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THE PRINCIPLES OF SERVANT LEADERSHIP AS A TOOL FOR NAVIGATING RACIAL INEQUITY: AN ORGANIZATIONAL ANALYSIS

DISSERTATION
PRESENTED BY

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ABSTRACT

The hope and goal of this paper and research is to explore the racial inequity that exists in the two full-time programs at the men's campus of Union Gospel Mission Twin Cities. My anecdotal experience and subsequent frustration of this inequity over a decade of working in this context led me to move beyond the anecdotal to explore a data driven approach to this inequity.

The goal in this paper is to find a leadership theory that can effectively navigate and mitigate this inequity when strategically integrated into the core of the programs. Based on a variety of factors, the leadership theory of Servant Leadership is the primary modality utilized in this research. The hypothesis in this paper is that an increased level of Servant Leadership will lead to and allow for more racially equitable programming and organizational environment. A mixed-method research study is used to explore this hypothesis through a combination of quantitative data measuring the level of Servant Leadership within a program and qualitative interviews with program participants; with the goal of determining how the experience of program participants related to the data on Servant Leadership in their respective programs.

The hypothesis at the beginning of this research was confirmed throughout the process of this mixed-method study. The one men's program with the quantifiably greater level of racial equity consistently scored with higher rates of Servant Leadership and the interviews confirmed the reasons behind these scores as being connected with the overarching core themes and dimensions of Servant Leadership. The goal of this research is both to investigate this hypothesis and provide recommendations for ways to increase racial equity in programs by integrating Servant Leadership into critical components of programming that can make the greatest impact for the future of those served at Union Gospel Mission Twin Cities and other programs alike.

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PART A. INTRODUCTION

1. Personal Anecdote

I clearly remember the day when the light bulb finally turned on for me after working in the environment of Union Gospel Mission Twin Cities (UGMTC) for nearly six years. I worked closely with men who chose to participate in a Christian discipleship and recovery program focused on work therapy, recovery from drug and alcohol addiction, and educational support. I never would have imagined after finishing seminary with the goal of moving quickly moving on to a Ph.D. program in theology and biblical studies that I would find a such a passion in working with individuals on the margins of the cultural landscape.

This was not the plan, but this was where I ended up and I loved seeing lives transformed daily. I consider it one of the greatest honors of my life to have had a front row seat to watch such incredible 180° life turnarounds and to have been able to marvel at the tenacity, grit, and courage of those I worked with at UGMTC. What I have come to realize now, that would have been completely foreign to me when I started working in this context, is that my proximity and relational depth with those I was serving and discipling were getting in the way of my recognizing one of the greatest barriers to success within our programs. It truly is the case that oftentimes we miss the full view of the forest in our proximity to the trees. After working in this context for nearly six years I started to better see the forest for the trees that existed in the trends to success in our programs.

Every six weeks our staff would be invited to sit in on a "graduation" or "launch party" of sorts from the intensive programming part of our work and celebrate with those graduates. We would hear stories of transformation and plans for moving into sustainable living outside the confines of the rescue mission. These were, and continue to be, remarkable stories of individuals who have made incredible strides to pursue healing and change rather than to regress into the patterns that previously marked their lives. I felt such pride in these moments as I knew the longer story of these individuals from my pastoral counseling experience with them and the seemingly insurmountable emotional, physical, and spiritual barriers that they found a way over, under, around, and through. As much as I enjoyed these

celebrations, I started to notice a disconnect in my experience after having sat through these graduations for several years. This disconnect was related to the two halves of my job at UGMTC. On the one hand, I would spend half of my time working with individuals in full-time discipleship and recovery programming (2 distinct programs, but all under the banner of UGMTC) and on the other hand, I would spend the other half of my week working intensively and being the frontline welcome for new men staying in our emergency shelter that provided basic necessities for life (food, shelter, and clothing). It was in the flow between these two worlds that the disconnect and discontinuity bubbled to the surface of my experience. I started noticing as I applauded and congratulated our graduates that the demographic, and specifically racial, makeup of our graduates was significantly different from those I would welcome into our emergency shelter daily. I vividly remember one day where I spent the entire morning doing intakes for new shelter guests where I welcomed in six new individuals to the shelter (all of whom were black) and then immediately after that hectic morning went to celebrate a group of six new program graduates (all of whom were white). I didn't know how to process this in the moment, but I knew that there was this gnawing sense of angst and confusion that I couldn't pin down or understand. Situations like this happened over several years and my curiosity slowly started to move to confusion, and then slowly continued to frustration and discontentedness. My anecdotal sense of angst at this disparity, discontinuity, and inequity led me to ask questions that would eventually lead to the study that follows.

2. Exploring and Identifying Research Questions

My hope in this study is to delve into core questions related to the racial disparities that I was anecdotally noticing at UGMTC and to explore the symptoms and solutions that might start bringing this issue towards resolution within the context of UGMTC and could then be utilized more broadly throughout the organization. I will explore the following questions over the course of this study:

1. Why does it seem to be easier for white people to complete the programs at UGMTC than people of color, with a particular focus on the inequity and disparity between white and black racial groups?

2. What factors are contributing to this anecdotal experience of racial disparity among program graduates at UGMTC?

3. Are there data that reinforce my anecdotal experience of working with individuals on the margins of society over the past decade? Is it possible to move from anecdotal to quantitative and qualitative explanations for this disparity and inequity?

4. What leadership tools and techniques will be most helpful in eliciting honest and transparent responses from students and staff who may have noticed these areas of racial disparity? Is it possible for a leadership theory and modality to serve as a guide through these challenging conversations?

5. What pushback should I expect in conducting this research and what leadership modality will be most helpful in navigating these questions or concerns in this area of study? What can be done to mitigate the fear and fragility that oftentimes rise to the surface in difficult discussions surrounding race, inequity, white supremacy, unconscious bias, and overt racism?

6. What might be the process of change for a 120-year-old organization to navigate the murky and difficult waters around racism, white privilege, and programmatic disparity? Is this organization willing to tackle these issues in a meaningful way?

7. How much of this disparity internally is due to aspects external to the programmatic elements of UGMTC? Are the issues being experienced internally at UGMTC solely the result of broader

societal and systemic issues? Is there any potential benefit to seeking internal solutions without the opportunity to speak into those broader issues?

8. Are there shifts that can be made internally to program organization and structure that would work to mitigate some of those external influences? Are the external influences too strong to allow for significant change?

3. Societal and Cultural Context

I would be remiss not to acknowledge the unique societal and cultural context for this research. This research project began in 2018 (but will be completed in 2022) and the landscape around the discussion of leadership and race has changed drastically during this period.

This research occurred amid the COVID-19 global pandemic that has affected the context of the work at UGMTC, but certainly brought about previously unimaginable leadership challenges and opportunities for the global community to come together in an ever-growing need to battle a common enemy. UGMTC needed to shut down all programming and outside support networks for nearly a year during this pandemic and growing concerns of its affect and likely spread among those experiencing homelessness. A significant portion of the community we serve (both program participants and staff) ended up contracting COVID-19 during this research project, but none in this community experienced a life-threatening reaction to the disease. At the time of this writing the global community's hope of a vaccine rapid deployment sits in the context of a second and third wave of infections as more contagious variants move on the horizon.

These events are the context of this research and interviews and surveys with the program participants at UGMTC. The interviews and surveys for this research project were completed in February 2020 just prior to the international lockdown due to COVID-19.

4. Context and Organizational Environment

To thoughtfully move into the questions noted above it will be important to better understand the context of the research and leadership investigation. The specific context is UGMTC, a Christian non-profit organization dedicated to caring for those struggling with and experiencing poverty, homelessness, and addiction. The mission of this organization is to "provide Christ-centered, discipleship-oriented pathways and programs that restore dignity and wholeness to men, women and children" (UGMTC 2021). This organization started in 1902 and has been serving in the Twin Cities of St. Paul and Minneapolis in Minnesota, USA since that time. UGMTC began as a partnership of local churches around Minneapolis and St. Paul to curb the increase in homelessness and drunkenness showing up more prevalently on the streets of the cities as temporary workers arrived in the city without a place to stay. This church partnership was an ecumenical victory as Christians from a wide array of traditions and denominations came together and unified around a common understanding of the devastation and inhumanity that addiction and homelessness brought on the individuals in the city. It was out of this context that the work of UGMTC aligned very closely with the mission of Alcoholics Anonymous and 12-step Recovery communities. This collaboration continues most prevalently in the recovery work of one of the core programs at UGMTC, Christ Recovery Center (CRC), although the work of recovery is central to all aspects of programming both for men and women. These workers coming to St. Paul in the early part of the 20th century ended up sleeping on the streets and the pastors of area churches took it upon themselves to partner with the city to find suitable living options for the men. The original vision for UGMTC was that men (and at that time it was specifically just a service for men and not women) would be given "soup, soap and salvation" (UGMTC 2021), but that the underlying desire for this effort was best summed up by a 1902 resolution by the board of directors: "The work of the Mission is, first, last, and always, the saving of men. Therefore, evangelism is to be the central, fundamental, and all-absorbing aim...Our aim is not free meals, but freed men, not free beds, but freed beings" (Kunz 2002). This resolution still encapsulates the core vision and mission for UGMTC and remains the guiding pursuit of the work that has expanded to serving women and children along with men. This initial vision of "soup, soap and salvation" has expanded to holistic, and far-reaching services, and partnerships that include the

following: Onsite clinical and therapeutic services by licensed clinicians and interns, robust case management services, educational and career development services, chaplains, and pastoral support integrated into all aspects of programming, onsite medical care through local partnerships, among other services. UGMTC now also provides robust programming for women and children, but the work of that location (Naomi Family Residence) is outside the scope of this research and will not be a part of this statistical analysis, but certainly could be applicable to the broad-ranging leadership implications and recommendations in this study. UGMTC has also historically worked with children and youth in the community around St. Paul in hopes of preventing future experiences of poverty and homelessness through summer camp experiences, community centers and youth-drop-in centers for homework help and case management services. As of December 2019, it was determined by the Board of Directors that UGMTC makes the most impact through services to adults and families currently experiencing homelessness, so those preventative-focused programs were discontinued. It is into this context that the present study is conducted. The specific plan of study revolves around my experience and anecdotal evidence of racial disparity between individuals entering our men's shelter and those that successfully graduate from programming.   This anecdotal evidence has now been combined with statistical analyses and will be examined in subsequent chapters.

5. Race and Program Data

As noted above, my experience over my years of employment at UGMTC led me to an anecdotal experience of the racial inequity between those arriving for service in the emergency shelter at UGMTC and those successfully completing programming (this will be more specifically defined as the research proceeds) at UGMTC. Upon further investigation into the quantitative comparisons, my anecdotal experience proved to be consistent with these data. These data provide a critical backdrop to the entirety of the research to follow, and thus, are critical to address early on in this research as it will be referenced throughout the following research. These data from this study are specific to the number of individuals at UGMTC and the racial demographics are provided by a database tool (CaseWorthy 2021). The information in this database tool was inputted by staff in the organization and checked for accuracy on a regular basis by internal staff and outside contractors. These numbers were gathered in 2020 by staff at UGMTC. All charts and graphs in this research utilize these raw data, but the charts were designed and developed by this researcher and were not otherwise sourced. The problem to be researched and delved into in greater detail is from 2005-2019 (this range was chosen because of the accuracy and availability of the records based on a software tracking change that occurred in 2005). The men's campus at UGMTC provided intakes for 10,512 individuals into the emergency shelter with the following racial makeup (CaseWorthy 2021):

RACE	Total #	Total %
Black or African-American	4762	45.30%
White	4741	45.10%
Multi-Racial	528	5.02%
Asian	307	2.92%
Native American or Alaska Native	107	1.01%
Data not collected	53	0.49%
Native Hawaiian or Other Pacific Islander	26	0.25%
Client doesn't know	0	0.00%
Client refused	0	0.00%

As can be seen from the table above, the basic racial makeup of those coming into the emergency shelter is as follows: 45% White and 55% People of Color (specifically 45% Black of African-American). The discussion in most of the research going forward will look at the specific disparity between the experience of those who identify as white and those who identify as black. This is based on the cultural context in the United States where the primary historical areas of racism and bias have been directed at the black community. This choice is also because those who identify as white and those who identify as black are by far the largest racial groups arriving at UGMTC. As a side note, these data are a far cry from the racial makeup in the state of this research. The most recent demographic survey in the state of Minnesota, USA (United States Census Bureau 2021) is as follows: White (82.9%); Black (6.4%); Asian (4.8%); Bi-racial (2.9%); Native American (1%). Of note is the fact that while black individuals make up only 6.4% of the state population, they are disproportionately over-represented in the emergency shelter population at UGMTC at 45.3% (United States Census Bureau 2021). In contrast, while white individuals make up 82.9% of the state population, they are disproportionately under-represented in the emergency shelter population at UGMTC at 45.1%.

Much could be said about the disparity between the racial makeup of the state of Minnesota as a whole and the racial makeup of those ending up seeking services at UGMTC. While this is a critical issue it is outside the scope of this research, but is relevant background to the racial inequities and inequalities in the broader context of this research.

During this same period from 2005-2019, of those who decided to enter long-term programming and successfully completed the programming, the racial makeup of 960 program graduates is below (CaseWorthy 2021):

RACE	Total #	Total %
White	661	68.85%
Black or African-American	254	26.45%
Multi-Racial	27	2.81%
Asian	10	1.04%
Native American or Alaska Native	5	0.52%
Native Hawaiian or Other Pacific Islander	3	0.31%
Client doesn't know	0	0.00%
Client refused	0	0.00%
Data not collected	0	0.00%

As can be seen from the table above, the basic racial makeup of those successfully graduating from programming is as follows: 68% White and 32% People of Color. The specific focus of this work will be only on the disparity between those who individually identify (as done in the intake process for emergency shelter guests) as white and those who identify as Black. In relation to this more specific focus, the basic racial makeup of those successfully graduating from programming is as follows: 68% White and 26% Black.

The primary problem to be addressed in this research is the significant disparity between the percentage of people of color who enter programming compared to the percentage of people of color who complete programming. When unspecified data is subtracted from the total, 55% of new individuals coming to the Men's shelter are People of Color and 45% are White. In comparison, those completing programming are 32% people of color and 68% white.

When the focus is even more specifically on the experiences of black individuals arriving at UGMTC we see an even greater disparity. White and black individuals constitute equal percentages of entrants into the shelter (45% each), however, those completing programming are 26% Black and 68% White. While

the percentages are nearly equal between black and white individuals arriving to the emergency shelter, the white individuals are 42% more likely to successfully graduate from a program at UGMTC than are the black individuals. This 42% difference is a critical number and seems to represent a significant problem and disparity that will be a primary focus of this research.

Black individuals are seven times more likely to end up in the emergency shelter than white individuals from a population basis, but once in the door, black individuals are 42% less likely to successfully complete programming. These transformational programs have historically led to greater levels of success in mitigating the negative cycles of poverty, homelessness, and addiction. These numbers highlight the significance of the problem and provide disturbing realities to go along with anecdotal research hunches.

While the data above convey the disparity that currently exists and has existed over time between white individuals and people of color, it will also be important to note the way these numbers have varied throughout the fourteen years of records being used for this research. Below is a breakdown on a smaller scale of how these statistics have changed over time (CaseWorthy 2021).

A.4.1. Racial Demographics (2005-2007) – UGMTC Men's Campus

Ethnicity	Percentage (ALL Clients)	Percentage (Graduates)	Total Count (ALL Clients)	Total Count (Graduates)
White	44.93%	76.64%	723	82
People of Color (includes African-American, Asian, Latino, Multi-Racial, Native American)	52.52%	23.36%	845	25
Data Not Collected	2.55%	0%	41	0

A.4.2. Racial Demographics (2008-2010) – UGMTC Men's Campus

Ethnicity	Percentage (ALL Clients)	Percentage (Graduates)	Total Count (ALL Clients)	Total Count (Graduates)
White	46.06%	85.26%	1145	133
People of Color (includes African-American, Asian, Latino, Multi-Racial, Native American)	53.94%	14.74%	1341	23
Data Not Collected	0	0	0	0

A.4.5. Racial Demographics (2011-2013) – UGMTC Men's Campus

Ethnicity	Percentage (ALL Clients)	Percentage (Graduates)	Total Count (ALL Clients)	Total Count (Graduates)
White	47.59%	67.71%	1311	195
People of Color (includes African-American, Asian, Latino, Multi-Racial, Native American)	52.41%	32.29%	1444	93
Data Not Collected	0	0	0	0

A.4.6. Racial Demographics (2014-2016) – UGMTC Men's Campus

Ethnicity	Percentage (ALL Clients)	Percentage (Graduates)	Total Count (ALL Clients)	Total Count (Graduates)
White	44.67%	62.84%	1202	164
People of Color (includes African-American, Asian, Latino, Multi-Racial, Native American)	55.11%	37.16%	1483	97
Data Not Collected	0.22%	0	6	0

Ethnicity	Percentage (ALL Clients)	Percentage (Graduates)	Total Count (ALL Clients)	Total Count (Graduates)
White	36.85%	58.39%	360	87
People of Color (includes African-American, Asian, Latino, Multi-Racial, Native American)	62.54%	41.61%	611	62
Data Not Collected	0.61%	0	6	0

The five tables above show two main trends of importance for the topic of this research.

1. The percentage of people of color arriving at the shelter has increased over time from 52.52% to 62.54%. The percentage of people of color graduating through programs at UGMTC has risen from 23.36% to 41.61%. It is encouraging to see that while the percentage of people of color arriving at the Mission has risen by 10% the number of people of color graduating through programs at UGMTC has risen by 18%.

2. The percentage of white program graduates has decreased significantly from 76.64% to 58.39% (representing a 22% decrease) and the percentage of white individuals arriving at the shelter has decreased by 8%.

While the disparity between the number of people of color graduating and the number of white people graduating has persisted through the time periods noted above, it appears that the numbers are trending towards less disparity. While this trend is encouraging, it by no means negates the need to address this continuing issue within the context of UGMTC. The years with the least disparity (2017-2019) still suggest that if you show up to the emergency shelter at UGMTC (and are white), you have a 22% greater chance to successfully graduate from a program than if you are a person of color. Addressing this kind of topic within an organizational context can be one of the most difficult conversations to engage in due to its volatility.

I have experienced this firsthand from a pastoral perspective in the contexts of leading staff spiritual retreats and other classes where I have received significant pushback and concern about pursuing a radical agenda that is not firmly grounded in the Bible and its scriptural context.   This can be the result of persistent overt (or covert) racism within an organization along with the underlying elements of white fragility that will quickly short-circuit conversations around race, prejudice, inequity, and disparity (DiAngelo 2018). White fragility is defined as "a state in which even the minimum amount of racial stress becomes intolerable, triggering a range of defensive moves" (DiAngelo 2018). DiAngelo cites potential danger and likelihood of responses exhibiting signs of white fragility within an organization that is primarily white with a long history of white leadership over most non-white clients.

This perspective is certainly fitting to the organizational context of UGMTC. For its first 113 years in operation, UGMTC had all white CEOs. It wasn't until 2015 that the CEO or anyone on the executive leadership team was not white (UGMTC 2021). The reality of white fragility is likely present in the organization as it is in so many historically white led organizations, and therefore, requires a leadership modality that can navigate this reality in a thoughtful, careful, and creative manner. From a leadership standpoint, this invites the question of the best tactical methodology to be used to allow for honest and transparent conversation around such a difficult and fragile topic.

Prior to determining the most appropriate leadership theory for this research, I spent time investigating three other potential leadership theories that might be appropriate for the context of UGMTC and the tenuous subject being examined. These three were chosen because they had shown to be beneficial in navigating highly charged and emotional issues in faith-based contexts.

1. Transformational Leadership - Burns (1978) and Bass (1985) began based on the distinction between leadership as transactional vs. leadership as transformational. The hope of transformational leadership is that this theory of leadership would advance both leader and follower to a higher level of morality and motivation. This theory utilizes what are known as the 4 I's: _Intellectual Stimulation_ (encourage creativity and learning); _Individualized Consideration_ (focus on the follower and their unique contribution); _Inspirational Motivation_

(encourage followers to experience and engage in the vision); and _Idealized Influence_ (the leader as a role model and someone to mimic in work). One of the downsides of transformational leadership is the lack of evidence-based methods for tracking its effectiveness. That being said, Transformational Leadership is a critical leadership theory that hopes to engage individuals in difficult conversations and tenuous organizational change.

2. Authentic Leadership - Avolio (2005); Gardner, Avolio et al. (2005) and George (2004) was drawn from the focus on the core virtues in Greek philosophy, but didn't arrive as a functional leadership theory until 2004 and 2005. The theory has been defined in a number of different ways, but can be boiled down to four main attributes: 1) Self-Awareness: knowing one's own strengths, weaknesses, values and limitations in leadership; 2) Relational Transparency: an intentional focus on being honest and straight forward with followers and stakeholders; 3) Balanced Processing: solicits opposing viewpoints and considers all options to avoid being perceived as having a hidden agenda; and 4) Internalized Moral Perspective: ethics come from the core and are a driving force in decision-making. One of the downsides of Authentic Leadership for this study (the context being within a faith-based organization) is its lack of emphasis on spiritual orientation as an important facet of a leader's decision making.

3. Spiritual Leadership - Fry (2003); Fry, Vitucci et al. (2005); and Fry (2008) was developed with two primary reasons in mind: 1) Businesses are increasingly responding to global changes with a growing sense of spiritual consciousness and 2) Employees are actively looking for meaningful work experiences. Based on these primary purposes for its development, Spiritual Leadership maintains three defining features: 1) Vision (this vision should convey a meaningful future that inspires and motivates towards action); 2) Hope/Faith (leaders should communicate confidence in employees to accomplish the goal and vision); 3) Altruistic Love (mutual care and respect is expected of all employees by the leader). One of the commonly noted downsides of Spiritual Leadership is that the name itself could potentially alienate employees who are not decidedly spiritual.

While there are elements of Transformational Leadership, Authentic Leadership, and Spiritual Leadership that are compelling and could be extremely helpful in navigating this present research project, none of them will be the primary leadership modality utilized in this research since none most closely fit the unique research environment at UGMTC.

The leadership theory that best fits the research to be done and context for the research is Servant Leadership. The modality of Servant Leadership contains elements of Transformational Leadership, Authentic Leadership, and Spiritual Leadership, but also integrates the elements of humility, self-sacrifice and being uniquely "follower centric" (Sendjaya 2008). Considering the Christian organizational context of UGMTC and the areas of consistency between the leadership of Jesus in the Bible, Servant Leadership as a theory fits most closely to the organizational values and spiritual alignment which will assist in the process of the research for this study. The hope and hypothesis for this project is that the methodology of Servant Leadership, and the unique facets, values, and practices of this theory, will provide a thoughtful container to hold such potentially volatile conversations and critical avenues for moving towards organizational change.

PART B. LITERATURE REVIEW

1. Servant Leadership: An Analysis of the Quintessence

Prior to delving into the specific issue at hand regarding racial disparity and inequity in programming at Union Gospel Mission Twin Cities (UGMTC), this section of the research provides a historical background and a literature review to three key areas of study: Servant Leadership, Racial Dynamics and Recovery Programing, and Ethnic/Racial Matching in Counseling Settings. The first of these historical backgrounds and literature review will focus on the theory of Servant Leadership.

The history of Servant Leadership, focused on the importance of conveying attributes of servanthood, goes back as far as some attributes of Plato, ideals of religious leaders, and is most poignantly seen in the life of Jesus of Nazareth. While the concepts, ideals and exemplars of Servant Leadership are more broadly historical, the paradigm of Servant Leadership as a specific leadership modality is more recent. The foundation of this recent iteration is most frequently attributed to the work of Robert Greenleaf. Greenleaf spent nearly 40 years working for AT&T, and soon after his retirement, in conjunction with his consulting to large corporations, published an essay in 1970 titled, "The Servant as Leader" (Greenleaf 1970) where the term "servant-leader" was coined and thus adopted into the leadership vocabulary. The idea for this initial essay and the concept of the servant-leader came because of Greenleaf reading Herman Hesse's book *Journey to the East*.

The central figure of the story is Leo who accompanies the party as the servant who does their menial chores, but who also sustains them with his spirit and his song. He is a person of extraordinary presence. All goes well until Leo disappears. Then the group falls into disarray and the journey is abandoned. They cannot make it without the servant Leo. The narrator, one of the party, after some years of wandering finds Leo and is taken into the Order that had sponsored the journey. There he discovers that Leo, whom he had known first as servant, was in fact the titular head of the Order, its guiding spirit, a great and noble leader. (Greenleaf 1977)

The core emphasis being made in this novel, and expounded on by Greenleaf, is that a great leader is to be seen as a servant first and that central truth is the key to one's greatness. This work, and several subsequent titles on the topic, led to the development of the Center for Applied Ethics, in 1964, and was renamed the Greenleaf Center for Servant Leadership after Greenleaf's death in 1990 (Spears 2002). It was Greenleaf's experience in a corporate environment for much of his career, along with a passion for seeing personal ethics applied in an organizational context, that led to the development of servanthood as a modality within leadership. Greenleaf provides the most concise and most referenced definition of Servant Leadership, which I will note in full below because of its critical use throughout the literature and the following research,

The servant leader is servant first… It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead… The difference manifests itself in the care taken by the servant – first to make sure that other people's highest priority needs are being served. The best test, and the most difficult to administer, is: Do those served grow as persons? Do they, while being served become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will they benefit or, at least, not be further deprived? (Greenleaf 1977)

This oft-quoted section within the corpus of researchers and writers on the topic of Servant Leadership provides the foundational spirit of Servant Leadership while also flying in the face of a variety of current leadership theories. In contrast to other leadership theories (as it relates to the theories of Transformation Leadership, Authentic Leadership, and Spiritual Leadership mentioned in the previous section of this research), Servant Leadership emphasizes the importance of serving and views leadership as an outgrowth and, to a degree, an afterthought. Greenleaf argues that serving, combined with a passion to see the growth in others, naturally guides the individual to want to lead to greater serve the individual. The final section of the above quotation: "And, what is the effect on the least privileged in society; will they benefit of, at least, not be further deprived?" (Greenleaf 1977), emphasizes a key component of Servant Leadership that is critical to the broader work of this paper and its context within a

rescue mission serving those on the margins of society. Greenleaf notes that a significant barometer related to the effectiveness of Servant Leadership is how well it functions when applied to those on the margins of society experiencing poverty, homelessness, addiction, and incarceration. Servant Leadership, in its essence and spirit, measures effectiveness and impact based on how one's leadership effects the least privileged in society (Greenleaf 1977). It will be particularly important as this research proceeds since the focus of this specific paper will delve into the experience of both a general marginalized group (i.e., those experiencing homelessness) and a more specific marginalized group (black participants in programming who have experienced some degree of homelessness, poverty and/or addiction) within that already marginalized group. Servant Leadership should, when done consistently with Greenleaf's definition, exist for the benefit of those normally forgotten in a city or organization, otherwise this leadership is still privileging the position of those in authority over those without authority in a given context. This is one of the most critical and countercultural aspects of Servant Leadership in that it has built into its framework the expectation that leaders should exist to seek out those on the margins of society to ensure that the outworking of their leadership is making the world a better place for those they find. I am more cognizant than ever of the need in our current context for a practice of leadership that exists for the good of the other rather than existing for the good of the leader. The challenge, as always, will be to navigate this theory of Servant Leadership in such a way that it goes beyond theory and moves to action for those on the margins of society.

a.   <u>Servant Leadership and Authority</u>

Prior to delving into the historical transitions, growth, and implementation of Servant Leadership since the original work of Robert Greenleaf, it will be important to look at some of the potential pitfalls and critiques of the model that will need to be negotiated. Considering the above assertion that the servant leader should be a servant first and caring for those on the margins, Servant Leadership can often be misunderstood as avoiding the importance of positional authority within the organization. Some of those critiques come across as follows:

- How is it possible for someone to have the mentality of a servant and exist as the person on the top of the organizational chart?

