managers balk at feedback. For the most part, however, it is well-received.

Conflicts rarely focus on personality issues but rather on communication breakdowns.

> *Respondent:* And sometimes it's just lack of understanding, you know, somebody gets busy and forgets to say something, you know, which was absolutely important. I haven't had really major major issues which I know may not be the same for other departments, but I just haven't had them.

Conflicts are usually resolved without the intervention of the executive director or a director, but when it does go that high, the resolution process involves a meeting with all relevant parties. One respondent even spoke of how the resolution is achieved through a "contractual" basis.

> *Respondent:* If I have to intercede I normally will have both people involved to sit down, kind of in a mediation thing. They discuss what their problems are. The other person does the same and they both make a contract or they make a promise of what they're going to do to make the problem better. So, they both say I understand this is what you want of me and this what I want of you.

Managers also make an effort to support one another personally, to the extent that managers spoke of a family atmosphere.

> *Respondent:* I think that as far as personal issues, we're all pretty much in touch with what's going on. For instance, one of the people has a dad that has terminal cancer. And, you know, so we'll check and see how he's doing and talk with her about that. It's, you know, it comes up in the course of conversation, but I would say it kind of brings more of a personal element into our work relationships. It's kind of nice.

Organization "C." In Organization "C," manager interaction is characterized by busyness and the need for teamwork. Sometimes, the busyness can make for faulty communication.

> *Respondent:* I don't know. I don't want to say maybe communication is bad, because my fax machine is ringing constantly. But, I think maybe the getting from [the executive director] to [the business administrator] and then to the rest of us, which is the [executive director] and his business administrator, then filtering out to us, sometimes that gets clouded because she's got so much on her plate that she may forget that she did that or didn't tell us, and then it comes down and we've got a lot of different departments and a lot of different things, and a lot of us spill over, especially over Christmas into other departments.

Limited resources can lead to contentiousness and competition. But none of the managers spoke of personality conflicts being a serious problem, and the executive director did not feel that limited resources were a source of conflict. It also appears that staff meetings increase communication, feedback, and teamwork.

> *Executive Director:* We do that in our staff meetings…The content of our staff meeting is we'll go department head to department head, they will express their successes and their concerns within their department, and then they follow up with "anybody have any advice for me, anybody got any help? What am I doing?" But, also, part of my responsibility in that staff meeting is to go between the departments and say, how's everything going? How are you relating to so-and-so? And sometimes it will pop up where, well, you know, I needed a van the other day and he didn't respond to me. You know.

Managers in FNP "C" feel that there is support from colleagues and that the management team as a whole works well together. Some of the managers went so far as to say the FNP was like a family.

> *Respondent:* Well, you know, [FNP C] is such a strong part of my life – it's where I work, it's my church, it's what I believe in…When we interact with each other, we cry with each other, we help each other, we do each other's work, or we just pray with each other. Whatever it is we need to do. It's really not hard to come to work.

Organization "D." Organization "D" has a family feel to it, and is explicitly religious. Besides the fact that all of the managers are explicitly Christian, they also spend a great deal of time at the ministry, some of them even living there. There appears

to be a high degree of teamwork, fueled in large part by the sense of shared mission, which is based specifically upon sharing the Gospel.

> *Respondent:* I believe it's definitely a family and it's a ministry. We do care for each other as, it's not just – it's a business because of the nature and the size of our ministry, it has to be to a point conducted as a business, but we are definitely a ministry. And not just a ministry to other people, but we minister to each other and we are a family.

In the context of this teamwork, managers believe in doing whatever it takes to get the job done.

> *Respondent:* We each fill a particular role. Now, when I say that, we have had staff members who would come on board with us who have wanted to find a niche for themselves and that's it, and we reject that notion like a job description. We reject a notion of a job rejection because we're servants of the Lord. We do whatever our hands find to do, we do it all to the glory of the Lord.

However, one manager also commented on the importance of everyone fulfilling their roles.

> *Respondent:* But, we do expect each other to remain in their role. What we do not want is three people trying to serve in one area simply duplicating effort…That doesn't mean we won't cross over those to help at times, but if we'll keep those roles, we'll have a team that will function hopefully very well.

Teamwork is also important because it keeps everyone on the same page as far as serving clients and preventing clients from taking advantage of staff. Managers frequently interact with one another through meetings, whether informal or formal, and these meetings serve as a basis for giving feedback and solving problems.

> *Respondent:* What we have found out is that each of the men in the team observe the clients at different times and in different ways because of our own perspectives and because of our own positions. So in order to get an entire picture, we need to bring all of that together, place it on the table and discuss the client. When we do that we find the decisions are more unanimous and they're usually more effective for the person that you're trying to help.

Conflicts are generally caused by miscommunication or by people not following through with agreed upon decisions, particularly in dealing with clients.

> *Respondent:* First of all, I'm thinking of when a decision is made without consulting with the other staff members. Making a hasty decision without consulting others. Making decisions without prayer first. That's the biggest thing … just not communicating and doing it quickly.

Managers cited their Christian faith as the basis for resolving these issues, and that they were usually resolved through interpersonal interaction.

> *Respondent:* Well, personally, I talk to the person I have a problem with. And then, I do, I feel, I think we all do here, we either go to the person directly or we don't just let it sit, we don't let problems sit. We resolve them. We try to do it biblically. I think we would all do it biblically. We go to the person and if that doesn't resolve the conflict, then you bring someone else in. Whatever. I've never had to resolve a major conflict. Maybe he has, but, personally that's what I would do.

Organization "E." Managers are willing to cooperate though it can be fairly difficult to coordinate communication. This is due to the geographical distance, as managers are generally in three different buildings. Electronic forms of communication serve to ameliorate this problem, but respondents still spoke of the challenges in this area.

> *Executive Director:* Cooperation. I feel a very high level of cooperation among the staff. The communication is the challenge because of being in three sites. Making sure that information gets disseminated. And, if it's written or printed information, making sure when we pick the mail up and the mail comes here, making sure it gets to the other two sites in a timely manner. And sometimes that falls through the cracks. Things will, the flow is not always to the degree that I would like it, and, you know, we do the best we can with the staff that we have as far as trying to make sure that information gets disseminated. Invariably, somebody gets left out of the loop and we have to kind of go back and try to take care of that.

Managers are supportive of one another, though they view their work as more of a business than that of a family ministry.

> *Executive Director:* Because this is a business. Families are priority. Family matters and things that happen in manager's families and in the families that we

> deal with are priority matters, but we are a non-profit business and we have a business to run with activities that need to be conducted and services provided. And not, not a family kind of . interesting question.

When conflicts arise, managers generally work it out one-on-one. The executive director rarely gets involved. Writing and distributing memos is another way of dealing with communication problems and related issues. There was some discussion about a moderate interpersonal conflict, though even the severity of this was debatable. Overall, it appears that conflicts are handled well, with little residual problems, and that feedback is well-received.

> *Respondent:* I appreciate the fact that people come from different opinions or that she sees things differently than I do. And that's, I think, is a good thing. I don't think that I should be the little dictator or anything and I certainly may not have the whole picture, and believe that. So, when we go at it, I think maybe she might hold more a grudge than I. To me it's a policy decision or something works out. If I'm saying this client shouldn't get additional services and she says that they should, and in the final decision it's Annie and I don't care which way it goes.

Private-Work Integration (PWI)

Private-Work Integration (PWI) describes the degree to which managers integrate their private lives with their work lives.

Organization "A." Frequent personal interaction also sets the stage for managers to serve one another. One respondent in Organization "A" spoke of how a loss in his family was met with support from his colleagues and the executive director.

> *Respondent:* For instance, my sister passed away this last year and that was, that was something that I was able to deal with because of me working here. It wasn't like, take your three days and go home and do what you have to do and come back. It wasn't like that. Take whatever time you need. You know. We're here for you. We'll do whatever we can for you. In that respect, I think with family problems and family situations or anything in that respect, it is more like a family.

The executive director and others spoke of everyone's willingness to reschedule to accommodate another manager's personal needs. That Managers in FNP "A" generally

retain a separation between their work lives and their private lives. One respondent suggested that this was in part due to geographical distance from each other outside of work. Managers felt the distinction was good and allowed time for refreshment so that the next day could be productive.

> *Respondent:* I think any job of this nature is quite draining so to interact with someone on a different level. Pretty much you do your time during the day and you need the outlet with family and friends that I don't – I think you need to get away from it.

Another FNP "A" respondent, drawing from his military experience, suggested that being too closely involved with subordinates might hinder organizational effectiveness.

> *Respondent:* I was in the army all my life. And as a commander, I was more mission oriented. And you obviously can become involved intimately with some of the friends or problems, but it's with the problems. You have subordinates which you must allow to do the job without getting involved. Tell them what to do. Don't tell them how to do. That's my own philosophy. Give them a job. Get out of the way. Supervise it. Make sure it's done, but don't get in the way.

The executive director acknowledged that he had a closer fusion of personal and work life than did his managers. He also mentioned that this was appropriate: "Because it's not their baby. It's something that I started and I want to leave here knowing that this place is going to continue."

Organization "B." Managers desire to maintain a boundary between work and private life:

> *Respondent:* For me, there's a distinction. And, I don't know that it's conscious, it's just that I have my life outside of work. When we're here, I consider these people friends, but we don't socialize outside of office hours.

However, the rigor of the job often makes it difficult to maintain a clear distinction between work and private life.

> *Respondent:* So, it's always kind of in your mind, that you do have a client who may need you after 5 or on the weekend. Or just clients who maybe are going to receive a baby, an adoptive family, who will receive a child, that you may have to meet with that adoptive family maybe in an evening because you're finishing up their adoption home study, or you may have to meet with them because they have a child already and you have to go out and see how they're doing. The job isn't really, it's not a 9-5 or 8:30-5 type of job.

This fusion of private and work life does have its benefits. One respondent in Organization "B" spoke of how solutions to clients problems will often come "after hours".

> *Respondent:* Because sometimes at home I come up with different solutions to their problems by just getting away from it, I may wake up at 11:00 at night and get a solution to a client's problem. So sometimes it works better in fact because when you get away from it, it gives you time to think. I've called a client back and said "hey, let's try this" versus them sitting in front of you, or you're in the office you may not have the same type of look on the situation.

Also, because managers are aware of one another's personal lives, they can support one another during hard times.

Organization "C." Managers see the need for boundaries between private life and work life. One respondent spoke of how that separation allowed for recharging.

> *Respondent:* That's my role. I mean, I have a family at home and they have lots of needs, too. I mean with my daughter, and I have a younger child. And I do a really good job of saying to my staff at 4:30 go home. Don't take it home with you. Don't take cases home with you. Let's go do what we gotta do at home and renew and recharge, and then we work really hard here. And I expect them to work hard, but I don't expect them to take it home.

Another respondent mentioned that life in general is busy with family activities outside of work, making it difficult for interaction with coworkers outside of work. One respondent suggested that those who go to the ministry's church were more likely to interact with one another outside of work. The executive director, on the other hand,

espoused a "holistic" approach to his involvement in the ministry, arguing that a Christian is never "off duty" in his ministry obligations.

> *Executive Director:* That's because in my position as the pastor/ minister/ administrator I have no "off-time" so to say. There is no boundary. I don't think Christ had a day off. I don't think He had boundaries. Because it's not what we do, it is who we are, and if that is the case, then our Christianity permeates from that and as always, as Christ says, the poor will always be with you. Not from just 9 to 5, you know, and our responsibility to them, responsibility to humanity is 24 hours a day.

Organization "D." Organization "D's" shared vision, as stated before, seems to enhance the sense of family interaction among the managers. This family atmosphere appears to extend to the clients. This shared vision, and the centrality of serving God first and foremost, seems to account for managers' willingness to work longer and harder, and for a greater fusion of work and private life. However, though the executive director expects managers to be whole-heartedly committed to the mission, he does not force them into working long hours.

Those that actually live on the mission site have the greatest degree of fusion.

> *Respondent:* [The executive director and others] live at our Children's Home, so they interact a whole lot more because I don't live at the Children's Home. We do socialize some. They do more because they all live in the same, and [one of the managers] grew up in our Children's Home as part of the ministry. So, there's a lot more interaction. But, we do have – there's some social interactions that I come to and we have a lot of, we know, we are like family. We really are.

It also helps that family members of managers understand the call of the ministry, particularly during demanding times.

Organization "E." Though managers are supportive of one another during work, social interaction outside of work is limited. Having described all of the categories per organization, it is now appropriate to discuss the presence of trends and influences.

Category Summaries for All FNPs

This section presents the category rankings for all five FNPs together and relates to the FNP leadership paradigm (FLP) to be introduced in chapter 5.

The Effects of Manager Interaction Frequency (MIF) and Ministry Mindset (MM)

These two categories served as magnifiers of the other categories. These categories were not present to the same extent in all of the FNPs, and the FNPs that exhibited higher levels of these two tended to exhibit higher levels of other categories. The managers in some of the FNPs met more frequently and interacted more frequently than did those in the other FNPs. Likewise, some of the FNPs had a greater ministry mindset, insofar as they actively preached the Gospel to clients and explicitly relied upon religious concepts for organizational processes and functions (as defined by FNP mission and the respondents' answers).

Of the two, ministry mindset had the greater influence. As grounded theory method prescribes, this greater influence was determined by qualitatively rather than quantitatively evaluating the respondents' answers, through the analysis of responses and creation of appropriate categories. Respondents spoke of ministry mindset as being a powerful factor in determining organizational behavior. Manager interaction frequency was also mentioned, but was mentioned more in passing rather than as a driving force. It

was more obvious to the researcher that a strong sense of ministry mindset played a key role in equipping respondents with a sense of vision and passion for serving clients. Manager interaction frequency was a tool to aid in the accomplishment of goals whereas ministry mindset was a rationale for accomplishing goals.

Furthermore, ministry mindset was a factor more easily studied in the organizations, since there were greater degrees of variability among the FNPs in this regard. For example, most if not all of the managers in all of the organizations relied upon their personal faith to assist them in serving clients and working with one another. However, a few of the FNPs were more explicit in articulating their religious belief system, to the point of actively proselytizing clients and "preaching the Gospel" to them.

This being the case, it is appropriate to discuss ministry mindset in terms of the *ministry mindset continuum*. This term is used to denote the range along which the FNPs were either more ministry minded or more business minded in their organizational behavior and interactions with clients. Whether or not an organization was more ministry minded or more business minded depended upon the extent to which it explicitly integrated religious ideals and religious mission statement into its processes.

Figure 10 demonstrates the ministry mindset continuum. FNPs "C" and "D" are the most ministry minded. Both require clients to attend religious services or interactions of some sort. FNP "A," being less ministry minded than FNPs "C" and "D," provides opportunity for religious services and integration of religious curriculum in its teachings, but does not require clients to participate. FNP "B" also provides a religious curriculum in some of its training sessions, but does not provide formal religious services. FNP "E," with the lowest sense of ministry mindset, does not explicitly incorporate religious

concepts in any of its services to clients. This is because it receives federal funding and because it represents a variety of religions and denominations.

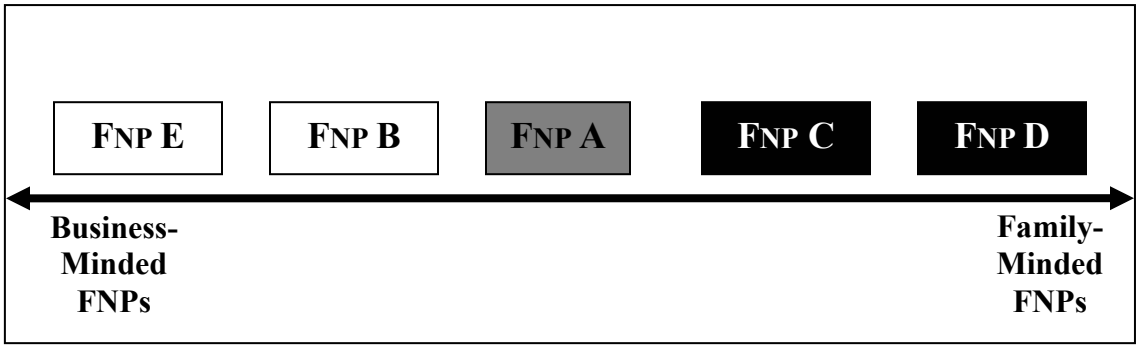

***Figure 10*:** The ministry-mindset continuum -"business-minded" vs. "family minded."

As discussed earlier, all of the FNPs demonstrated positive attributes of all of the categories, but it appears that the two magnifiers, manager interaction frequency (MIF) and in particular ministry mindset (MM) served as a point of distinction among the FNPs.

As will be discussed below, this continuum, in conjunction with a discussion of manager interaction frequency, will be used to discuss client interaction, manager interaction, private-work integration, and implicit-faith integration. Those with higher levels of MM and MIF tended to have more intimate client interaction and manager interaction, greater integration of private and work life, and greater integration of their faith into their work life. As the discussion moves to creating an overall paradigm of FNP leadership, these magnifiers will help to illuminate this paradigm.

Implicit Faith Integration (IFI)

Respondents felt strongly about the importance of their faith on a personal level, and most were referring to their faith as a Christian (two managers in two different FNPs referred to a more Eastern type of spirituality). They spoke of the importance of being

guided by religious values and of seeking God for daily guidance. They also mentioned that it was their faith that motivated them to work in their FNP.

MM influenced the degree to which respondents demonstrated their faith explicitly. Organizations "B" and "E," both with a lower senese of MM, were more likely to be focused on providing services and skills to clients. They made limited efforts to proselytize clients. FNP "E," in fact, is explicitly forbidden to do so. Respondents in these FNPs tended to be hesitant to share their faith with clients, unless clients initiated the discussion.

Organization "A" is more toward the "family-ministry" end of the spectrum. It provides church services as part of its overall outreach (though attendance is not mandatory) and even some of the classes it provides makes explicit references to Biblical themes. Managers in this FNP, however, were still somewhat hesitant to overtly proselytize clients. One leader in fact suggested that clients were motivated by higher spirituality, though not necessarily the Judeo-Christian God of the Bible.

Organizations "C" and "D" were the most likely to view themselves as a "family-ministry," and as such, managers were quite comfortable with actively and openly preaching the Gospel to clients. FNP "C" requires clients to attend a church service once a week and a Bible study once a week, though the client need not attend the FNP's services. FNP "D" has a mandatory church service and a Bible study which clients must attend. It also appears that managers in these two organizations view preaching the Gospel as the key emphasis of serving clients rather than merely meeting physical needs.

Consensual Policymaking (CPM) & Empowerment (EMP)

Managers feel empowered as they interact with FNP hierarchy. Though the term empowerment was never used by the managers, they often discussed the absence of its opposite—micromanagement—as they discussed their relationship to the executive director and the overall hierarchy. Managers felt free to make decisions in their own sphere of influence. Money and budgetary issues were the greatest constraints on this empowerment. Distance and busyness seemed to be the greatest constraints on communication, but managers were aware of this issue and were willing to work through the related problems.

All of the FNPs demonstrated high levels of both empowerment (EMP) and consensual policymaking (CPM). This sense of empowerment was related to consensual policymaking. Executive directors trusted their subordinates to assist with the formation of relevant policy affecting the FNP.

Manager Interaction (MI) and Teamwork (TW)

The family/business distinction (on the ministry mindset spectrum) describes how managers interact with one another, with a few qualifications:

1. All respondents acknowledged the need for business relationships.
2. Even more so, all acknowledged the presence of familial relationships.

Figure 11 demonstrates this overlap in perspective:

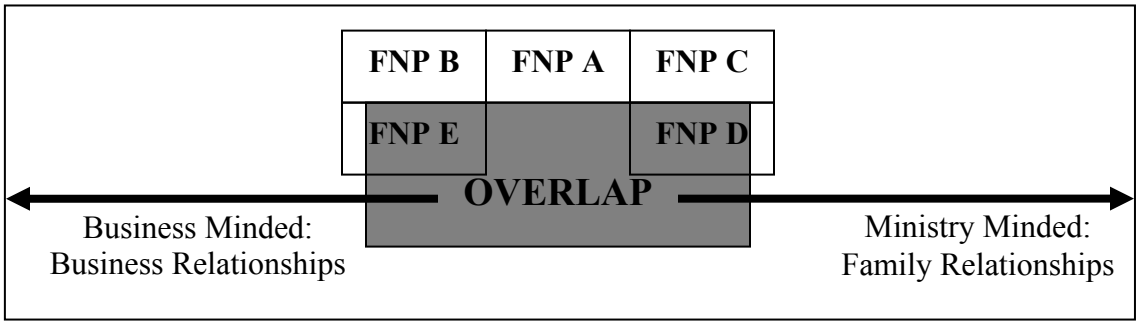

***Figure 11*:** Ministry mindset spectrum-business relationships vs. familial relationships among managers.

The business mindset was in certain cases forced upon FNPs, as they grew, diversified and increased their services, and spread out geographically. The key determiner for these FNPs was how well the managers worked as a team. Organization "E" struggled the most with the concept of teamwork, not because of animosity or apathy, but because managers and services tended to be removed from one another, making communication and interaction—and therefore teamwork—more difficult. Some of the other FNPs, particularly FNP "B," were afflicted with the same problem but seemed to work better as a team. Perhaps the key difference was that the managers in the other FNPs met on a more frequent basis than did managers in FNP "E" (MIF).

In the other organizations, meeting frequency would run from daily to weekly to every two weeks. FNP "E," on the other hand, only conducts meetings once a month. Meeting once a month may not be sufficient for management interaction, feedback, coordination, and teamwork.

FNP "E" respondents described the challenges of trying to get a hold of one another to make basic decisions and of keeping everyone informed about what was going on in the organization. Though managers in the other FNPs struggled with similar

challenges, the depth of the challenge was less. The dialogue process afforded by staff meetings appears to be a key factor.

Another key component in aiding teamwork and interaction was whether or not the organization viewed itself as a ministry. This is true of FNPs "C" and "D," and especially "D." The executive directors make a point of conveying the vision of the ministry—which is to preach the Gospel to the poor and needy—and managers feel motivated in their efforts according to that vision. The executive directors furthermore involve themselves closely with their management team, and the members of the management team often perform many roles to assist one another. To a large extent this description of teamwork was true for most of the interactions among managers in all of the FNPs. However, the emphasis upon family and ministry seemed to be provide an enhancement of that ideal.

The patterns that applied to management interaction by organization can be applied to the process of management feedback. Managers in all of the faith-based nonprofits received and acted upon feedback from colleagues, but FNPs with more meetings (and therefore more interaction) seemed to be the best suited for processing management feedback. FNPs that were more ministry-oriented had an added advantage as well, since greater teamwork existed. With more teamwork comes more management feedback.

The main causes of conflict in these organizations appear to be: (a) disagreement over how to deal with a client, (b) communication breakdowns, and (c) personality conflicts. The scope and severity of these conflicts were fairly mild. Only three specific personality conflicts were alluded to for example, and most said that serious conflicts

were rare. Most felt confident that conflicts could be successfully resolved through a dialogue process. A lot of the communication breakdowns, for example, were not caused by personality conflicts but rather by everyone being busy with a heavy workload; hence, regular communication was sometimes insufficient to keep everyone informed.

Personality conflicts or misunderstandings were addressed one-on-one, with the executive director mediating if necessary (though that appeared to be infrequent). Communication breakdowns were also resolved in meetings, as were disagreements over how to treat clients. Many of the managers spoke of the importance of meetings because they limited communication breakdowns and provided a meaningful way to resolve disagreements about client care.

Related to this is the concept of consensual policymaking in which members of the management team interact and negotiate with the executive director to establish policy and resolve disputes. Consensual policy-making allows for greater organizational effectiveness, as it facilitates the creation of realistic policies based upon feedback from managers in the field who will be affected by those policies.

Managers in organizations more closely aligned to a ministry orientation couched their conflict resolution ideas in Biblical terms. They spoke of the need for asking and granting forgiveness, of being compassionate, and of ensuring unity in Christ. This Biblical emphasis added an important component to conflict resolution processes, especially since they were conveyed by the executive director as important ideals. Overall, the managers in all of the FNPs felt that most conflicts were resolved fairly quickly with little acrimony. The most significant challenge was communication of tasks and needs.

Teamwork existed in all of the FNPs, and even those who were working in the FNP ministries acknowledged that work could not consume all other areas of life. What made managers in the FNPs with higher levels of MM different is that there was a stronger sense that all of life was a ministry unto the Lord, including family and work, so it would therefore be difficult to separate private life from work life. Managers in these FNPs also interacted more socially outside of work as well, especially those that actually lived on the site of ministry and/or went to the ministry church.

Client Interaction (CI) and Private-Work Interaction (PWI)

Overview. In both of these categories, respondents felt the need to maintain a balance between extremes. For instance, managers spoke of the importance of not having too little or too much client interaction (CI). Too little interaction can lead to clients not trusting employees and therefore not opening up to them. As a result, employees would not be able to gain an accurate understanding of their challenges and therefore would not be able to truly serve the clients. Too much interaction leads to *enablement*—where managers reinforce the client's destructive habits by allowing the client to rely on them rather than assuming responsibility for their lives. Clients would then continue on in their destructive habits rather than breaking free from them.

Similarly, not having too little or too much of personal-work integration (PWI) was considered desirable by respondents. Managers acknowledged that client service and job responsibilities would occasionally extend beyond working hours but most felt that it was important to have a certain amount of separation between work life and private life. Therefore, there was an optimal range for both of these categories, avoiding the extremes of too little and too much. Again, because this is a qualitative study, the researcher was

not able to present a quantitative measurement of what managers deemed too little or too much private-work integration. However, managers understand that a proper balance between the two extremes often required working more than just forty hours a week, including sometimes working on the weekends and working irregular hours. Achieving this balance also meant that as a general rule, employees kept client interaction out of their private lives. For example, one respondent related how she had to tell a client not to visit her at home and another spoke about how she never gave out her personal home number to clients.

Though all acknowledged the need for this balance, the FNPs existed across a spectrum for both CI and PWI, based upon the MM spectrum. For CI, on one end were the FNPs that were more geared to providing services and helping clients acquire certain skills (FNPs "B" and "E"). On the other end of the spectrum were those FNPs seeking not only to provide skills and services, but also to provide a Gospel-centered, personal ministry to the clients (FNPs "C" and "D"). FNP "A" was somewhere in the middle of this range.

Client interaction. On one end of this spectrum, managers maintained a largely business relationship with clients. On the other end of the spectrum, managers were inclined to maintain a more personal, intimate relationship with clients. The distance between extremes in this spectrum, however, is limited by the following observations:

1. All of the managers, regardless of the FNP, desired to serve clients based upon trust.

Even when managers were content to establish a more business-oriented relationship with clients, they sought a certain level of trust with clients so that they could best serve them. To ensure that clients felt safe sharing personal information, managers

had to foster a safe, trusting environment. When asked whether or not their FNP was more like a family or business, even those that acknowledged that their FNP was more business-like also acknowledge that some of the interactions with clients were more familial in nature.

2. All of the managers, even those more inclined to a more personal, intimate, and ministerial relationship with clients, felt the need to create "respectful boundaries" between them and the clients.

To truly serve clients, managers knew that they could not enable the clients—they could not serve as a means of providing an environment for clients to continue on in their addictive and destructive lifestyles. Clients had to know that when they came to the FNP, they were going to be helped with physical, emotional, and spiritual needs. However, they also needed to know that those needs would be met on the managers' terms, not on their own terms. Managers encouraged clients toward self-government; that is, taking control of their lives, gaining a sense of routine and discipline to their life habits, and of course, breaking free from chemical/alcoholic and other types of addictions.

The need for this respectful boundary provides a bit of a dilemma for managers. On the one hand, managers almost unanimously felt that being too friendly would cause clients to not respect their guidance or counsel, and could in fact motivate clients to manipulate managers to procure more services without the benefit of personal change or self-evaluation.

On the other hand, to get to a point in the relationship where clients were truly willing to discuss what it would take to change their lives (or, to use the terminology of some of the managers, to get to a point where they were ready to let God work in their lives), managers felt the need to create a safe, trusting environment.

This meant that managers demonstrated both humility and vulnerability. Clients needed to know that the managers respected them and that they understood what hardships they were experiencing. Managers in FNPs "C" and "D" would try to encourage them that just as God had changed their own lives, He could change their lives as well. All was not lost. This Gospel message was only possible if clients could tell that the managers were real people, honest about their own shortcomings, and willing to respect the clients, even as they challenged them to turn their lives around by abandoning self-destructive habits. This trust obviously takes time, which is why some of the FNPs emphasized the more personal, intimate approach with clients. This approach was still based upon the presence of *respectful boundaries*.

Shared intimacy is necessary in order to ensure that clients feel safe and can trust the managers who desire to help them; respectful boundaries are necessary in order to ensure that managers do not "enable" clients. Both of these components are necessary for serving clients, regardless of whether or not the FNP were more family-oriented or business-oriented.

Manager interaction frequency (MIF) also plays a role in determining how managers interact with clients. The more managers interacted with one another, the more they tended to interact with clients. Figure 12 demonstrates the tension between the need for intimacy and the need for boundaries.

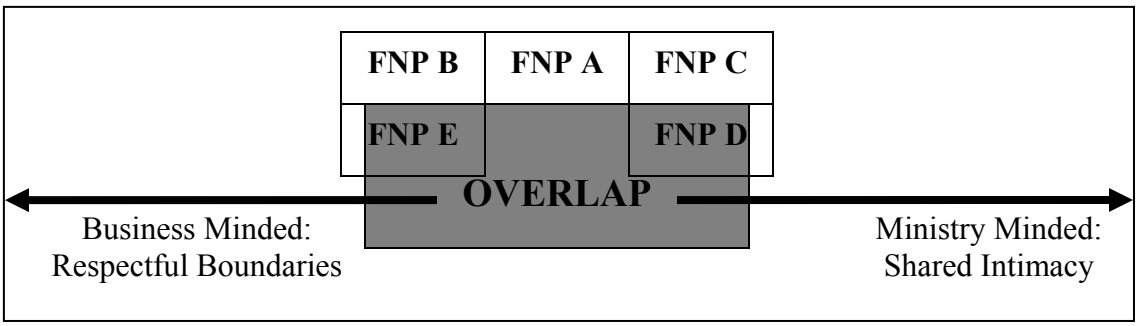

***Figure 12*:** Ministry minded (MM) spectrum–shared intimacy vs. respectful boundaries.

Only Organization "B" has an official and fairly sophisticated feedback analysis process, but all of the FNPs have some informal process for evaluating feedback. This informal process usually involves meeting one-on-one with the client, and often involves the managers discussing with one another the best way to address and respond to the client's concerns. The executive director will also get involved occasionally, but is often removed from the normal process of receiving and discussing client feedback. Staff meetings involve both the executive director and the management team in discussing client feedback.

Though it appears that managers welcome client feedback, one problem with the client feedback assessment process—be it formal or informal—is that managers can be hesitant to involve themselves in it. One reason, particularly with Organization "B," is that involvement requires the processing of a substantial amount of paperwork. In the cases of those FNPs with an informal process, managers can be frustrated by the attitude or tone of clients as they offer complaints. Managers are also aware that clients often have unrealistic demands for service. Finally, there was one assessment (FNP "A") where apparently the executive director had shown favoritism and bypassed the established

routine of involving the subordinate leader in the discussion with the client who is complaining about that leader.

Private-work integration. Managers in all of the organizations realized that the boundary between private and work life is often muddled because of the nature of serving clients. Client needs do not always operate on an 8 am to 5 pm schedule. Furthermore, managers would respond to the needs of their co-workers when problems from home or family arise. However, managers in FNPs "A," "B," and "E"—the more business oriented ones—were more apt to remark that little social interaction existed outside the work-place interaction.

Those in FNPs "C" and "D" were more likely to speak of their work as being a ministry and therefore were less concerned about maintaining a distinction between private and work life. In fact, the executive director of FNP "D" looks to hire managers who view their job as a ministry.