- Must all positional authority and hierarchy be removed to accurately live out the ideals of Servant Leadership?

- Isn't the idea that someone can serve those they are leading just wishful thinking and not something that can be actualized into a large organization and cultural context?

Greenleaf responds to this critique by contextualizing Servant Leadership into the realm of a clergy and parishioner relationship in a church. Greenleaf noted the example of, and his critique of how this is worked out in the context of many church environments, Martin Luther's model of the "priesthood of all believers" (this is the idea that all parishioners have the same access to God as the clergy and the clergy do not need to act as an intermediary between the parishioner and God; this can be seen most clearly in St. Peter's explication of this in 1 Peter 2:5, "you (the church) also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ." (Holy Bible 1984) as an inappropriate attempt to fulfill the concepts of Servant Leadership because it did not provide a role for the senior pastor, within a church, that would be first among equals. This language of "first among equals" is critical in Servant Leadership as it emphasizes the positional authority of the leader while noting that there is no hierarchy in relationship to one's identity, worth and value (Greenleaf 1977). The importance of this distinction cannot be overstated as one attempts to live out the values and methodology of Servant Leadership. Servant Leadership does not negate positional authority organizationally but emphasizes the underlying and intrinsic worth of all people as a foundational ethical stance and one which needs to be a critical component of all decision making (Greenleaf 1970). It is out of this context that Greenleaf suggests four steps to implementing Servant Leadership in a way consistent with its methodology and values (Stewart 2005). There needs to be: (a) a goal that fulfills the mission; (b) an action plan staffed by leadership and followership; (c) an organizational structure operating as *primus inter pares* (first among equals); and (d) a set of trustees to monitor the process of the institution moving towards its goals as advocate and critic. The unique elements of these steps within the broader leadership world are encapsulated primarily by the two middle steps. The action plan (or strategic plan) should be staffed by those in executive leadership, but should be equally aligned with a robust understanding of followership as a leadership discipline (Collins 2013). This is not a leadership model where those outside of the executive boardroom are just along for the ride

in the decision-making process, but there is a specific calling and focus needed for those in the position of follower. The act of followership (following well in an organization) is just as important and critical for the mission and goals as the act of leadership. For this model to work one would need to find incredibly creative ways to consistently teach about the value and importance of followership without it coming across as a manipulative way for a leader to maintain authority and control. In addition to this the four steps require an understanding of how the concept of "first among equals" can act as a tool of both an egalitarian organizational structure along with intentional and strategic governance and direction. This means that the primary organizational leader is not the only one with authority and that the strategic governance and direction necessitate the input and wisdom of the broader organizational community. This intentional integration of voices outside the point leader and the delegation of real authority rather than just tasks is a critical aspect of Servant Leadership that will be intentionally utilized in the organizational recommendations for UGMTC later in this paper. It through these four steps that the spirit of Servant Leadership is allowed to find consistent actualization within an organization while still holding to the core goal of seeking to serve the individual and allowing leadership and impact in the organization to be an outgrowth of that service.

b.   A Critique of the Model

The research surrounding the topic of Servant Leadership since its inception, with the seminal work of Robert Greenleaf, has latched on to several significant critiques and potential problems regarding the theory (Sendjaya, Sarros, et al. 2008). In addition to those critiques noted above regarding the conceptual questions of how a leader can serve and still maintain some semblance of organizational authority, the most cited critique is whether there are any quantitative measurements and/or specific criteria that could be used to determine whether a leader is living out the ideals of Servant Leadership. And in conjunction to this query about the quantitative effectiveness of the model has also led many to wonder whether the living out of those ideals produces more effectiveness and productivity in an organization. Are the bottom-line metrics and goals of the organization noticeably improved when Servant Leadership is an integrated part of the ethos of the organization? These questions about quantitative measurement have continued to this day as noted by Peter Block at a 2005 International

Servant Leadership conference: "You've held on to the spirit of Servant Leadership, you've kept it vague and undefinable…People can come back every year to figure out what the hell it is" (Dierendonck 2011). If all that Servant Leadership is can be summed up by the someone's assertion that they are a "Servant Leader" without any practical data for both HOW they become one and WHAT defined them as a Servant Leader, then what good is it as tool in leadership and organizational change. As noted above, Greenleaf's theory is particularly esoteric and theoretical (and often noted to be idealistic) in nature and while many agree with it conceptually, the challenge continues to be how to actualize the theory into specific leadership scenarios and to then be able to quantify the results that come from the working out of the theory. If a leadership theory is to be meaningful it must be actionable and have significant benefit to both the individuals and organizations implementing its values and characteristics. The beauty of a leadership theory is when it can merge with praxis and influence for the betterment of the company. Considering this need, a variety of leadership researchers and practitioners have attempted to answer this question since 1997.

The following section provides an overview of this work while identifying the benefits and pitfalls of a variety of the theories, tools of measurement and range of characteristics associated with Servant Leadership. Each of these works cited below attempts to work off previous research while continually keeping an eye on the original framework and spirit of the leadership theory as their interpretations of Greenleaf's work provides. The goal of this literature review on Servant Leadership is to provide a chronological overview of the most pertinent research, with a specific focus on the characteristics of Servant Leadership alongside the quantitative tools of measurement that have been created over time. This is all in service of and will culminate in determining the characteristics and measurement tools most appropriate for the specific and contextualized work at UGMTC. Otherwise stated, the goal of this literature review is not simply to determine the best tool for quantifying Servant Leadership, but to find one that effectively measures Servant Leadership and most appropriately fits the context of leadership at UGMTC.

c. <u>Larry Spears' Interpretation of Greenleaf</u>

Any study of Servant Leadership and the work of Robert Greenleaf is indebted to the contribution of Larry Spears since he was the primary person to turn Greenleaf's theory into practical language. Spears served for a number of years as the President and CEO of the Greenleaf Center for Servant Leadership and provided the majority of the early attempts to translate Greenleaf's theories into leadership principles that could be actualized, quantified and tracked for their usefulness and/or benefit. Larry Spears lists ten characteristics that he argues can be distilled from Greenleaf's theoretical work on the topic (Spears (1997) and Spears (2002). These ten characteristics are as follows:

1. Listening: Servant Leaders listen receptively and attentively to what is being said as well as listening to one's inner voice. Listening entails an ability to hear and value the ideas of others and seeks to involve others in key areas of decision-making (Spears 2010). Of all the ten characteristics listed, the importance of listening is the most consistently emphasized across the leadership spectrum. Otherwise said, this characteristic of Servant Leadership is the least distinctive of all the characteristics to be addressed.

2. Empathy: This characteristic is closely related to active listening and demonstrates acceptance and understanding of co-workers and subordinates. Ultimately empathy extends listening and is the ability to appreciate the circumstances that others face and, to a degree, find a way to see life through the lens of someone else and therefore develop compassion for their specific situation.

3. Healing: Servant Leadership should be a force for transformation that can provide healing to oneself and others in order that wholeness can be achieved. This means that the Servant Leader is not just interested in healing but is able to accurately recognize when and how to foster this healing process in the lives of others. A critical aspect of Servant Leadership is the awareness and recognition that not all times should be treated equally in the "when" of healing. This means that a servant leader must cultivate and refine their emotional intelligence to better read situations with team members and the broader organization. Greenleaf noted the example of Alcoholics Anonymous as an illustration of an organization the seeks healing as the primary goal and intentionally avoids a hierarchical model of leadership to avoid the pitfalls of money and power in the process of recovery and sobriety.

4. Awareness: This characteristic includes both general awareness and self-awareness. This means the Servant Leader understands the situation in a holistic way, but also understands his or her own personal limitations. The best Servant Leaders are those that can pick up on the social and environmental cues in the workplace and have a well-attuned level of emotional intelligence, cultural humility, and competency. This also means that it is critically important for Servant Leaders to hear often from others who have a better vantage point on their weakness, shortcomings and blind spots in their leadership and organizational responsibilities.

5. Persuasion: Servant Leaders seek to convince others and build consensus within groups, but do not use positional authority to coerce compliance. This means that formal authority structures are not the primary place of influence. This specific emphasis on persuasion over coercion (specifically in groups) finds its roots in the beliefs of the Religious Society of Friends (Quakers) – the denominational body to which Greenleaf belonged. Greenleaf provides a poignant example of this through the work of John Woolman, an American Quaker, who persistently and slowly, over thirty years, helped to eliminate the scourge of slavery from the Quakers. This understanding of persuasion has also been defined as an intentional focus on the importance of influence rather than authority. Servant Leaders choose to slowly build consensus to keep as many people as possible on the proverbial organizational "bus".

6. Conceptualization: Servant Leaders demonstrate broad-based systems and conceptual thinking and provide visionary insight for the organization. This also requires the use of lateral thinking (solving problems by an indirect and creative approach and utilizing those in a team to assist in gaining new perspective on an old problem). This can often be done by creating a safe enough place within a team or organization for ideas to flourish without those in authority getting defensive. Starting with the conceptual also provides a safe environment for more individuals in the organization to be heard and seeks out necessary input prior to the more practical requirements of the strategy diminishing or limiting the honesty and transparency on the team.

7. Foresight: This characteristic recognizes the importance of understanding lessons from the past, realities of the present and how those will likely influence the future. This necessitates that a Servant Leader be one with a keen ability to anticipate the future and navigate the consequences

of those anticipated events to guide the organization. Those with a high level of foresight are those with a high degree of interest in the context, history, and backstory of an organization in order to learn for the future. Integrated within this focus on foresight is a historical humility inherent in the life of a Servant Leader. Historical humility assumes that the leader is not unaware of the context and how certain issues have been dealt with in the past with a desire to not just "reinvent the wheel" but learn from the past and seek out new alternatives to complex issues.

8. Stewardship: This is defined as holding the institution in trust for the greater good of society rather than simply as a means to personal gain. Servant Leaders serve the needs of others and believe there is a legacy that must be upheld to meaningfully contribute to society. This also means that Servant Leaders recognize the gravity of the importance of the work and can see beyond the bottom line to the people and institution held in the balance. Like "foresight" above, the concept of stewardship integrates elements of humility into the work of the servant leader. Those with a focus on stewardship recognize that their influence and leadership must be help in a trust and is only theirs for a short time. The goal is to the leave the organization in a better place than when you arrived and set up the next leader for success rather than playing turf wars or seeking out the good of the individual rather than the organization.

9. Commitment to the Growth of the People: Servant Leaders take an active interest in the growth and well-being of others in the organization and tangibly seek to stimulate personal and professional development of co-workers. People are not merely cogs in a wheel but should be developed and grown outside of any calculus related to institutional benefit. As noted by Greenleaf, "Do those served grow as persons? Do they, while being served become healthier, wiser, freer, more autonomous, more likely themselves to become servants?" (Greenleaf 1977). The mark of success for the Servant Leader is whether those that are being led are better people (in all aspects of life rather than just simply focusing on someone's work life) than before they worked with that person.

10. Building Community: Servant Leaders believe it is critical to build community in both the organization and community at-large. The expectation for the Servant Leader is that they would

not just believe in the importance of community building, but actively instill this value into the core of the organization. Building community is, by Greenleaf, connected to the role of the leader to love. Greenleaf goes on to define love as "unlimited liability" (Spears 2002) which could be translated to the biblical concept that we are, indeed, our brother's keeper. The Servant Leader desires that the organization would be more reminiscent of a family than an organization and that part of the role of this Servant Leader is to create opportunities for these relationships to grow and familial intimacy to develop within the teams.

These ten characteristics have provided the foundation for the research into Servant Leadership since the time of Spears' original publication in 1997, and are critical to understand if one is to attempt to live out the ideals and value of Servant Leadership (Spears 2002). Spears was intentional to note that these ten characteristics were by no means exhaustive and should not be seen as a definitive list in any way (Dittmar (2006). This attitude provides a tangible way that one sees Spears living out the ideals of the humility inherent within Servant Leadership and paving the way for others to define and focus these values going forward. Spears also notes that there is no order of importance to these characteristics except for the first one: Listening (Greenleaf 1977). Greenleaf, and Spears following suit, strongly believes that great Servant Leaders are great listeners. This theme of the critical importance of active listening by the leader will be seen throughout the literature review to follow. The work of many other future researchers on Servant Leadership outlined in this research act as an attempt to quantify, clarify and organize these characteristics from Spears in ways that can be actionable within organizations and leadership communities.

d.   Russell's Approach

One of the first attempts at identifying empirical data connected to Servant Leadership, and to solidify some elements of Spears work noted above, was embarked upon by Farling and Stone (Farling, Stone et al. 1999). These authors compiled a wide array of research on the topic and noted that the literature points to five primary variables associated with Servant Leadership: Vision, Influence, Credibility, Trust,

and Service (all of which can find antecedents in Spears' list of ten characteristics described in detail above). The five variables were seen in over fifteen explanations regarding the nature of Servant Leadership and then distilled into these specific variables based on content similarity. It is critical to note within Servant Leadership that while leadership behavior is important, these behaviors are simply the result of the underlying motivational forces found in the values, beliefs and principles held by the leader (this same concept is underscored and amplified to an even greater extent by Russell (2001). Russell specifically emphasizes the critical importance of the values of trust, appreciation of others, and empowerment for Servant Leadership. Servant Leadership succeeds or fails on the personal values, beliefs and principles of the individuals who employ it. These behaviors must come from an internal motivation otherwise there are significant concerns about the manipulation of altruistic and self-effacing behavior that is solely motivated for personal gain. Note the significant departure from any Machiavellian tendencies (Machiavelli 2020) within Servant Leadership (Greenleaf 1977) where the leader can simply "appear" to be something to manipulate those being led. Servant Leadership is an inside-out model of leadership where the values must come from the internal compass of the leader and

B.1.d.1. Russell's Servant Leadership Model

slowly work their way into meaningful activity and behavior. Along with noting these important variables, the authors argue that it is also important to note how each variable relates to each in the process of Servant Leadership. Figure B.1.d.1. notes the author's attempt at conveying how these variables relate in practical leadership (Russell 2001). To start, Vision, or the ability to foresee the unforeseeable, is the foundational aspect of Servant Leadership. Much has been written more broadly on the importance of vision in leadership (and is a key component to nearly every cohesive leadership framework, but the

utilization of vision in Servant Leadership is nuanced by the expectations of what should buttress or support that vision), but this article highlights how vision is able to move towards the second critical variable of "influence". Influence is the variable that empowers all the other variables in that it provides the motivating power to move to the next stage of Servant Leadership. This influence is not done in a coercive way, (similar to Spear's characteristic of "Persuasion" (Spears 1997) in his elucidation of Greenleaf's core values for Servant Leadership) which is why the model is pictured as starting at the bottom and slowly moving up rather than coercively commanding control from a place of positional authority and moving from top to bottom. The influence of the leader's vision leads to the credibility of the leader being established in the organization over time. The ideal in this model of Servant Leadership is the image of the leader standing behind those following and encouraging and inspiring them to pursue the worthy goals. This influence can come quickly with a compelling vision or can often grow over time as credibility grows. In this way a leader might slowly roll out the vision in smaller amounts to build buy-in and grow the cohesiveness of the team (notice Spears' emphasis here on the importance of the persuasion as understood by Greenleaf's Quaker background and tradition).

From there, the influence of credibility leads to greater trust. Much has been written recent years on the critical nature of trust in leader, none more important than Covey (2008) in the organization and the influence of trust leads to service. It is only when credibility and trust are established that the leader can genuinely serve others in the organization without the sneaking suspicion of manipulative ulterior motives or Machiavellian technique to undermine the autonomy of those being led. It is also critical to note that this model does not contain any timetables because each of these elements: vision influencing credibility influencing trust influencing service; they are varied and cannot be easily produced or manipulated. Russell believes these variables provide a critical framework for moving towards more empirical evidence in Servant Leadership. While the model itself does not provide a means for measuring the success of Servant Leadership, it emphasizes a critical element of the theory that must be maintained for any measurement to be meaningful. Any measurement of Servant Leadership must keep in the mind that the values of the theory are the core unique element of the theory and any tool that focuses solely on the by-product of those values misses the essence and spirit of Servant Leadership. Caution is warranted in the

desire to work towards quantifying Servant Leadership too quickly with the acknowledgement that by quantifying this theory we may lose the essence of what makes it so powerful in leadership: namely the internal motivations, attitudes, and care that the servant leader brings to the organization.

e. Page and Wong's Contribution

The next key contribution in the effort to move towards a more empirically based perspective on Servant Leadership came from the work of Page and Wong (2000). These authors continued the work of providing tools to better understand the "pull rather than push model of vision attainment" that is core to the theory of Servant Leadership and a key component of Russell's approach noted above. This is a key metaphor that reinforces the characteristic and value of "persuasion" within Servant Leadership as the leader is to be one who inspires and leads out of passion rather than manipulation and strong-arming. Page and Wong utilize many of Spears' (Spears 1997) ten characteristics for Servant Leadership but provide a more conceptual framework organized into the "four orientations" for measuring Servant Leadership. The orientations are as follows:

1. Character-Orientation (Being: What kind of person is the leader?) – This orientation focuses on the leader's values, credibility and motive as seen through their integrity, humility, and servanthood.

2. People-Orientation (Relating: How does the leader relate to others?) – This orientation focuses on the leader's relationship with people and commitment to develop others as seen through caring for, developing and empowering others.

3. Task-Orientation (Doing: What does the leader do?) – This orientation focuses on the leader's tasks and skills needed for success as seen through vision-casting, goal setting and leading a team.

4. Process-Orientation (Organizing: How does the leader impact the organizational processes?) – This orientation focuses on the leader's ability to model and develop a flexible, efficient, and open system as seen through modeling, team-building and shared decision-making.

This framework of the four orientations of leadership was tested in a relatively small sample size but holds promise as a means to assess a leader's level of Servant Leadership (Page and Wong 2000). The

authors developed and provided a 106 question self-assessment that integrates the four orientations above and many of Spears' original ten characteristics of Servant Leadership. For this assessment to gain credibility the sample size will need to be greatly increased to allow for greater variability in responses and a lower overall standard deviation in the analysis. While there is work that will need to be done for the assessment itself to be functional as a leadership tool, one of this work's most important contributions to the theory of Servant Leadership is in the overarching four-part orientation guidelines noted above. These orientations represent a simple way to explain the work of the Servant Leader and can simply allow someone to grasp the basic concepts of the theory. It is critical that any measurement of Servant Leadership should start by assessing one's Being, Relating, Doing, and Organizing, particularly in that specific order (Page and Wong 2000). One must live out the values of Servant Leadership in oneself before relating with others in that way which would then flow into doing the work of leadership and organizing the processes for the organization. Missing one element of these orientations or getting them out of order continues to be one of the main pitfalls of successful leadership and is of utmost importance in Servant Leadership.

f. Sendjaya's Model

While it is evident through the research and this present literature review on Servant Leadership that Robert Greenleaf and Larry Spears are the founding fathers of the theory behind Servant Leadership, one of the most prolific writers on the topic is Sen Sendjaya. Sendjaya and Sarros (2002) utilize significant areas of key background from Greenleaf to Spears, but are also looking back further to the demonstrable characteristics of Jesus of Nazareth as the historical founder of the Christian faith and, as argued by Sendjaya and Sarros, the founder of this specific model of servanthood which will greatly influence their understanding of Servant Leadership as a leadership theory and modality. This model of Servant Leadership is most connected with two key biblical passages that Sendjaya interprets as key elements both to the Servant Leadership of Jesus, but also the foundational understanding of the Servant Leadership theory as expounded by Robert Greenleaf:

1) John 13:3-5, "Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him" (Holy Bible 1984).

2) Luke 22:25-27, "Jesus said to them, "The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors. But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves" (Holy Bible 1984).

These key passages illustrate the humility and servanthood inherent in the leadership of Jesus that was able to birth a major world religion for over the past 2000 years (Sendjaya 2002). While it is possible to attribute this type of behavior by Jesus as weakness, it is evident through the growth of the movement of the faith founded by Jesus that this model of servanthood has an incredible potential to mobilize and empower followers. Throughout the Gospels (Matthew, Mark, Luke, and John) in the Bible one can find evidence of the characteristics and values of Servant Leadership consistent with Spears and Greenleaf's list of ten above. While the conceptual basis of the modalities of Servant Leadership can be found in snapshots of other thinkers and sages alike (Confucius, et al.), Snodgrass (1993) provides a more broad-based perspective on the biblical and historical foundations of Servant Leadership as seen through the writings and examples of both Jesus of Nazareth, the Apostle Paul and other writers in the New Testament carrying on the same tradition in the Bible. The birth of Christianity as a worldwide religion was able to be founded by a leader who served by washing his follower's feet, delegating immense amount of authority, and ultimately dying for those being served and led. This work helpfully emphasizes both the context of the theory of Servant Leadership along with noting the current organizations that utilize the characteristics and traits of the theory as a hallmark of their organizational structure and culture.

Sendjaya and Sarros (2008) also provide a key development in many previously futile attempts at both quantitative and qualitative measurement for Servant Leadership behavior and consistency in attitude, values and motivation connected with the theory. Sendjaya notes the unique contributions of Servant Leadership as he thoughtfully organizes the research suggesting that leaders who utilize this modality of leadership are more likely to demonstrate the natural inclination to serve marginalized people (note Greenleaf's original definition of Servant Leadership with his emphasis on the effect of one's leadership on the least privileged in society). This is most likely connected with the expectation that servant leaders would have as their primary purpose the desire to serve followers rather than to first seek to pursue organizational goals or personal monetary gain. Their study established thirty-five specific statements contained in a six-dimension measurement (defined as the six themes of Servant leadership) and characterized Servant Leadership by its service orientation and holistic outlook along with its moral-spiritual emphasis. The six dimensions of Servant Leadership, as determined through a broad literature review across a wide swath of research on the topic of Servant Leadership (Sendjaya, Sarros et al. 2008), are noted below:

1. Voluntary Subordination: This dimension is specifically modeled after the example of Jesus Christ and the importance of the revolutionary act of will involved in voluntarily submitting oneself for the betterment of the followers and others involved. This is love that can be defined as ascribing worth to another at cost to oneself. This is not something that can be mandated but must come from an inherent desire to serve as modeled in Luke 22:27 by Jesus Christ, "I am among you as one who serves" (Holy Bible 1984). One can hear in this idea Greenleaf's concept of "first among equals" (Greenleaf 1977) in this intentional flattening of the organizational chart.

2. Authentic Self: Since the impetus of Servant Leadership is about voluntary subordination and flows out of ones "being", these leaders can lead more authentically. This authenticity manifests itself in a consistent model of living with humility, integrity, accountability, and vulnerability. This area of study has gained greater popularity and acceptance in leadership by the work of Brene Brown (2018) and her specific work around vulnerability and shame and its interplay in leadership. As noted above, there is much overlap in this theme of Servant Leadership with the work of Authentic Leadership previously discussed. This is one of the reasons why Sendjaya and

others argue that Authentic Leadership can appropriately be seen as a subset of Servant Leadership, but certainly not the other way around.

3. Covenantal Relationship: The intentional integration of voluntary subordination and authentic self has a critical effect on the relationships within the workplace. These relationships are marked by unqualified acceptance and allow for more creativity and risks without fear of retribution. This mode of relationship is defined as "covenant-based" which is an intensely personal bond marked by shared values, open-ended commitment, mutual trust, and concern for the welfare of the other party. Note here the direct line of connection between this theme and Spears' interpretation of Greenleaf's work as emphasizing the servant leader's focus on the commitment to the growth of the people and the importance of relational credibility and intentionality.

4. Responsible Morality: All aspects of leadership carry with them ethical ramifications and the unique contribution of Servant Leadership is that it provides an intrinsic motivation for both the ends and the means to be morally legitimized, thoughtfully reasoned and ethically justified. Since this model of leadership relies so deeply of relational power (rather than positional power) there is a higher value put on good moral dialogue between leaders and followers and minimizes the potential of rogue, and ethically corrupted, decision-making processes. This focus on an internal ethical and moral compass is critical to Servant Leadership and consistent with all the previous models discussed. The challenge, which Sendjaya is seeking to tackle, is to find a way to quantify one's morality and ethical framework in a way that will help determine one's consistency and adherence to the values inherent within Servant Leadership.

5. Transcendental Spirituality: Not only does the servant leader exhibit covenant-based relationships imbued with responsible morality, but the literature suggests that Servant Leadership and Spiritual Leadership are very closely linked. This connection is specifically seen in the tendency for servant leaders to respond to the workplace realities of disconnectedness, compartmentalization, and disorientation by seeking to restore a sense of wholeness and fostering a more holistic and integrated life. The servant leader is concerned with more than just the workplace satisfaction of employees, but with a broader whole-self integration. The addition of a focus around spirituality is consistent with Sendjaya's argument that Spiritual Leadership (as

noted above) is most appropriate as a subset of Servant Leadership since this Servant

Leadership modeled after the person of Jesus would necessarily be spiritual in nature also.

6. Transforming Influence: It is not enough within the framework of Servant Leadership to merely

   convey and live out the attributes of this philosophy. The research emphasizes that Servant

   Leadership, when modeled well, should be contagious in the workplace and influence others to

   live out the ideals of the paradigm. Specifically, this transforming influence happens through

   visioning, modeling through personal example, mentoring and empowering others, and trust.

   One can easily see Russell's influence (2001) here in the Servant leadership figure B.1.d.1.

   moving from vision to credibility to trust to service, all of which are empowered by influence and

   moving from the bottom up rather than the top down.

These six overarching themes and underlying statements (available in Appendix 1: SLBS-35) are utilized

to develop Sendjaya's *Servant Leadership Behaviour Scale (SLBS)*. This scale was then administered to

both executives and students in non-profit and for-profit settings and proved to be an accurate

measurement tool for the behaviors most associated with Servant Leadership. This tool is one that has

great likelihood of identifying the areas of strength and weakness at UGMTC and how the organization is

living out the principles of Servant Leadership both throughout the staff and with the clients being served.

Sendjaya would go on to create a shortened version of this tool and differentiate the two as the SLBS-35

(original scale with thirty-five statements each connected to one of the six main themes; available in

Appendix 2) and the SLBS-6 (six statements with each one connected to one of the six main themes

noted above; available in Appendix 1).

g. Russell and Reinke's Quantitative Tools

Following more closely to the work of Spears rather than the above paradigm developed by Sendjaya,

one of the key contributors to the discussion regarding quantifiable measurement tools for Servant

Leadership is Russell (2001). Russell's article pulls together the previous research on characteristics

connected with Servant Leadership but distinguishes them by separating the characteristics into

functional characteristics and *accompanying* characteristics. Functional characteristics are inter-related

and defined as the operative qualities, characteristics and distinctive features associated with Servant

Leadership. These attributes, according to Russell, are the identifiable attributes that actuate leadership. The functional attributes determined by Russell are noted in Table B.1.g.1. (2001) with their corresponding accompanying attributes across from them. These accompanying attributes act in such a way that they supplement and augment the functional attributes. Russell is intentional to note that these accompanying attributes are not meant to be secondary, but complementary and oftentimes should be seen as prerequisites to the successful implementation of Servant Leadership. While Russell's work is important in its contribution to pulling together numerous resources to

Servant leadership attributes – according to the existing literature

Functional attributes	Accompanying attributes
1. Vision	1. Communication
2. Honesty	2. Credibility
3. Integrity	3. Competence
4. Trust	4. Stewardship
5. Service	5. Visibility
6. Modeling	6. Influence
7. Pioneering	7. Persuasion
8. Appreciation of others	8. Listening
9. Empowerment	9. Encouragement
	10. Teaching
	11. Delegation

Table B.1.g.1

distill the key attributes of Servant Leadership, it stops short of providing actionable tools of measurement for these attributes. Russell continues the work of Spears in clarifying these attributes while leaving questions around the reasoning for why some attributes are functional versus accompanying and without providing a meaningful tool for implementation and assessment within an organization.

One of the next important researchers into Servant Leadership is Reinke (2004). Reinke's underlying premise to her work is that leadership in general, and Servant Leadership in particular, is a relationship and should not be boiled down simply to a set of attributes. Ultimately leadership is about people. This is one of the key differentiators of Servant Leadership from all leadership theories in that it is built on the foundation of relationship and care for the other as a core feature of the theory. This is also the place of one of Reinke's difficulty with the theory in that it completely rejects authoritarian and coercive approaches to leadership without dealing specifically with methodologies for reconciling conflicts between the objectives of the individual and the broader needs of the organization. Reinke, like many others before and after, struggles with this power-under approach to leadership and the concerns of how that works out in a real work environment where decisions need to be made with significant time restraints and real-life decisions hanging in the balance. The overarching goal of Reinke's work is to test one of Robert Greenleaf's primary hypotheses of Servant Leadership. This hypothesis is that Servant

Leadership will improve organizational performance because it fosters trusting relationships. To test this hypothesis Reinke reconceptualizes Spear's ten characteristics of Servant Leadership (Spears 2010) into three main characteristics (Reinke 2004):

1. *openness* (including empathy, listening, awareness of others)

2. *vision* (including conceptualization and foresight) and

3. *stewardship* (including healing, persuasion, commitment to the growth of people)

Reinke believes that these three characteristics have the most influence in building a community of trust and strengthening relationships and the people within any given organization or community. Reinke's methodology utilized a survey instrument developed based on previous research and was conducted with cadets on a campus ROTC unit. The results of the survey and subsequent regression analysis support Greenleaf's hypothesis that a leader who is 1) open to community with subordinates, 2) possesses and communicates a compelling vision, and 3) utilizes thoughtful stewardship; can significantly increase the level of trust in an organization (Reinke 2004). This result was also shown to be true in an evidence-based study by the work of Dannhauser and Boshoff (2006) where findings reported that Servant Leadership, trust, and team commitment are consistently connected. Reinke's study also noted that this hypothesis is actionable across racial and ethnic lines which is particularly important for the usage of Servant Leadership in the context at UGMTC. Components of Reinke's work provide critical background in solidifying the appropriateness of Servant Leadership as the most appropriate leadership modality to use in approaching the specific leadership questions at UGMTC. Below is the survey instrument utilized by Reinke to determine the effectiveness of Servant Leadership in organizational trust (Reinke 2004). Each of the below items are to be responded with a standard Likert scale (1 through 5) from Strongly Disagree to Strongly Agree.

<p align="center">Servant Leadership Questionnaire (Reinke 2004)</p>

1. I feel comfortable telling me supervisor about departmental problems.

2. My supervisor listens to what employees have to say.

3. My supervisor emphasizes doing the right thing for the long-term benefit of all.

4. My supervisor never puts things in perspective – we're always reinventing the wheel around here.

5. My supervisor is committed to helping employees grow and progress.

6. My supervisor puts employee needs first – before looking out for him or herself.

7. My supervisor puts the needs of the organization first – before looking out for him or herself.

8. My supervisor is reliable.

9. My supervisor is consistent.

10. I can count on my supervisor to tell me the truth.

11. My supervisor is qualified in my field.

Reinke's desire, noted above, to provide an instrument for evaluating and assessing Servant Leadership was continued by the work of Dennis and Bocarnea (2005). Their research utilizes a Servant Leadership theory encapsulated by a set of seven virtues (agapao love, acts with humility, is altruistic, is visionary for the followers, is trusting, is serving, and empowers followers) developed by Patterson (2003). Many of the virtues noted above are consistent with other characteristics seen by previously reviewed researchers (note the areas of similarity with Russell, Sendjaya and others). Patterson's list of virtues provides two key nuances to the discussion that are important to emphasize. The first virtue, agapao love, is unique in the literature and is based on a Greek term *agape* which refers to self-less, other-oriented love (In the Greek language there are four different words for love, but this is the one normally reserved for the purest, most other-oriented type of love and oftentimes only attributed to some divinity within ancient literature) (Patterson 2003). This love causes leaders to consider each person as more than simply a means to an end (or a cog in the wheel) but requires seeing each person as having unsurpassable worth and being a complete person outside of their function in a work environment or based on what that person can produce. In addition to this unique include of agape love as an attribute of Servant Leadership, Patterson provides another perspective on the virtue of empowerment. Empowerment is ultimately about entrusting authority and power rather than simply task-empowerment. This task-empowerment is defined as "bogus empowerment" because it "empowers without changing anything about the moral relationship between leaders and followers" (Patterson 2003). This is a key distinctive of

Servant Leadership in its desire to provide authentic empowerment rather than pro forma empowerment without the leader actually showing genuine trust in the individual.

The work of Dennis and Bocarnea is based on Patterson's virtues of Servant Leadership along with evidence-based methods for scale development to create a robust system to determine the efficacy of Servant Leadership. The scale that was developed for this research is broken down into forty-two items on an assessment that has been further broken down for the seven virtues noted above (although Dennis and Bocarnea note without explanation that their tool only ended up measuring five of the seven virtues and didn't measure altruism and service). The assessment tool itself will be critical in further research as it assists in focusing the individual on core concepts of Servant Leadership. The results of the study were inconclusive overall but are the beginning of a broader instrument for assessing the presence of and effectiveness of Servant Leadership.

h.   Barbuto and Wheeler's Instrument

In continuing the work and moving forward with the previous work done on developing assessment instruments for Servant Leadership, another important step was made through the work of Barbuto and Wheeler (2006). The goal of their research is to produce a scale in Servant Leadership with the hope of continuing the work of attempting to quantify the effectiveness of this paradigm of leadership. As many of the previous authors noted above have done, the work in this article begins with a broad literature review and then identifying the characteristics of Servant Leadership that will then be measured to determine leadership effectiveness. The characteristics being used in this scale development include the ten developed by Larry Spears (1997) (listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, growth, and community building) along with an added characteristic: calling. The authors in this article believe calling to be an essential requirement of Servant Leadership and define it as "a desire to serve and willingness to sacrifice self-interest for the benefit of others" (Barbuto and Wheeler 2006), which is notably consistent with Greenleaf's belief that leadership should serve those on the margin and Patterson's inclusion of "agape love" as a core virtue. Since this is

such a unique aspect of Servant Leadership in comparison to other leadership paradigms, Barbuto and Wheeler felt that this tendency towards altruism (defined as calling) must be its own characteristic. From these 11 characteristics the authors sought to develop an instrument to measure Servant Leadership and proceeded to create five to seven sample items for each characteristic. After these sample items were all tested for face validity by a panel of expert judges, and they were administered to a group of 80 governmental leaders and to a group 380 employees of those leaders. The resulting data and factor analysis refined the 11 characteristics down to the following five (Barbuto and Wheeler 2006):

1. Altruistic Calling: describes a leader's deep-rooted desire to make a positive difference in other's lives. This desire flies in the face of any Machiavellian model of leadership that simply manipulates and uses people for what can be gained from them. This characteristic also conveys one of the core values of Servant Leadership: the fact that this desire to serve must be part of the leader's ethical and moral foundation rather than simply a behavior added on to any moral/ethical framework.

2. Emotional Healing: describes a leader's commitment to and skill in fostering spiritual recovery from hardship or trauma. There is an obvious connection here with Greenleaf's desire for "healing" as a core component of Servant Leadership and an important connecting with the necessity for a servant leader to pursue broad ranging emotional intelligence.

3. Wisdom: can be understood as a combination of awareness of surroundings and anticipation of consequences, but from an even deeper concept, wisdom is encapsulated in someone's ability to live skillfully, thoughtfully, and intentionally. One can see the concepts of awareness and foresight from Greenleaf's work integrated into this component.

4. Persuasive Mapping: describes the extent that leaders use sound reasoning, mental frameworks, and lateral thinking. This should be seen in key contrast to leadership frameworks that focus on coercion rather than persuasion. This component also encapsulates Greenleaf's understanding of conceptualization as a key characteristic of Servant Leadership.

5. Organizational Stewardship: describes the extent that leaders prepare an organization to make a positive contribution to society through community development, programs, and outreach. This

also can be noted in its connection with overarching language of stewardship seen in Greenleaf's work and later in Spears' explication of the concept from Greenleaf.

The following is the Servant Leadership Questionnaire developed through their study which acts as a key tool in helping to determine the effectiveness and alignment of one's leadership with the broader modality of Servant Leadership. Each item was asked with a four-part Likert scale (1. Strongly Disagree; 2. Disagree; 3. Agree; 4: Strongly Agree)

<div align="center">Servant Leadership Questionnaire (Barbuto and Wheeler 2006)</div>

Altruistic Calling

1. This person puts my best interests ahead of his/her own.

2. This person does everything he/she can to serve me.

3. This person sacrifices his/her own interests to meet my needs.

4. This person goes above and beyond the call of duty to meet my needs.

Emotional Healing

5. This person is one I would turn to if I had a personal trauma.

6. This person is good at helping me with my emotional issues.

7. This person is talented at helping me to heal emotionally.

8. This person is one that could help me mend my hard feelings.

Wisdom

9. This person seems alert to what's happening.

10. This person is good at anticipating the consequences of decisions.

11. This person has great awareness of what is going on.

12. This person seems in touch with what's happening.

13. This person seems to know what is going to happen.

Persuasive Mapping

14. This person offers compelling reasons to get me to do things.

15. This person encourages me to dream "big dreams" about the organization.

16. This person is very persuasive.

17. This person is good at convincing me to do things.

18. This person is gifted when it comes to persuading me.

Organizational Stewardship

19. This person believes that the organization needs to play a moral role in society.

20. This person believes that our organization needs to function as a community.

21. This person sees the organization for its potential to contribute to society.

22. This person encourages me to have a community spirit in the workplace.

23. This person is preparing the organization to make a positive difference in the future.

A version of this scale has the potential to be an important tool in determining the level of Servant Leadership being used and modeled in an organization and, therefore, the effectiveness of Servant Leadership as it relates to other leadership paradigms. Dierendonck (2011) provides an important overview on the research of Servant Leadership, particularly around the variety of assessment tools that have been developed and their validity across a number of testing tools.

It is based on this extensive study of the variety of available Servant Leadership scales and testing tools that this researcher has determined which of these assessment tools to be the most user friendly, in its simplicity, and consistent with characteristics that are broadly agreed upon. For the purposes of the quantitative aspect of my mixed-method research I will be utilizing both versions of Sendjaya's *Servant Leadership Behavior Scale* (2008) and (2017) (seen in Appendix 1: SLBS-35 and Appendix 2: SLBS-6). I utilized these scale versions in the context of UGMTC to better assess the presence of Servant Leadership within the organization and particularly with the leadership of the programs at the Men's campus where my primary research was conducted. This, as will be later detailed in my research summaries, allowed me to provide insight into areas for UGMTC to grow as an organization in its effectiveness of successfully assisting all people, no matter their race or ethnicity, through programs focused specifically on individuals experiencing homelessness, addiction, and recovery.

i. <u>Servant Leadership through the Lens of Executive Leaders</u>

While the research around Servant Leadership continues up until the completion of this research, one of the most unique and important for organizational utilization of Servant Leadership was completed by Reed and Vidaver-Cohen (Reed, Vidaver-Cohen et al. 2011). The distinctive of the research in this article is the focused evaluative tool of Servant Leadership specifically designed for executive leaders. For Servant Leadership to move beyond an individual endeavor and to move to an institutional reality, it is critical for the executive leaders to exemplify the modality in their own leadership and to work towards institutionalizing Greenleaf's core concept of "first among equals" (Greenleaf 1977). Reed, et al., define five first-order characteristics that make up Servant Leadership for both an executive and any other leader (2011):

1. Interpersonal Support: operationalized as helping others succeed, nurturing employee potential, listening carefully to others, shared decision-making and recognizing when employee morale is low.

2. Building Community: operationalized as valuing individual differences, encouraging a spirit of cooperation and inspiring organizational commitment.

3. Altruism: operationalized as serving others willingly with no expectation of reward, sacrificing personal benefit to meet employee needs, placing the interests of others before self-interest, and preferring to serve others over being served.

4. Egalitarianism: operationalized as welcoming constructive criticism, display interest in learning from employees, invite input from all levels of the organization, and encourage debate of their ideas.

5. Moral Integrity: operationalized as inspiring employee trust, promote transparency and honesty throughout the organization, freely admitting mistakes, and valuing integrity over profit or material gain.

It is not surprising (these values are consistently seen in this Literature Review) at this point, and is consistent with the other lists of characteristics in the research, to see the original ten characteristics that Spears identified hidden within the operationalized definitions of these characteristics and factors. This article provides a unique benefit to the overall study by providing a rich and well-thought-out

questionnaire specifically for top executives to determine their effectiveness as servant leaders. This is a valuable tool that could be used within any organization as a barometer of the general perception and experience for the executive leader.

j.   <u>Sendjaya's *Servant Leadership Behavior Scale* (SLBS)</u>

As the process moved forward with the evaluation of the wide array of literature regarding the characteristics and assessment tools of Servant Leadership, this research was guided by a helpful insight and determined that it was important to evaluate based on an argument by Focht and Ponton (2015). They argue that it is critical to remember that "servant leaders must first meet the criteria of a servant before they can meet the criteria of a servant leader" (Focht and Ponton 2015). They argue that for a certain characteristic to meet the unique qualification of applying to Servant Leadership, it must be distinctly suited to that of a servant before it is applied to a servant leader. Their Delphi study (Focht and Ponton 2015) conducted with a group of experts in Servant Leadership began with 60 potential characteristics and was slowly narrowed down over a course of three rounds of elimination to arrive at 12 core characteristics. These 12 contain elements of what is seen in the previous research but provide a core competency consistent with one being a servant and devoid of leadership jargon that can have the tendency of missing the core of servanthood. The following were identified as the core characteristics of a servant, and therefore, should be core to a servant leader: Valuing People, Humility, Listening, Trust, Caring, Integrity, Service, Empowering, Serving Other's Needs Before Their Own, Collaboration, Love/Unconditional Love, and Learning (Focht and Ponton 2015). None of these characteristics are unique, except for Love/Unconditional Love which is not explicitly seen in other lists although it can be seen in Patterson's use of "agape love". For more on the concept of compassionate love as the core characteristics of servanthood and servant leadership, see Dierendonck and Patterson (2016) to the lists seen by the research already noted, it provides a critical reminder of the importance of keeping "servanthood" at the forefront and prerequisite for authentic Servant Leadership. It is these unique characteristics that differentiate and distinguish Servant Leadership from all other leadership theories, and it is imperative to make sure that servanthood isn't muted in the process of developing effective and meaningful evaluative tools going forward.

The research on the topic of Servant Leadership for the past fifty years provides an incredible framework and opportunity for clarifying how Servant Leadership can be actualized in the context of UGMTC and what difference it might make for these being served when Servant Leadership is held up as the ideal for staff engagement with all program participants. The basics principles of Servant Leadership, as outlined by Robert Greenleaf and others since its inception, will provide the overarching methodology of this research study, but will not necessarily be the implementing framework recommended from the research. The critical distinction for this research is to utilize the tools and values of Servant Leadership as a best practice in creating space for conversations around race, bias, prejudice, and white fragility, but will not necessarily be recommending the theory of Servant Leadership as a next steps practice going forward for bringing about more broad-reaching organizational change. The ultimate goal of this research is to see if racial disparity in programming at UGMTC can diminish or disappear and this research will emphasize that the methodology and values of Servant Leadership could be a critical tool in leading that change.

The variables that will be integrated into the research methodology for this project from Servant Leadership fall closely in line with the work Sen Sendjaya as his framework is both consistent with Greenleaf's original vision and integrates biblical concepts that will be more readily translated into a Christian organization like UGMTC. The following will be the core values and characteristics ("themes" as defined by Sendjaya) to be used: 1) voluntary subordination; 2) authentic self; 3) covenantal relationship; 4) responsible morality; 5) transcendental spirituality and 6) transforming influence. Each of these characteristics or themes can be seen in the above literature review in a variety of synonyms, but Sendjaya's list also does a very good job of avoiding jargon that would normally be associated with leadership rather than servanthood (note Focht and Ponton above). These six criteria or themes will be used to determine the appropriate interview questions along with providing the backdrop for utilizing Sendjaya's *Servant Leadership Behavior Scale* (SLBS-35 along with SLBS-6) within the context of UGMTC. When done consistently and in conjunction with its original intent, Servant Leadership as a research methodology will communicate the following to those participating in the research (Sendjaya, Sarros et al. 2008):

1. The benefit to the individual of their participation in the research.

2. The interviewee will feel truly heard and experience a level of healing through the process.

3. The interviewer will use wisdom to discern and anticipate the necessary questions that should be asked to specific individuals.

4. The possibility and vision for the future will be communicated through questions being asked that lead the interviewee to see in a new way.

5. The critical nature of the research in stewarding the mission and vision of the organization to help the interviewee see the critical nature of their perspective.

Undergirding all those criteria and variables, the methodology of Servant Leadership will serve to communicate to the interviewee that their opinion is the number one priority in the research, which will in turn produce optimal results in research. This section of the literature review on Servant Leadership is a needed context for the work going forward and is incredibly important for both the quantitative and qualitative research to follow in this study.

2. Racial Dynamics and Recovery Programming

In addition to the focus on Servant Leadership, the following two sections will provide more specific context and background on the dynamics of race and ethnicity within the setting of organizations like UGMTC. These foci and corresponding literature reviews are also necessary to underscore the final recommendations that will conclude this research. The intent is to provide tangible steps forward in mitigating the areas of racial disparity in programming at UGMTC and other similar organizations.

As a preamble to this section, it will be helpful to get a context of the men's programming at UGMTC and the dynamics that play into the racial makeup of the programs. Men's residential housing at UGMTC is divided into two main groups: 1) emergency shelter and 2) residential programming. On average, there are 350 men sleeping at the men's campus on a given night with emergency shelter guests comprising about half of the total and residential programming comprising the other half (UGMTC (2021)). Within the bucket of residential programming, there are three main programs: 1) Transitional Housing, 2) Discipleship, and 3) Christ Recovery Center (CRC). The Transitional Housing program is a part-time program designed for men with an income through employment and/or other benefits. These men are required to attend weekly life skills classes, attend a weekly Bible study, attend a weekly outside church service and to be willing to abide by an agreed upon financial savings plan. The Discipleship program is a full-time program and is a Christian-based work therapy and life skills development program. Men in this program oftentimes suffer from mental health struggles and will receive support from the mental health clinical team at UGMTC. While in the Discipleship program, men will attend the LifeNet education program to brush up on academic skills, work-related skills, and/or receive a GED, if necessary. The Christ Recovery Center is a full-time program that is designed for men struggling with chronic and long-term drug and alcohol dependence. This program is undergirded by a Christian foundation and utilizes the 12-step model of Alcoholics Anonymous as a method and means of recovery. These men also attend the LifeNet education program as a requirement of programming. Each of the full-time programs have an optional aftercare phase when the men can pay for a room to stay in the community at UGMTC while working and navigating the process of re-integration into employment, family, and other communities (UGMTC 2021). For the purposes of this research, I will not be focusing on the part-time program

(Transitional Housing) but focusing solely on the two full-time programs (Discipleship and CRC). These two programs are the most similar programs at the men's campus and therefore provide an optimal comparison and the most beneficial incubator for this research.

a. <u>Program Distinctions between Discipleship and Christ Recovery Center</u>

One of the greatest differences in the full-time programs (Discipleship and CRC), which could not be seen in the larger picture data from the introduction on the racial demographics of program graduates, is the disparity in racial demographics between these programs. The table below (B.2.a.1.) demonstrates this disparity and highlights the program demographic differences over the last fifteen years. While both programs demonstrate a disparity in a higher number of white students graduating as compared with individuals entering the emergency shelter at UGMTC (this disparity was apparent from the data already shared at the beginning of this research and is the primary area of concern for pursuing this research project), it is obvious that the disparity is far greater at Christ Recovery Center. While 45% of those arriving at the emergency shelter at UGMTC are white, those white individuals make up 89% of those successfully graduating from CRC. In contrast, while 45% of those arriving at the emergency shelter at UGMTC are black, those black individuals only make up 11% (slightly less since 11% represents all people of color) of those successfully graduating from CRC (CaseWorthy 2021).

B.2.a.1. Program Graduate Demographics (2005-2019)

Ethnicity	Discipleship Program	Christ Recovery Center Program
White	56%	89%
People of Color (includes African-American, Asian, Latino, Multi-Racial, Native American)	44%	11%

This table leads to the next line of inquiry in research that will examine the following question since one of the main differentiators between these two programs is the recovery and AA focus of CRC:

Is there anything inherent in AA and 12-step based programs that would account for the disparity in racial demographics seen below?

The most recent data point to the reality that black Americans are overrepresented in the broad alcohol treatment system, but this overrepresentation does not translate to Alcoholics Anonymous communities (the most used non-therapeutic resource for support and care for those struggling with alcohol addiction). Kaskutas, Wesiner et al. (1999) note the findings that because the origin and founding of A.A. was shaped by middle-class White Americans it does not address the unique social and political landscape of black Americans. In addition to this, not only does the founding of A.A. create a barrier, but the continuation of this history resulted in a lack of A.A. meetings populated and moderated by other black Americans. The data from these research studies indicate that if black Americans have an experience in an A.A. community and can remain connected amid the racial disparities, they are likely to report feeling connected in that community and having a spiritual awakening as a result. The problem is that the majority of A.A. communities mirror the racial disparity at CRC, and thus, black Americans are not as likely to stay in that context. By contrast, white Americans connected to an A.A. community were much more likely to consistently maintain a sponsor and read A.A. literature. It seems appropriate to hypothesize that white Americans would be more comfortable connecting with sponsors that look like them and reading the A.A. literature that is more closely in line with white thinking and community as that is the literature's original context. The Big Book of Alcoholics Anonymous was written by two middle-aged white men in 1939 with the stated intent of sharing it with their friends and community. As was the case for most people in 1939 in the United States, most of their community were other people of their same race and gender: white men. The authors of this article note that the research indicated that white people are more likely to attend A.A. independent of treatment while black people are more likely to attend A.A. as a part of mandated treatment. The focus of their research is that while black Americans are more likely to be "forced" into A.A. communities, once they are there and can get past the initial difficulty of the obvious racial disparity, black Americans are no less inclined than white Americans toward active engagement (Kaskutas, Weisner et al. 1999). The challenge going forward from Kaskutas' article is to

determine the perceived barriers for black Americans to join an A.A. community without being required to attend based on treatment expectations and to manage programming to assist in alleviating those barriers.

One of the key areas of inquiry in this research is the level of compatibility and effectiveness for black individuals within the broad program and philosophy of Alcoholics Anonymous. The A.A. General Service Conference (A.A. Pamphlet 2001) published a booklet with the stated goal of inviting black and African-American individuals into the A.A. community. This monograph was an integral attempt to normalize and provide critical background for black and African-American individuals hoping to find recovery through A.A. The introduction to the pamphlet thoughtfully acknowledges that within a society dealing with challenges of racism, prejudice, and attacks on one's dignity that it would be easy to approach the world by saying that if you were experiencing my world with my problems then you would be drinking too. The document also provides a brief history of Alcoholics Anonymous, noting the presence of two Black alcoholics that were integrated into the fellowship by co-founder Bill W in 1940. This is conveyed in addition to noting the presence of "Jim's story" in the Big Book of Alcoholics Anonymous, the originator of the first A.A. black group (A.A. Pamphlet 2001). The remainder of the pamphlet details the story of nine African-American individuals and their experience joining an A.A. group. While the stories include an eventual integration and welcome into the mostly white communities, it is interesting to note that all nine stories include explicit references to the awkwardness of initially coming into an all-white recovery community. There were honorable intentions in the A.A. General service putting out a pamphlet specifically focused on a community that is severely under-represented in the broader A.A. groups, and yet this pamphlet is unable to shield potential group attendees from the obvious reality that to be African-American in an A.A. group is to be in a place of being a significant minority. This pamphlet seems to do more to solidify the racial disparities within A.A. rather than to assist in minimizing or normalizing the issues.

b.   A.A. and Non-White Communities

Soon after the above-mentioned pamphlet was published by the A.A. General Service Conference, Wells and Klap (Wells, Klap et al. 2001) provided a perspective on this topic from the vantage point of the broader health community. This broad nationwide study looked at the ethnic disparities that exist within the health care system as it relates to the unmet need for alcoholism, drug abuse and mental health care. One of the most staggering statistics in the results of this study was that among those with a perceived need for care for alcoholism, drug abuse or mental health disorders, black Americans were vastly more likely to report an unmet need: 12.5% for whites, 25.4% for black Americans (Wells, Klap et al. 2001). These data are particularly noteworthy when compared with the related statistics of individuals receiving treatment for alcoholism, drug abuse or mental health care (31.9% for whites, 28.1% for black Americans). While these data points to a smaller gap in the actual care being given, there appears to be something in the system or providing of the services that is allowing the perceived gap in need to remain significant. The authors in this study found consistent ethnic differences and they were all pointed in the same direction. For black Americans and Hispanics, there is less access to care, poor quality of care, and/or greater unmet need for alcoholism, drug abuse and mental health treatment in comparison to white communities. The statistical analysis in this research points to long-standing issues that cannot be solved over time without significant upheaval in the methodology behind the care for alcoholism, drug abuse and mental health care with a specific focus on how that will affect minority communities.

If, as noted above, the A.A. community is not initially a welcoming place for black individuals and there continues to be a significant gap in unmet need for alcoholism, drug abuse and mental health disorders among black Americans, what is the most effective solution? How effective is the A.A. model for all people, with a particular focus towards black individuals? The question of effectiveness surrounding Alcoholics Anonymous for people of all race and ethnicity is a significant one for the focus of this research. Timko (2008) investigates the level of effectiveness of the A.A. model for "special populations", which includes women, adolescent of elderly individuals, different racial and ethnic groups, and people with disabilities. While Timko notes the unique characteristics of each of these special populations as it relates to the effectiveness of Alcoholics Anonymous, this research will only focus on her work regarding

different racial and ethnic groups. Timko begins by noting the two primary reasons why A.A. participation may be more difficult for special populations. First, the origins of A.A. were not targeted towards special populations as it was begun by middle-aged white males and second, that A.A. groups to this day include only a very small proportion of attendees from special populations. Black Americans, in particular, have noted significant resistance to A.A. based on the perception that the groups are racist and exclusive and emphasize the need to surrender and the importance of powerlessness, a problematic requirement for individuals that have been denied power in American society for hundreds of years; this is a critical aspect of the trepidation by the black community where they are being asked to walk into a room of mostly white people and admit their powerlessness. In addition, Timko notes the research that many African-Americans do not accept the A.A. premise that alcoholism is a disease, but rather, a lifestyle choice. This article next examines the experience of Native Americans with A.A. The emphasis within A.A. on European-American cultural values, Western religious perspective, and powerlessness over alcohol all run counter to a traditional Native American perspective. The A.A. approach has the distinct possibility of being highly offensive to a Native American who maintains a traditional self-identification and forcing such a person to attend A.A. based 12-step groups could lead to further trauma and harm. Finally, Timko notes that although the Hispanic population is less likely to attend A.A., they have equal involvement with and benefit from A.A. as the white population do when they attend.