However, once again, there appears to be overlap, in that all of the managers acknowledged that there is not total separation of private life from work life, just as there is not complete integration of private life and work life. Figure 13 demonstrates the spectrum of where the FNPs stand in regard to PWI, and the overlap that exists:

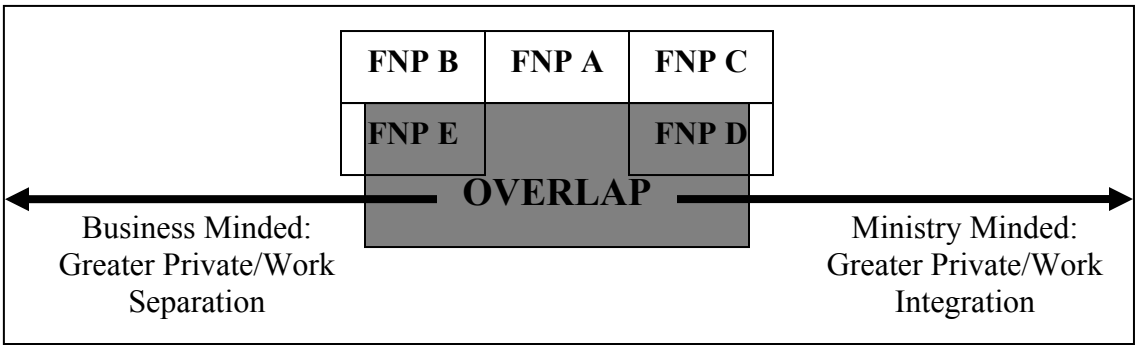

***Figure 13*:** The ministry mindset spectrum-integration of private and work life.

Analysis of interview data provided the categories of CI, CPM, EMP, IFI, MI, MIF, MM, PWI and TW. Discussions of these categories in this chapter focused first on the individual FNPs and then to a broader analysis across the FNPs. The next chapter will draw from this analysis to create the FNP leadership paradigm (FLP) in order to compare the covenantal framework of action to FNP leadership, to draw general conclusions and implications, and to suggest future areas for research.

Chapter 5: Discussion

The Faith-based Nonprofit Leadership Model

Leaders or Managers?

To qualify as a leader, FNP managers must be described as those who change their environment, motivate others to capture the vision they are communicating, manage and resolve conflict, and effectively meet the goals of the FNP. Based on the data and analytical categories, managers in all of the FNPs studied qualify as leaders. They change their environment by actively seeking to serve clients' basic needs and to change their lives for the better. FNP managers manage and resolve conflict. Managers spoke of how they worked together to solve problems, serve clients, and accomplish goals. From these findings a leadership paradigm for FNPs has been developed.

Influences and Processes

First of all, the categories used for analysis in chapter 4 are classified as either processes or influences. The following are categorized as processes because they are basic functions of all of the FNPs:

Processes
1. Management Interaction (MI).
2. Client Interaction (CI).
3. Consensual Policymaking (CPM).

The following are categorized as *influences* because they affect the quality of the processes:

Influences
1. Personal Work Integration (PWI).
2. Implicit Faith Integration (IFI).
3. Empowerment (EMP).
4. Teamwork (TW).

The influences played a key role in operationalizing processes. The fact that leaders integrated private life with work life influenced how they treated clients and how they interacted with colleagues. They shared their struggles with one another and in some cases with clients. They worked late to accommodate clients' schedules and allow for feedback. Employees relied heavily on their faith, from which they drew wisdom and strength as they served clients, resolved conflicts, solved problems, and created policy.

Employees were empowered by the authority structure to make decisions on policy, clients, and services being provided. They were able to recommend and act upon new ideas. The sense of teamwork present in all of the FNPs studied created a united front as employees served clients and received feedback. It also provided a friendly and supportive environment for resolving conflicts, creating policy, and solving problems.

The influences were a within a constant range for all respondents in the FNPs studied. Whether or not an FNP appeared to be more ministry-minded or business-minded, all of the leaders demonstrated:

1. A willingness towards teamwork (TW).
2. A reliance upon their faith for strength, wisdom, and the ability to serve (IFI).
3. The practice of private-work integration (PWI).
4. A high degree of empowerment (EMP).

The influences are classified as group traits or individual traits. EMP and TW are both group traits, and PWI, IFI, and EMP are individual traits. EMP is listed as both a group and individual trait because leaders experienced empowerment both as individuals and as a member of the leadership team. Figure 14 provides a representation of the categories.

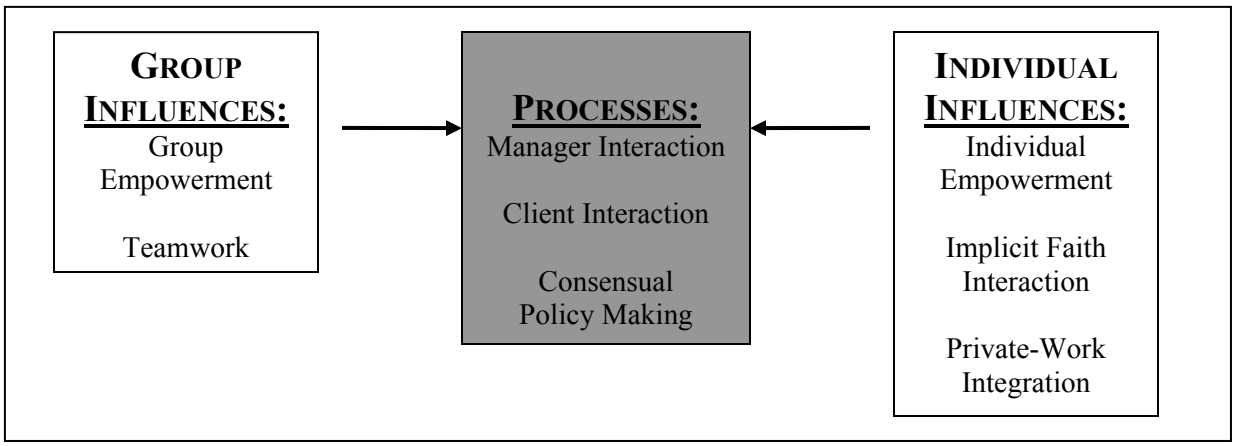

Figure 14: Relation of influences to processes.

The Core Category

One core category describes and explains the processes and influences. The introduction of the core category for the FNP leadership paradigm (FLP) is based upon the following premises:

1. The purpose of these FNPs is to help the poor physically, and in some cases spiritually.
2. Leaders were committed to serving clients.
3. Leaders were willing to work long hours in order to serve clients.
4. Leaders were willing to receive and process feedback from both clients and coworkers.
5. Leaders worked with colleagues to solve problems, serve clients, and create effective policy.
6. Executive directors allowed subordinate leaders as much discretion as possible in serving clients.
7. Faith was a key dimension of leaders' activities and thoughts.

The core category that best relates the influences with the processes is the presence of the processes themselves seems to be that of *service mindset (SM)*. The FNPs themselves exist to help the poor because of the SM.

SM explains why leaders join the FNP, and why they work so hard to serve clients and one another. It explains why the authority structure is not geared toward

preserving power. The SM empowers leaders to do the best job possible to serve clients. It explains why leaders were willing to resolve conflicts quickly and why leaders worked together to change clients' lives.

Service Mindset is linked to faith in the Judeo-Christian God and the biblical mandate to help the poor. Not all of the FNPs studied explicitly integrated their faith in day to day service to clients; they all were explicitly Christian.

Service mindset has religious underpinnings and represents an attitude present in FNPs. Figure 15 provides the current status of the FNP leadership paradigm:

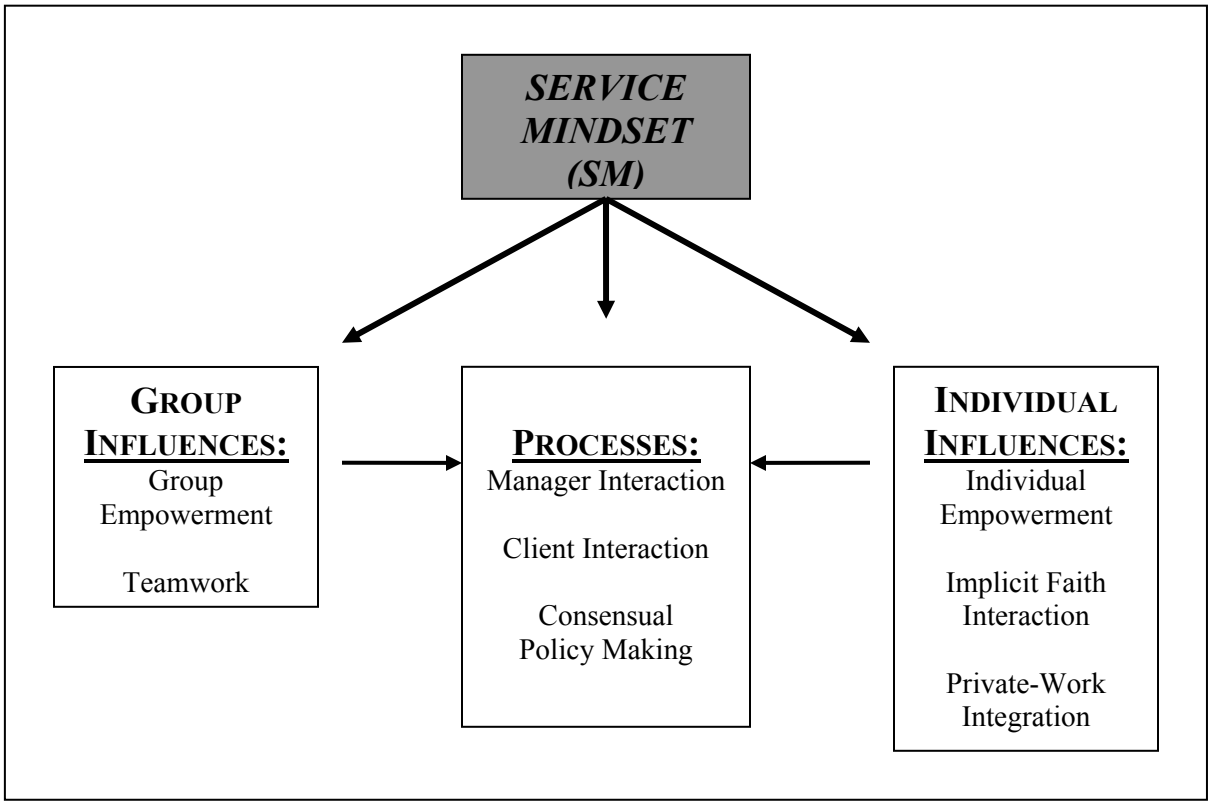

***Figure 15*:** The core category in relation to the influences and processes.

Magnifiers

The magnifiers—employee interaction frequency (MIF) and ministry mindset (MM)—comprise another component of the FLP. These two factors are referred to as

magnifiers because they enhanced the presence of both the influences and the processes. As such they played the role of influencers. However, since not all of the FNPs demonstrated the same degree of these factors, the researcher put them in a separate category from the rest of the influencers. Figure 16 presents the FNP leadership paradigm in diagrammatic form.

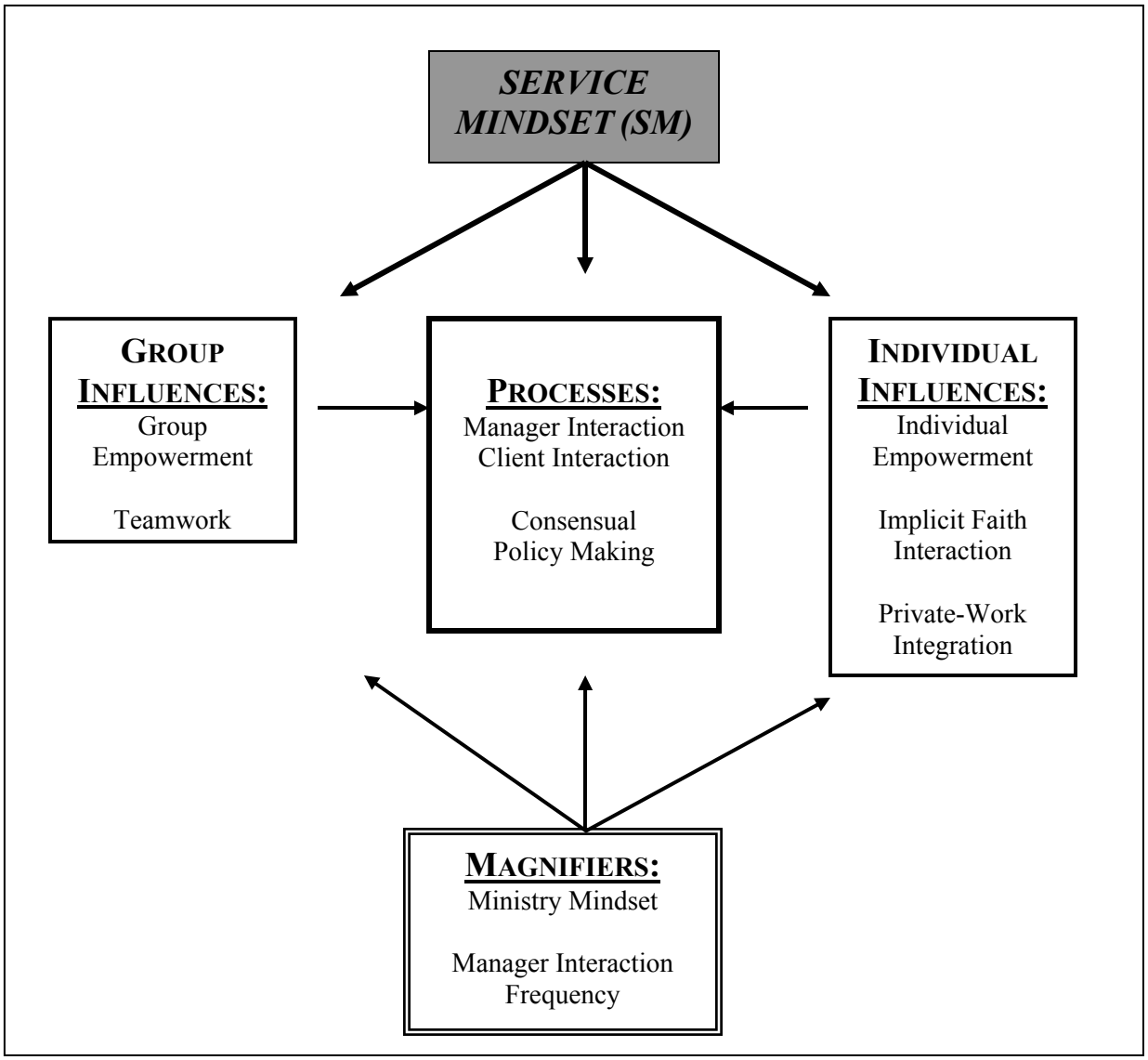

***Figure 16*:** The FNP leadership paradigm.

Comparison of FNP Leadership Paradigm to the Covenantal Framework of Action

This section compares the FNP leadership paradigm (FLP) with the components of the covenantal framework of action (CFA). As will be discussed, along every conceptual dimension of CFA, FLP compares favorably to CFA. Figure 17 shows the similarity between the Covenantal Framework of Action and the FNP leadership paradigm. Following this pictorial representation is a discussion of the interrelation of CFA with FLP.

CFA	FLP CATEGORIES
Noncentralization	EMP, MIF
Open System	CI, CPM, MI
Autonomy of Parts	EMP, TW
Communication of Parts	TW, CI, MI
Participatory Decision-Making	CPM, CI, MI
Spirit and Letter of Law	CPM, TW, MI
Shared Vision & Duty	CPM, TW, MI, SM
Empowerment	EMP, TW, CPM
Servant Leadership	IFI, MM, SM
Cooperation	CPM, MI, TW
Mutual Accountability	MI, MIF
Public Service	IFI, MM, SM

KEY:

CI: Client Interaction
CPM: Consensual Policymaking
EMP: Empowerment
IFI: Implicit Faith Integration
MI: Manager Interaction
MIF: Ministry Interaction Frequency
MM: Ministry Mindset
SM: Servant Mindset
TW: Teamwork

***Figure 17*:** The comparison of the covenantal framework of action (CFA) with the FNP leadership paradigm.

Noncentralization

Open system. In the covenantal framework of action (CFA) the parties to the covenant are autonomous both before and after ratifying the agreement. They continue to interact with one another within the covenant structure. They can better respond to environmental feedback, while at the same time retaining their autonomy.

The FNP leadership paradigm (FLP) demonstrates that leadership teams receive and process feedback from clients. One FNP in this study even had a built-in system, complete with survey forms and a phone-calling method, to process feedback. Leaders met to discuss client problems and how best to serve clients. The core category of the FLP—service mindset (SM)—shows that FNP leaders serve clients in this manner.

Autonomy of parts. The covenantal framework of action (CFA) favors managers who are autonomous in their roles and function as teams. Their autonomy is that of an interested and involved stakeholder, who entered into the covenant for the purpose of solving a problem, ratifying a relationship, or addressing a need (self-government).

Given this dichotomy, it appears that FLP demonstrates that FNP leaders often interacted across department boundary lines to best serve clients. FNP leaders were empowered to make decisions and undertake initiatives with the full support of the executive director.

Communication of parts. Covenantal framework of action (CFA) encourages a high level of communication so that independent stakeholders interact to solve problems. The executive directors in all of the FNPs were available to their subordinate leaders on a frequent basis. Respondents spoke of knowing that they could go to the executive director when they needed to.

Participatory Decision-making

Spirit and letter of law. Because the participants in an organization created by a covenant are the same ones that ratified the covenant, the covenant structure is noncentralized. The members have not lost their autonomy as a result of having entered the covenant agreement. Rules are more flexible, since the leadership apex of a covenant-created structure is not separated from the actual functions of the organization as it is in a bureaucratic agency. Also, rules can be changed by the stakeholders as necessary.

In FLP, the leaders are portrayed as being accountable to the policies of the FNP, but these policies are not constraining. Outside of monetary and vision issues, the leaders felt that the policies still enabled them to serve their clients. Some of the leaders even spoke of having the freedom to work around the rules in some cases. Furthermore, the leaders were often involved in creating the policies (consensual policy-making) to which they would submit. Through dialogue and discussion, leaders created policies that would help them best serve the clients.

Shared vision and duty. In the covenantal framework of action (CFA), the participants in the process have a sense of shared vision and duty, because they were also participants in the covenant-making process, unlike a bureaucratic agency. Such is the case with FNP leaders. The core category, service mindset (SM), speaks to this fact. Leaders associate with the FNPs because they believe in helping the poor. Only one respondent mentioned that his main motivation for joining an organization was because of the flexibility of the work schedule. The others appreciated the importance of their mission. They were willing to work together to serve that mission, even if it meant sometimes stepping outside of their defined job. Respondents were willing to do

whatever it took to serve the clients. This is not to say that leaders did not have some sort of boundary between private and work life, but rather that they were willing to even put some constraints on their private life to serve clients.

Empowerment. With the covenantal framework of action (CFA), all involved—including clientele being served by the covenant organization—feel a sense of empowerment, because even the nature of the covenant agreement emphasizes the importance of relationship and mutual accountability rather than efficiency or hierarchy. The FNP leadership paradigm (FLP) follows CFA in this regard. Leaders discussed how empowerment was the norm. They were allowed to serve the clients in creative ways.

Even clients had a say in the feedback process, to the extent that sometimes they would be able to share their concerns with the executive director. FNP respondents worked to ensure that clients were empowered, both in allowing them a process to express concerns to management and by helping them to live a healthier, self-sufficient lifestyle. It is because FNP leaders were committed to empowering clients that they were concerned about maintaining respectful boundaries with them; they did not want to enable clients in their destructive, disempowering lifestyle. They wanted clients to become self-governing. The vision of the FNPs was to help clients out of the bondage of destructive habits and poverty and send them on their way to a life of self-sufficiency. Empowerment is the norm of this vision.

Servant Leadership

Cooperation. Cooperation is key in the covenantal framework of action (CFA) because the participants work together to achieve common goals. It is the presence of common goals that motivates the stakeholders to enter into a covenantal agreement in the

first place. In the FNP leadership paradigm (FLP), leaders demonstrated a fairly strong willingness to work together as a team, again, even being willing to step outside of their own duties to serve others. Furthermore, during the process of staff meetings and daily interactions, leaders discussed with one another how to solve problems, serve clients, and resolve conflicts.

Also, leaders served one another through emotional support when individuals were going through hard times, perhaps because of the death of a loved one, for instance. In another instance, a leader was encouraged to take as much time as he needed to grieve before returning to work. In organization "D," the weekly leadership meetings are opportunities for prayerful support of one another and discussions of the challenges that existed both in work and private life. Prayer in staff meetings for various needs was a common occurrence in all of the FNPs.

Mutual accountability. The covenantal framework of action (CFA) emphasizes servant leadership. Because covenant members entered into agreement with the purpose of serving one another to meet common ends, mutual accountability is emphasized, even for the leadership established by the agreement. One of the key themes of this study has been the extent to which leaders received feedback from one another and from clients. Generally, the consensus among leaders, as already mentioned, was that feedback from clients was welcomed and regarded seriously.

Leaders also generally welcomed feedback from one another. One respondent suggested that resistance might be present if one leader tried to advise another leader about their department. And some leaders mentioned the hesitancy that they had in involving themselves in the affairs of their coworkers.

What seemed to ameliorate these concerns were SM and MI. Because leaders were committed to the mission of helping the poor, they were willing to dialogue with coworkers as to the best way to solve problems. Furthermore, leaders spoke of processes to resolve conflicts with one another, in one instance even relying upon a contract agreement to settle disputes. Also, personality conflicts were rare—only two instances were mentioned.

Public service. In addition to mutual accountability and cooperation—both which characterize the servant leadership found within CFA—the tendency toward public service, rather than careerism, exists. Participants do not feel the need to protect their own turf, since the covenantal agreement provides protection to those very rights, which was indeed the main reason for entering the covenant (Elazar, 1995; Riemer, 1980). Glueck (1967) argues that with an understanding of *hesed* comes an interlinking of one's duties towards another and the corresponding rights one has as a result of being in covenant. Therefore, participants can focus on serving one another.

The FNP leadership paradigm (FLP) does not necessarily portray FNP leaders joining an organization to protect their rights *per se*, as CFA might. But FNP leaders were definitely committed to the idea of servant leadership. It is hard for selfish careerism to exist when the income levels of the respondents was not terribly high because they work for nonprofit organizations. If anything, leaders would be inclined to move on to a more profitable career.

Leaders spoke of working hard—sometimes longer than they wanted —to serve clients. They spoke of the high demands of serving clients and of the frantic work schedule. Many spoke of the need for daily prayer and divine guidance to help them serve

clients. They spoke of the incredible challenge it could be to encourage even one client to break free from addictive behaviors that was leading them toward self-destruction. These are not the words of someone interested in an easy, high-paying job. The core category, SM, makes these FNP leaders predisposed toward public service rather than careerism.

Conclusions

The idea of covenant was the seminal idea for this research effort. The literature review revealed that it was an idea found throughout the development of Western civilization. Being primarily a biblical idea, covenant has its roots in the Hebrew republic of the Old Testament. Covenant was embodied by the Christian faith, and subsequently carried into Western thought through the Middle Ages, the Reformation, English history, and finally in the forming of the American government. Elazar (1980a, 1980b) argues that it is an idea that continues to influence the American perspective.

The covenantal framework of action articulates structural and operational practices based upon the idea of covenant. This is evidenced by the literature review, which revealed that noncentralization, participatory decision-making, and servant leadership are associated with the covenant idea and, as such, comprise the key principles of CFA.

The introduction of the covenantal framework of action into the leadership literature is important because, as demonstrated by the literature review, it provides a cohesive framework for many contemporary leadership theories, such as servant leadership, transformational leadership, the boundary-less organization. Though these theories have been articulated by separate theorists, CFA provides a way to link these together into a framework which allows for an attitude of leadership (servant leadership),

a process of leadership (participatory decision-making), and a structure which should accompany that attitude and process (noncentralization). Furthermore, CFA provides an historical context and evidence for the legitimacy of these ideas. The idea of covenant has been a long-standing tradition of Western civilization and the American experience. It reaches into and is affected by the religious ethos of American society and perhaps explains why covenant as a religious construct might have served as an intellectual seed bed for many of today's popular leadership theories, even though these leadership theories are purportedly secular in origin.

At the earliest stages of this research effort, it was postulated that a link existed between leadership models in faith-based non-profits (FLP) and the covenantal framework of action (CFA). The reason for this postulation was that it seemed reasonable to suggest that faith-based nonprofits (FNPs) would emulate CFA because they have a religious mission to help the poor. Therefore, it was hoped that by studying leadership in FNPs, the researcher would be able to determine whether or not CFA was a viable means of understanding organizational leadership, and if so, how it might provide an alternative means of doing so.

But first, the researcher had to gain an understanding of faith-based nonprofit leadership practices. To do so, he conducted interviews of top managers in five FNPs in the Tidewater area of Virginia. Using grounded theory methodology (GTM), he then constructed a leadership paradigm based upon the interview data he collected. Generally, GTM does not involve a literature review before the study; however, in this case, a literature review was necessary to introduce the covenant idea which would later be

compared with the FNP leadership paradigm. The following sections discuss the limitations of the study, highlight the results found, and introduce areas for further study.

Limitations of the Study

The study was limited to faith-based nonprofits in the Tidewater area of Virginia (Virginia Beach, Chesapeake, and Norfolk) focused specifically on helping the poor. As such, it may not represent a consensus of FNP leadership across a broad spectrum of FNPs, either in regards to mission or geographical region. To determine if this leadership paradigm were accurate for a variety of FNPs, it would have to be measured in other types of FNPs in other geographical regions, including other countries.

Furthermore, the methodology was exclusively qualitative. No scales, such as Likert scales, were used to rate respondents' answers to questions and all answers were entirely open-ended. Though the GTM process provided a paradigm of leadership behavior, this paradigm cannot be measured quantitatively as it currently stands. A quantitative approach would also be helpful for a better understanding of the ministry mindset spectrum.

Another limitation is that board members were not interviewed. The original set of questions made provision for interviewing board members, and the researcher asked that board members be made available for the interview process. However, interviewing board members was not an option due to time constraints and so that component of the study had to be discarded.

Discussion of Results

Covenantal Framework of Action (CFA) as an Alternative Means of Understanding the FNP Leadership Paradigm (FLP)

Applying the covenantal framework of action to the study of leadership in FNPs served as an effective way of measuring whether or not CFA was even present in a real world setting. The history of covenant suggested that it would indeed be. The current study has revealed its presence.

This study's results showed the covenantal framework of action and the FNP leadership paradigm to be closely aligned. Connections were found between every attribute of CFA and some component of FLP. This close alignment suggests that CFA is present in American society. If it is an accurate description of this type of organization, perhaps it is an accurate description of leadership in other types of organizations. This study confirms the postulate that there was indeed a strong link between the two and paves the way for further studying the impact of CFA in other types of organizations.

The core category of the FNP leadership paradigm (FLP) is the SM. Respondents demonstrated through their words and actions that they worked for FNPs because they had a desire to serve clients. The CFA echoes this theme, as covenants invoke a higher power (the Biblical notion of God). CFA involves mutual accountability and that covenant members love one another. CFA encourages mutual service rather than selfish exploitation.

CFA is an attitude, a process, and a structure. The attitude (like service mindset in the FNP leadership paradigm) leads to processes in which members work together to ratify agreements, create policy, resolve conflicts, and serve members. This process is

then based upon a noncentralized structure, which allows members to have easy access to the decision-making processes of the covenant.

This model would seem to be beneficial in a broad array of organizations, not just FNPs. For example, employees operating in CFA would be able to influence the decision-making process and serve to create realistic policies that would serve the attainment of organizational goals. Conflicts would be minimized by the stronger desire to serve one another and work as a team. The purpose of this paper was not to offer CFA as a prescriptive method, but perhaps, given its legitimacy in the FNP realm, it can be offered as a prescription for organizational behavior and leadership. Doing so, however, would be predicated upon a demonstrated link between the presence of CFA in an organization and organizational success.

Suggestions for Future Research

Covenantal Framework of Action (CFA)

To better understand CFA, more organizations should be studied. In an effort to understand the place of CFA in its various roles, additional studies and research are needed. This research will help define the role CFA plays in varying types of companies, varying types of religions, and varying locations. Possible research projects include:

CFA in FNPs of various religions. This study focused only on FNPs operating in a Judeo-Christian context. Further study should focus on whether or not CFA is present in FNPs of different religious perspectives. Elazar in particular, throughout numerous books and articles, argues that the covenant idea is an explicitly Biblically one, but this assumption should not go untested in the realm of organizational behavior. Even if it were proven that CFA does not exist in FNPs of different religious perspectives,

understanding the differences between these FNPs and Judeo-Christian FNPs would allow for a better understanding of the differences between CFA and other organizational leadership models.

CFA in secular nonprofits. Studies should be conducted of leadership in secular nonprofits to determine if CFA exists in the leadership practices of these organizations. Nonprofits of all types are generally aimed at serving various clientele groups, so it would seem that CFA should be present in leadership practices to some degree.

CFA in businesses, government agencies, churches, schools, universities, and hospitals. Likewise, the presence of CFA should be examined in other types of organizations outside the nonprofit arena.

CFA in the leadership literature. It was mentioned earlier that the covenant idea could be a seedbed for the intellectual underpinnings of many of today's current leadership theories. This idea should be studied further to determine its veracity. Doing so will not only provide a better understanding of the impact of the covenant idea upon American society, but may also illuminate the intellectual foundations of current leadership theories.

The link between CFA and organizational success. If it can be demonstrated that CFA is an appropriate model for understanding leadership in any of the organizations studied above, the next step would be to determine if its presence is an indicator of organizational success. This would involve some degree of quantification, both in terms of describing the presence of CFA in the organization and in terms of describing organizational success. The idea of organizational success was not discussed in this paper because it was necessary to first discuss whether or not CFA was even present in FNPs.

Now that it has been evidenced in the FNP leadership paradigm, further research should be conducted to determine if it leads to organizational success.

CFA in other geographical regions, including other countries. The literature review asserts that the covenant idea is a key component of the formation of Western civilization, particularly in America. A study of organizational behavior in other countries would serve to test the veracity of this claim. It may also be possible that the Tidewater area of Virginia Beach may exhibit stronger covenantal influences than other areas of the country. Perhaps this area is influenced by the fact that Virginia was one of the 13 original colonies and therefore more greatly influenced by covenantal theology. Further studies would help to answer this question.

FNP Leadership Paradigm (FLP)

Understanding how FLP works can be enhanced by studying FLP patterns in various ways.

FLP in board interaction with the executive director and managers. Since the researcher was not able to interview board members, it would be appropriate to expand the understanding of FLP by incorporating the role board members play in FNP leadership. After all, the nonprofit board plays an important role in articulating vision and setting the agenda. On the other hand, the literature review mentioned the tendencies of boards to “micro-manage” the affairs of the executive director and employees. These tendencies should be studied further to see how they influence the FLP.

FLP in FNPs of various religions. FLP should be studied in other types of FNPs, including those with a different religious orientation. As mentioned above, FNPs of

different religions may not operate from a covenantal perspective and therefore may offer a different type of leadership paradigm.

FLP in FNPs that provide different types of services beyond helping the poor. Do FNPs that provide different types of services to a different set of clientele operate differently? Do leaders behave differently? These questions merit further study.

FLP in FNPs in varied geographical regions, including other countries. As defined by de Tocqueville, American associations—of which FNPs are a subset—are distinctively different from their European counterparts. Therefore, it is possible that the leadership paradigm of FNPs in other countries may look decidedly different. Whether or not this is true would also play a role in determining whether or not other countries exhibit a strong covenantal influence.

FLP in crisis situations. Though this study focused in part on how leaders dealt with conflict, it did not focus on crisis situations that an FNP may experience. FNPs may act differently under crisis situations than they would under normal circumstances, and as a result, the FLP may look differently in crisis situations. A study examining how leaders behaved in crisis situations should be employed to determine if crises do indeed affect the leadership paradigm.

The role of faith in FLP and FNPs. Further study of the magnifier EFI/IFI would perhaps shed light on how strong a connection exists between SM and faith. Leaders more willing to explicitly communicate their religious convictions as part of their leadership style may exhibit a stronger service mindset mentality. Whether or not this is true should be further studied.

The relationship between ministry mindset (MM) and organizational effectiveness. Similarly, FNPs with greater ministry mindset may be more effective in achieving organizational goals. This question is in part linked to how organizational success is defined, which will likely require a quantification of variables leading to success. It would also likely require a quantification of the ministry mindset variable.