In continuation of the research around the utilization of services for drug use disorders across racial lines, Perron and Mowbray (2009) provide in-depth statistical research indicating that black Americans had notably higher rates of use of 12-step meetings in comparison to the usage of professional treatment usage by whites. In conjunction with this, the research emphasized that black Americans were two to three times more likely to use drug/alcohol rehabilitation programs, but that white Americans were almost twice as likely to utilize professional services to assist drug and alcohol problems. The connection in this article, as noted by others detailed in this research, points to the way economic issues and access to more in-depth healthcare services help to explain the number of black Americans participating in A.A. based programs even though those programs are so heavily weighted towards a white population. So, as noted above, even though A.A. communities have not historically been the most helpful option for the

black American populations, the economic dynamics of American culture have not allowed many other treatment and recovery options for black populations. This is the bind we find ourselves in. The economic model most conducive for recovery for individuals of color is within the community of A.A., but that very model has made it more difficult for many individuals of color to stay rooted in recovery.

What we also see in the research is that historically disempowered persons, and particularly communities of color, have been ill-served by the acute care model of treatment (some of this for financial reasons and others for programmatic assumptions). White and Sanders (2008) believe that alcohol and other drug (AOD) problems for communities of color will find more effective resolution by using a sustained recovery management (RM) model rather than a model based on acute care (AC). This article thoughtfully conveys the need for AOD problems to have a recovery model that considers the historical trauma, economic and political disempowerment and cultural demoralization that is prevalent within communities of color. AC models of recovery do not provide enough flexibility around individual needs, but rather assume a foundation of premorbid skills and social functioning which are often lacking within historically disempowered communities of color. The benefit of a RM model is that it allows for service intensities and duration to be based on the individualized interaction of "problem severity" and "recovery capital" (White and Sanders 2008). The RM model of recovery is also more broadly aware of the need for personal, family and community renewal in addition to the individual recovery work, acknowledging that addiction is but one wound for families of color that have suffered intergenerational transmissions of historical trauma. White and Sanders argue that the RM model also provides a better-suited onboarding process for individuals of color whose resistance to treatment flows from an inertia of hopelessness. This model places great emphasis on working with those individuals in the pre-action stages of changes (see Prochaska, Norcross et al. 1994) and allows for flexibility in the movement towards recovery. In addition to these benefits of the RM model, the authors also defend the importance of religious experiences in the recovery process, and particularly those experiences that occur in the context of culturally indigenous institutions (e.g., the historically black church). These indigenous services can serve as a catalyst and sustaining influence for long-term recovery. The RM model acknowledges that while some will be greatly assisted in the journey of recovery by well-defined organizations (i.e., AA/NA), the goal of RM is a

habilitation process that replaces dependency on formal service systems with interdependency within a larger social and cultural community. The initiating influence for recovery should come from the individual and their cultural context rather than creating an unnecessary dependence on culturally homogenous institutions. As this relates to the specific research context of UGMTC, the recovery model at the Christ Recovery Center does an incredible job of providing community in the context of programming, but unintentionally does this within a mostly culturally homogenous and white context. This will be one of the most critical questions going forward in this research: How can the recovery context at CRC maintain its emphasis on community, family and relational health while simultaneously and intentionally moving away from cultural homogeneity that, intentionally or unintentionally, revolves around whiteness?

c.   Treatment Usage across Racial Lines

Another important factor in the discussion of recovery models is the differentiation between an individual being required to attend treatment and one's level of alcohol abuse. Cook and Alegria (2011) provide important research around this topic as they investigate the racial-ethnic disparities that exist within the arena of substance abuse. One of the primary findings of this article is that black Americans are significantly more likely than white Americans to receive substance abuse treatment and to have alcohol dependence but showed significantly less likelihood of alcohol abuse. Much of this can be attributed to the higher level of arrests and incarceration for black Americans, and therefore more court-ordered treatment requirements. The authors also provide data showing that individuals with lower incomes are significantly more likely to use substance abuse treatment and black Americans and Latinos were more likely to be in those impoverished groups. The great challenge in this study is that it shows that required or court ordered treatment is vastly less effective in bringing about long-term sobriety, and yet, that is exactly the situation and context of treatment for the majority of black Americans and Latinos dealing with alcohol dependence. This article provides critical information in this discussion as it strongly argues that one cannot disconnect substance abuse from race, ethnicity, and socio-economic status. All three of those factors must be dealt with to get a better picture of the need for treatment and the most effective means for the specific individual to move towards recovery.

To ground this research more specifically within a context, Guerrero and March (Guerrero, March et al. 2013) endeavored to evaluate the disparities in substance abuse treatment completion between and within racial and ethnic groups in the context of Los Angeles County, California. One of the unique elements of this study is that it specifically investigated this question through the lens of Latinos, black Americans, and white Americans. The overall findings of this study found that black Americans and Latinos reported lower odds of completing treatment compared with white Americans. Previous research (Marsh, Cao et al. 2009) already noted that black Americans and Latinos enter treatment with more health, mental health, and social problems than white Americans which can significantly contribute to reduced treatment completion. This hypothesis, based on previous research, was found to be accurate in this study where the completion percentages from substance abuse treatment were as follows: black Americans (8.6%), Latinos (10.6%) and whites (14.1%) (March, Cao et al. 2009). The authors in this article expand the research in this field as they can demonstrate the compounding effect that race, and ethnicity can have in combination with a variety of other risk factors associated with one's likelihood and ability to complete substance abuse treatment. The findings of the work also support the development of racially and ethnically responsive substance abuse treatment approaches that also consider one's primary drug problem, drug use severity, and any co-occurring psychosocial issues. The overarching argument in these studies points to the need for a broader evaluative assessment prior to an individual entering program to gauge the level of need outside of, and in conjunction with, substance abuse.

In an attempt to more closely home in on the context of Christ Recovery Center, one of the primary research questions surrounding substance abuse treatment and recovery centers is the related area of study and interest regarding the connection between faith-based recovery and sustainable and holistic recovery. Lashley (2017) investigates this topic in more depth by specifically studying a context very similar to that of UGMTC. This study highlights the effect of a faith-based recovery program and how one's length of stay in that program could impact four quality of life measures: physical activity, depression level, self-esteem, and nicotine dependence. Of the four qualities measured, Lashley's study showed significant increase in physical activity and self-esteem and significant decrease in depression level over the period evaluated (program entry, 3 months, 6 months, 9 months, and 12 months). There

was no significant difference seen in nicotine dependence during that same time in program. This is a similar trend to what is seen in most recovery programs that allow for nicotine use, as nicotine is often used as a crutch or substitute from one's drug of choice while in the process of recovery. Lashley's study provides an informative initial step that hints at the connection between longer length of time in faith-based recovery programs and long-term sustainability in significant quality of life indicators. The downside and limitation of this research is that it leaves a few critical questions unanswered, namely that is does not make the connection between quality-of-life indicators and overall sobriety. It seems that Lashley is assuming that since someone is staying in the program that they are remaining sober, but this is certainly not always the case. There is also a need for a more longitudinal study that looks beyond the 12-month program to measure the quality-of-life indicators in the program. While it would have been beneficial to have this further information from Lashley's study, what is critical to note is the effect that longevity in programming can have on someone's recovery and long-term success in life. If A.A. based programs are generally more problematic and difficult for individuals of color, as noted in the research above, then how can a recovery program align with the values and methodology of A.A. without unnecessarily making success more difficult for individuals of color?

This literature review on racial dynamics and recovery programming is necessary for the research in this study as it provides critical background to the context at CRC. Most of the programming at CRC is based on Alcoholics Anonymous (13 of the 17 weekly meetings are Big Book meetings focused specifically on elements from the 12 steps and the Alcoholics Anonymous book). There are two key points that will be critical going forward in this research that were clearly seen in this literature review:

1. Programs based solely or primarily on A.A. without addressing the historic racial disparity of A.A. will be unlikely to be a safe place for black individuals to find camaraderie and a sense of home. Critical steps should be taken to navigate the historical trauma of this experience for the black community.

2. Treating all people the same, regardless of their race, in a recovery program is inherently unfair and unequal. The research in this literature review powerfully highlights the cumulative traumas, racism and impoverishment for the black community that have been shown to negatively affect

the effectiveness of treatment for that same community. For a recovery program to be a safe, welcoming, and effective environment for a black person there must be an intentional focus and acknowledgement that their experience of recovery and addiction is markedly different, and includes many different layers and dynamics, than a white person.

In addition to the items noted above regarding the effect of racial dynamics in recovery programming, another important avenue to investigate surrounding the question of this research relates to the demographics of the staff serving and working within the recovery program. More broadly, this refers to the question of ethnic matching in recovery programming and counseling situations and the affect that this can have on success and long-term sobriety. This will be more closely investigated in the next section of the literature review.

3. Ethnic Matching in Programming and Counseling

The section represents the third literature review topic for this research project. In an effort to look at the question of racial disparity in programming at UGMTC, the goal is to look at as many angles as seems appropriate in hopes of providing thoughtful recommendations that could, over time, work to mitigate this disparity. The importance of this topic revolves around the benefit or hindrance of having racial matching between counselors, program staff, program directors, pastors, and therapists and those men in programming at UGMTC. The hope is to determine the general perspective of the present research to ascertain whether it is appropriate to recommend focused staffing changes to most effectively deal with the issue at hand.

Morse and Calsyn et al. (1994) investigate the intersection of treatment effectiveness as it relates to working with those experiencing both chronic homelessness and chronic mental health struggles. This specific work looks at several different treatment modalities and tools that are not the focus of the topic at hand, but rather, provides several critical tangential pieces of information that are specifically applicable. Initially the study noted two assumptions to the work based on previous research: 1) It was assumed that males, black Americans, people with more severe psychiatric disabilities, and those who had been homeless longer were at highest risk for poor outcomes to treatment (this certainly was consistent with the previous literature review on race in recovery programs) and 2) that client satisfaction will generally be higher for white Americans than minority groups and higher for women than men. This highlights the wealth of research pointing to the increased difficulties of minority groups to find success in treatment programs. In wrapping up the conclusions of the study, the authors make a side comment when it is noted that the more effective treatment tool (Continuous Treatment Team) was only more effective for white Americans. The authors note how concerning this is given that the majority of those interviewed were black American and that the best treatment option for those experiencing both chronic homelessness and chronic mental illness would not be most effective for the racial groups most prominently represented. This Continuous Treatment Team utilized in the study was staffed by 80% white Americans while more than half of the clients were black Americans (Morse, Calsyn et al. 1994). It is into this context that the authors argue that hiring more black Americans would be the best way to

increase treatment effectiveness with black American clients. Davis and Proctor (1989) have specifically shown how racial similarity between clients and workers produces increased comfort level for both staff and clients and promotes increased client self-disclosure. Overall, this article highlights research where the conclusion points to the benefits of ethnic and racial matching in treatment and social work settings, particularly in working with those experiencing homelessness.

While the conclusion of the above article is important, it is noteworthy that ethnic and racial matching is beneficial in some areas of care, but not in all areas. Chinman and Rosenhack (2000) comment on the potential benefit of racial matching in a program for individuals experiencing homelessness who also have a serious mental illness. This study specifically focuses on case management services provided by an organization called ACCESS that spans fifteen different locations serving a group of 1,785 clients (Chinman, Rosenheck et al. 2000). The clients and case managers included in the study were both white and black Americans. White clients were matched with both white case managers and black case managers and black clients were matched with both white case managers and black case managers. While these data indicate that at a baseline, black clients had more severe mental health problems and a higher level of use of services, the amount of improvement clinically and the general service use did not differ among the different pairings of black and white clients and case managers. During the 12 months of the study, clients in each group (no matter the racial mapping among clients and case managers) improved on all outcome variables at the same degree. One hypothesis provided in the article for these results is that individuals experiencing homelessness with severe mental illness may be more concerned with the need for practical assistance (i.e., obtaining stable housing, food, transportation, etc.) than with the race of the case manager. As a result, the necessity for simple access to case management services is more important than the preferential dynamics that may exist for racial or ethnic matching.

It is interesting to note how this study relates to the work being done at UGMTC and how this connects with the previous article on ethnic matching in counseling. These data appear to be indicating that there is a significant benefit to ethnic/racial matching in counseling relationships, but a negligible benefit in case management relationships. This points to the possibility that when it comes to more practical assistance

and case management that ethnic/racial matching is not important, but that when it comes to counseling, intensive pastoral care and program management there may be a benefit to ethnic/racial matching.

a. Ethnic Matching in Counseling Settings

The dynamics and nuances of the research around the benefit of ethnic matching within a counseling setting has led to unclear and, sometimes, contradictory results. Karlsson (2005) provides a rich interpretative study on the variety of research in the field of ethnic matching in a therapeutic setting. This article separates the types of studies on this topic into two main buckets: Analog studies and Archival studies. Analog studies are ones where individuals are paired with therapists and attempt to answer the question: "Do ethnic minorities prefer ethnic matching in psychotherapy?" (Karlsson 2005). Archival studies are more reliant on historical data from inpatient and outpatient treatment centers where the race and ethnicity of the clients and therapists are examined to determine whether ethnic matching plays a part in the consistency and willingness of clients to return. Karlsson argues that analog studies are inherently hard to gauge because of their lack of specificity in getting the opinions of the clients and their need to do a lot of guesswork regarding client and therapist motives. In contrast, the overarching data regarding archival studies suggest a greater number of dropouts and shorter length of treatment for clients meeting with a therapist of dissimilar ethnicity. These data are anything but definitive on this issue but do still point to some general conclusions. It is not likely that all clients or patients will benefit from ethnic matching in therapy, but it does seem probable that some clients who possess specific characteristics or live in specific situations might benefit from ethnic matching. Karlsson concludes his article with this vague reference to potential characteristics that might influence the need for ethnic matching, and it is the role of all therapists to navigate the nuanced therapeutic process to determine the importance for one's individual clients. In the specific context of UGMTC, this study points to the potential benefit of delving into more archival data to determine the efficacy of client/therapist (or Chaplain/Program Manager) relationships as related to long-term program completion, sobriety, and transformation.

While some of the research on this topic is quite vague and inconclusive, one of the most helpful articles that is critical for the field of research around ethnic matching in programming and counseling relationships is by Cabral and Smith (2011). The work of this article is extremely valuable as it provides aggregate data based on a literature review regarding the importance of ethnic matching in counseling relationship. This article seeks to compile data from a wide range of meta-analyses on this topic by analyzing and summarizing findings relevant to three specific questions: 1) preferences exhibited for therapists of individuals' own race/ethnicity, 2) perceptions of therapists across racial/ethnic matching, and 3) outcomes in therapy as impacted by racial/ethnic matching. These data for this aggregate analysis utilized 154 studies that met a specific criterion that could be utilized in compiling the statistics for review. The findings of this study are as follows (correlating the questions noted above): 1) moderately strong preference was seen for a therapist of the same race/ethnicity, 2) the perception of therapists as a function of racial/ethnic matching indicated that matched therapists were somewhat better than unmatched therapists, 3) these data indicate almost no difference in outcome when clients were matched with a therapist of their own race/ethnicity. One interesting exception to this research was the conclusion specifically associated with black Americans. As a whole, black Americans strongly preferred to be matched with black American therapists, evaluated black American therapists more positively than other therapists, and the outcomes in therapy for black Americans when matched with a black American therapist were mildly better than any other matched race/ethnicity. The authors posit that this significant difference specifically related to black Americans could be related to a strong racial/ethnic identification and wariness and bias in mental health services provided by white therapists. The conclusions of this article point to both a positive and negative reality. On the positive side, it seems to be true that ethnic matching does not play a significant role in overall therapeutic outcomes. On the other hand, these data overwhelmingly indicate a preference and perceptional bias towards someone of the same ethnicity which likely affects one's willingness to continue in the counseling process.

For the purposes of the study at hand and its relation to the programming and counseling at UGMTC, these data indicate an up-front benefit to ethnic matching for individuals to engage deeply in the potential of transformative programming. Once a student is invested in programming and counseling the need for

ethnic matching looks to diminish somewhat, if not significantly. In addition, these data also point to the critical importance of ethnic matching particularly for any black individuals coming into programming and that it is far more critical for therapeutic success for black program participants than for white program participants.

This overview of some of the most relevant research on the topic of ethnic matching leads to important questions related to the context at hand (UGMTC Men's Programs). As the statistical datum explicated above in Table B.2.a.1., the graduates from the Christ Recovery Center are significantly more likely to be White than graduates from the Discipleship program (CaseWorthy 2021). The Discipleship program began at UGMTC in 2004 and, to date, has had 10 staff members work in the program, of which 4 were black. By contrast, the Christ Recovery Center began at UGMTC in 1984 and hired its first and only staff member of color in 2017 (UGMTC 2021). While, as data surrounding ethnic matching suggest, there is nothing definitive related to the long-term success of individuals and ethnic matching. These staffing realities more than likely have affected the comfort level of individuals of color staying long-term at Christ Recovery Center. This is particularly true for black American program participants as data uniquely point out the importance of ethnic matching for those individuals.

PART C. NEXT STEPS

The goal of this section of research has been to begin the discussion regarding how race, prejudice and disparity exist in men's programming at Union Gospel Mission Twin Cities (UGMTC). The literature review suggests that one of the most effective long-term leadership methodologies for more fully researching this question is Servant Leadership. Servant Leadership allows more space for conversation, transparency, and empowerment from those seemingly without power than any other leadership paradigm. It is for this reason that the values and best practices of this paradigm are most apt to contribute to the questions of program racial disparity at UGMTC. This initial section of research also serves as an entry point for further research to follow. The method for this next stage of research will be a combination of quantitative and qualitative research delving into the unique context of UGMTC as it relates to Servant Leadership, racial disparity, and ethnic matching. The quantitative aspects will be as follows:

- Survey of program participants and alumni to get a broader perspective on perception, bias, and leadership assumptions within program participants. This will be done, per written approval from the author, using both of Sendjaya's *Servant Leadership Behavior Scales* (Both the SLBS-35 and the SLBS-6) (Sendjaya, Sarros et al. 2008 and Sendjaya, Eva et al. 2017). These scales are available in Appendix 1 and 2 and will be discussed at length in the sections to follow.
- The goal is to survey as many individuals as are available in programming at the time of the survey although this can greatly vary based on the timing and any other commitments going on at that time.

The qualitative aspects of this research will most closely integrate values and models of Servant Leadership by providing an opportunity for program graduates to convey their experience while in programming. This qualitative aspect to the research is critical to the overall study to better determine how the modality of Servant Leadership can contribute to the level of transparency, vulnerability, and honesty regarding areas of racial disparity and divide. The qualitative aspect of this research will include the following:

- Conduct 10 interviews with program graduates of color (5 from Discipleship and 5 from CRC). This represents 55% of the interview pool and is intended to stay proportionally consistent with the individuals of color coming into the intake process at UGMTC.

- Conduct 7 interviews with white program graduates (3 from Discipleship and 4 from CRC). This represents 45% of the interview pool and is intended to stay proportionally consistent with the white individuals coming into intake process at UGMTC.

These interviews will utilize a semi-structured interview methodology that will be designed to lean heavily on the methodology of Servant Leadership to guide the interview and examination of underlying organizational areas of bias, perception, racism, and/or white fragility.

PART D: QUANTITATIVE ANALYSIS

1. A Quantitative Analysis using the Servant Leadership Behavioral Scale

Theory is only as helpful as it can be demonstrated through verifiable facts and realities within a given context. The focus of this chapter is to investigate the level of Servant Leadership exhibited within a variety of contexts at the main area of study for this research project (Union Gospel Mission Twin Cities (UGMTC). The goal of this investigation is to determine whether there is any correlation between the data enumerated level of Servant Leadership and the diversity of the individuals in that program. As previously noted in this research, over the past 15 years only 11% of those individuals graduating from Christ Recovery Center were People of Color while that number is 44% for individuals graduating from the Discipleship program (CaseWorthy 2021). The hypothesis is that the data related to the six themes of Servant Leadership (as defined in Sendjaya's research, (2017) will show more consistently higher scores for the perception of Servant Leadership in the Discipleship program and that this might be a contributing factor to the broader diversity within that program. The exploration of Servant Leadership within the context of study at a homeless shelter and recovery center is particularly appropriate since we have seen in the data that servant leaders are more likely than transformational leaders to demonstrate the natural inclination to serve marginalized people (Sendjaya, Sarros et al. 2008). This is a key distinction of Servant Leadership in comparison to all other leadership modalities as noted by its modern-day founder, Robert Greenleaf.

To verify the validity of the quantitative data related to the levels of Servant Leadership within the separate men's programs (Christ Recovery Center and Discipleship), two different scales will be used (Appendix 1 and 2). Both scales are part of the same behavior scale set developed by Sen Sendjaya (currently a Professor of Leadership at Swinburne University of Technology in Australia) and were used with the express permission of Dr. Sen Sendjaya via email on June 28, 2019. These scales are broadly categorized as "Servant Leadership Behavior Scales" with the goal of providing multidimensional data that captures underlying latent factors of Servant leadership (Sendjaya, Sarros et al. 2008). The first of these scales initially consisted of 101 criteria as a result of characteristics brought out through content

analysis and coding of interviews with 15 senior executives in both non-profit and for-profit business settings (Sendjaya, Sarros et al. 2008). Upon arriving at this group of criteria and to increase content validity, these criteria were subjected to judgment quantification analysis by content experts. Another 15 people who specifically teach and/or conduct research in the field of Servant Leadership completed both the quantitative and qualitative components of the questionnaire. These content experts were instructed to indicate the extent to which each individual criterion related to its broader category. This content expert study took the initial 101 criteria down to 73. Upon arriving at this number (being still too large for broad usage) the researchers subjected the 73 criteria to broad-scale survey of 277 graduate students and through the utilization of goodness-of-fit indices were able to parse out the most appropriate and beneficial sub-categories under each of the six sub-scales (these were more broadly defined within the previous literature review focused on the history of Servant Leadership) (Sendjaya, Sarros et al. 2008):

- Voluntary Subordination (a willingness to relinquish one's rights and interest to serve others),

- Authentic Self (a deep commitment to stay true and accountable to oneself),

- Covenantal Relationship (a personal, profound, and perpetual bond between leaders and followers characterized by shared values, mutual trust, and reciprocal honesty),

- Responsible Morality (a capacity to engage others in moral reasoning that results in moral action),

- Transcendental Spirituality (a conviction to nurture within self and others a sense of meaning, direction, and interconnectedness), and

- Transforming Influence (a resolve to help others to be what they can become through personal and professional growth).

The use of these goodness-of-fit indices condensed the 73 criteria down to 35 (SLBS-35; see Appendix 1 for the full version of this scale utilized) and are the criteria used in this work's research. This sequential use of inductive and deductive approaches provides unique validation of this scale as compared with other assessments that have been developed to measure Servant Leadership. Sendjaya's scale includes sub-scales related to two critical behavioral dimensions: spirituality and morality/ethics. The inclusion of these two dimensions adds a much-needed element to this scale that is missing from other such models and stays true to Robert Greenleaf's original theorizing on Servant Leadership (Greenleaf 1977). The

spirituality at the center of Servant Leadership "helps followers to avoid the two extremes of underestimating themselves as cogs in the corporate machine and overestimating their self-aggrandizing glory as the only legitimate objective of the work" (Sendjaya, Eva et al. 2017). It is also critical that any scale for Servant Leadership contain, at its core, a meaningful way to attempt to get at the internal motivation and intention of the leader as Servant Leadership relies on this expectation that the leading is done in such a way that the ends and means are both critical to the function of leadership. The inclusion of these two elements also set these scales apart from other similar behavioral scales within the study of Servant Leadership. The Organizational Leadership Assessment (OLA) (Laub 2013); Revised Servant Leadership Profile (RSLP) (Wong and Page 2003); Servant Leadership Questionnaire (SLQ) (Barbuto and Wheeler 2006); and Servant Shepherd Leadership Scale (SSLS) (Whittington, Frank et al. 2006) all surprisingly omit integration to those key elements of spirituality and morality/ethics into their Servant Leadership behavioral scale.

The second scale (SLBS-6; see Appendix 1 for the full version of this scale utilized) utilized in this research is a shortened version of the above scale and was developed nearly a decade after the initial scale. This shorter scale (Sendjaya, Eva et al. 2017) was developed as a tool to respond to the increase in interest and investigation into the topic of Servant Leadership since the original scale was published in 2008 (Sendjaya, Sarros et al. 2008). This shorter scale further simplifies the need to move beyond anecdotal perceptions of Servant Leadership to a more concrete expression of the primary criteria defining Servant Leadership, with a particular focus on the six main themes of Servant Leadership mentioned above. It has also been noted that survey length is one of the great impediments to accurate and consistent data as fatigue and boredom can set in over time and increase the potential of response bias or simply a lack of focus in the later parts of the survey. The goal of this shorter scale is to take the thirty-five items in the original scale and reduce it to six items, each of which would correspond to the six themes of Servant Leadership behavior found in the SLBS-35. Sendjaya demonstrated the internal validity of SLBS-6 as a consistent representative scale with strong correlation to the SLBS-35. This was done through seven independent studies that noted how the SLBS-6 contained within it the ability to predict trust, negative workplace deviance, affective commitment, and performance in moderated and

mediated relationships. At the time of writing of this study, the SLBS-6 represents the shortest, research-validated method of assessment for Servant Leadership.

a. Method

The method and context for the use of both the SLBS-6 and the SLBS-35 are critical in the process of evaluating the results of the data. Both survey instruments were used to see if there were any significant differences in the results between the two and to validate the results with a second data set. Both the SLBS-6 and SLBS-35 were given to men in full-time programming at UGMTC in two different programs and in two consecutive days. The two programs are the Discipleship program and Christ Recovery Center program. The Christ Recovery Center program is designed for men experiencing chronic substance abuse struggles while the Discipleship program is intended for men who are experiencing homelessness and poverty but for whom substance abuse is not recognized as the primary cause of the situation (UGMTC 2021). The instructor for the class, during which the scales were given, was asked to tell the individuals the following from a script that was written by this researcher:

This survey is being used to evaluate the leadership of the program you are in (Program Directors and Managers). Please do not include your name or date, but simply write the name of the program you are in on the top of the page. The information you share will be strictly confidential and will not be shared with the leadership of the program on an individual basis. This information will be put together to gather average responses and then discussed with program leaders. While completing the survey, if you have any questions or concerns about the meaning of a question or the words please don't hesitate to ask, and I would be glad to make it clearer. Once completed, please turn it in. Thank you so much for your willingness to help us get better at what we do here at the Mission, and we are really appreciative of your feedback.

All surveys were completed during the week of February 3-7, 2020, in a classroom setting with paper and pen and ample time was provided for the completion of the surveys. The instructors were available to answer any questions on language or vocabulary in the surveys as there are some in programming who

struggle with reading and require assistance. These surveys are to be found in Appendices 1 (SLBS-6) and 2 (SLBS-35).

b. <u>Short Form of the Servant Leadership Behavior Scale (SLBS-6)</u>

The first Servant Leadership Behavior Scale completed was the SLBS-6 (Sendjaya, Eva et al. 2017). The six statements included in the SLBS-6 are as follows with their corresponding sub-scale (corresponding sub-scales do not appear in the actual SLBS-6):

1. Uses power in service to others, not for his or her own ambition (Voluntary Subordination)

2. Gives me the right to question his or her actions and decisions (Authentic Self)

3. Respects me for who I am, not how I make him or her feel (Covenantal Relationship)

4. Enhances my capacity for moral actions (Responsible Morality)

5. Helps me to generate a sense of meaning out of everyday life at work (Transcendental Spirituality)

6. Contributes to my personal and professional growth (Transforming Influence)

The results of this initial survey are seen in Table C.1.1. and Chart C.1.2 based on a 5-point Likert scale where 1 is strongly disagree and 5 is strongly agree. The survey was completed by 18 men in the Discipleship program (61% black and 39% white) and 21 (15% black and 85% white) men in the Christ Recovery Center program. From a broad perspective the results of the SLBS-6 show marginally higher scores, but certainly consistent, in each of the six categories for the Discipleship program. Much of the future discussion in this research will be asking further questions on the ramifications of these results.