The relationship of management interaction frequency (MIF) and FLP. The research indicated that managers who interact more frequently tend to have greater success in performing organizational processes. Furthermore, the influences of the organization seemed to be more effective as well. But to understand this possible relationship, it would be helpful to quantify MIF so that it can be measured numerically on a scale and then measured against the other components of FLP, which of course would have to be quantified as well.

The role of gender distinctions in FNP leadership. FNPs "A," "C," and "D" all have male executive directors, and all three of these have higher MM values. Obviously, three out of five FNPs does not provide a strong conclusion in this regard, though the researcher notes that the male executive directors tended to be more emphatic in their understanding of the FNP vision. As more FNPs are included in future studies, this possible trend can be examined further.

Summary. Studying both of the covenantal framework of action (CFA) and the FNP leadership paradigm (FLP) in different contexts and situations will allow for the collection of more data which will help to explain how they work in practice. This study demonstrated a connection between FLP and CFA, and the validity of CFA in a "real"

organizational setting. By studying CFA and FLP in other organizational settings, a better understanding of both should be gained.

Finally, it was mentioned in the recommendations for further study that the components of both CFA and FLP be quantified in order to better understand how these two ideas function. A possible first step in doing so would require the use of a Likert scale to give respondents a means of rating their answers to various questions numerically. A new set of questions could also be created for measuring the presence of CFA. Perhaps a questionnaire asking respondents first about their understanding of leadership practices in their organization, followed by Likert scale questions asking them to compare their understanding of leadership in their organization to FLP and CFA would be an appropriate starting point.

This research effort has opened a door for further study and analysis of the relevance of CFA in society today and the role that leadership plays in FNPs. Given the current political climate in the U.S., it is quite possible that FNPs will play a greater role in American society.

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Appendix A - Details of Analytical Process

The data were collected and analyzed in 3 stages. Stage 1 was the interview or data collection process. Stage 2 consisted of data organization conducted in three sub-stages: 1) microanalysis; 2) creation of categories; and 3) interrelation of categories. In stage 3, the newly formed FNP leadership paradigm (FLP) is compared to the covenantal framework of action (CFA). Figure 18 depicts this process:

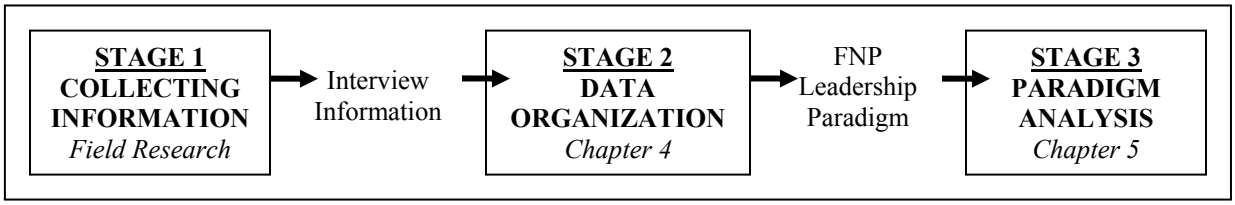

***Figure 18*:** The data analytical process.

This appendix provides greater detail on stage 2, which served as the foundation for the ideas discussed in Chapter 4. Figure 19 provides an overview of the research and data collection process which comprise stage 2:

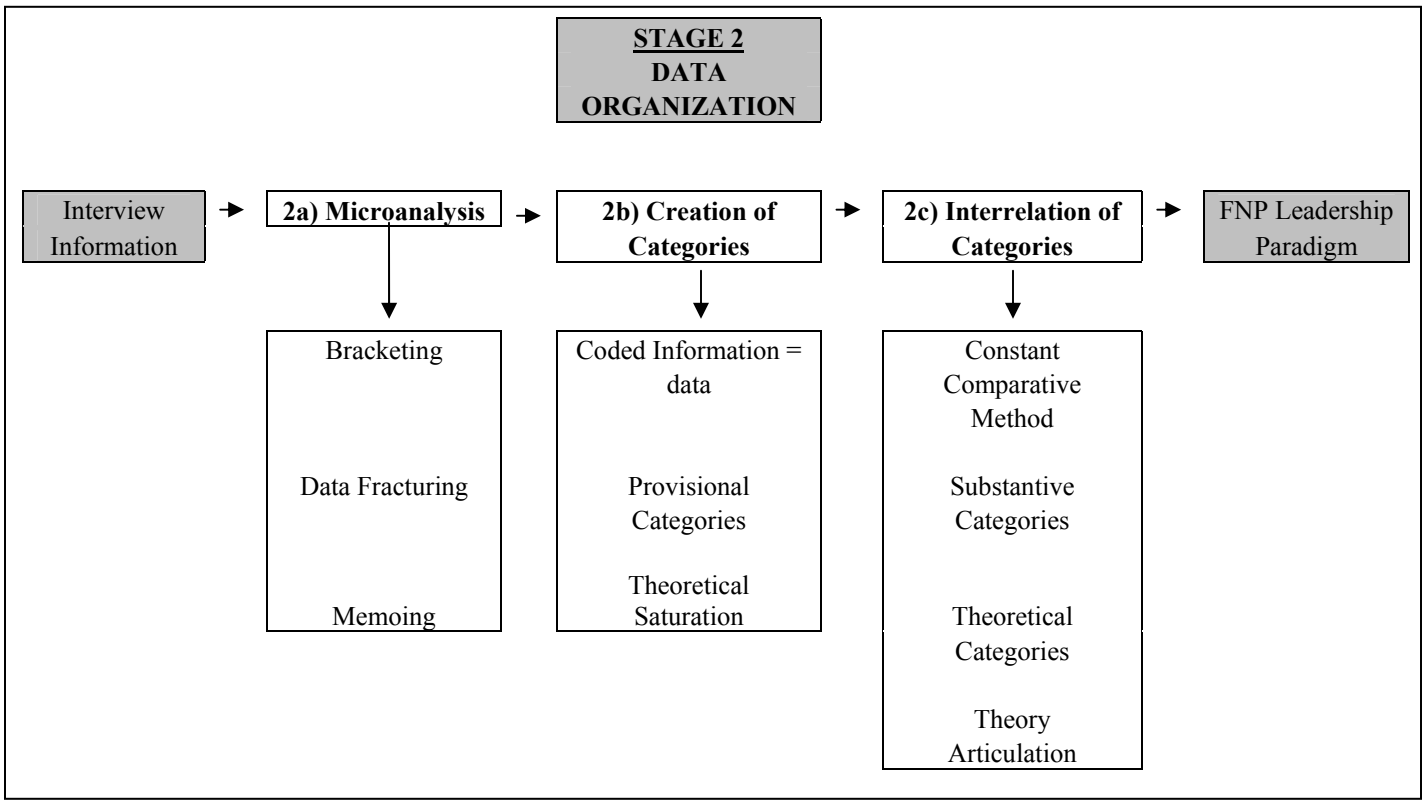

***Figure 19*:** Stage 2.

FNP leaders were interviewed, and their answers were recorded and transcribed for the purposes of analysis (stage 1). Stage 2 begins the analysis stage. In stage 2a, the researcher analyzed the transcripts of the interviews. The goal in this study was to ensure that bias from CFA was excluded both from interaction with the leaders during the interview process and then when the researcher commenced with data fracturing and memoing in stage 2a). In stage 1, none of the interview questions made any explicit reference to any of the terms found in either CFA.

In stage 2a (microanalysis), the first step to excluding bias is through *bracketing*. Grounded theory methodology (GTM) requires the researcher to focus on understanding

the leadership process in its own context, so the researcher is prevented from forcing terms and ideas from other theories (such as CFA) upon the process being studied.

In the process of *data fracturing* and *memoing*, the researcher analyzed the data by breaking the transcripts up into manageable bits of information that seemed to represent emerging concepts pointing to an FNP leadership model. Using the HYPEResearch software, the researcher was able to insert codes and memos as he looked at the data. This process lead the researcher into stage 2b) – the creation of categories. Stage 2b contains three steps: 1) the coding of information to create units of data (categories); 2) the formation of provisional categories; and 3) theoretical saturation. Coding information leads to the formation of provisional categories.

At the initial stages of 2b, in which the researcher began to code interview responses, the following provisional categories were created (figure 20):

Categories	Explanation
AS	Authority Structure
CFB	Client Feedback
CI	Client Interaction
CR	Conflict Resolution
EFI	Explicit Faith Integration
EFS	Explicit Faith Separation
IFI	Implicit Faith Integration
IFS	Implicit Faith Separation
MFB	Management Feedback
MI	Management Interaction
MSES	Management Self-evaluation: Strengths
MSEW	Management Self-evaluation: Weaknesses
PWI	Private/Work Integration
PWS	Private/Work Separation
SES	Supervisor Evaluation: Strengths
SEW	Supervisor Evaluation: Weaknesses

***Figure 20*:** Preliminary provisional categories – stage 2b.

Within these sixteen categories were several sub-codes which the researcher added at various points for more precise classification. The sixteen categories in Table A-1 represent the major themes that emerged from the interviews.

Due to the process of *theoretical saturation*, the researcher believes that these basic categories contain all data gathered from the interviews. The categories pertaining to management strengths and weaknesses (MSES, MSEW, SES, and SEW) were discarded because not all of the managers were asked questions about management strengths and weaknesses. When time constraints limited interviewers these questions were not asked. Willingness to evaluate themselves and their superiors was covered in other questions.

Provisional categories were converted into a core category, substantial categories, and theoretical categories as shown in figure 21:

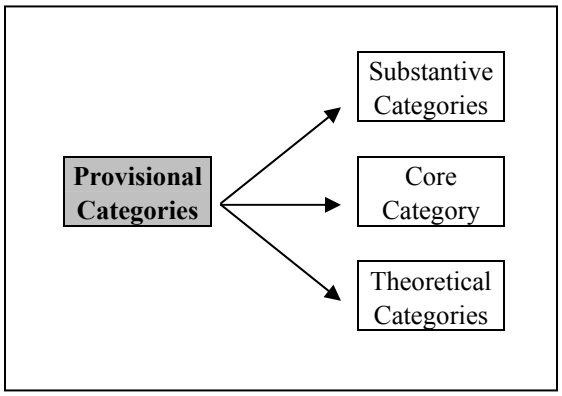

***Figure 21*:** Development of categories in stage 2c.

Converting the provisional categories into substantive categories and the core category occurred in two steps: 1) analyzing the categories as they manifested in each organization; and 2) analyzing the categories as a whole across the FNPs. From there, stage 2c occurred, *interrelation of categories*, in which a theory of FNP leadership was articulated.

Figure 22 portrays the provisional categories developed through microanalysis:

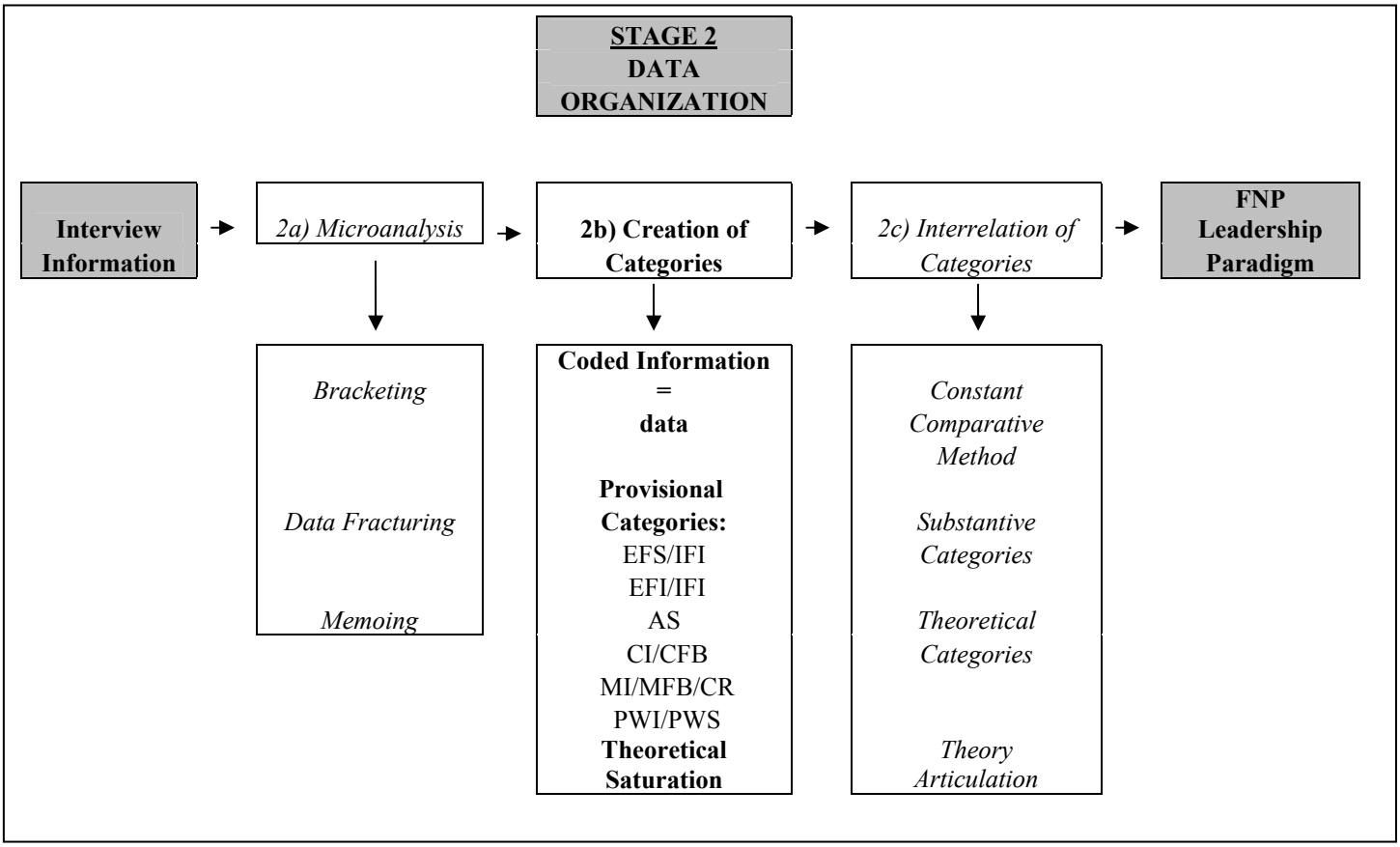

***Figure 22*:** Summary of results.

The process of *theoretical saturation* served to round out these categories. For example, the separate codes of EFI, EFS (explicit faith integration and separation), IFI, and IFS (implicit faith integration and separation) were linked together into one new category of *implicit faith integration* (IFI), since all of the FNPs demonstrated **IFI**, but not all of them demonstrated *explicit faith integration* (EFI). EFI was later converted to **MM** (ministry mindset) and treated as a *magnifier*. Also, since none of the organizations demonstrated a combination of EFS/IFS (explicit faith separation on an organizational level combined with implicit faith separation on a personal level), it was discarded.

The category of *client feedback* (CFB) was also combined with *client interaction* (**CI**), as were the categories of *manager interaction* (MI) with *manager feedback* (MFB)

and *conflict resolution* (CR) to form *manager interaction* (**MI**). Related to this category was *teamwork* (**TW**), which described the attitude behind MI. Another related category that emerged from the analysis was *manager interaction frequency* (**MIF**), which described the extent to which managers interacted with one another. As such, this category became one of the magnifiers in the FLP.

For simplicity's sake, the categories of PWI/PWS were combined to form *private-work integration* (**PWI**), since all of the organizations demonstrated some form of PWI. None of the leaders were totally able or willing to separate their work life from their private life (*private-separation—PWI*). Finally, *authority structure* (AS) was broken down into *consensual policymaking* (**CPM**) and *empowerment* (**EMP**), as each of these described specific processes and ideas related to authority structure. The code AS, as it existed without this breakdown, was insufficient to describe these processes.

These new categories (CPM, EMP, MI, IFI, TW, CI, PWI, MM, and MIF) can now be considered to be substantial categories, arrived at through *theoretical saturation* (stage 2b). The formation of substantive categories reflect the transfer of stage 2b into stage 2c, the interrelation of categories. The substantive categories evolved from the provisional categories formulated in stage 2b. Furthermore, the core category—servant mindset (SM) was introduced.

Appendix B - Additional Interview Data

This appendix presents direct quotes from interviews which formed the basis for the analytical categories discussed in Chapter 4 were derived.

FNP A

Consensual Policymaking (CPM) & Empowerment (EMP)

Respondent: I mean you have that flexibility. We have the rules, but like I say, certain circumstances, sometimes you can't follow the rules. There are exceptions to the rule and then you base your case upon that, based upon the person and interaction with that person and how well they're doing. I mean, that's the only thing you can do. You can try to present something, but will it go beyond that. I don't know.

Respondent: I think that the final say is, I guess, what would be on [the executive director]. But he pretty much gives us leeway to handle the programs or to handle the residents the way we want to. He allows us to work or, he doesn't micro-manage the way that we do.

Executive Director: I don't have to do very much leading with them. They…know their jobs very well, have daily staff meetings, brings the problems to the table and we all interact with those problems for each individual. And leave that table or that meeting with pretty much of idea of what we should do as an organization for that individual.

Respondent: We normally have an incident where someone breaks our rules and normally we have a three strike rule, that they can break the rules and we'll take into consideration that they're not already on restriction. And it can be sometimes where I feel it's something minute and he feels it's something major. I interact more one-on-one with the clients and I feel like I know them better than he would.

Client Interaction (CI)

Respondent: They, too, whatever they want to say. And we're attuned to it, but we're not the same as with a resident. When I said grain of salt, we're dealing with a person who has a mental health problem. We consider this. This person has a big transportation problem, trying to get so and so and so. We're willing to help them , but we're not going to jump in and do it for them. That sort of thing. There's a clear different there in the response because we know them more and the type. We never shut anybody out.

Respondent: I think it's sort of in the middle. Because reality is it is a business, and business is of trying to help people get their lives together. That's their part. And the family part comes in in the fact that we try to get the residents to understand that they are somewhat of a family. And to get them out of the mindset that they're homeless, because as long as they're here, they have a home. And as long they do whatever they want to,

this is their home. And try to treat them that way to where they are part of the JCOC family.

Respondent: You got friendship involved. Lots of accomplishing the purposes. The family end of it. This is their home. For example, when we go through the meeting every day and the list of residents. Somebody didn't get home. That's common. That's the way they approach it.

Respondent: So my interaction with them will be working with the teachers and through the teachers and going down and reading stories and singing songs. Coming through and just talking with them. How's it going? You know. Help them with a little block problem they've got. What if we do this? What if we do that? Ours is more of a discovery type of program. It's not, well, Johnny if you take that block and you put it on top of this block, it's going to be a lot more stable. I don't want to tell him, I want to say "What do you think would happen, Johnny, if you took that block and you put it on that block there? Do you think it would stay up? How many blocks do you think you could put there without it falling down?" I could tell him "looks like you're going to be able to put six blocks there and that's it. You're not going to be able to put any more there." We want them to be able to discover and to see things work or not work. And if they work, why did they work? And if they don't work, why didn't they work? What do you think happened? So, it's a questioning, a discovery, trying to work with them to use their minds, intuitiveness, and expand on that.

Respondent: [A client] is back for at least the third time since I've been here. But you see, this might be the time that Willy Sears makes it. You see. He's got a son. Something happened. Maybe the Lord's moving in his life, and he doesn't want his son thinking that his father is an alcoholic and a drug addict, whichever way it is. Just that may be enough to keep him straight. We never know. It's a fine line between being an enabler and we come down quite frequently on the one more chance. One more chance. Now, don't misunderstand me. We're very structured. We've got some we put out and we said don't bother to call us for at least a year. Because as I said, they must work. They must save their money. They must pay their bills. I supposed Dick told you about the amount of money they have in savings. Well, for example, the residents here, they bring their pay check to the program director, to Kirk, the big guy. Okay. The money goes to pay bills and into their savings.

Respondent: But dealing with the person, and we get burned time after time after time we get burnt. You know, the fellow that we thought, boy this guy is really making it. Well, he hasn't, he went out and relapsed again.

Executive Director: You can tell when they're getting ready to go out and use. They start building up and making excuses for things. Looking for a reason to use. This particular guy, I had just mentioned to Kirk a couple three days ago that we better watch him. He's getting a little, he was in the dining hall having a little lunch, he works at the place where you can come back in and have lunch, and he just was sitting at the table all by himself not saying anything to nobody. And I went up to him and said, "Why so

glum? What's going on with you?" We talked a little bit that he wanted to work more than he could work, and he wanted to get his driver's license back and found out that he owed $300 more than what he thought he owed. He's paid everything off. All these things were, you could just them, building up in him. Everything was working out all right, and then his mother died.

Manager Interaction (MI) & Manager Interaction Frequency (MIF)

Respondent: And we talk practically all day about different things that are happening with the residents or things that needs to happen with the residents. It's almost a constant thing all day… It's good interaction. We get a chance to see what's going on with the different residents, whether it's a on my side with men or her side with the women and family.

Respondent: Now, as far as the co-workers, we work very closely. I consider them friends, in that sense.

Respondent: The interaction would be described as generally supportive: "It's as open a communication as anyplace I've ever been. I've been employed, working in some sort of environment for fifty years.".

Executive Director: From each other, I think, I think it's usually received rather well. Sometimes not liked, but usually received well. I guess it's one of those things were you say, Okay. If it backfires it's not on me. You know what I mean? And if it does work, somebody's come back and say it did work. Usually, on Ms. Brooks I can't say how she goes about it or whatever, but with me, I will take whatever because my feeling is this – I know I don't know it all. I know most of it, but not all of it. I would do, you know, whatever it is, and if it's to go left instead of going right. I'll do that. If it'll get the mission accomplished. If it does what's necessary for that resident. That's where my first priority lies. And it's not necessarily in the shelter itself, but what's good for the resident, in my eyes.

Respondent: We pay a lot of attention to what our supporters say, do, think, even when they're not right. You know. We came and we started this ministry with zero. And so we had to, we want to make sure we get every phone call. Anybody that wants to donate anything, we take it like it was a gold brick. You know, because the next time they may have a gold brick. You know, we take it and we use everything. We are very very concerned and responsive, from an employee standpoint, to those kind of things.

Respondent: Well, just speaking for myself and over here at the preschool. We're all very willing to accept the feedback and to work together and enhance this program. If one or the other sees something that we feel could be more beneficial to our kids to what we're trying to do with them, we're willing to go with it as long as we can justify it.

Respondent: I think any kind of communication breakdown sometimes arises out of busyness. You know, you forget to say something. You don't write it down and you

forget to tell somebody that this is gonna happen or we need to have this to happen. And so, then it happens.

Respondent: We pretty much handle things either face-to-face or sometimes by memos. We, and the memos are usually done if either one or the other isn't here. But primarily we do it face-to-face or on the telephone. So, I don't really see any particular communication breakdown. I think we actually communicate rather effectively. Maybe not the way we want it to be, but I think there is no real communications breakdown that I can even think about.

Executive Director: You know, I might want a little stronger disciplinary action than they do. I'll suggest that … again, it's talked about at the table in the staff meeting, and we all pretty much agree. Sometimes the staff person, the program director, is overruled a bit by the feelings of everybody else, and we increase the restriction or give the person more to do or something like that.

Executive Director: Let's say Mary or Tom comes to me and says he's got a problem with [a leader]. And my first comment to them is go get [that leader] and bring them up here and we'll talk about it. Maybe half the time they never come back.

Implicit Faith Integration (IFI) & Ministry Mindset (MM)

Respondent: A lot of prayer. Because there is just so much to absorb. You know what I'm saying? So, I just pray a lot and I pray for them a lot. That God would continue to bless them so that they can go forward. But, it's very difficult.

Respondent: I think it guides everything because of the simple fact that there was no, if there was no, there was a higher power to guide everything. What would it be? Nothing. I think that's a big thing with the entire mission of this shelter. And it's not that we preach or try to make someone get religion or get any kind of spirituality out of the shelter itself, but you can see it in just about everything that's done. In the way that people try to talk with each other about things like that. And it's like the basis behind what we do.

Respondent: You know, you've got to look past what you see and what you deal with. You know. And the only thing that enables you to do that, in my opinion, is because, I know the Lord's going to be rough with me one of these days, because I do so many things that I shouldn't do. Thought, deed and the sense that I really shouldn't think that way or I really shouldn't say that. You know or whatever. And He's going to tell me. I know. But, I think without the foundation of belief. I don't see how you could deal with these people. This is a ministry. It's not a going back to your family business. This is a ministry. And if you don't have that, I think you have a hard time helping at all. I don't see how you can do it without your faith.

Respondent: I feel like the connection is God has given me wisdom, understanding, and I feel like I want the people that work for me to be able to utilize their skills and

therefore, I don't feel like I know everything. I don't feel like I'm their boss, *per se*. I am the leading authority here, as far as being the Director. But, I don't know everything that they know as teachers, *per se*. So, my position is that I am going to do what I need to do here, raise money, go out and give talks, glad hand the folks that want to come in and work with us, and work with the volunteers, be in that position, so that I can feel like, the peace that I have in Christ giving me the wisdom that I need, gives me the opportunity to let them do their thing.

Respondent: I think that makes a big difference to the community and other companies in the area. That makes a big difference with them. You know that it's a non-profit Christian based organization.

Private-Work Integration (PWI)

Respondent: For instance, my sister passed away this last year and that was, that was something that I was able to deal with because of me working here. It wasn't like, take your three days and go home and do what you have to do and come back. It wasn't like that. Take whatever time you need. You know. We're here for you. We'll do whatever we can for you. In that respect, I think with family problems and family situations or anything in that respect, it is more like a family.

Executive Director: I got the duty this weekend. Saturday night, the night was my anniversary and I just said, "Kirk, do you mind doing my duty? It's my anniversary." "Oh, no. No problem." In that way for sure. A few weeks ago he hurt his back and I made him go home and I took his duty. So, it's good. One of the stronger points.

Respondent: I think any job of this nature is quite draining so to interact with someone on a different level. Pretty much you do your time during the day and you need the outlet with family and friends that I don't – I think you need to get away from it.

Respondent: No, I don't think it's necessary to accomplish the mission. My background is mainly military. I was in the army all my life. And as a commander, I was more mission oriented. And you obviously can become involved intimately with some of the friends or problems, but it's with the problems. You have subordinates which you must allow to do the job without getting involved. Tell them what to do. Don't tell them how to do. That's my own philosophy. Give them a job. Get out of the way. Supervise it. Make sure it's done, but don't get in the way.

FNP B

Consensual Policymaking (CPM) & Empowerment (EMP)

Respondent: Yeah, certainly if we had an idea that would benefit the department. We only could approach her with the decision and, if it didn't involve any kind of funding or if we had an idea of how we could fund it, because we've researched grants, you know or whatever, that may be available, she's been pretty amenable to that.

Executive Director: Pretty much have the right to make decisions unless it involves, for example, something that would impact agency policy or mission. For example they can't raise the fees. That's not within their realm. They can't open or close the office. Those are all things that come to my desk. Most of them run things past me if they're of any significance, but I would vouch that probably 95% of the time it's given an okay in ghost, because they give me good things and I approve them. I probably, I probably run a pretty tight ship as far as that's concerned.

Respondent: It's getting a lot better. Because we're so spread out, it's always been an issue before of keeping everyone abreast, because we're in the Churchland area, I have an office in Franklin, so the e-mail and the constant phone calls and voicemail has been incredibly, getting us back to being on better communication. Before, you almost had to wait for someone to come over to get documentations, or newsletters or memos. Now, a lot of things are handled over the internet, over the e-mail or the voicemail, so it's working a lot better. Before it was kind of a communication gap, or you were late to get information.

Respondent: And so we're always trying to be inventive to be sure, and we're sitting here at the main office or even just Southside offices because you see people coming and going more, and we're talking about something and how to improve something and we literally forget to fax it to the Williamsburg office.

Client Interaction (CI)

Respondent: Yeah. And we all do to a certain extent. We have a job to do and we want to do that job, but then you've got all these other things that have to be done, and everybody has to deal with it. You know, we've got reports that have to be done, we have to do this. That gets hard sometimes.

Respondent: We have to have a somewhat trustful relationship in order for them to come forth and tell us exactly what's going, so it's very involved with letting them feel comfortable that they can give us confidential information what got them to the point where they are now, and for them to open up and tell us other things that are going on. A lot of times a client may come in and say it's unemployment, but as you're talking to them and they're feeling more comfortable, you find out there may have been drug and alcohol programs that caused the unemployment. So, you find out a lot of other things that you might not have normally found out if they didn't feel comfortable enough to give you that type of information. Normally, we're on a first name basis. We ask them to call us by our first names, just to give a rapport that we're not better than they are, that we're not looking down upon them, they can pretty much feel comfortable that they shouldn't be ashamed of their situation. And that kind of helps a lot especially have to call back and ask additional questions or when we follow up with them they have that personal relationship that they feel that they can come to us and tell us exactly how they feel about it. It makes it a lot better that way.

Respondent: Personal in a sense I provide the services that they request and it's all done with confidentiality in mind. For instance, if it's the pregnant woman and she's coming in and she does not wish to share information regarding her plans, let's say, of adoption, to her family. All that information that she shares with me in regard to herself and why she's planning adoption and about the biological father of the child, whatever she tells me is strictly confidential information.

Respondent: There are very clear definite boundaries because we're performing a professional service and the, all the classes also, are held within time constraints. So, for instance, whether it's a four hour class or it's an eight hour class, they're very packed curriculums and the nature of the service is not to establish personal relationships.

Manager Interaction (MI) & Manager Interaction Frequency (MIF)

Respondent: There's a lot of communication. It's probably hard to get the cooperation because we're spread out, so it takes a little while with five offices in five different areas. It takes a little while sometimes to get things to go to fruition, to get through everything.

Respondent: We use our staff meetings, our own child welfare staff meetings certainly to review cases and what's going on with each person's case load and how we can better assist someone if they're having a problem with a particular case.

Respondent: People will generally give feedback to people they feel comfortable with, that it's being receptive. But in most cases, there's different programs that work well with each other because we typically may have one client that may be eligible for services in two or three different departments. I have seen a 67-year-old person that may need older adult services, they may also be raising their grandchild, they may also have counseling issues, so a lot of times we work within different departments because we need to, so at any given time I may call older adults and say "hey, I think we need to do this or this is going on" and it's really received because in most cases the feedback either helps us or helps that client, so it's looked upon that way. It's really there for the benefit of the client.

Respondent: And sometimes it's just lack of understanding, you know, somebody gets busy and forgets to say something, you know, which was absolutely important. I haven't had really major major issues which I know may not be the same for other departments, but I just haven't had them.

Respondent: If I have to intercede I normally will have both people involved to sit down, kind of in a mediation thing. They discuss what their problems are. The other person does the same and they both make a contract or they make a promise of what they're going to do to make the problem better. So, they both say I understand this is what you want of me and this what I want of you. And a lot of times we're able to resolve it that way, because if both people are able to get what they're feeling out, and they're both at that point able to let that other person that their feelings are values, things of that nature, so, it's worked. It's worked from point on, so I hope that approach has been working. Generally, when I was trying to see one person and then see the other person, it wasn't working out that

well, but to have both of them in there to discuss the problem, generally works a little bit better.

Respondent: I think that as far as personal issues, we're all pretty much in touch with what's going on. For instance, one of the people has a dad that has terminal cancer. And, you know, so we'll check and see how he's doing and talk with her about that. It's, you know, it comes up in the course of conversation, but I would say it kind of brings more of a personal element into our work relationships. It's kind of nice.

Respondent: I think we tend to go a little closer to the family than the actual business. We're a family service agency and most of the people who work here work here because they believe in our mission, so they have a tendency to be more family-oriented or people, instead of just straight business. It's not just a job.

Implicit Faith Integration (IFI) & Ministry Mindset (MM)

Respondent: When I have difficult decisions to make or a task to do that may be unpleasant, I find myself often praying about it, and thinking, well, how should I handle this so that people, you know, may walk away and be upset with you, but at least they basically understand why you're making the decision or that you are using good judgment. And, I think that, when I think about how I handle situations, it's just in that style.

Respondent: A lot of things I've had to kind of go home, pray about, and come back out with another situation or another option for a client. When dealing with them, the type of clients we see are in such a high stress field by the time they get to us, that it takes a lot of patience and a lot of caring for us to be able to say "hey, they're not yelling at us. They're yelling at their situation." So, a lot of times when we're dealing with clients and I'm dealing with counselors that come back and say this client's very difficult, they don't want to listen. This is what I'm telling him. You have to remember that they're hurting.