In what ways does the perception of the students in programming, as it relates to their leaders, affect the broader demographic makeup of the program? How does this difference affect a perceived feeling of safety within the program? How does the perceived level of Servant Leadership within a program allow for change and malleability based on cultural factors?

These more philosophical questions will be investigated in detail through the qualitative study in this research and further recommendations based on this research in the final sections of this project. While the scale results consistently show higher scores for the perception of the leaders/managers in the Discipleship program by the program participants the difference between the numbers is not a large amount. The average difference in results is .26 or 5.2%, noting that on average the leaders/managers of the Discipleship program scored 5.2% better than the leaders/managers in the Christ Recovery Center.

C.1.1. SLBS-6 Results Table

SLBS-6 CATEGORIES	DISC	CRC	% DIFFERENCE
VOLUNTARY SUBORDINATION	4.50	4.06	10.8% (DISC)
AUTHENTIC SELF	4.00	3.65	9.6% (DISC)
COVENANTAL RELATIONSHIP	4.43	4.06	9.1% (DISC)
RESPONSIBLE MORALITY	4.36	4.24	2.8% (DISC)
TRANSCENDENTAL SPIRITUALITY	4.14	3.94	5.1% (DISC)
TRANSFORMING INFLUENCE	4.36	4.24	2.8% (DISC)

C.1.2. SLBS-6 Results Chart
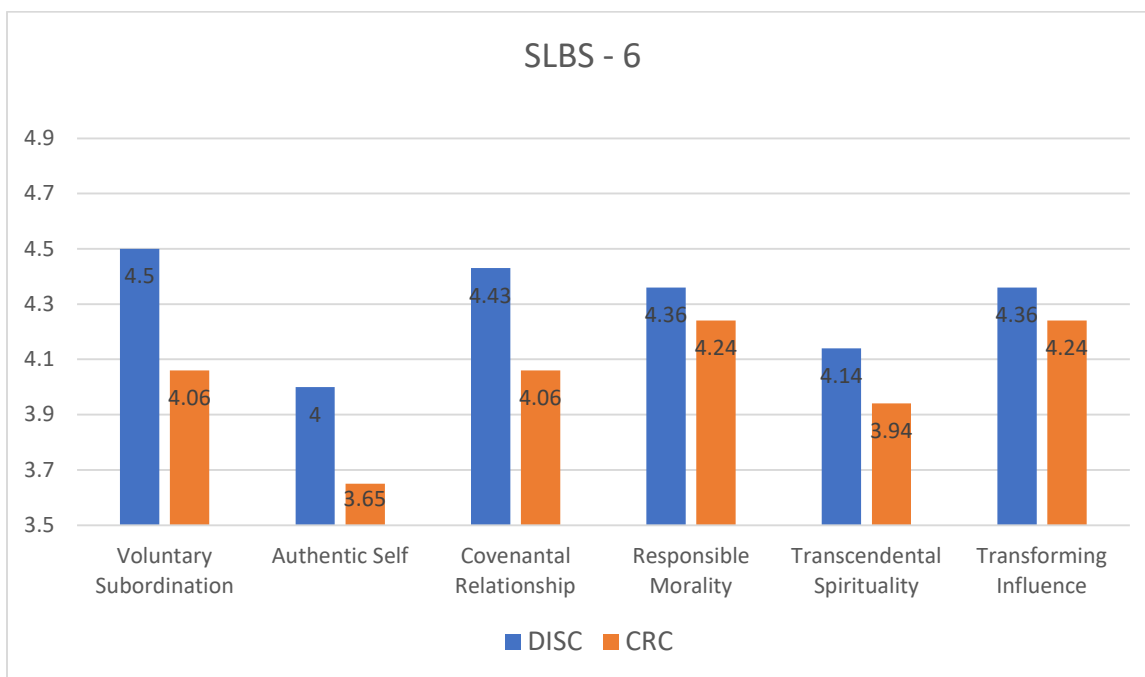
The largest gap between these two results is seen in the category of "voluntary subordination" where there is an 8.8% difference between the score in Discipleship versus Christ Recovery Center. Further discussion on this gap will be investigated in the qualitative research to follow to determine in what ways the students in Discipleship and Christ Recovery Center perceive a difference in their leader's willingness to "relinquish their rights in service to others".   While this difference is notable it is also important to point out that both groups of students displayed the highest standard deviation (the greatest variability in responses by the individuals) in response to the questionnaire in the sub-scale of "authentic self" which would indicate that this sub-scale represents the largest variation in the experiences of the students in programming (see Table C.1.3. for further details). The results for Christ Recovery Center on "authentic self" received the largest number of low results with 29% of the respondents giving below a 4 on the 1-5 Likert scale. In comparison, the results for Discipleship on "authentic self" received the largest number of low results for any sub-scale with 21% of respondents giving below a 4 on the 1-5 Likert scale. This seems to indicate that both programs have a larger number of individuals who don't believe they can question the actions or decisions of their leaders within programming. This will be another critical area of investigation in further aspects of this research and corresponding program recommendations based on this research.

C.1.3 SLBS-6 Standard Deviation

SLBS-6 STANDARD DEVIATION	DISC	CRC	% DIFFERENCE
VOLUNTARY SUBORDINATION	0.52	1.20	60% (DISC)
AUTHENTIC SELF	1.04	1.37	24% (DISC)
COVENANTAL RELATIONSHIP	0.76	1.09	30% (DISC)
RESPONSIBLE MORALITY	0.50	0.75	33% (DISC)
TRANSCENDENTAL SPIRITUALITY	0.77	0.90	14% (DISC)
TRANSFORMING INFLUENCE	0.63	0.97	34% (DISC)

It is also beneficial to note that the standard deviations in Table C.1.3. show that the responses of the Discipleship participants had less variability on each of the six themes as their standard deviation is

consistently lower for each category. The results of the SLBS-35 will be critical to drill down more on the specifics of this variability in response by the students at Christ Recovery Center. The average standard deviation for the students in the Discipleship program was .70 while the average standard deviation in Christ Recovery Center was 1.05. This consistently greater disparity of opinion from those students in Christ Recovery Center initially seems to indicate greater perceptional difference across the program. While there can be a benefit in a lack of uniformity of opinions within a program, within this context there is reason to question the cause for this disparity and to investigate what might be underlying this gap. One hypothesis for this greater standard deviation will be discussed in the qualitative research to follow but could be related to the significantly different program experience across different races within programming at Christ Recovery Center. Since these surveys do not contain information that defines the racial/ethnic background of the individual, any attempt at determining the factors behind this difference would be educated guessing at best. Future research on this topic could benefit from including racial/ethnic identifiers to connect with both the SLBS-6 and SLBS-35.

The SLBS-6 provides an important foundation in this research and will be used as the benchmark to determine consistency of further data in the next section. The results of this tool provide the following preliminary findings:

1. The students in the Discipleship program perceive a marginally higher level of Servant Leadership in their program director or managers than the students in Christ Recovery Center. The percentage difference is slight, but the consistency across all six themes is critical in that it shows wide-ranging uniformity.

2. The disparity in opinion is greater in Christ Recovery Center than that of the Discipleship program as indicated by the 29% higher average standard deviation in the students in Christ Recovery Center. This standard deviation, like the results in summary item one above, is consistent across all six themes as the standard deviation was higher for Christ Recovery Center.

3. The largest perceived gap in the results between the two programs is in the sub-scale of "voluntary subordination" where the Discipleship program had a result that was 8.8% higher than Christ Recovery Center. This would seem to indicate that students in programming believe that

the leaders in the Discipleship program use their power and authority in service to others more than the leaders at Christ Recovery Center.

4. The sub-scale with the lowest scores in both programs is "authentic self" which would seem to indicate that many students do not feel safe questioning those in authority over them, regardless of program. This will be investigated further in both the qualitative research to follow and the later sections of this document.

c.   The Long Form of the Servant Leadership Behavioral Scale (SLBS-35)

The second Servant Leadership Behavioral Scale completed by the students in programming was the SLBS-35 (Appendix 2). This scale, developed prior to the SLBS-6, contains 35 statements that are to be answered using a 5-point Likert scale and each statement relates to one of the six sub-scales of Servant leadership noted above. Below is the breakdown of how many questions relate to each sub-scale and the statement number in the scale that correlates to that specific sub-scale. The statement numbers will be of particular importance in the explanation of the scatter plot chart (C.1.7) to be discussed below:

1. Voluntary Subordination – 7 statements (1, 7, 13, 19, 25, 30, 34)

2. Authentic Self – 6 statements (2, 8, 14, 20, 26, 31)

3. Covenantal Relationship – 6 statements (3, 9, 15, 21, 27, 32)

4. Responsible Morality – 5 statements (5, 11, 17, 23, 28)

5. Transcendental Spirituality – 4 statements (4, 10, 16, 22)

6. Transforming Influence – 7 statements (6, 12, 18, 24, 29, 35)

The SLBS-35 contains unique challenges as noted in the introduction to this section since it is significantly longer and comes with it the potential for boredom or fatigue that comes with longer survey tools. It was attempted to minimize these factors by administering this survey during a normal classroom setting for the individuals in programming when they would have already been prepared to sit in a classroom during the same time. The goal of this setting was to integrate this into normal classroom time to lessen the desire of individuals to move quickly through the survey to move on to the rest of the day. As in the previous administering of the SLBS-6, prior to the SLBS-35 the staff member in the room said the following:

This survey is being used to evaluate the leadership of the program you are in (Program Directors and Managers). Please do not include your name or date, but simply write the name of the program you are in on the top of the page. The information you share will be strictly confidential and will not be shared with the leadership of the program on an individual basis. This information will be put together to gather average responses and then discussed with program leaders. While completing the survey, if you have any questions or concerns about the meaning of a question or the words please don't hesitate to ask, and I would be glad to make it clearer. Once completed, please turn it in. Thanks so much for your willingness to help us get better at what we do here at the Mission, and we are really appreciative of your feedback.

The classroom teachers were available to help if any questions came up during the survey. It is also of note that the teachers administering the behavioral scale were not the same people being evaluated by the students in the scale.

C.1.4. SLBS-35 Results Table

SLBS-35	DISC	CRC	% DIFFERENCE
VOLUNTARY SUBORDINATION	4.38	4.18	4.6% (DISC)
AUTHENTIC SELF	4.09	4.14	1.2% (CRC)
COVENANTAL RELATIONSHIP	4.24	4.10	3.3% (DISC)
RESPONSIBLE MORALITY	4.45	4.19	5.8% (DISC)
TRANSCENDENTAL SPIRITUALITY	4.33	4.21	2.8% (DISC)
TRANSFORMING INFLUENCE	4.35	4.18	3.9% (DISC)

The above results of the SLBS-35 (in Table C.1.4. and the corresponding Chart C.1.5.) show some similarity with what was previously seen in the SLBS-6. Apart from the "authentic self" sub-scale, the Discipleship program received higher scores than Christ Recovery Center in each sub-scale. The average score for Discipleship was 4.31 while the average score for Christ Recovery Center was 4.17; a

difference of 0.14 or 3%. The sub-scale of "authentic self" provides the greatest change from the SLBS-6 for Christ Recovery Center where we see a shift from an average score of 3.65 to 4.14 in the SLBS-35. This represents a 10% increase in the average score and can most likely be accounted for in the leveling off of the standard deviation (seen below in C.1.6.) in that particular sub-scale. It is also interesting to note that this theme of "authentic self" is the same theme where both programs received the lowest scores in SLBS-6 and reiterates the importance of delving into specific questions related to this theme in further research. While the difference in the program scores is lower than the 5.2% difference in the SLBS-6, the similar trend should be noted in that the Discipleship program consistently scored marginally higher in both the SLBS-6 and SLBS-35.

C.1.5 SLBS-35 Results Chart
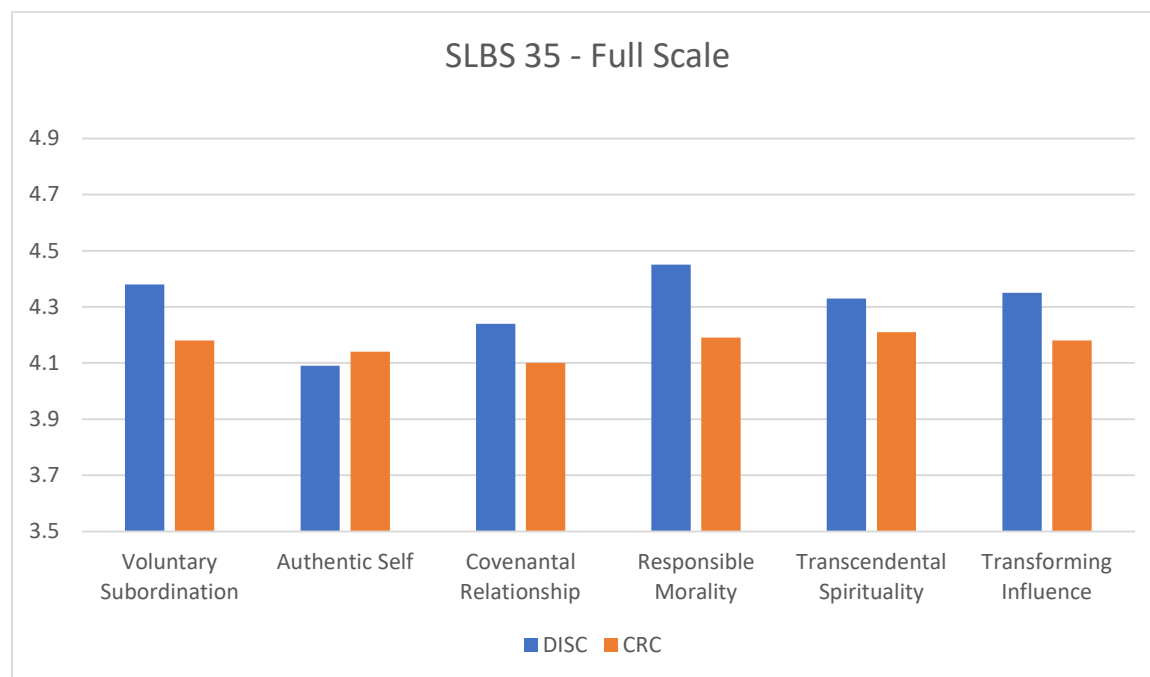
Table C.1.6. provides the standard deviation scores for the SLBS-35 and, as would be expected with a larger and more broad set of questions, the standard deviation scores dropped significantly from the SLBS-6. Research on the SLBS-6 noted the tendency for the SLBS-35 to be marginally more reliable because of the greater number of items to include in the scale and this was specifically seen in the different alpha coefficients for each scale (Sendjaya, Eva et al. 2017). The average standard deviation

for the SLBS-35 was 0.75 for the Discipleship program and 0.77 for the Christ Recovery Center. There are no significant outliers in the standard deviation data for the SLBS-35.

C.1.6 SLBS-35 Standard Deviation Table

SLBS-35 STANDARD DEVIATION	DISC	CRC	% DIFFERENCE
VOLUNTARY SUBORDINATION	0.69	0.77	10% (DISC)
AUTHENTIC SELF	0.91	0.78	14% (CRC)
COVENANTAL RELATIONSHIP	0.92	0.84	9% (CRC)
RESPONSIBLE MORALITY	0.63	0.74	15% (DISC)
TRANSCENDENTAL SPIRITUALITY	0.75	0.76	1% (DISC)
TRANSFORMING INFLUENCE	0.62	0.74	16% (DISC)

C.1.7. SLBS-35 Full Results Scatter Plot
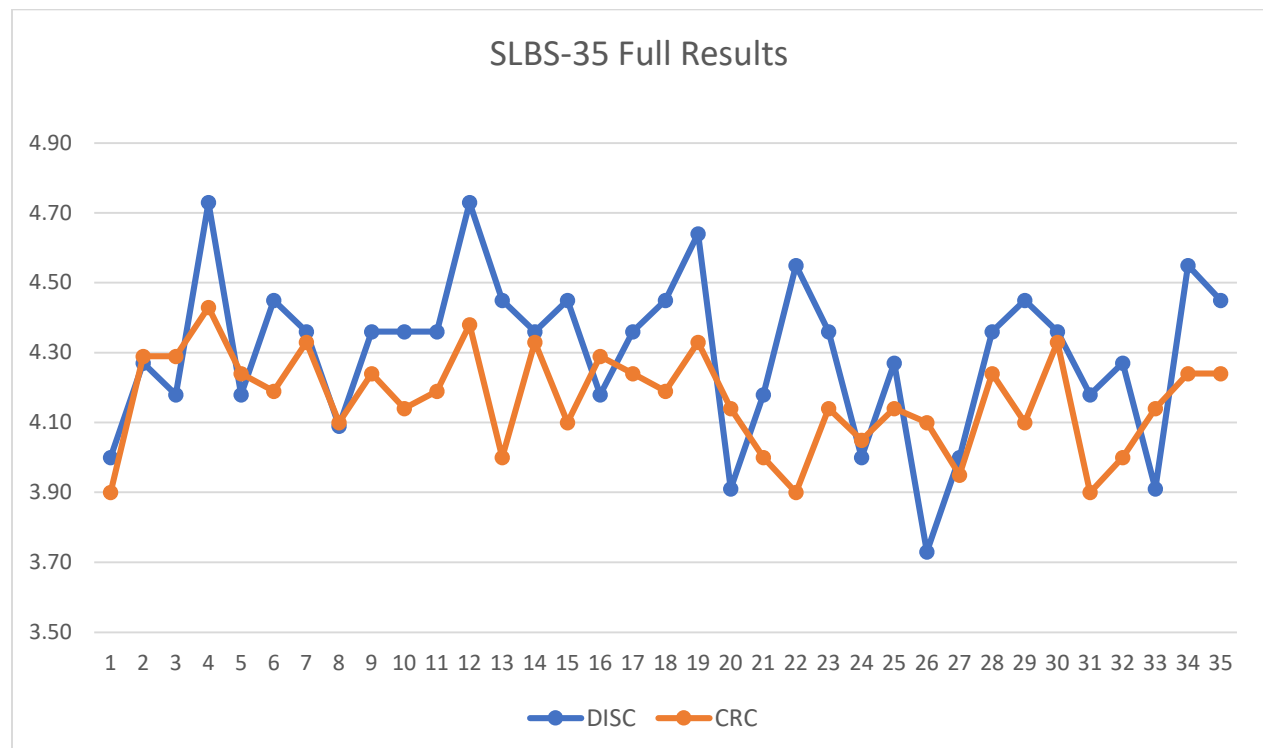
The scatter plot (C.1.7.) above will be used to study the outliers among the 35 statements in the SLBS-35. This is of critical importance in examining the statements, and their respective sub-scales, that had the greatest impact on the results and provide the most important insights into the dynamics affecting each of the programs and what might indicate some of the greatest areas of difference in the levels of Servant Leadership in each program. Table C.1.8. shows the variances in the responses on SLBS-35, noting specifically those statements in the scale where the difference was at least twice the average difference. As noted previously the average difference between the survey results from each program was 0.14 or 3%; so the data being analyzed more intentionally would be any differences in the results that are at least 0.28 or 6%. All positive numbers in the table denote statements where the score for the Discipleship program was greater than the Christ Recovery Center and all negative numbers denote statements where the score for the Christ Recovery Center was greater than the Discipleship program.

C.1.8. Scatter Plot Variance Table

SLBS-35 SCATTER PLOT VARIANCE	#	SUB-SCALE	VARIANCE
HELPS ME TO GENERATE A SENSE OF MEANING OUT OF EVERYDAY LIFE AT WORK (UNION GOSPEL MISSION)	22	Transcendental Spirituality	0.65
IS MORE CONSCIOUS OF HIS OR HER RESPONSIBILITIES THAN RIGHTS	13	Voluntary Subordination	0.45
LEADS BY PERSONAL EXAMPLE	12	Transforming Influence	0.35
RESPECTS ME FOR WHO I AM, NOT HOW I MAKE HIM OR HER FEEL	15	Covenantal Relationship	0.35
DRAWS THE BEST OUT OF ME	29	Transforming Influence	0.35
SERVES PEOPLE WITHOUT REGARD TO THEIR BACKGROUNDS (GENDER, RACE, ETC.)	19	Voluntary Subordination	0.31
ASSISTS ME WITHOUT SEEKING ACKNOWLEDGEMENT OR COMPENSATION	34	Voluntary Subordination	0.31

IS DRIVEN BY A SENSE OF HIGHER CALLING	4	Transcendental Spirituality	0.30
GIVES ME THE RIGHT TO QUESTION HIS OR HER ACTIONS AND DECISIONS	31	Authentic Self	0.28
IS WILLING TO LET ME TAKE CONTROL OF SITUATIONS WHEN APPROPRIATE	26	Authentic Self	-0.37

Of the ten statements with the SLBS-35 where the variance was more than twice the average variance between programming, nine of those statements are ones where the students in the Discipleship program scored the leadership of their program significantly higher than the students at Christ Recovery Center. Those nine statements were split between five different sub-scales with "voluntary subordination" being the most common and "responsible morality" being the only sub-scale without a significant outlier on the scatter plot. The one statement where the Christ Recovery Center was significantly higher than the Discipleship program is in the sub-section of "authentic self" which is consistent with the previously mentioned note about the decrease in the standard deviation around that sub-section from the SLBS-6 to the SLBS-35. These ten items will be more closely analyzed in the final section of this research and utilized in connection to program recommendations and plans for research that will specifically focus on some of these key areas of difference between the perceptions of Servant Leadership in the two programs.

The SLBS-35 tool provided critical datum that goes deeper into the details of this behavioral scale than was able to be seen through the SLBS-6 tool. The following results are the preliminary findings from the SLBS-35 tool:

1. The Discipleship program leadership scored higher than the Christ Recovery Center leadership by 3% using the SLBS-35 tool. This is 2% less than the difference seen using the SLBS-6, but consistent, nonetheless.

2. The standard deviation of the SLBS-35 tool provided little variance of note as would be expected with a larger tool with more scattered data points.

3. The individual statements that make up the SLBS-35 resulted in 10 data points that were outliers from the rest of the results. 9 of these data points represented places where the Discipleship program results at least doubled the average difference between the program scores and 1 of them represented a place where the Christ Recovery Center at least doubled the average difference between the program scores. The only one of the six-themes in the SLBS-35 where there wasn't a significant outlier of note is the theme of "responsible morality". This will be discussed in the final section of this research.

d. <u>Discussion</u>

The combination of the SLBS-6 and the SLBS-35 were utilized to get a better sense of the perception of the individuals in both the Discipleship program and the Christ Recovery Center as to the level of Servant Leadership exhibited by the leaders/managers within those respective programs. The results of these behavioral scales were varied in degree and scope, but the overall data were consistent. Both the SLBS-6 and SLBS-35 focus on results within six sub-scales or themes (Voluntary Subordination, Authentic Self, Covenantal Relationship, Responsible Morality, Transcendental Spirituality, Transforming Influence) that are the core defining characteristics of Servant Leadership as defined by Sendjaya, Sarros et al. (2008). These scales provide a much more intentional integration of spirituality into the scales than other behavioral scales that have been developed to measure Servant Leadership. The inclusion of spirituality aligns this scale closer with the original intent of Servant Leadership as defined by the earliest works of Robert Greenleaf and fits more closely to the usage context of a Christian non-profit organization.

The data from both the SLBS-6 and SLBS-35 clearly convey that, while modest in the variance, the perception of students within programming is that the level of Servant Leadership is greater within the Discipleship program than at Christ Recovery Center. The difference in the results between the two programs ranged from a 5.2% difference in the SLBS-6 to a 3% difference in the SLBS-35. While these numbers are not statistically large, the consistency in the data seems impactful. These data are consistent with the previous hypothesis that the program with the higher level of Servant Leadership would also be the place that has, historically, been more racially diverse. While correlation does not

necessarily equate to causality, this layer of data offers a beneficial starting point for the further research and examination to follow. The hypothesis is that there are underlying variables within both the Discipleship program and the Christ Recovery Center that can account for the differences in the data and the perceptions of Servant Leadership in the respective programs. The goal of the next chapter is to investigate some of these underlying variables through interviews and qualitative investigation and see if trends emerge that might better allow interpretation of the data found in this chapter.

PART E: QUALITATIVE ANALYSIS

1. Methodology and Setting

As noted previously, the study conducted in this analysis utilizes a mixed methodology of quantitative and qualitative aspects of research. Both Conger (1998) and Klenke (2016) argue for the necessity of including qualitative research into any research project on the topic of leadership. This is based on the uniquely contextual nature of leadership and the importance of providing an avenue to adequately deal with the nuance and complexity of each of those contexts. They argue that raw data cannot adequately tell the story of the multiple facets of one's experience and particularly how leadership is experienced by individuals. For the purposes of this study, the avenue for pursuing qualitative data was through face-to-face interviews with individuals in each of the two full-time men's programs at UGMTC (Discipleship Program and Christ Recovery Center).

a. Method

Interviews for the qualitative aspect of this study were conducted in the same office setting for each of these interviews except for one individual who was in the hospital and asked to do his interview in his hospital room. Everyone was chosen by the staff of their respective programs and given the option to participate in the interview or not. No compensation was provided for individuals who were willing to be a part of the interview. 17 interviews were conducted with 9 men from Christ Recovery Center and 8 men from the Discipleship program at UGMTC. Interviews were conducted and certain themes emerged, which in this case occurred after the 17th interview. Seventeen interviews were scheduled and after those interviews were completed the work of transcribing and coding those interviews began. Upon completion of the transcribing and coding of these interviews, the data to be gathered from these interviews was found to be thematically consistent and did not require more interviews. This is consistent with the recommendation that "qualitative data should stop when the researcher judges that no or little additional learning would occur from more data" (Lee, Mitchell et al. 1999). Each of these interviews lasted an average of 33 minutes with the longest being 58 minutes and shortest being 15 minutes. The men

interviewed were between the ages of 30 and 66 at the time of interviewing in January and February 2020 and the median age of the men interviewed being 49.

Analysis of these interviews was done using Nvivo software (NVivo 2022) for coding, organization, and classification. This analysis tool was instrumental in finding critical components of consistency between those interviewed.

D.1.a.1. Interview Demographics

INTERVIEW DEMOGRAPHICS	DISC	CRC
# OF MEN INTERVIEWED	8	9
AVERAGE AGE	51	48
IDENTIFIED AS WHITE	3	4
IDENTIFIED AS BLACK	5	5

The racial makeup of those interviewed was intentionally connected to the racial makeup of those individuals coming into UGMTC to receive services through the emergency shelter. As noted in the introductory material of this research, the self-reported racial demographic statistics related to the intakes at men's campus are as follows in Table D.1.a.2 (CaseWorthy 2021).

D.1.a.2. Shelter Intake Statistics (2005-2018)

RACE	Total #	Total %
Black or African-American	4762	45.30%
White	4741	45.10%
Multi-Racial	528	5.02%
Asian	307	2.92%
Native American or Alaska Native	107	1.01%
Data not collected	53	0.49%
Native Hawaiian or Other Pacific Islander	26	0.25%
Client doesn't know	0	0.00%
Client refused	0	0.00%

The combined groups of Native American, Asian, Black, Native Hawaiian, and Multi-Racial make up a total of 55% of the intakes into UGMTC while 45% identify at White. The goal of the interviews was that the racial demographics of those interviewed would as closely as possible align to these statistics. For the interviews conducted, 42% of those interviewed identified as White while 58% of those interviewed identified as either Black or Black/Native. It was the hope that this will provide more accurate data on how to best find solutions so that the programs at UGMTC will most appropriately serve all those coming into the doors rather than simply focusing on who happens to be coming into the two programs being investigated in this research.