Respondent: I get a funny feeling that everybody here says the same thing. And I will be surprised if they don't, because it's kind of a standing joke in here. We can it DP, Divine Providence. We're like, oh, well, of course, we were broke and of course we got the check. Or of course we needed a person in this job and they showed up with the right qualifications… It's kind of spooky, but I think the people here pretty much think it's truth. I don't know. But I know I do. I KNOW I do. I have had many, many experiences where I felt that I didn't handle the problem.

Respondent: Because we're a Catholic organization, some assume we're all Catholic here, number one, and that we are all under the same Catholic principles. Or things of that nature. Or they feel they can't come to us because they're Catholic. So, a lot of times when they come in and I'm Baptist and they're Baptist or they're Methodist or they're Jewish, they feel a little bit more comfortable that they can be theirselves.

Respondent: We do have to be certainly careful of, I guess, ministering to clients, because not everybody… one, because when some clients call us they feel that we're going to convert them to Catholicism. Do you see client? and do you only see clients who are catholic? Well, no we don't. We see clients of all races, religions. It doesn't matter. But we do have to be very careful that we aren't ministering to people in terms of telling them that "well, this is what God, God wants you to do this," or "God wouldn't like it if you did that," but to just be understanding in terms of what it is they may be going through.

Respondent: A lot of my clients have requested prayer. Some have said they wanted to pray right there in their session. Because it helps and a lot of them will say before they leave. Please pray for me. They understand already. They may not know what our religious background is or their counselor's, but they know that that person has some type of religious or spiritual background, because they tend to always ask that or say that.

Private-Work Integration (PWI)

Respondent: For me, there's a distinction. And, I don't know that it's conscious, it's just that I have my life outside of work. When we're here, I consider these people friends, but we don't socialize outside of office hours.

Respondent: I don't really interact socially with my colleagues unless it's something pertaining to Catholic Charities like, you know, a Mental Health Day or, you know, a breakfast we have or something like that. My other side is my family.

Respondent: But, also as a means to, I don't want to say unload, but more as a means to support each other, because if somebody is having a particular issue maybe on a personal level, or they just feel like talking about something that's happened in their life the day before or the week before, we use that time to do that. We feel that's important.

Respondent: So, it's always kind of in your mind, that you do have a client who may need you after 5 or on the weekend. Or just clients who maybe are going to receive a baby, an adoptive family, who will receive a child, that you may have to meet with that adoptive family maybe in an evening because you're finishing up their adoption home study, or you may have to meet with them because they have a child already and you have to go out and see how they're doing. The job isn't really, it's not a 9-5 or 8:30-5 type of job.

Respondent: Not to your worries and the client's problems home. Because that's kind of big transition, getting used to not taking that kind of stress home with you, because it's a lot, especially when you're having clients facing foreclosure and they're losing their homes and they're being evicted, and not to counteract that and take it home. So, sometimes it does intermingle in that, you can't turn it off at 5:00 or turn it off at 6:00. It still kind of hangs on.

Respondent: Because sometimes at home I come up with different solutions to their problems by just getting away from it, I may wake up at 11:00 at night and get a solution to a client's problem. So sometimes it works better in fact because when you get away from it, it gives you time to think. I've called a client back and said "hey, let's try this" versus them sitting in front of you, or you're in the office you may not have the same type of look on the situation.

FNP C

Consensual Policymaking (CPM) & Empowerment (EMP)

Respondent: Used to be years ago when I was in [organization C] it was like you're in a German overcoat and you have all the [organization members] and you're walking through the airport and it's like [spitting sound]. And everything was almost that way. Now, it's more, when the divisional commander comes or our territorial commander comes to this command, they sit down and talk to you like you and I are talking, and what's going on in your command, what do you need, why do you do that. Well, they said you really don't have to do that here. You have to do what the Lord says is good for your command and good for your community. In other words, it's a new era, a new opportunity.

Respondent: So, we try to be creative in that aspect. We have a lot of room to work and to do what we need. I mean, one lady couldn't pay her rent. She was about to be kicked out. All I have right now is energy share money, so if I helped her with her electric bill, couldn't she take that money and put it towards her rent. I mean, that's creative problem-solving, and my staff thinks that way. So, I give them room to work. What if we did this? Or can we do it that way?

Respondent: I don't see [organization C] as constraining because I'm able, I'm enabled and given the leeway to do what I need to do as much as I need to do. Major is very good in that he knows if he hires you, he expects you to do your job and you should be able to come through. So, he's not going to, I don't know, I don't feel like I'm constantly being looked over my shoulder to see if I'm doing what I'm supposed to be doing, because I haven't, all of us have the capability and the knowledge to know what our job is and to do it. So, I don't see any restraints. I'm able to do my job, and I don't have a problem with that.

Client Interaction (CI)

Respondent: I mean, the clients there have free access to me or to whoever. We take everything into consideration and my staff comes straight to me, "Well, this client said this is that." And I'll say, "You know, you're right. Let's look at this. Let's see what we can do about this." Or sometimes it's like "that's an energy share policy and I can't change that. Tell them, you know, that we're sorry that had to happen to them that way." So, yeah, we listen to almost everything they say.

Respondent: We wanna help them get toward self-sufficiency. So, if we've taken a special interest in them and we're babying them along, I try to get my staff to pull back from that. Even a lot of times my case managers will make calls and do things for them, and I'll say this is something that the client should learn how to do themselves. Make those calls. Make those connections. It's all right that you give them a name and a phone number… I also don't want them to get taken advantage of. They also don't have the assessment skills that the case managers do to know whether this person actually has bus money in their pocket and they're just getting more – do you know what I'm saying?

Respondent: But by the same token, when you get too much of a personal relationship, they become dependent on you and then, I've noticed, it's back every week. You know. What else can I get? What else can I keep on doing? So, like you were saying earlier, the more, it does seem in my place, now I don't know about the others, the more you indulge certain minor requests … and there again, there are so many people, you're dealing with probably 250 different homeless that I can pull files on right now, and every case is individual. There are some guys that you can help once and boom, they're right back on their feet – self-sufficient. Other guys that I know have been there eight years. And they do the same thing every day. Go from eat breakfast at the Salvation Army, then go to the Mission and eat lunch or the Wall, then come to the soup kitchen at the Salvation Army, and then go sleep in the Nest. And they've been the same route for eight or nine years. There's no way you can motivate that person to get out of that groove. He will not go to self-sufficiency.

Respondent: Boundaries are good because we're really there to meet their need and help them help themselves. Not to just give them a handout. You know. So, sometimes it's easy to sit there and get emotionally tied up in someone's need and say "I just need to do everything for them." But the boundary says, "I need to help them do for themselves and help themselves."

Respondent: It depends on how much you want to get personally involved 'cause the more personally involved you get, because the tendency in what I'm doing is, you know, everybody has a need and you can't meet everybody's need constantly. And a lot of times it's an additional personal need. It's an additional five dollars for bus tokens to help me out. There's a lot of people constantly asking for money, personally. You know, if I indulge them too much in a personal relationship or try to, I find them feeling more comfortable with me and then they don't mind asking me for money or for additional services or something different, and being that I'm working for the Salvation Army, I don't have funds. It's tough for me because I'm very compassionate to a lot of them.

Executive Director: Well, first of all, I require a dignified response to all clients that come in. I select my staff on that issue on how they respond to individuals that are less, or should I say in a depraved situation or a deprived situation, and if they're able to communicate in a downward fashion. And so I would find that most of my staff, on a department head level, are very compassionate and very intimate and very personable with those individuals that they interact with.

Respondent: No, it doesn't end up being that way. In the beginning, the intake is where you're sitting down and actually talking. We also go beyond that, because we have volunteers who prepare what we call treasure boxes, and they're boxes of needs for their family, like shampoo. That's sort of our introduction to them. That's a present really for their family, something that the Salvation Army is giving them from volunteers. So, in the past, we've really gotten to know the mothers, know when they're working, when they're not working. Many times they'll confide in us and, I work with the Director of the Hope Center, and as much as possible we try to give them information and resources to help them. Although we see them in a business aspect, I don't believe that's what it is. I believe it's more of helping them get through the process of where they are. Right now, they're just so scared.

Manager Interaction (MI) & Manager Interaction Frequency (MIF)

Respondent: It is busy. And we don't even sometimes, I meanly barely, just stop for lunch. And if we do, we all go to the kitchen and have lunch together. That's not a problem. But I would say more likely we're having lunch at our desk doing paperwork, and we don't all eat lunch at the same time.

Respondent: I think we have some really good teamwork, especially when it comes down to the wire. I think we could do a lot better in early planning and we're starting to do some of that now, which I'm really excited about. But a lot of the things tend to be last minute notification, last minute do it, and we all come together and [sound effect] do it.

Respondent: There's a huge cooperation I feel as far as the other supervisors in our organization. I especially, I guess I especially speak with Betty Hedgepath because I feel like she gives me a straight answer right away. Tells me specifically what I need to do, or if I have any questions. So sometimes it's easier, because you know another person is busy, and you know she knows the answer…

Respondent: Well, you know, the Salvation Army is such a strong part of my life – it's where I work, it's my church, it's what I believe in. So, when people come, because I'm human resources and because I interview them for all the stuff that we do and all the interactions, the one thing that I say is we are like family. When we interact with each other, we cry with each other, we help each other, we do each other's work, or we just pray with each other. Whatever it is we need to do. It's really not hard to come to work.

Respondent: I don't know. I don't want to say maybe communication is bad, because my fax machine is ringing constantly. But, I think maybe the getting from [the executive director] to [the business administrator] and then to the rest of us, which is the [executive director] and his business administrator, then filtering out to us, sometimes that gets clouded because she's got so much on her plate that she may forget that she did that or didn't tell us, and then it comes down and we've got a lot of different departments and a lot of different things, and a lot of us spill over, especially over Christmas into other departments.

Respondent: We have staff meetings and not very regular ones before Christmas. It's really nice to hear what everybody else is doing or, you know, new ways of doing things or whatever. And since I'm new, I'd be the first one to call somebody and say "How do you handle this?" And Betty, Betty's been here forever. So, I've been really using a lot of her knowledge and her experience in figuring out how things work over there. You know. I got a lot dumped on me when I took this position.

Executive Director: We do that in our staff meetings. That the intrical part of our staff meeting. When we sit around. The content of our staff meeting is we'll go department head to department head, they will express their successes and their concerns within their department, and then they follow up with "anybody have any advice for me, anybody got any help? What am I doing?" But, also, part of my responsibility in that staff meeting is to go between the departments and say, how's everything going? How are you relating to so-and-so? And sometimes it will pop up where, well, you know, I needed a van the other day and he didn't respond to me. You know. So, that's in the formal sense of we deal with that. Informally, I'm not sure how they deal with that.

Implicit Faith Integration (IFI) & Ministry Mindset (MM)

Respondent: Lots of times, for example in our social service office or downtown when people come in, and obviously when they walk in the door they're going to ask for something that they can't do for themselves. They're already under a great deal of stress, and a lot of them don't have any positive affirmation in their life. And many times my case worker or the receptionist will say, "Do you go to church anywhere?" "Would you like a visit from our pastor?" And if they say, "No, I'm not interested in that" then that's the end of that. But if they say "Yes, I would." or we can even say, "We have a bus ministry if you want to come to Sunday School", that type of thing. So, I wouldn't call that proselytizing, but I would say that it's giving people an opportunity that they don't have before. Not trying to take them out of the environment they're in.

Executive Director: A secular agency is dealing with the mental and physical aspects of human beings. Then they always leave the spiritual undone. So … we believe you can't change a man's life until you change his heart. And so that's why in many alcoholic rehabilitation centers they have the recidivism is so great because, there again, you've dealt with the physical addiction and you've tried to engage the person psychologically, but you've not touched the soul, you've not touched him. And, what we are about is that whole mind, body, and spirit.

Respondent: I believed from the very minute I walked through the door at the Salvation Army years ago that it was exactly where I needed to be and where I needed to serve, in whatever capacity I needed to serve in. And God has been good in allowing me to do that in many different capacities and in many different areas, and the one thing I know for sure is when I go to work in the morning at the Salvation Army I can really on the leading of the Holy Spirit to lead me to get to do something that in my job in a regular office I wouldn't ordinarily get to do. For example, answer the telephone and it's the one person who I know that I can them some direction, because God has already prepared me

that day to do that. And it's like, "Thank you, God, I get the opportunity to do this." Because it's not what I usually do.

Respondent: I guess faith for me is just the way I live, so when I make decisions it's based on what I think … I don't even know how to describe it … what I think people need. I wouldn't be doing this. I wouldn't be working for nothing.

Private-Work Integration (PWI)

Respondent: That's my role. I mean, I have a family at home and they have lots of needs, too. I mean with my daughter, and I have a younger child. And I do a really good job of saying to my staff at 4:30 go home. Don't take it home with you. Don't take cases home with you. Let's go do what we gotta do at home and renew and recharge, and then we work really hard here. And I expect them to work hard, but I don't expect them to take it home.

Respondent: You know, life is busy. It's busier than it used to…used to, you were involved the people you worked with every day and that's who you socialized with, but now everybody's in such a fast-paced world and they all have children going to soccer and going to piano and going to dance, everything from the gamut of handicapped children to ten children, and people don't have as much time as they used to to socialize. I don't think. So we socialize at lunch, and before we start work, and at the coffee pot and find good relationships in that, but we don't always get together in groups the way we used to.

Executive Director: That's because in my position as the pastor/ minister/ administrator I have no "off-time" so to say. There is no boundary. I don't think Christ had a day off. I don't think He had boundaries. Because it's not what we do, it is who we are, and if that is the case, then our Christianity permeates from that and as always, as Christ says, the poor will always be with you. Not from just 9 to 5, you know, and our responsibility to them, responsibility to humanity is 24 hours a day. That's why Christ raised up so early in the morning to prepare Himself spiritually for the work of the day. You see. No, I don't bind to the aspect that ministry is a timed fashion. And people with a mission-minded heart, people who, who are called into ministry although they might not be ordained full time ministry, but they know in their heart this is what God's called them to day. No, they don't operate off the clock even.

Respondent: I go to church with most of them. Most of us go to church at the Salvation Army. Major Hogg and Betty and several of the folks at the, our core facility over there. I interact with most of them every week, from going to see movies with them, hanging out with them, barbecues with them, all the time. It just depends on the ones, I guess, that go to church with us. There is a much tighter group. The rest of them … interact a lot on the phone. We do a lot of activities, fund raisers, different things like that is when we see each other, when we do stuff like that.

FNP D

Consensual Policymaking (CPM) & Empowerment (EMP)

Respondent: We get good direction and good example from our director…In informal sessions throughout the weeks and now over the years, just as you have set with him, he imparts his philosophy of ministry. That is, how do we do ministry in a rescue mission context this way. Other rescue missions may do it this way. He makes it very clear to us how ministry is to be done here with them.

Executive Director: I always try to talk with them. And a lot of thing they don't bother me with because I don't need to know about it. The main thing, is important, it's affecting [FNP D]. You got something that breaks down and takes a lot of money to get it fixed.

Respondent: I think it comes from top down. Again, because of the strong leadership exerted by a director making it very clear to us what are the priorities. So, we get our directions really from the top and they come down, but I also want you to see, if you haven't seen yet…that this is a very hands-off managerial approach that's being given to us here. [The executive director] takes a very hands-off approach even though he's very much concerned and involved, but it's very much hands-off.

Client Interaction (CI)

Respondent: This place is characterized, far as I'm concerned, by the love of Christ, and we love the people that come here and we try to treat one another with that kind of attitude. Even the men that come in here that don't even know the Lord, we would hope that they would be attracted to the Lord when they see the reality of Christ living within us, and experience some of the attributes of the Holy Spirit that flows through our lives, such as love and consideration, long-suffering, and just kindness – those things like that, which ordinarily a Christian should do.

Respondent: I see the men right when they first check-in. The back door, when they come in. We do a check-in process with a card, that shows their address, why they're here, what brings them to the Mission. We try to help with everything from if they have a problem with drugs, alcohol or whether they have a problem getting Ids. Mental health clients we try to steer them in the right direction. We have different people we work with to do that.