The variability in the times of these interviews was based on the length of the stories and content from the interviewee. This provided a unique challenge with the research at UGMTC being that of a Chaplain who provides pastoral care to individuals within programming. The variability in the timing for these interviews was mainly the result of this researcher's dual role with some of them as, in this case, a researcher, but for most of the time acting as a pastor and chaplain to these men. This, at times, made it difficult to keep the men focused on the questions at hand. In addition, while it was important for the interview experience of all the men to be as consistent as possible, Greenleaf (1970) and Spears (2002) both emphasized that the key dynamic of Servant Leadership is listening. These interviews created an opportunity to both learn about the experience of the men and attempt to live out the core themes of Servant Leadership the way that the interviews themselves were conducted. There were some individuals who desired a longer conversation off the topic of the interview even with the initial caveat that this conversation was specifically for the purpose of an academic interview. Flexibility was required in a few instances where it was obvious that an emotional nerve had been struck during the interview and time needed to be allotted to empathize and reflect the experiences of the individual rather than move too quickly on to the next question. Keeping in line with the ideals of Servant Leadership, the interviews consisted primarily of open-ended questions allowing for the interviewee to be heard and have a safe place to share without being led to a specific answer. While this created variability in the timing of the interview, this also

allowed the researcher to demonstrate key aspects of Servant Leadership within these conversations; particularly that of Voluntary Subordination and Authentic Self (Sendjaya, Sarros et al. 2008). There were a few instances while interviewing individuals that it became obvious that the individual being interviewed had experienced some type of traumatic brain injury or had been significantly affected by their own substance abuse. This showed up in these conversations through slower than normal responses, long and drawn-out tangents and stories, and confusion regarding the nature of the question soon after being asked. This factor also contributed to the variability in the time allotted for each interview along with necessitating flexibility in the interview process because it was often the case that the individual being interviewed would not allow for a smooth flow through all the questions of the interview. This resulted in an inconsistency in the flow of the interviews, but the content and questions remained the same throughout the interviews. These types of challenges are consistent with the population served at UGMTC and provide for a consistent and authentic representative sample of the individuals who are the focus of this study. As previously noted, this is consistent with the decision in this research to utilize Servant Leadership as the leadership theory to investigate since it was designed with a view to serving those on the margins of society, into which those interviewed certainly would fall.

Each interview was recorded on an iPhone and then the initial transcribing of the interviews was completed using an online resource: Transcribe (Wreally, 2019). The interviews were then edited for accuracy within their Word document by listening through each recording and editing the Microsoft Word document for accuracy in the transcription process. Upon completing the initial editing of the interviews as compared to the interview recording, each interview was segmented out by specific themes that were important to be captured for an aggregate perspective on the group interviewed. In addition to this initial thematic organization, each section of answers was segmented across racial and program lines to better see any trends that might fall along racial lines or ones that are consistent within one individual program (either Christ Recovery Center (CRC) or Discipleship (DISC)). In the subsequent charts the responses are separated into four distinct responses: (1) CRC (Black); (2) CRC (White); (3) DISC (Black); and (4) DISC (White). The information culled from these interviews was organized into two main parts:

(1) Background and Historical and (2) In-Program Experience. The background and historical information consist of the following primary areas of concern:

- family of origin

- educational background

- faith and spiritual upbringing.

The in-program experience information consists of the following primary areas of concern:

- circumstances of arriving at UGMTC

- reasons for choosing their specific program

- greatest sources of encouragement and challenge in their respective program

- individual experiences regarding race in their program

- ideas for what would make their specific program better.

b. <u>Family of Origin</u>

As noted above, the first aspect of the interviews to be analyzed will be those parts of the interviews related to background and historical information. Each individual was asked the following question related to their family of origin: "Would you be willing to tell me a little about your family growing up? Were your parents together while you were growing up? Was there any presence of substance abuse or addiction as best you can recall?"

Based on these questions there are a few observations that can be made and visualized in the Chart below (D.1.b.1).

Family of Origin (%)

CRC (Black) — Single Parent Home: 100; Addiction (Caregiver): 40
CRC (White) — Single Parent Home: 75; Addiction (Caregiver): 50
DISC (Black) — Single Parent Home: 100; Addiction (Caregiver): 20
DISC (White) — Single Parent Home: 67; Addiction (Caregiver): 33

Legend: ■ CRC (Black) ■ CRC (White) ■ DISC (Black) ■ DISC (White)
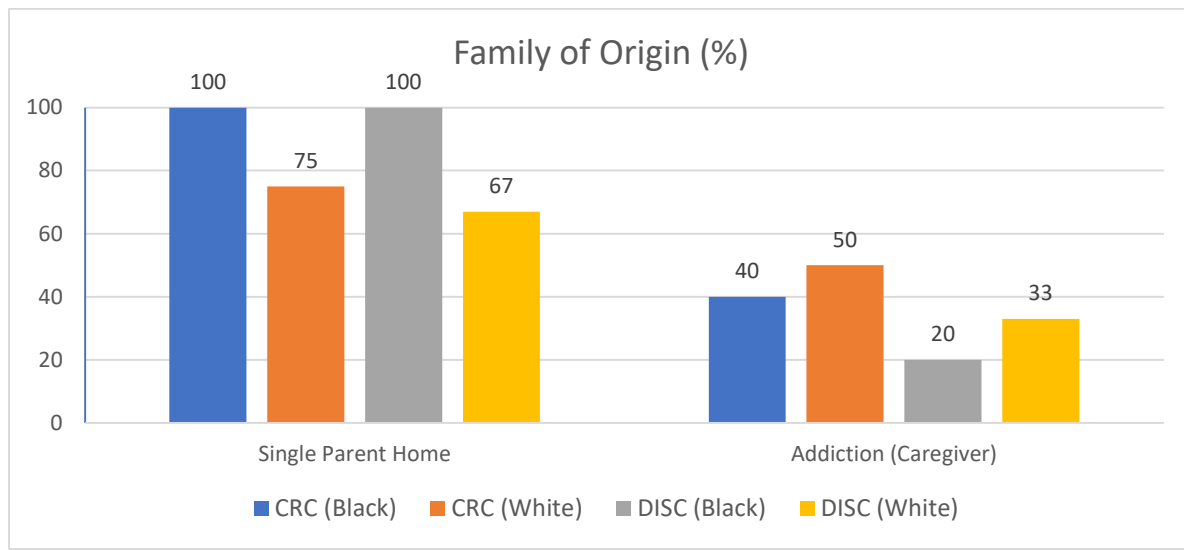
The first item visualized is based on the discussions with the interviewees on the nature of their parent's relationship when they were growing up. All the men in both programs who identify as Black or Black/Native grew up in a single parent home for some amount of time during their pre-teen years where the mom or grandma was the primary caregiver, and the father was absent for some amount of time. The earliest this happened for one individual can be seen in this quote from an interview, "My mother had me when she was 16 and my father was, I think he was 19 and I got to living with my grandmother, which was overbearing. She was the big mom. She decided that my father was gonna have nothing to do with me. So she didn't think she needed a lawyer. They did something where his name is not on my birth certificate." While for the individual quoted above, his dad was not around at all, the spectrum of experiences includes one individual who grew up in a close-knit family with mom and dad until "we found out when I was 15 that my dad, he drove long haul truck, had a whole other family in a different state". While the experiences vary, it is certainly important to note the consistency of experiences for those in programming who identify as black. For those in programming who identify as white there seems to be less of a likelihood to grow up in a single parent home and it is interesting to note that of the five white individuals who noted growing up in a single parent home, two of those situations were because of the death of a parent rather than a rupture in the relationship. While this situation is no less painful for the

individual, it does highlight a difference in experience for the individuals in programming and hints at a trend which will be explored further in the final section. This is also consistent with the previous literature review on the multiplicity of traumas and adverse childhood experiences for black individuals in comparison to white individuals.

Chart D.1.b.1. also provides statistics on the presence of addiction by one of the primary caregivers in the home growing up. As can be seen below, there was a higher likelihood for addiction to be present in the home for all the white individuals in both CRC and DISC. In some cases, this was localized on a specific caregiver, but most of the interviewees noted that addiction was an issue with more than one caregiver prior to divorce or separation. One of the more surprising parts about the interviews on this topic is that only 6 of the 17 individuals interviews mentioned that substance abuse or addiction were present in their homes as substance abuse and addiction are often seen as a "family disease". This does not take into account friends or close acquaintances that may have been an influence in this regard, but still is lower than would have been expected when looking specifically at the primary place of residence for the individual in programming. It is less surprising that the numbers were higher for men specifically enrolled in CRC as that program is specifically focused on recovery from addiction, but again, the expectation would have been that more of the CRC program participants would have experienced addiction in their household growing up.

c. Faith and Spiritual Background

As noted above, the first aspect of the interviews to be analyzed will be those parts of the interviews related to background and historical information. Everyone was asked the following question related to their faith and spiritual upbringing: "What was the place of spirituality and faith in your family growing up?".

Chart D.1.c.1. below provides data from the interviews on this specific question and points to two initial conclusions: (1) Across both programs, it is more likely for someone who identifies as black to have grown up in a home with a more established rhythm of faith and spirituality and (2) the racial disparity

between the experiences of individuals related to their upbringing around faith and spirituality at Christ Recovery Center was greater than that of Discipleship. Otherwise stated, the difference between the experiences of faith and spirituality in one's upbringing was significantly greater at CRC when specifically looked across racial lines.

D.1.c.1. Interview Background: Faith and Spirituality

Faith and Spirituality Background (%)

Active Faith/Spiritual Life in Family of Origin

- CRC (Black): 100
- CRC (White): 50
- DISC (Black): 75
- DISC (White): 67
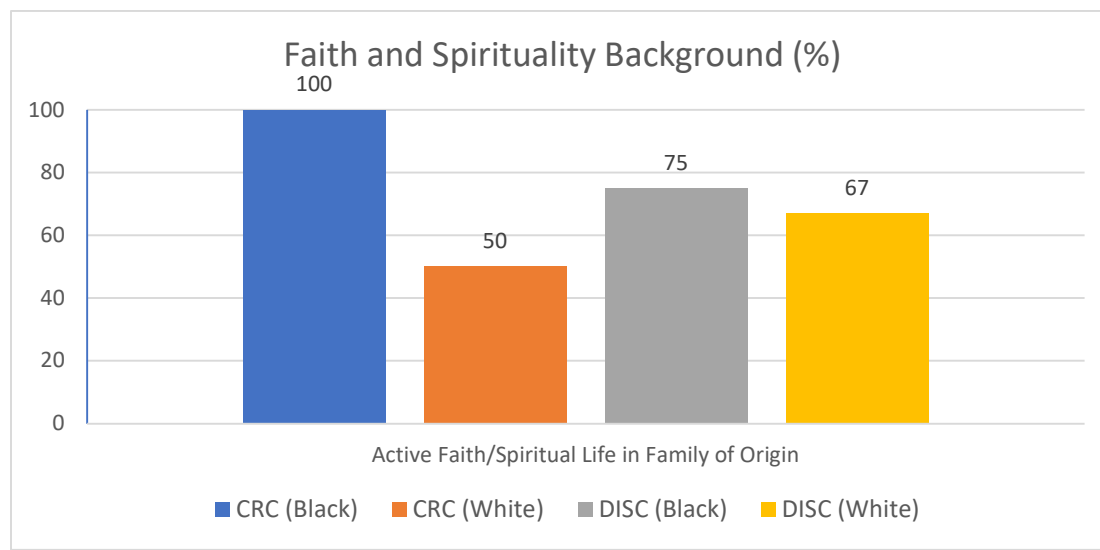
These initial findings from the interviews are consistent with a broader study on the connection between race and faith/spirituality/religion. Throughout the history of the United States, the black community has become the most religious demographic in the United States (Tisby 2019). To put that in perspective, for instance, 83% of the black community say they 'believe in God with absolute certainty' compared to 59% of Hispanics and 61% of whites. In addition, 75% of the black community say "religion is very important" compared to 59% of Hispanics and 49% of whites (Masci 2018). While the above data is relatively consistent with what was heard by those in programming at UGMTC, it should also be noted that the higher percentage of engagement in faith and spirituality by black individuals in programming was not necessarily experienced as a good thing by those students. There is an obvious familiarity from most black individuals in programming, but this did not always equate to being a beneficial familiarity. Below are some snippets from the interviews of the experiences specifically of black individuals in programming related to their upbringing in faith and spirituality.

So, we would all go to the Kingdom Hall on Saturday and go to church on Sunday. Okay, so I had two different views of morality and I had a distorted view of who God was. I had this very distorted view of God, but I feared him with an unhealthy fear because I was always trying to do things perfect, you know to please not only my parents and my grandparents but also, you know, you know my God, yeah, I felt like that. – Discipleship student (black)

So, the spiritual side would absolutely come from my grandmother. She was very spiritual so I can remember growing up and going to church with my grandmother and then sometimes want to skip church to play basketball. I'd stay out and play basketball and I remember my grandmother she got me because when I tried to not go to church cuz I want to play basketball. Since I didn't go to church my grandmother made me wear my suit all day. So, I wasn't gonna go out there playing basketball. Yeah, so I didn't miss no more church on Sunday. – Discipleship student (black)

Yeah, when I was 16, maybe 15 she (mom) started making me go to church. We start going to church. I just got baptized too when I was out there, but I never really act like a Christian. I was the type of kid, and I wasn't really into church like that. I really hated going to church. – Christ Recovery Center student (black)

Yeah, and I didn't want to go. You gotta dress up and yeah, she'd comb my hair, you know, I used to have a little nappy afro and I just can remember that comb going through my head when she would, you know, be stroking my head. It just hurt. So, I used to hate that part, you know, I know it was coming up here every Sunday. **–** Christ Recovery Center student (black)

The above quotations from a variety of the interviews with Black individuals in programming emphasize the engagement of individuals in a faith community, but the difficulty associated with some of those memories. While these individuals were physically present in a faith community it did not necessarily end up being a positive experience for all involved.

One of the other trends that emerged in the interviews is the difference across racial lines for the "type" (faith traditions and/or specific denominations within those faith traditions) of faith and spirituality that was present in childhood. For the students in programming who identify as white and were active in a faith community, all of them either attended a Catholic (75%) or Lutheran (25%) church whereas all the black students either attended a Baptist (89%) or Methodist (11%) church. One tentative conclusion can be drawn from this differentiation based on the history of the Christian denominations represented above. The Catholic and Lutheran denominations of the Christian faith have historically emphasized a more robust combination of tradition along with the Bible as the source of information and engagement with God whereas the Baptist and Methodist denominations tend to focus more on the sole authority of the Bible for information and engagement with God (with any attempt to paint with a broad brush a wide group of individuals it is critical to note that this does not necessarily apply to all within those denominations, but certainly is consistent with those historical traditions) (Shelley 2012). It is at this point critical to note that this differentiation between Christian denominations is specifically being noted from the tradition of these denominations in the United States and isn't necessarily the same globally. This unique difference of the denominational traditions mentioned above corresponds to some of the different areas of emphasis within the Discipleship program in contrast to the Christ Recovery Center. The Christ Recovery Center has historically emphasized the importance of the book of Alcoholics Anonymous (oftentimes even referred to as the 12 traditions of Alcoholics Anonymous) alongside the Bible whereas the Discipleship program has been much more focused on the Bible as the primary text being utilized within programming. It seems that there could be a connection between most white individuals having a faith background that equally balances and highlights the importance of the Bible and tradition and the graduation success of those same white individuals within a program that equally balances and highlights the importance of the Bible and the tradition of Alcoholics Anonymous. It seems possible that this could have something to do with the historic difficulty for black individuals to find a spiritual home at Christ Recovery Center and some of the other reasons why those same individuals more readily stay engaged in the Discipleship program. More will be investigated on this possible connection in the final section of this research when more deeply providing suggestions, recommendations, and conclusions.

d. Education background

As noted above, the first aspect of the interviews to be analyzed will be those parts of the interviews related to background and historical information. Each individual was asked the following question related to their educational background: "What was the highest level of education you completed? What was the messaging you received in your family about the value of education?".

The information from the interviews is visually represented in Chart D.1.d.1. below.

D.1.d.1. Interview Background: Education
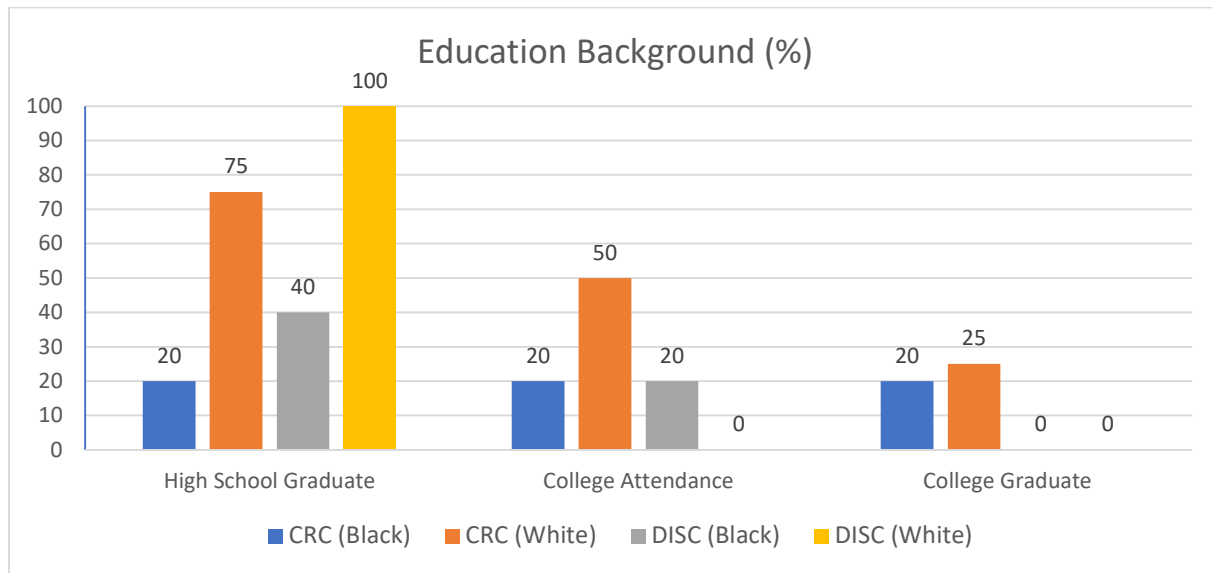
There are three different percentages seen in the chart: (1) High School Graduates; (2) College Attendance; and (3) College Graduates. The statistics around the education background of the students in programming point to an extremely sharp contrast in the graduation rates across racial lines irrespective of the program in which the individual is enrolled. Six of the seven men in either program who identify as white graduated from High School (86%) while only three of the ten men in either program who identify as black graduated from High School (30%). According to the U.S. Department of Education in their annual report on *The Condition of Education* (McFarland and Hussar 2019) the most recent

statistics on the average high school graduation rates are as follows: 89% for those identifying as white and 78% for those identifying as black (these statistics change significantly in the state of Minnesota where this study was conducted: 88% for white students and 65% for black students; this represents the highest racial disparity of any of the fifty states in the United States). While the national and local disparity in graduation rates between white and black students is significant, it pales in comparison to the disparity in those graduation rates for those interviewed as a part of this study and engaged in programming. These data indicate an area that will be important for future study surrounding programming at UGMTC and requires a critical investigation and pointed questions:

In what ways is our education and career development programming intentionally organized to navigate this level of racial disparity in educational experience and background? How has the education and career development programming at UGMTC specifically sought to mitigate these areas of disparity? What changes need to be made so that everyone is given an equal opportunity to succeed; recognizing that equality and equity in education are not the same thing and require different responses?

These questions will be more deeply developed with recommendations in the final section of this paper, but certainly point to a critical area for further study that will go beyond the scope of this project. Below are some of the comments of the experiences of those interviewed regarding their education, primary and secondary.

I mean school was secondary when I was growing up because you know, I got made fun of a lot man, because I really didn't have nice clothes, you know, I had two pairs of jeans, and they were hand-me-downs, and they were all dirty and I would wash them with bar soap and hang them up. So, they would dry the best they could so I could wear them the next day. So, I mean school was there but I you know, I smelled bad. I didn't notice it. I didn't know what to do with deodorant or hygiene or anything. I was just told to, get up, boy. You need to go to school, and you know, I mean all I remember is not wanting to go because I didn't want to get made fun of, so I mean education was really secondary to me other than wanting to be accepted. – Discipleship student (black)

I went to Catholic school up until I think it was the fifth grade Sister Margaret. She spanked me and I hit her back and they kicked me out of there. Yeah, you don't hit back the nuns. I learned that the hard way. So, I went to public school when I was in sixth grade. And there was a big difference, you know the learning wise when I went to public school. They put me up a grade because Catholic School teaches you a little faster than in the public schools because the sisters are right there on you one-on-one contacting you and they stand up over you with their rules. Went to three years of high school and then went to prison. In and out of prison for 35 years. – Discipleship student (black)

I didn't finish high school. When I was ditching my High School, they ended up moving me. It didn't last that long either so yeah, I end up getting kicked out of school. But before like when I was young, I used to um, before I start playing video games and got distracted. I used to have a lot of good grades, all A's. – Christ Recovery Center student (black)

Well, I didn't graduate, I passed to the tenth grade, and I went a job corp. After that I had to help out round the house, but I got my GED later. I've been working since I'm like 12 or 13. I had to help my mom out around the house. Hard on her to work and care for about seven kids, you know – Christ Recovery Center student (black)

I wasn't doing good at school. I didn't really like school because I, there again, I feel like I didn't measure up and wasn't smart enough to be in school. I had a lot of issues in school. I couldn't remember crap and I couldn't read; I mean I could read, but I couldn't understand what I read just made it difficult. But you know the partying came soon and I ended up quitting when I was in 10th Grade. Just liked the party that was a lot more fun. – Christ Recovery Center student (white)

So graduated from college and got an English degree. Went to law school and did that for a couple years and that's when I started kind of drinking and kind of fell off and didn't ever finish that. But did lots of

school. I'm trying to figure out the logistics of going back some day. Yeah, not sure whether it's possible,

but I do want to go back to school – Christ Recovery Center student (white)

e.   Circumstances of Arriving at Union Gospel Mission

The second aspect of the interviews to be analyzed will be those parts of the interviews related to in-program experience. This is the first question of this second aspect of the interviews conducted. Everyone was asked the following question related to the circumstances leading up to their arrival at UGMTC: "Would you be willing to tell me a little bit about the circumstances that led to your arriving at Union Gospel Mission?".

Based on the interviews conducted there were three primary themes that emerged as to the most prevalent issues leading to each individual arriving at UGMTC. Chart D.1.e.1. notes these three primary presenting issues as: (1) Alcohol/Drug Addiction; (2) Family Issues/Struggles; and (3) Mental Health Struggles.

D.1.e. In-Program Experience: Circumstances before Arriving at the Mission
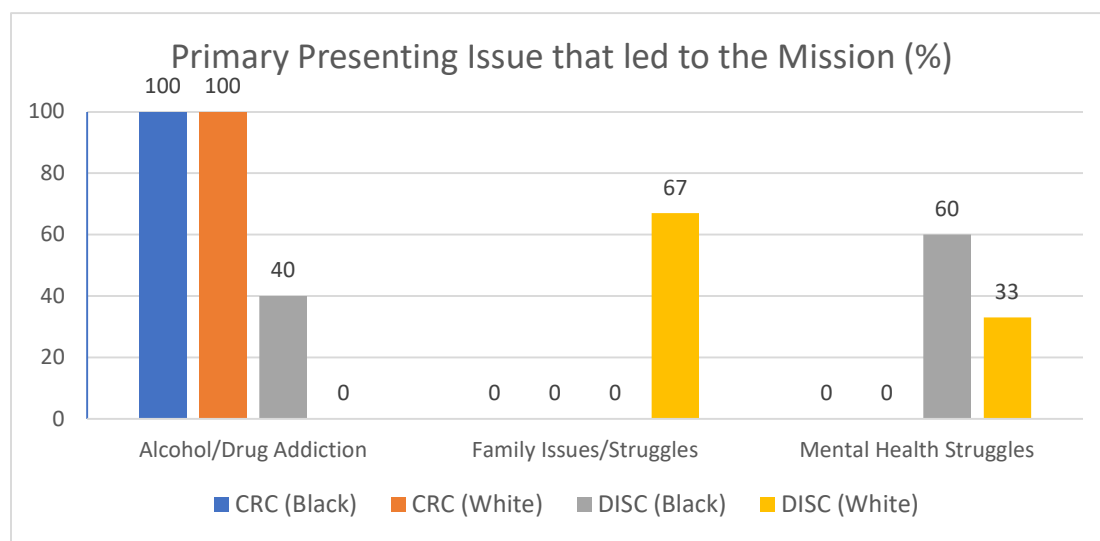
Initial observations from the Chart above are as follows:

- All the individuals at CRC (regardless of race) noted their primary presenting issue for arriving at the UGMTC was related to an alcohol or drug addiction. This is consistent with the stated purpose and screening process of the program as it is specifically designed for individuals dealing with late-stage and chronic alcohol and drug addiction. The more curious part of these responses is that none of the white individuals in the Discipleship program mentioned any presenting issues related to drug and alcohol addiction whereas 40% of the black individuals in the Discipleship program mentioned a presenting issue related to drug and alcohol addiction, but not of those individuals sought out support at Christ Recovery Center. As will be noted further in these interviews, this is most likely due to these black individuals not ever being informed about the opportunity to investigate programming at Christ Recovery Center.

- The variety of primary presenting issues for individuals entering the Discipleship program is also consistent with my experience at the UGMTC since anyone who doesn't have (or isn't willing to admit) to a drug or alcohol addiction is directed towards the Discipleship program as a catch-all for any other struggles or difficulties. This highlights one of the unique challenges of the Discipleship program in that there are individuals in the program navigating several unique challenges and scenarios when entering the program. This is also consistent with the first aspect of these interviews looking at the background of the individuals in programming where it was obvious that the family and educational background of the black individuals in programming created more barriers for success than that of white individuals in programming.

Below are some of ways individual students describe each of the primary presenting issues noted above.

Alcohol/Drug Addiction

Alcohol was always prevalent around the house; you know because of my dad and my granddad did bootlegging. It was kind of like I grew into that. Beer, I didn't drink beer until I was like at 21 or 22. Okay, but I had moonshine and I drank that from kids up and that's just around the house. Yeah, they sold it.

They made it and sold it, I learned how to make it. Yeah. I guess I might never go back south because if I go back south I might never gonna get out of the moonshine. – Christ Recovery Center student (black)

Well, I guess I've been under the spell of crystal meth amphetamines for many years and the mission has always provided like a refuge for me whether it be in Utah or Omaha, Nebraska or here. Okay. Matter of fact, I kind of burned all my bridges and I didn't know what to do and somebody told me about this place the director of the Open-Door Mission in Omaha, Nebraska told me about this place at Christ Recovery Center. – Christ Recovery Center student (white)

Yeah, let's see I guess I started drinking when I was like 15. Tried it once, hated it, got sick and didn't go back until I was about 18 19 years old. I started drinking on the weekends and then turned 21 so I got into the bars. Started off as just a weekend thing and that's kind of how I did it till I was probably 40. I didn't have a real serious drinking habit and then I started drinking every day or drinking during the week. And then the last five years I've been drinking every day. – Christ Recovery Center student (white)

Family Issues/Struggles

Practically family are just liars, most of my family only cares about money. Okay and pretty much here is how it works out. You got the money and they're your best friends! If you don't have the money, it's the highway for you. Okay, and practically I went from living with my cousin's ex-boyfriend for a little while. But then he refused to pay me for a job I had done for him, and I thought I would take him to court, and they threw me out. That's how I became homeless from there and made my way to the Mission. – Discipleship student (white).

I eventually got evicted from my apartment so then I moved in with Mom and Dad. I lived with them for five years and was helping them because I was paying them rent and helping all around the house and stuff like that. Being that who my dad is set in his ways being 86 years old and Swedish background is a stubborn man, but still love him as my dad. We had a little riff and he put me out. Being I'm a vet and

then with that too I also went to the MACV [Minnesota Assistance Council for Veterans] and was working

with them trying to find a place to live. They referred me to come here. – Discipleship student (white)

Mental Health Struggles

Just to cut to it to where things got you know very overwhelming and emotional for me is 2013 one of my

sons were murdered and then 2016 another one of my sons were murdered. So that kind of took me for a

loop because I just more for me it was, I didn't know how to deal; no one can prepare you to bury your

child. I asked my diabetic doctor if she would give me a referral to see a mental health worker. On my

own because I just start seeing patterns that I know weren't really me. I've always been like kind of like

the life of the party kind of guy and I saw myself isolate all very much, and I never knew about you know

how that whole thing works. – Discipleship student (black)

I didn't want to live; I was hurting so bad that I pushed everybody away from me and pushed things away

from me. And so, I talked with one of the Chaplains and I told her what was on my mind and next thing I

know I wind up at Regions [Hospital] psychiatric ward. Which turned out to be a good thing. Because I

didn't want to live, I had felt like I had nothing to live for. She seen that in me, and she said I was worth

more than that. And so, she decided to send me there and to me that was a good thing when I came out

of there. I didn't know which way I wanted to go. – Discipleship student (black)

f.   Reasons for Choosing the Program

As noted above, the second aspect of the interviews to be analyzed will be those parts of the interviews

related to in-program experience. Everyone was asked the following question related to their choice to

join either CRC or Discipleship: "Why did you choose to be part of [current program] instead of [other

programs]?".

Of all the aspects of this interview process, the answers to this seemingly simple question were the most

surprising and confusing throughout the interviews. As can be seen from Chart D.1.f. below, the

overwhelming reason for an individual's choice in joining one program over the other was their lack of knowledge of any other programming option.

D.1.f. In-Program Experience: Choosing the Program
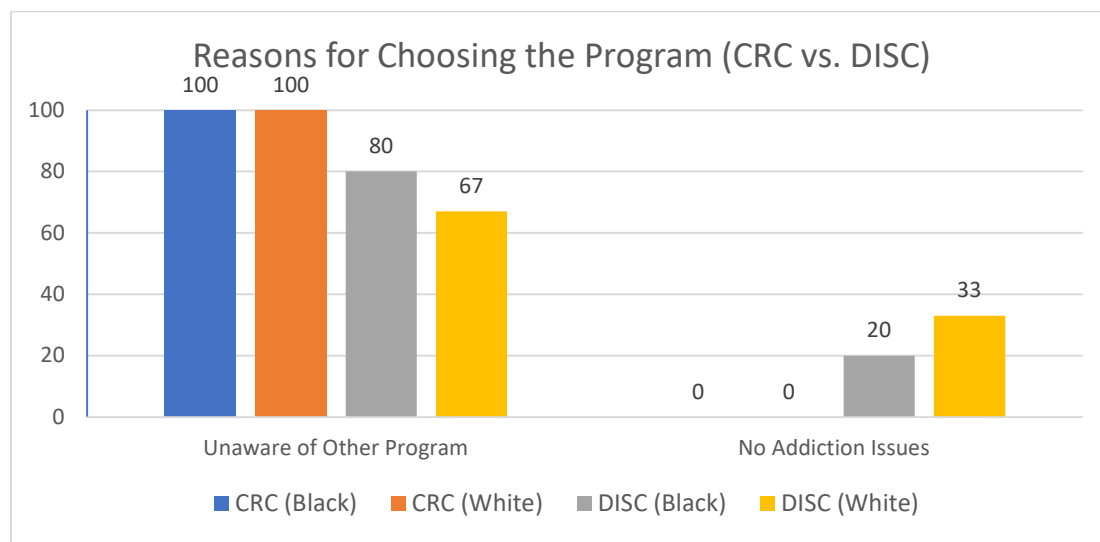
This response was heard over and over by individuals currently in both programs, but as noted below, was unanimously the reason why all the students were at Christ Recovery Center instead of the Discipleship program. One of the potential reasons for this is that historically 75% of the individuals coming to programming at CRC have been either referrals from family members or referrals from other treatment programs. This means that 75% of individuals coming to CRC have no knowledge of UGMTC as a whole, but are admitted directly into CRC (geographically, CRC is in a separate building right next door to the emergency shelter) without first spending significant time in the emergency shelter component of programming. By contrast, all the men entering the Discipleship program (geographically, this program is situation on the third floor of the emergency shelter building) are well acquainted with the emergency shelter prior to entering the program. While this would account for the higher number of individuals being unaware of the other programs, it doesn't fully explain why only 2 of the 17 men (12%) interviewed mentioned any other reason for joining a program other than that they were unaware of any other options. This certainly points to a more systemic issue in the overall intake process of the UGMTC and should be

highlighted to the team responsible for intakes and informing new individuals in the shelter of all the programming opportunities rather than simply mentioning a single program.

Below is a selection of the comments from the 2 individuals (both who chose the Discipleship program) who mentioned specific reasons for not choosing to investigate CRC.

I wanted something that was spiritually based because I mean the drug program has a spiritual base foundation because you are looking for your higher power. Yeah, but here it's more Christian-based oriented that I mean that they make yourself take a stop to take a look at yourself. Yeah, and then drug program all you do is talk about all the times you got high what you felt when you were in that, and I didn't have no desire to get high anymore. Yeah, then versus going to treatment to CRC. Okay. And so, when I applied when I start asking questions about it, and I went out and I talked to [program manager] and I just knew after talking to [program manager] for about 15 minutes I knew this was the place to be. –
Discipleship student (black)

Well, the only thing on my radar with coming into Discipleship was, because versus going to CRC, I don't have any addictions or anything. Granted, if I had an addiction, I would have I probably would have gone to CRC. But I don't, so I came here into our Discipleship program. Yeah, it was kind of a hard pill to swallow. Pretty much getting the gist and understanding of strict structure. – Discipleship student (white)

Other than the two students quoted above, the other fifteen students noted that their primary reason for joining their program was a lack of awareness of the other program. But, upon entering their program, they noted other reasons why they felt their choice was the right one for them. Below are a couple of those other reasons mentioned in the interview process.

Because Discipleship to me it deals with the sin, you know, and not so more of the symptom. It calls it what it is. You know, it doesn't it doesn't sugarcoat it. You know Christ is the foundation to my transformation not AA you know, Christ said, "you don't get to the father except through me". I don't get

to the father through AA, you know, and so that's what resonated with me because Discipleship means being a follower of Christ. Not being a follower of an AA book or AA program. Okay, so that's what that's what resonated and plus like I said I come from religious background, so felt more like home. – Discipleship student (black)

And so, I came in and I got on the cots and spent a couple days just kind of trying to get my wits back trying to get my understanding of what's going on. Then at one of the Bible studies one of the Chaplains [white staff member] had kind of talk to me and asked me why I was here and what was going on, you know, and she said, you know sounds like Christ Recovery Center would be you know, an excellent option for you. So, she actually walked me over there. Basically, told them they needed to get me in. I was there at 9am and got right in! Didn't know about Discipleship. – Christ Recovery student (white)

The two quotes from student interviews above mention two other key findings from the interviews related to the choice of programs. The first student notes that he had come from a religious background, and, because of that, Discipleship felt more like home to him since the Alcoholics Anonymous community was more foreign to him. As has been noted previously in this research, this is a common experience of the majority of non-white individuals seeking support in the broader Alcoholics Anonymous community. The second student notes one of the other primary reasons why certain individuals end up in certain programs. It is all about relational connection and support. This often translates to the fact that whoever the potential program participant connects with relationally ends up having a significant effect on one's willingness and interest in a specific program. This further points to the previous literature review on the importance of ethnic matching within programs as a key criterion for long-term success within a program. This ethnic matching is most critically important for the intake/outreach staff along with the front-line counselors and chaplains who provide early support for these individuals in programming. This will be discussed more fully in the next interview response section related to the program participant's greatest sources of encouragement and challenge while in programming.

g. <u>Greatest Source of Encouragement in Programming</u>

Each individual was then asked the following question related to their greatest source of encouragement and challenge in their respective program: "Tell me about the community of the program you are enrolled in. Who encourages you and is the most helpful in programming? Who challenges you the most? Is this challenge a positive or negative for you?".

The focus of these questions is to see how some of the primary elements of Servant Leadership (encouragement, challenge, service, humility) are showing up and being perceived by the individuals in programming. The other main factor at play in this question relates to the racial make-up of the staff at both Christ Recovery Center and the Discipleship program. The racial demographics of the staff members at the time of these interviews in CRC was 6 white staff members (Chris, Matt, Phil, Russ, Steve, and Jim) and 1 black staff member (Roy) (UGMTC 2021 and CaseWorthy Inc. 2021). The primary initial connection point at CRC with the students coming into the program are two staff members that are both white. The racial demographics of the staff members at the time of these interviews in the Discipleship program was 3 white staff members (Chris, Kirk, Cody) and 2 black staff members (Dave and Michael) (UGMTC 2021 and CaseWorthy Inc. 2021). The primary initial connection point with the students coming into the program are two staff members, one is black, and one is white.

The results of the interviews are noted below in Chart D.1.g.1 and a few initial observations should be noted from these data:

- The greatest sources of encouragement and challenge (in a positive sense) for the men in Discipleship are the staff members that work with them daily. 7 of the 8 men in Discipleship mentioned staff members when answering this question. It is also interesting to note that 80% of the men in Discipleship who identify as black found the greatest source of encouragement in a staff member from the same race as them and 67% of the men in Discipleship who identify as white found the greatest source of encouragement in a staff member from the same race. This is consistent with the research from the literature review related to the benefits of ethnic matching within a counseling or therapeutic setting.

- Cabral and Smith (2011) effectively make the case that as a whole, black individuals strongly preferred to be matched with black therapists, evaluated black therapists more positively than other therapists, and the outcomes in therapy for black individuals when matched with a black therapist were mildly better than any other matched race/ethnicity. The authors posit that this significant difference specifically related to black individuals could be related to a strong racial/ethnic identification and wariness about bias in mental health services provided by white therapists. The conclusions of this article point to both a positive and negative reality. On the positive side it seems to be true that ethnic matching does not play a significant role in overall therapeutic outcomes over an extended period. On the other hand, the data overwhelmingly indicates a preference and perceptional bias towards someone of the same ethnicity which likely affects one's willingness to continue in the counseling process and thus allowing the individual to reach those long-term goals and achievements. For the purposes of the study at hand and its relation to the programming and counseling at UGMTC, these data appear to indicate an up-front benefit to ethnic matching for students to engage deeply in the potential of transformative programming. Once a student is invested in programming and counseling the need for ethnic matching looks to diminish somewhat, if not significantly.

- In contrast to the men in the Discipleship program, the overall greatest source of encouragement and challenge for the men in CRC are their peers and other men in programming. This certainly is a result of the long-term ethos and community of CRC being a brotherhood and integrating aspects of Alcoholics Anonymous where it is the responsibility of one addict to come alongside another addict in service and support. The 12th step in the tradition of Alcoholics Anonymous states the following: "Having had a spiritual awakening as a result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs" (AAWS 2001). These data, as noted above, concerning ethnic matching in counseling settings also beg the question whether this number would change (particularly for students in CRC who identify at black) if there were more opportunities for ethnic matching between staff and students at CRC with a specific focus on ethnic matching early on in programming.

Primary Source of Encouragement and Challenge
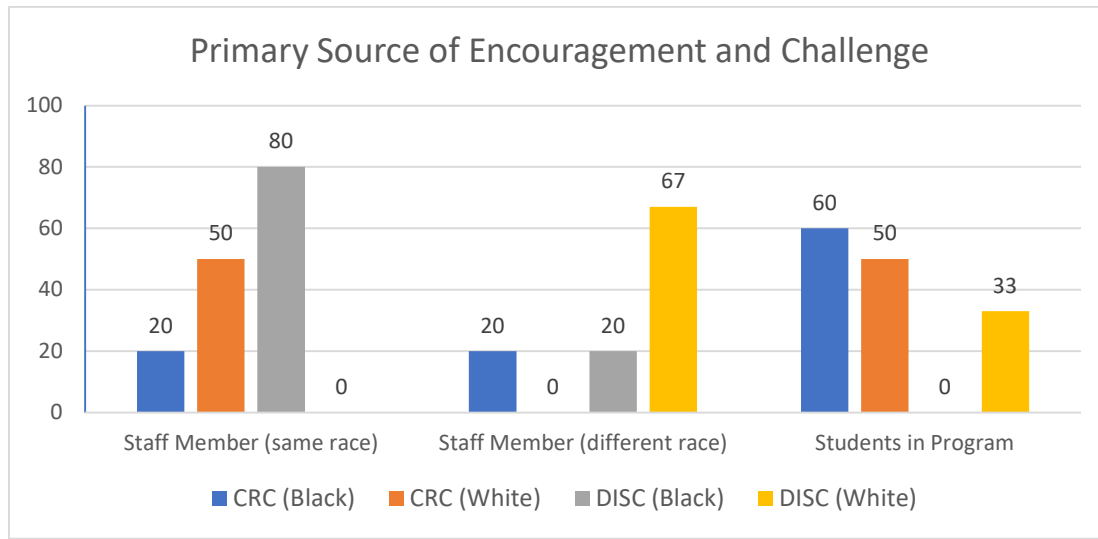
Below are some of the comments from men in programming regarding their greatest sources of encouragement and support. The staff member racial identifier is in brackets (if mentioned) to better provide context for these interviews.

You see but the I would say [white staff member], he trips me out how much he actually cares, and I can see it. I couldn't see it before, but he wants what is best for me. And so, I mean people will try to support but I won't even give him a chance, but the majority of my support came from [white staff member]. Okay. [White staff member] is really yeah, he's cool man. – Discipleship student (black)

Encouraging or challenging? I would have to say probably the whole brotherhood. Yeah, because there's not one good and bad that haven't challenged me, you know, been learning things about myself. You hang around this gossip, and I have the choice whether I'm going to be like one of them and feed right into it. I don't want to do that. Yeah, or I can be like, you know this guy over here that seems pretty content. Yeah, what's he doing? Yeah, I know. I kind of know he's doing, and I like to feel that way too. I am encouraged and challenged by the watching the example of the brothers in the program. – Christ Recovery Center student (white)

I think [black staff member]. Hmm. He put everything in perspective, and he said we need you to find a job, you know, and I found one. So, he says he's proud of me and [black staff member] still supports me today. And yeah. Says hi. And how are you and God bless. – Discipleship student (white)

That was [black staff member], I talk to him a lot. I know all the older guys and staff, you know. So, all of us still cool. – Christ Recovery Center student (black)

The biggest source of encouragement is [white staff member] and [black staff member]. Yes. They dealt with me in a way that I thought no other man would deal with me. They didn't kick me to the curb didn't kick me to the side. They talked to me. And I started to understand what Discipleship was through those two. I thought I knew but I was off by a long shot until I talked with [white staff member] and I talked with [black staff member]. They told me like it was. And at that point I had to change. Because I'm an old man and I was set my old ways. But for me to accept change I had to have someone that had the knowledge of God to come to me and explain it to me. – Discipleship student (black)

My peers in the program have been most encouraging. When I was staying in the shelter, I would come over here. I would come over to CRC and you know the guys sit out there and smoke cigarettes. So, I walk over there and smoke cigarettes and talk to them and they're all like, oh, that's a great program. Really talked it up like this is great stuff. Yeah, my God, I can't wait. It really got me excited about it. – Christ Recovery Center student (white)

h. <u>Perspectives on Race and Programming</u>

Everyone was then asked the following questions related to their perspective on how race affects programming at UGMTC: "From your own experience, can you tell me whether there has been any hindrance or benefit to being someone who identifies as [identified race] in [specific program]?". The follow up to this question after hearing their response and giving them time to share any feedback was the following: "So, one part of why I asked that is that we have nearly 20 years of programming data around here and one of the pieces of data that we're trying to figure out what to do with is that over the

last 20 years about 65% of the guys who successfully complete Discipleship are black, but about 94% of

the people who complete CRC are white. We know that alcoholism is not just a white issue, but we're

trying to wrestle with, why is it that there's such a high percentage of people successfully completing CRC

who are white when there should be just as many black people there. So, we are just trying to figure out

why that is and I'm hoping to hear your perspective and opinion on that to help us out."

This set of questions combined with some of the background data was strategically placed near the end

of the interview process in the hopes of utilizing elements of Servant Leadership (particularly Sendjaya's

core attributes of Voluntary Subordination, Authentic Self and Transforming Influence) throughout the

interview process to help the students feel at ease before getting to such a potentially sensitive and

volatile topic. For this question to be answered honestly there needed to be a rapport built over the time

of the interview. The goal of the way this question was asked was to put the information in front of the

individual after allowing them to share their initial response and then to allow the student to be the expert

to help me understand the reality of life in programming and if their experience is consistent with the

previous data shared.

Chart D.1.h.1 provides an overview of the responses from the interviews on the topic of the perspective of

program participants on the potential of race and bias in programming.
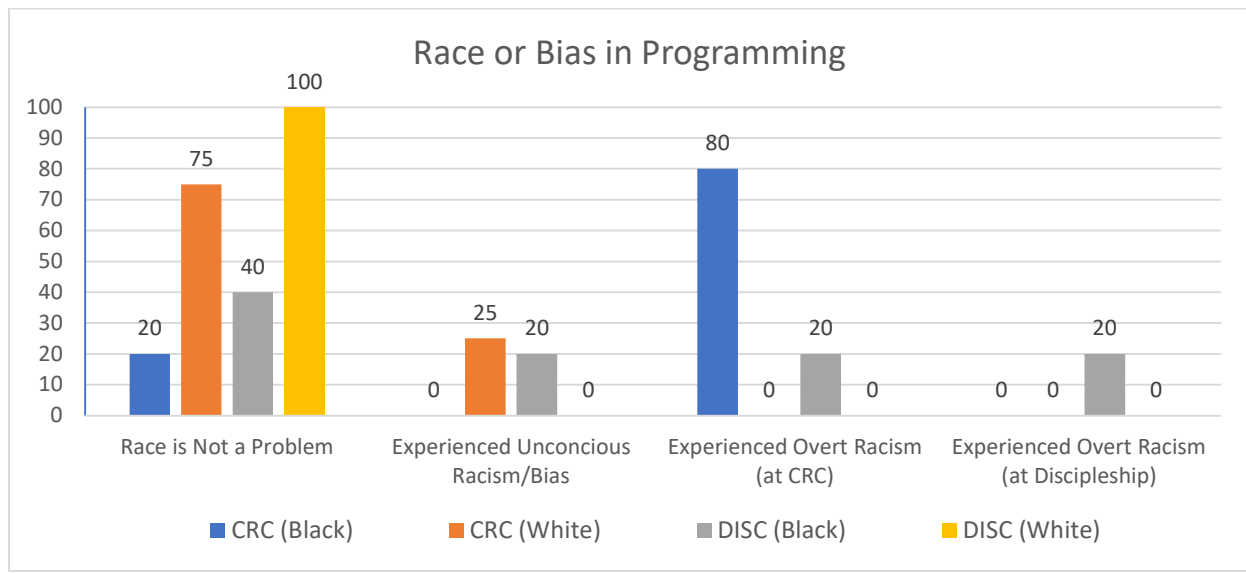
Below are initial observations from the data that will be further explored in the extended quotations below from the students:

- The most obvious observation from the compilation of the data points above is to look at the responses of the white individuals in both programs to the question of the potential for race or bias within either the Discipleship program or Christ Recovery Center. Six of the 7 white individuals interviewed from either program were emphatic that race was not an issue or determining factor in any aspect of the program. One white individual at CRC noted that he had seen racist or discriminatory bias enacted towards a black individual in programming. Five of the 7 white individuals, when confronted with the question above and the datum on race in programming, became visibly angry and frustrated that anyone would even hint at a difference in the experience of individuals within their respective program simply based on one's race. These individuals, from the perspective of this interviewer, seemed to be offended at the very possibility of any conscious or unconscious bias or racism within the program. While not the topic of this study, these reactions are consistent with the research of Robin DeAngelo in her book *White Fragility* (2018) and align closely with Jemar Tisby's perspective when he wrote, "If you're a white

evangelical Republican, you are less likely to think race is a problem, but more likely to think you

are *victim* of reverse racism" (Tisby 2019).

- In stark contrast to the response of the white individuals in programming, 7 of the 10 black

  individuals in programming detailed either unconscious racism and bias or overt racism within

  programming. Four of the 5 black individuals in programming at CRC detailed overt acts of

  racism that they had experienced since entering programming and 1 black individual enrolled in

  Discipleship outlined overt acts of racism that he experienced when visiting the CRC building.

  One black individual enrolled in the Discipleship program outlined overt acts of racism that he

  experienced in the Discipleship program.

- Based on the interviews and subsequent study the greatest area of concern from this section of

  the interviews is the difference between the perceptions of the black individuals in programming

  with the perceptions of white individuals in programming related to racism and bias. How could it

  be that most white individuals in programming don't see race or bias as an issue in programming,

  but most black individuals in programming say they have experienced overt racism towards

  them?

The following pages contain stories and statements from students in programming related to the

questions relating to race and bias. These are organized more intentionally by program and race than the

previous interview quotations to convey the contrast more vividly between the perspectives in these

responses. In addition, it has been determined by the researcher that these quotations should be longer

and more in-depth than the previous interview questions because of the critical nature of these responses

as it relates most closely to the core questions and concerns in this research.

White individuals (Discipleship)

No, I don't see any hindrance for anyone. We are all children in God's eyes.

I classify myself as white or Aryan…… So, there isn't really any downsides or good sides to it. We're

accepted. Okay, it's like we're all considered Brothers there. However, there is the occasional white man

black man jokes that go around……. [when given stats over the last 20 years, this is his response] You see, don't take this the wrong way, I kind of see that as more or less racial profiling. I'd say it's completely off! Okay like I said before I see that is more racial than anything else and that's not right. I grew up in a diverse neighborhood where we welcome everybody all walks of life…….. Yeah. I mean it makes no difference. So, there is like my roommate the other day. He just got kicked out for drinking. So, he's out of the program. He's white! So, it don't matter. So, if you're black, white Mexican, sorry Hispanic, or even Hmong, it don't matter your race. It don't matter upon race, it's all about your mindset.

I've never really seen it that way or looked at it that way because we're all you know, we're all in this together. Yeah, it was really no racial factor. [When noting the program statistics, this was the student's response]: That's a good point. I've never really noticed that……. I thought that it could be that the Caucasian gentleman going to CRC are more open to divulging about their addiction possibly.

White individuals (CRC)

No, no. I don't. I don't see nothing. I don't see anything being any different being black or white or red or yellow or green. To me we are all treated the same. Yeah, we're all people. But in the Black Culture people are raised and no matter what situation they all go to church. I think Black people want more to do with culturally with the Bible than they want to do with the big book. I think predominantly the black people want to have a program that's more aligned around the Bible.

No, no, now that's a weird question. As a matter of fact, somebody that was black that came to the program said that they don't even feel like they're black. They don't feel any prejudice or racism there…… I know that there's black staff at discipleship, but there we still have a black staff member at CRC, his name is [black CRC staff member] …. But I feel pretty comfortable there and I believe the black folks that are there they feel comfortable.

No. No, I mean no, I don't see. I don't know, they are all my friend, you know, we're all friends. I don't yeah, I don't know that. No, I don't see any differences…. If I was to guess I think it's, I don't know if this is

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politically correct or not, but I think it's because CRC is more of like a treatment program where Discipleship is, is not. I don't believe it is...... No, I'm just kind of thinking back to the treatment programs. I've gone to it's always been like there was one or two out of 40 50 guys that were black and again, I don't know why that is. But I mean, yeah, it's just kind of I've been to those other programs and there's very few. It's usually all white people. It's all white guys. Okay, usually one or two black eyes, which is interesting.... And I think that's true even with the you know, that's true even looking at AA going to AA meetings. Yeah, I mean, it's predominantly white people. Yeah, there's not many blacks...... I mean, yeah, it made me think those AA meetings. Yeah, it's mostly white people. Yeah, it's that's crazy. I don't know.

So, that's an interesting question because I don't think there's a benefit or a hindrance necessarily, but I think there is a little bit just because of the fact that the majority of the guys there are white and the majority of the guys at the mission as a whole are not....... I know that some of my brother's over there [at CRC] who are African-American there in programming with me have said that once they got to CRC, they felt welcomed loved received......... I just noticed that there seems to be some sort of unspoken, I don't know. I don't know what it is, but there's a feeling and I wish we could get to know some more of the guys over here [the emergency shelter] that need help....... I think part of it is probably cultural. I don't know for sure, but it's a little bit easier for me to say I can take a break from working from life outside of here because you know, I've got a lot of benefits whether racially, economically, you know, like I said middle class. Yeah, college degree. So, for me, it's a lot easier to to be able to set aside this time. Okay, because again the good thing is it can go for as long as you need it to the bad thing is it can go as long as you need it to.

Black individuals (Discipleship)

Black is always a hindrance. If not to someone else to yourself. Certain traits about [white guy in Discipleship programming], he's just got no barriers. He hasn't been branded inside of his soul. Yeah, do what you want to do, go to school, but it's just something inside that holds a lot of us back as far as like black people that I see. So maybe it's [CRC] just made for, I mean is catering to, someone that's whiter.

Maybe you know, I mean because in discipleship, it's like it's no cakewalk man, but it's a lot more laid-back and a lot of white folks are more disciplined than a lot of black folks. It's like CRC's more businesslike. You have to have your stuff together there.

Yeah. I don't think [3 Discipleship staff] and them guys, you know lean more towards, you know, another race than myself. Yeah, you know, I don't see that……. You know what I do sense at CRC. I try to connect with those guys. Yeah, I made an effort, because you know, I feel like hey, you know, we need to connect more but you know the times that I went over there I got shunned. You know, it's a few times where I've made a comment and they say, "don't bring that Jesus stuff over here". You know, I went to Sing Along [weekly event at CRC] on many occasions and no one wanted to interact with me. You know sort of AA is their thing and that's it. I think they [black students] are shunned. I think the [black students at CRC] over there are shunned by that, you know because it's this is our group. And I think that's one of the reasons why it's not so successful and you know, and I talked to a couple brothers that did not make it and that's one of the reasons why they said they didn't. And [former black CRC student], remember little Chris, was one of them. But yeah, he said no one respects. I asked him, "how they are treating you over there?". All right. Yeah - you know, you can't watch TV everybody watches what they wanted to watch. Ain't fittin' to watch no basketball.

No, they don't they don't distinguish between black and white. There's never been a race issue because we are all God's children……. I've never even felt resentment from anybody cause my color. And you have to realize the majority of Discipleship is black. You know you got a matter of fact the staff is equally racially balanced you got three whites and two blacks. Yeah, so balances out and but race is not race is not a big issue here………funny you ask that question because as I compared recently, I compared the attendance of the actual people in the program, the majority of the people in CRC are white. And that's the first time that I've seen the majority of white people in the program you normally you see more blacks in the program.

So, for me, the reason I would say I have a challenge with [white Discipleship Staff] is because I just feel I think it's more to me. And when it comes to relationships or building relationships with guys that have been broken, I mean especially from like people, I don't want to just say African-American, I just say minorities. I would say I think that for the most part a lot of people that he [white Discipleship Staff] comes in contact with has been through and dealt with things that he's never dealt with or probably never seen. So, for me the difference, what I'll say as far as here with CRC and then why African-Americans more succeed with the Discipleship program is because for one it's not sitting there pondering on you every day about drinking and drugs or you reminded about drinking and drugs all day. The focus is about you are being a better you, opposed to yeah, I'm an alcoholic.