Respondent: …some of the men are here long enough to develop a relationship with them. Some of them are also here frequently enough to develop a relationship. In fact, a number of the clients…we would know not only their history, but obviously we'd be on a first name basis with them. We'd see them in other areas besides just their coming to the Mission. We might see them at their employment if we frequented their place of employment. Or they may see us as we do our business during the day. But it certainly is a relationship that is dependent on how much they want to be helped. The relationship is

as guarded as they want it to be or as open as they will allow us to be with them. So, we certainly desire that. But it isn't the case with every client.

Respondent: As far as the men go, they have to respect you, but yet you go to these people, you don't get their respect from them and yet be friends with them at the same time. In other words, the guys say, "Well, he's the one's who's in charge here." Yet, but if he's a friend, too. He can come and talk to you. You can't have that aloofness of not being able to talk to them, because they won't approach you. I've had many men say "You're fair because I can talk to you." Well, we try to be that way with every person.

Respondent: Well, these people that come through. I mean, honestly, I feel like they've played this game for so long that they know. They want to play us against each other. That's what it amounts to. Bottom line, they will – they played this game in the street. And they come here and they don't get it here, they'll try it here, they'll go to the chaplain, they'll go round and round and round. But if we stay together as a team and work as a team and don't make it "he did wrong". You know. We've done, I think, fairly well. Considering.

Respondent: There is always that distance and we know that. And times we have to be reminded of that, but yes, there is that distancing there. But then there can never be such a distancing that you cannot relate to that person, you cannot come down to the level of that person. And I don't mean that, I only mean coming down to the level of that person spiritually, because obviously we're all ground as level ground at the foot of the cross. So, while we do need to maintain a professional distance because we're trying to work with many people, you cannot help by friendship, by sometimes sympathy and empathy that you feel for the client, you are drawn into where they are. And if you're going to be an effective servant you must be humble. These men see me after twelve years. These men see me in every way. They see my family. There's very little to hide here. And the servant that is most effective is that one that will not wall himself off and keep a distance all the time, but that will be very transparent. When we make mistakes we go and apologize. I've had to apologize to me. I've had to apologize to a large group of men because they just observed me acting in an un-Christ-like manner. If you do those things, your ministry … they're hard to let you into their confidence anyway, but if you do those things, it will enhance your ministry.

Respondent: There are men that could be very closed and guarded, yes, but the environment here is such that we know why we're here. We know why they're here. There's a real openness and honesty that just sort of brings everything out on the table. And then real ministry can begin.

Respondent: Quite often I give [clients], I tell them my experience and tell them what the Lord's done for me. Of course, I don't spend a lot of time telling them all the trouble I've had in detail, but giving them a quick reference to things I've been through. Because nobody's ashamed of the bad choices or things that they've had in their life, but certainly telling them how God's helped me and what He's taught me, either by me just simply listening to His Word and obeying it, or when I've been stubborn, God teaching me

through circumstances, and then bringing me to the Truth and His Word and obeying then.

Executive Director: They call me "granddaddy." That's how close knit we are together. We don't call each other by the first name out there. We call 'em, by Aunt and Uncle and Granddaddy. I'm Granddaddy. My wife is Grandma – Memaw.

Respondent: Any client or anyone who has anything to do with this ministry, we take whatever they tell us seriously whether it is a disgruntled client or somebody who writes us and says "I don't agree with this or I don't agree with that." Each person's opinion is valued for what it is. And I think at least we try to respond to whatever it is. If someone gives a suggestion on how we should do something better within the ministry or didn't do this or do that, we're going to listen to it. And we'll try to explain to them if it's not something we think would work. We're going to take each person's opinion as valid. I mean, we don't necessarily … I don't mean everybody that comes through this door has say in how we run the ministry, but if someone says something to us or suggests something or disagrees with something, we do our best to explain and explain through God's Word why we do what we do.

Manager Interaction (MI) & Manager Interaction Frequency (MIF)

Respondent: I believe it's definitely a family and it's a ministry. We do care for each other as, it's not just – it's a business because of the nature and the size of our ministry, it has to be to a point conducted as a business, but we are definitely a ministry. And not just a ministry to other people, but we minister to each other and we are a family.

Respondent: I think the philosophy, the culture of a ministry is everything written and non-written about how you do your work. I mean, you know. It's as much, and here, there's more unwritten than written…We take a very simple biblical approach to things, so there's much that is unwritten…There is an expectation that all of us are involved in this. But that, too, when you're talking about the spiritual work, that, too, is a product of the Holy Spirit in us. If I'm an effective witness for Christ, it's because I believe that to be what I should be doing, and I obey it. If Jim were, or in some other area we were acting these things out, we are in an environment that makes it very easy, it's very conducive to doing these kinds of things. But it still takes discipline to do that.

Respondent: I think the philosophy, the culture of a ministry is everything written and non-written about how you do your work. I mean, you know. It's as much, and here, there's more unwritten than written. This is a very unconventional traditional, none of the Stephen Cubby stuff is exercised here. Maybe some, but we're not on the cutting edge of time management and structural and organizational kinds of things. We take a very simple biblical approach to things, so there's much that is unwritten. But, it does come from top down. That doesn't mean that he is the only involved there. There is an expectation that all of us are involved in this. But that, too, when you're talking about the spiritual work, that, too, is a product of the Holy Spirit in us. If I'm an effective witness for Christ, it's because I believe that to be what I should be doing, and I obey it. If Jim

were, or in some other area we were acting these things out, we are in an environment that makes it very easy, it's very conducive to doing these kinds of things. But it still takes discipline to do that.

Respondent: We each fill a particular role. Now, when I say that, we have had staff members who would come on board with us who have wanted to find a niche for themselves and that's it, and we reject that notion like a job description. We reject a notion of a job rejection because we're servants of the Lord. We do whatever our hands find to do, we do it all to the glory of the Lord.

Respondent: But, we do expect each other to remain in their role. What we do not want is three people trying to serve in one area simply duplicating effort. And so constantly with Jim and with Ricky saying "Guys, remember our roles." That doesn't mean we won't cross over those to help at times, but if we'll keep those roles, we'll have a team that will function hopefully very well.

Respondent: What we have found out is that each of the men in the team observe the clients at different times and in different ways because of our own perspectives and because of our own positions. So in order to get an entire picture, we need to bring all of that together, place it on the table and discuss the client. When we do that we find the decisions are more unanimous and they're usually more effective for the person that you're trying to help.

Respondent: Well, personally, I talk to the person I have a problem with. And then, I do, I feel, I think we all do here, we either go to the person directly or we don't just let it sit, we don't let problems sit. We resolve them. We try to do it biblically. I think we would all do it biblically. We go to the person and if that doesn't resolve the conflict, then you bring someone else in. Whatever. I've never had to resolve a major conflict. Maybe he has, but, personally that's what I would do.

Respondent: And I don't like to go around with something in my heart against somebody else. I need to get that off my heart because God can't use me if I don't have a clear heart and have pure hands before God. Now, that doesn't mean that I have all that, but I try to keep my life in that state. That I don't walk around with malice and ugliness in my heart. And you'll have these things come up, but that doesn't mean that you've got to let them overrule you. But sometimes they will overrule you and when they do, then you have to make it right. Do what the Bible says. And confess it. And I've done that. He's done that with me.

Respondent: And I don't like to go around with something in my heart against somebody else. I need to get that off my heart because God can't use me if I don't have a clear heart and have pure hands before God. Now, that doesn't mean that I have all that, but I try to keep my life in that state. That I don't walk around with malice and ugliness in my heart. And you'll have these things come up, but that doesn't mean that you've got to let them overrule you. But sometimes they will overrule you and when they do, then

you have to make it right. Do what the Bible says. And confess it. And I've done that. He's done that with me.

Implicit Faith Integration (IFI) & Ministry Mindset (MM)

Respondent: Well, I think we got a very good organization. I think that, first of all, in order to work at the Mission or serve at the Mission, you got to be a part of the family of God, and we govern the family according to the Word of God. If the family member doesn't behave themselves and they bring disgrace and reproach on the name of the Lord, certainly some action should be taken to see that they straighten up or whatever and try to help them. But I think we have a very close-knit friendship and we rally to one another's need, and we have a good time serving the Lord. I do, whether they do or not.

KF: There's no separation there. And you actively seek to preach the Gospel?

Respondent: Yeah, see, and we don't have, to be honest with you, we don't have anything else to offer. Granted, everything else is a means to an end. The feeding programs. The clothing. All of the other things, but the core is an evangelical one. But even evangelical, it is of the flavor and a stripe that isn't contemporary. Now let me just say this, we appeal to a lot of different groups. We have different churches to come in, different denominations. We are supported by a broad group of Christians and non-Christians, so we have to have this wide and broad appeal, but yes, at the heart and core of what we are is the simple Gospel message of conversion. That's … so everything relates back to that. Every approach to healing. Every approach to rehabilitation. It's a biblical one, because we start there.

Private-Work Integration (PWI)

Respondent: [The executive director and others] live at our Children's Home, so they interact a whole lot more because I don't live at the Children's Home. We do socialize some. They do more because they all live in the same, and John grew up in our Children's Home as part of the ministry. So, there's a lot more interaction. But, we do have – there's some social interactions that I come to and we have a lot of, we know, we are like family. We really are.

Respondent: Only in the fact that I'm very fortunate that I have a husband who also loves the Lord. There are times when I have to make myself go home. Not that I would be here all night, but realize that I do have a family and that I owe them what I owe them, to my family. And I'm fortunate my children are grown so I don't have the situation with young children. Most of the people that work in this ministry, their families become involved with the ministry as well. Some of them because they live at Hope Haven. Others just because they've come, it becomes your life. And, you know, sometimes I work, during the holidays in particular would be a good time. I work very long hours during the holidays because I have our Christmas basket program. And, so my family does see little of my during the holidays. But they also know what I'm doing, and it's the right thing to do. But there are times when I have to turn around and say "Okay, I need to

go home. My husband's there waiting for me." – that kind of thing. But it's sort of – I don't know how to explain it – you're doing the Lord's work and you know you are. But you know, when He tells me it's time to go home I go home … when the Lord tells me. I don't know if that explains it any or helps any.

FNP E

Consensual Policymaking (CPM) & Empowerment (EMP)

Executive Director: Oh, I think they have a lot of latitude. Because they're, like in the emergencies, they're in the various programs on the day to day basis.

Respondent: I don't micro-manage, but I do ask her advice one in a while because sometimes I need a second, you know, but [the executive director] doesn't micro-manage me.

Executive Director: Their input is considered if they see a particular situation that the policy is not appropriate, and they will bring it to my attention and then it will be looked at and it will either be changed or they'll be told that's the way it's gonna have to be. They do have, there is a dialogue as policies come up. And as situations come up that we need policies on, you know, situation, there's a dialogue there.

Respondent: In the Navy, the Navy that makes the decision making doesn't know how it's going to effect the people that the policy effects. Here we have the people that the policy is going to effect and we know their feelings on it. And we can run it to where it's going to help them the best way.

Respondent: We're working and we've made great strides in clarifying who we are, what the agency is, and where we're going and what we hope to accomplish in the last few years. I expect that we will continue to grow in that way and a lot of this stuff will just resolve itself. I mean, how do you get away from personality conflicts.

Client Interaction (CI)

Respondent: You have to have your, for your clients, as well as a deep respect. You understand what I'm saying? It's a trust issue. If the client doesn't trust me, then they're not going to do well because they can't believe in me. And when I tell that I can help you do this or I can help you do that or you know, when I say, you can do this and I'll show you the way. Because I'm a firm believer that people do their own things. I'm a tool that they should use. I'm not a doer for them, for my clients. Customers, we're supposed to call them. I call them my families.

Respondent: I don't try to be on equal footing with my clients now. Because when we do that, then you become, I don't want to say the same level because that isn't, that sounds derogatory … in other words, my clients need to see me as a person who knows

what they're doing and knows how to show them how to get where they need to be. Understand what I'm saying? And I'm on equal footing, then I'd be like they're friends and family, because they are. And, I want my clients to understand that they, too, can have a home, and they, too, can have an automobile that runs further than the corner, and that they, too, can pay their own bills without public assistance.

Executive Director: I guess it would depend on the feedback and the circumstance. If it's a valid suggestion or criticism, then we would certainly act on it. If it's something that's not realistic and we are not able to do, then we have to dismiss it. It's a case by case, we certainly consider whatever feedback we get. We don't summarily …. not a formal process. The closest thing we have, there's been a suggestion box at the shelter from time to time.

Executive Director: The formal process, there's not really, it's a case by case, a client will either suggest to the staff and the staff passes it along to me, or complaints, the staff passes it along to me. Or in rare occasions, the client will ask who the supervisor is for the staff and they will direct them to me and I will talk to them.

Respondent: I make sure that if a client is upsetting me or making me angry, which sometimes they do do that, because it just really hard to get to do things, and then you feel yourself getting out of control and getting angry, then that's when you need to, in other words, back up to pump. Take a deep breath. And I've even said, "You know what, I'll be back in fifteen minutes. I've gotta go do this." And get in the car and I'm a smoker, drive down the street, you know, and smoke a couple of cigarettes and kick the car and cuss. You know. And then I go back and say, "Okay, this is what we're gonna do" and "This is how we're gonna do it." And they usually know that this is how we're gonna do it.

Manager Interaction (MI) & Manager Interaction Frequency (MIF)

Executive Director: Cooperation. I feel a very high level of cooperation among the staff. The communication is the challenge because of being in three sites. Making sure that information gets disseminated. And, if it's written or printed information, making sure when we pick the mail up and the mail comes here, making sure it gets to the other two sites in a timely manner. And sometimes that falls through the cracks. Things will, the flow is not always to the degree that I would like it, and, you know, we do the best we can with the staff that we have as far as trying to make sure that information gets disseminated. Invariably, somebody gets left out of the loop and we have to kind of go back and try to take care of that.

Respondent: It's a lot. It's a big challenge. Because you are separate. You are spread out in three different locations. We have three locations. Granted, they're within two miles of each other. Maybe two miles away, I'm not sure. But there's not interaction either I'm at the shelter picking mail up or delivering mail, or at emergency assistance. We do enough interaction and we do a lot of interaction by phone. It is a challenge, but it's workable.

Executive Director: Because this is a business. Families are priority. Family matters and things that happen in employee's families and in the families that we deal with are priority matters, but we are a non-profit business and we have a business to run with activities that need to be conducted and services provided. And not, not a family kind of . interesting question.

Executive Director: I guess the only time or times that I can recall ever being involved is when it has any kind of impact on the service or the mission. Those guys, I feel very comfortably, most of our staff, they're just a great bunch of people who kind of work together in that they recognize they have a personality conflict, they recognize that that's there and they adjust or deal with it. They, you know, they make allowances, still try to stay focused on the mission.

Respondent: I appreciate the fact that people come from different opinions or that she sees things differently than I do. And that's, I think, is a good thing. I don't think that I should be the little dictator or anything and I certainly may not have the whole picture, and believe that. So, when we go at it, I think maybe she might hold more a grudge than I. To me it's a policy decision or something works out. If I'm saying this client shouldn't get additional services and she says that they should, and in the final decision it's Annie and I don't care which way it goes.

Executive Director: It's part of the process. Considering each other's feedback and again, act on it if, if it's a problematic thing, we try to take the corrective action, but some of these I'm having a problem with the way something is done or the way something's being done, then we look at that. And if it needs to improved or redefined, then we act on it. If there's, if we can't do it for whatever reason, then we try to have that understanding.

Implicit Faith Integration (IFI) & Ministry Mindset (MM)

Respondent: I thank God every day that I got through the one more day. Every day I say "Thank you. You helped me get there again." My faith is just a real private thing. I don't, you know, your people always "Praise God" and "Alleluia" and all that stuff, you know. When the comments like that are made I just nod agreement. I don't go into that. Because it's just not an area that I think I'm supposed to be in. And I also find the scenario that you can get people mad at you, too.

Executive Director: I think because ours is more of an implicit rather than explicit, we have to be mindful of the separation of church and state because we get federal funds. We're not allowed to proselytize or to promote a particular religion or faith direction within the organization. And if our clients want to go to church and have a desire to go to church then we can support them in doing that. If they choice, once they make the selection of where they want to go or if an offer comes from a church "can we come by the shelter and pick up your client" then we can notify the client that this is an opportunity for them, but that's as far as we generally go.