I don't look at it that way as hindering. You know, I don't look at any problems being black in Discipleship because you know for me, I don't look at skin color. I look at a person's inside. Yeah, and love God and way he talks and love God and that's the way I was brought up. So as far as color go, I want everybody to join in Discipleship. I don't care what race creed or color you are. And as far from me as being a black man. I go through the same changes as everyone else.

Black individuals (CRC)

We're going to always be looked at as the other man, you know, or the minority race, you know and by dealing with people of white America that's within this institution of sick individuals. They can suffer from racism, and I know it. Yeah, you know, I believe I experienced it since I've been here on one occasion at least two times by the same person who's part of the CRC program…. It went from, "you can't mop right to my spirit ain't right". So, because I can't do that. My spirit can't be right…. And that's expressing myself being accepted and because of that and I believe I'm being targeted because of color. He doesn't even know it. As for blacks in my opinion, I believe they feel it's [CRC] a white people program.

On why it is working more for white people at CRC: That's because they want it! I don't even look at the color like that. I just look at it like, but I was kind of shocked by the color of folks when I got there, but I'm looking at it like in a different way. People look at it in another way, some people look at it in a negative

way. I look at it in a positive way because they want, you know it's what we want if you know, it's up to us to see what we want. I'll tell you the truth. You see all whites up in CRC, but they want that. And you see, I don't mean to down the blacks, but you see blacks over here in the shelter. And it's like and I look at it like, "It's cause they don't want it" ……. Yeah, thanks for asking that question too. Yeah, you know when I first went over there [CRC], yeah, I was thinking that too. I'm like man it's all whites over here but I said, you know, it's what you want, and they want this. You got to look at it in a positive way.

If you there for all the right reasons, there should be no problem…… I see a lot of guys come down and you know. I see 20 white guys comes in for 1 or 2 black guys and it should be more, you know, black guys got issues too……. I don't know man. The problem with it is a lot of favoritism playing a part and you know getting in whatever, some people may know people, you know. You call and get in or whatever. I don't know. But it's something you know, I don't know what the system be, but you know. There sure be a lot of black guys come over to get in and for whatever reason, I don't know, they don't get in……. Maybe it's the freedom part, but I don't know what's going on, but I see that too. I see me a lot of black guys in Discipleship and not too many get in over there at CRC. Maybe they just don't want to take what it means to be there, you know, all that programming we do. Then I see another black guy come in and they turned him around. Then I'll see another white guy come and he'll get in. I don't know what the method they using to get in. I ain't saying [CRC staff] racist or dislike black people. Whatever. I don't know.

When I first got in CRC it was around the time that African guy got shot and they formed that black lives matter and they were protesting in the streets and [white CRC student] made a comment "I ought to run all of them people down" and I got into it with him saying that that was very insensitive…… What would [white CRC student] do if all the administrators were African-American all the students primarily African-American and you're the Caucasian sitting in that primarily and having to listen and being what's the word micro-aggressions being thrown at you? To stay focused or what you need to learn because that is the same reflection CRC as it is in most AA or Gopher State [Minnesota annual gathering of AA community] now I know is the rate of here is only five-point seven percent African-Americans here in Minnesota but

yet they tend to run to a Narcotics Anonymous for help when I know you're not on drugs like that. That costs money, you're drinking first. So, you're supposed to go to Alcoholics Anonymous, but you don't feel comfortable in that environment.

I grew in a family that; I mean skin color didn't matter. Because my mom she pretty much, you know, she used to be the neighborhood mom. Yeah, so and I still carry that to this day, you know and I don't look at racism like a lot of people do you know it don't bother me it don't bother me at all……..It's hard to deal with us when we unstable and it's been proven that you know black people are really the hardest ones to deal with when they unstable I mean so much as you know, they probably won't just kill a person or nothing like that but when you trying to get them to do something it's harder. You know might keep you safer. The reason is you know, a person is in charge. I believe is a big part, a big road falls on them because they have the power to allow whoever come in there. Yeah, and since you know, a lot of black people not coming in there it's because the person who's in power, you know, and that person is who's in power. They probably had a bad experience or probably be watching the news and see statistically, you know how this thing work and so they just keep it out they neighborhood……. You know, it should be 50 60 black people over there [CRC]. You had that many black people in one bunch over there it'd be hard to control that crowd right there……… So, you know, they might tell you to keep trying, you know every week and they have a black person trying every week versus a white person you're coming there, and you know, they might tell him to try back every week. But when he come back the next day or the next week, they let him right on in, versus the black person they keep coming back every week keep coming back every week. Yeah, keep coming back every week and then he just goes, "they don't want me there" then they just forget about it. So, I mean I have seen this since I've been here, I've seen that happen.

The above quotations from the interviews and qualitative survey and investigation point to an important reality that must be dealt with as this research moves towards conclusions and recommendations. There is a dichotomous relationship between the way race in programming is perceived by the black individuals in programming and the way race is perceived by the white individuals in programming. This is

particularly stark and contrasted by the individuals in programming at Christ Recovery Center, but is evident in the Discipleship program also, but to a lesser extent.

i. Feedback on Programming

Each individual was then asked the following questions related to their perspective on how they would change programming if they were in charge: "Imagine you woke up tomorrow and [Program Director] came to your room and said he had resigned, and they were putting you in charge. What would you keep the same? What would change? How should the program look different?"

The primary purpose of this line of questioning is a further attempt to model the core attributes of Servant Leadership and provide an opportunity for the individual in programming to be put in a place of authority and convey value for their specific experience regardless of their position or perception of themselves. While there was much of the discussion around this topic that focused on very specific changes to programming not relevant to the research at hand, there were three main themes that were relevant to the topic of this paper. In addition, it is noteworthy that of the 8 men from the Discipleship program who were asked this question, 7 of them said something to the effect of "there is nothing I would change about the program". As a result, the feedback below is almost entirely from the students at Christ Recovery Center.

- Increased Spiritual focus in contrast to the perception of a more excessive and primary focus on Alcoholics Anonymous. This theme was seen across both programs, but more prevalent from students at Christ Recovery Center as that is the program which utilizes the tools from Alcoholics Anonymous as a more integrated part of programming.

I would do the first eight weeks of the Gospels. We got to lay down the foundation, which is in Christ, of course, you know, so I would do a curriculum on you know on the Gospels. Okay, you know, that's everybody that comes to this program. Yeah, you know, if it could be longer somebody can teach That would be great. We got to know who Jesus is. – Discipleship student (black)

Let's say if the chaplain were to invite some guys over to his house for an external Bible study. Yeah, I know that there is probably a conflict of interest. I don't know. I wish there wasn't conflicts of interest like that and then if we wanted to pursue Bible studies as extracurricular rather than the only option being more AA meetings. – CRC Student (white)

I think I think there's some conflict between some of the group's leaders between the AA and the Christian because it's interesting combo and that's kind of the magic of it. Yeah, but you know, there's people that are real AA hardliners and then there's people that are like, "you just need the Bible" hardliners. And you know, if you don't pay attention real well, you can get some mixed messages…….I would like once or twice a year just have all the people that you know, do the groups have a party or you know, get to know each other so that they can kind of you know relate and learn something from somebody they can bring it all together because I think that would go a long way………One more thing I was thinking about, we don't go to any culturally African-American churches. Yeah, so that might be an option and I know one of the Chaplains has some really good friends that have a church pretty close by so that would be cool. I know that a couple of the guys have gone there. Yeah, but we don't have a bus that goes there. – CRC Student (white)

- Intentional outreach to individuals staying in the shelter and focus on intakes for those individuals. This theme is particularly prominent among the black CRC individuals in programming as they convey their recognition that the community at UGMTC as a whole does not seem to be represented by those coming to CRC.

You know what I do. I try to get some of the people to try to go talk to the people in the shelter or talk to the people that's going through it. Or go to detox. I've been through detox like three times. I kind of like going over there because it's like I'm trying to put light into the people that's in a dark. – CRC Student (black)

Maybe I'll come up with a way of when people come for help, you know, give it to him, you know, open the door to everybody instead of just certain select people, you know. You can tell who already knew they were getting in when they get here. They already had a call that somebody already talked to him about or somebody bring somebody down. They'll be the same ones that walk out of here and don't finish the program. And you see the guys at the emergency shelter - shaking in and messed up every day walking around the parking lot. You know, help people no matter what color whatever, you know, they need some help, so help them. That's what it's for. – CRC Student (black)

They got a lot of beds over there [at Christ Recovery Center] empty right now. First come first serve, you know, I would get it sort of like how they do it over here [in the emergency shelter]. Have you ever walked down to the emergency shelter and hear how the attitudes are coming from the staff? Yeah, you hear how they talk to these people. It's scary. See that right there gets you results. See a person that's in charge. They would enforce the rules to let you know not to step out of line or, you know, cross that line. See over there at CRC they don't enforce nothing. – CRC Student (black)

My biggest thing would be getting Phase 3 and 4 [different program phases for men at Christ Recovery Center] guys more mixed with 1 and 2 guys. We all know each other very well and I found a church actually the Sunday before I came into CRC one of the guys that I met was in Phase 3. Yeah, before I even came living at CRC the Sunday before he said you have check out this church with me. Okay, so I went with him and now we go every Sunday. But now being back on family time [disciplinary time] in order for me to go to church I have to have a Phase 1 guy go with me. Because I'm not allowed to be with the Phase 3 or 4 guy without a Phase 1 or 2 guy was me. I don't see the point that, we're going to church, right? – CRC Student (white)

j.   Discussion

The goal of this chapter was to document and recognize themes from a qualitative study of the experience of 17 men in full-time programming at UGMTC (8 from the Discipleship program and 9 from

Christ Recovery Center). These 17 men were chosen by their respective program staff and chose to participate in this interview without receiving any compensation. The racial background percentages of those interviewed from programming was intentionally chosen to replicate the racial background percentages of those showing up to the men's campus at UGMTC to receive services in general. The interviews for this qualitative research were divided into two parts: 1) part one focused on background information on the individual and 2) part two focused on the experience of the individual while in programming. Based on these interviews there are a few preliminary conclusions to be inferred that will lead to the final section of this research where concluding observations, recommendations and implications for further study based on this research will be provided.

Cumulative Background Results

- *Family Background*: All black individuals in programming interviewed (both from the Discipleship program and CRC) came from a single-family home for at least some of their time growing up. This number is only slightly lower for the white individuals in programming interviewed (71% came from a single-family home).

- *Addiction/Drugs Background*: Of the 17 individuals interviewed across both programs, 6 of the 17 mentioned someone in their household experiencing drug or alcohol addiction. This number is lower than would normally be expected with the assumption that addiction is a "family disease". These data were not skewed, in contrast to what would have been expected, with a significantly higher percentage of individuals at Christ Recovery Center having family members who struggled with alcohol and/or drug addiction. Individuals in either program were just as likely to have grown up with someone in their household struggling with alcohol and/or drug addiction.

- *Faith/Spirituality Background*: The background of the students in programming related to their experience of faith and religion is also critically important. Of the black individuals in programming (combined both with Discipleship and CRC), 87.5% recalled a consistent experience growing up in a church or religious setting. By contrast, of the white individuals in programming (combined both with Discipleship and CRC), 58.5% recalled a consistent

experience growing up in a church or religious setting. This means that, on average, a black individual coming into programming at UGMTC is 29% more likely to have grown up in a church or religious setting.

- *Education Background*: We see another area of stark disparity in the educational background of individuals in programming, regardless of which program they chose to enter. Of the black individuals in programming (combined both with Discipleship and CRC), 30% had successfully graduated from High School. By contrast, of the white individuals in programming (combined both with Discipleship and CRC), 87.5% had successfully graduated from High School. This disparity significantly outpaces the already problematic graduation and achievement gap across races in the state of Minnesota (88% graduation rate for white students and 65% graduation rate for black students).

Cumulative In-Programming Results

- *Circumstances Leading to Arrival at UGM*: The circumstances that led to the arrival of everyone in programming at UGMTC was consistent with what has historically been the case in each respective program. Regardless of race, 100% of individuals entering programming at CRC described struggles with drug or alcohol addiction as the primary presenting issue. By contrast, those entering the Discipleship program noted a variety of presenting issues (Alcohol/Drug addiction, Family Struggles and the highest percentage noting mental health struggles).

- *Reason for Choosing the Program*: This question led to one of the more surprising results in this qualitative study. While the goal is that individuals entering programming would be knowledgeable about both full-time programs prior to entering the one most fitting to their needs, the interviewees noted the primary reason for choosing either the Discipleship program or CRC was that they didn't know of any other options. This was the case for 100% of students entering CRC and 75% of students entering the Discipleship program (15 of the 17 individuals interviewed). The result of this question also indicated that the primary reason why one program is chosen over another is based on a personal interaction with either another person in programming or a staff recommendation.

- *Greatest Source of Encouragement*: For individuals in the Discipleship program, the greatest sources of encouragement were staff members of the same race. By contrast, individuals in the Christ Recovery Center noted that fellow program participants were their greatest sources of encouragement. It seems possible that this difference could be the result of a program ethos of brotherhood among participants or a lack of opportunity for ethnic matching between individuals in programming and program staff.

- *Perspectives on Race and Programming*: The responses on this topic were particularly important and showed significant variance across both program and race. Eighty-six percent of white individuals in both CRC and the Discipleship program did not believe that race played any role as a benefit or hindrance in programming. In contrast, 70% of black individuals in both CRC (80%) and the Discipleship program (60%) believed they had experienced unconscious bias, overt racism, or covert racism. Of the 70% of black program participants who experienced some racism, 86% of those experiences happened in the context of CRC rather than the Discipleship program.

- *Feedback on Programming*: The two consistent pieces of feedback on programming from the individuals in programming were: 1) Recognition of an increased need to integrate spiritual teaching and focus on the same level as more specific teaching focused on the traditions of Alcoholics Anonymous and 2) A greater need for an intentional outreach towards individuals in the emergency shelter into programming so the programs more closely resemble the demographics of the population in the shelter.

These findings from the qualitative study provide an important framework for the final section of research where it is hoped to draw conclusions from both the quantitative and qualitative studies and how that relates to the overarching topic of Servant Leadership. The next section will look at the sub-themes of Servant Leadership as defined in the SLBS-6 and SLBS-35 and how the results of those surveys might shed light on what has been revealed through the program participant interviews highlighted in this chapter. The focus will be looking more closely at the following questions as the research continues in the final section: How does the perceived level of Servant Leadership within a program allow for change

and flexibility based on cultural, ethnic, and racial factors? What is the process for more intentionally and formally integrating the core sub-themes of Servant Leadership into one's leadership and how might this practically happen at UGMTC? What staffing or organizational changes should be pursued to intentionally pursue equity within programming?

PART F. SYNTHESIS AND RECOMMENDATIONS

1. Setting the Stage

The focus of this work is two-fold: 1) to study the modality of Servant Leadership in both its history and current areas of potential usage within the broader field of leadership and 2) to apply this study of Servant Leadership to the specific programming in the Discipleship program and Christ Recovery Center at Union Gospel Mission Twin Cities (UGMTC). This includes a specific focus on the elements of racial disparity outlined from the longitudinal data from these programs.

The preliminary problem approached in this research dealt with the imbalance of the experience of black individuals both in-programming and arriving for emergency services at UGMTC in comparison to the experience of white individuals both in-programming and arriving for emergency services (CaseWorthy 2021). The initial look at these data emphasize the contrast between the racial makeup of individuals arriving for shelter and the racial makeup of those successfully completing programming (both in the Discipleship program and Christ Recovery Center). As previously noted, the racial makeup of those entering the shelter is highlighted below in table E.1.1. (nearly an even split between those who identify as black and those who identify as white) (CaseWorthy 2021).

Table E.1.1 – Shelter Intake Demographics (2005-2019)

RACE	Total #	Total %
Black or African-American	4762	45.30%
White	4741	45.10%

By contrast to the table above, the percentage of those successfully completing programming at UGMTC during the same period is significantly different and shown below in Table E.1.2. (CaseWorthy 2021).

Table E.1.2 - Program Completion Demographics (2005-2019)

RACE	Total #	Total %
Black or African-American	254	26.45%
White	661	68.85%

While the likelihood of someone from the community being black or white and walking into the doors at UGMTC is nearly identical, someone who is white is 42% more likely to successfully complete programming during their time at UGMTC. This 42% is the primary motivator for my research and the single greatest area of discontent for me in the otherwise great work being done at UGMTC. When you dig deeper into this 42%, there is an even sharper note of contrast between the two men's programs that are combined to make up the data above in Table E.1.2. As noted in my section on *Racial Dynamics and Programming*, these programs are the Discipleship program and the Christ Recovery Center. The stated goal of both programs sits underneath the broader Mission of the organization which is to "provide Discipleship-oriented and Christ-centered pathways and programs that restore dignity and wholeness to men, women and children" (UGMTC 2021). While the goals are the same, the individuals these programs are serving are markedly different. Below is a breakdown of those being served and graduating by program.

Table E.1.3 - Racial Makeup of Graduates by Program

Ethnicity	Discipleship Program	Christ Recovery Center Program
White	56%	89%
Non-White (includes African-American, Asian, Latino, Multi-Racial, Native American)	44%	11%

Data from Table E.1.3. indicate that if you are white, you are 12% more likely than non-white individuals in programming to successfully graduate from the Discipleship program and 78% more likely than non-white individuals in programming to successfully graduate from Christ Recovery Center. While the 42% average between the programs noted from Table E.1.2. provides more general insight, this program specific table highlights more specific places for investigation that have been done throughout this research. These data were given shape and color by the interviews conducted and detailed in the

previous section to this research. These interviews highlighted several differences in the experiences of those in the Discipleship program and Christ Recovery Center and specifically elucidated and highlighted the experiences of black individuals in programming. These interviews emphasized how the racial disparities in programming are not simply random and happenstance, but are precipitated by the experiences of those in programming who feel unwelcome, marginalized, or don't feel like their experience is well-represented in the program.

This broad look again at the data highlights the extent of the problem and the incredibly difficult and important leadership challenge that cannot be ignored if the organization is truly to live out its Mission of restoring dignity and wholeness to ALL men, women and children who arrive at UGMTC, regardless of one's race. My goal in approaching and clearly articulating the extent of this leadership challenge was to come up with a hypothesis for the best leadership modality to utilize in hopes of mitigating and eliminating this issue for years to come. I am firmly convinced that until we fully see the extent of the problem, we will have too little will and lack the necessary motivation to intentionally move the organization forward in tackling this critical issue. My proposal in this research is that the best leadership theory to utilize in approaching this complex and immensely difficult leadership challenge is that of Servant Leadership. My hypothesis is that the facets, values, and practices inherent in Servant Leadership provide the best framework and most thoughtful container for navigating the difficult and volatile waters of racial inequality.

2. Application of Servant Leadership Themes and Dimensions

Considering this focus on Servant Leadership, a literature review was provided in this research where it was noted that one of the most common assumptions and objections about Servant Leadership is that it is essentially non-quantifiable. In other words, it sounds good to lead by serving, but does this actually lead to tangible results and, if so, what are the specific practices that encapsulate Servant Leadership and can be followed and measured. The work around Servant Leadership over the last 50 years has grown significantly in this effort to provide specific, tangible, and measurable practices and indicators to determine a leader's effectiveness in walking out this leadership theory. For the purposes of this research, I chose to use a Servant Leadership behavioral scale developed by Sen Sendjaya. Sendjaya's scales (SLBS-6 and SLBS-35, available in Appendix 1 and 2) are the quantitative tools used in this research to determine whether there is any merit to the hypothesis that Servant Leadership is an effective leadership paradigm for navigating racial disparity in a way that communities of any race feel welcome and can succeed. The intent of this research was to be a mixed-method research study. Considering that, Sendjaya's quantitative tool was utilized alongside the qualitative interviews of 17 men in programming (9 from Christ Recovery Center and 8 from Discipleship) with the hopes that the results of the quantitative tool would confirm and provide color for what is heard in the interviews.

The goal of this final section is to synthesize the research done thus far and provide conclusions and next steps based on the results. The overarching result of the research thus far is generally consistent with the hypothesis that the modality of Servant Leadership does indeed provide an effective container for those of any race to feel welcome and able to succeed. These quantitative data, based on Sendjaya's SLBS-6 and SLBS-35, suggest a marginal (average scores were 7% higher for Discipleship) and yet extremely consistent (all 6 categories of the SLBS-6 scored higher for Discipleship) higher score for Servant Leadership for the Discipleship program over the Christ Recovery Center. These scores are based both on student and staff perceptions of the leadership of the program. These qualitative data also suggest that the black individuals in programming in Discipleship were 60% less likely to have

experienced overt racism in programming than black individuals in programming at Christ Recovery Center.

In hopes of providing practical guidance and strategies for how to integrate some of the most important aspects of Servant Leadership into the focus of programming at UGMTC and beyond, I will focus on the results from the SLBS-35. The intention of this section is that it could serve both as a particular blueprint based on the research on-site at UGMTC while also serving a wider audience who can contextualize this data to their organization. Specific attention will be paid to those items noted from Table C.1.8. that highlighted the characteristics of Servant Leadership where the Discipleship program scored significantly higher than Christ Recovery Center. This list is crucial as it highlights the unique aspects of the experience of students and staff in the Discipleship program that elevated Servant Leadership in that context. The following discussion will organize these statements into their specific dimensions (Voluntary Subordination, Authentic Self, Covenantal Relationship, Responsible Morality, Transcendental Spirituality, Transforming Influence) of Servant Leadership, as defined by Sendjaya and utilized in both survey tools. Also included in this analysis will be a notation that indicates the rank order of each of these statements based on the survey results and which statements the Discipleship program scored significantly higher than Christ Recovery Center. Rank order "1" indicates the result with highest level of disparity between the two programs and as the numbers get higher that indicates less disparity between the data while still noting that all these characteristics highlighted below represent the outliers in the data.

a. _Transcendental Spirituality_ (Servant Leadership Dimension or Theme #1)

The dimension of Servant Leadership encapsulated by the theme of Transcendental Spirituality includes the concepts of religiousness, interconnectedness, sense of mission and wholeness. This dimension of Servant Leadership includes the intentional focus of the leader on the whole person and recognizes that the disconnected, compartmentalized, and segmented parts of life need to be addressed to move towards wholeness.

The Discipleship program scored 5.1% higher in the SLBS-6 and 2.8% higher in the SLBS-35 than the Christ Recovery Center in this specific dimension or theme of Servant Leadership. The two statements in the theme of Transcendental Spirituality from the SLBS-35 that the Discipleship program leaders scored at least double the average difference in the program results are the following:

- Helps me generate a sense of meaning out of my everyday life in programming (1)

- Is driven by a sense of higher calling (8)

From the previous research and literature review, there are two important aspects that are contributing factors to this experience of the leaders in the Discipleship program in contrast to those in the Christ Recovery Center. The first factor relates to the historical tradition of programs that are based on the tenets of Alcoholics Anonymous (AA). While AA has its roots in the Christian faith and much of its teachings and traditions are consistent with the Christian faith, the general tone of AA leads with a skepticism towards spirituality and faith, as previously noted in the literature review on Racial Dynamics and Recovery Programming (AAWS 2001). Servant Leaders that successfully model Transcendental Spirituality are ones that can find intrinsic motivation in their work, and this is one of the areas of difficulty for programs whose primary focus is around abstinence from drinking or alcohol. One of the potential pitfalls of recovery programs, of which has been the case at times for Christ Recovery Center, is unintentionally misunderstanding and misappropriating the means for the ends. In AA's focus on the necessity of stopping the abuse and misuse of drugs and alcohol, it is very possible to turn the spiritual aspects of the program into a means to get to the end of abstinence from drugs and alcohol rather than seeing the abstinence of drugs and alcohol as the means to get to the end of spiritual growth and health. While the stated goal of AA is to find a higher power and lean into one's own powerlessness (AAWS 2001), my experience at Christ Recovery Center is that this search for a higher power can often serve to the more important end of abstinence from drugs and alcohol. For the Christ Recovery Center to increase its level of Servant Leadership in the theme and dimension of Transcendental Spirituality there needs to be a concerted effort to reframe the goals of the program around this engagement with a higher power and to see this modeled by the leaders in the program.

The second factor at play, as seen in the qualitative research interviews, is the way this theme of Transcendental Spirituality affects individuals of different races in unique ways. The interviews with the individuals in programming emphasized their experience with faith and spirituality and the way this differed for individuals based on their race. Every one of the Black individuals in programming (both in the Discipleship program and Christ Recovery Center) grew up in a home that valued and required participation in a tradition of faith and spirituality. This contrasted with 71% of the White individuals in programming. It was also noted in the previous research that the faith tradition of most of the Black individuals in programming leaned heavily on the use of the Bible as a primary source for truth and guidance. The combination of these factors leads to another potential reason for the lower scores in this theme of Transcendental Spirituality for the perceived level of Servant Leadership at Christ Recovery Center. The well-meaning and beneficial integration of the traditions and steps of Alcoholics Anonymous (AAWS 2001) has unintentionally created an environment that more closely aligns with the faith traditions and backgrounds of white individuals over that of black individuals. The degree and amount of focus on Alcoholics Anonymous within programming at Christ Recovery Center is not a racially neutral choice and necessitates re-thinking and reorganizing for the theme of Transcendental Spirituality to be more equitably represented for individuals of all racial and spiritual backgrounds. If, as my hypothesis proposes, increased levels of Servant Leadership will lead to a more welcoming and safer environment for those across all racial lines, then there should be a concerted effort in all UGMTC programs to align the spiritual experiences of all students into the make-up and strategy of the program. If the program is designed (whether intentionally or unintentionally) to be more of a natural fit for white individuals in programming, then it is imperative to thoughtfully critique the program and adjust so the assumptions of the program can align with the majority experiences of both white and black individuals (along with those who do not fit neatly into those two racial categories).

b. Voluntary Subordination (Servant Leadership Dimension or Theme #2)

The dimension of Servant Leadership encapsulated by the theme of Voluntary Subordination includes the concepts of being a servant and doing acts of service for those being led. The literature review of Servant Leadership consistently emphasizes the importance for the servant leader to willingly take

opportunities to serve others regardless of the nature of service, the person served or the mood of the leader. Since taking up this mantel of service is voluntary by the leader, this implies that Servant Leadership, and one's voluntary subordination, reflects the character of the leader rather than just the acts they do. Sendjaya (Sendjaya, Sarros, et al. 2002), Greenleaf (1970) among others, point to the example of Jesus as the primary model of Voluntary Subordination. Since UGMTC is a Christian organization, this model of Jesus is particularly appropriate and provides a critical example to follow. For a fuller explanation of the specific ways that Jesus' life and teachings exemplified the theme of Voluntary Subordination, see Yoder's seminal work, *The Politics of Jesus* where he details the "revolutionary subordination" of Jesus and how that example enables the same for others both in leadership and everyday life and discipleship (Yoder 1994).

The Discipleship program scored 10.8% higher in the SLBS-6 and 4.6% higher in the SLBS-35 than the Christ Recovery Center in this specific dimension or theme of Servant Leadership. The three statements in the theme of Voluntary Subordination from the SLBS-35 that the Discipleship program leaders scored at least double the average difference in the program results are the following:

- Is more conscious of his or her responsibilities than rights (2)

- Serves people without regard to their backgrounds (gender, race, etc.) (6)

- Assists me without seeking acknowledgment or compensation (7)

This theme of Voluntary Subordination is the only one of the six themes where there were three statements that scored more than double the average difference between the program scores. The first of the statements above ("is more conscious of his or her responsibilities than rights") is important in the way that leaders are perceived, particularly by those being led by them in a program. This statement might be experienced by those in programming as their leaders being more flexible on certain program guidelines or a willingness to ask more open-ended questions to get on the inside of another person's experience. Servant Leaders exemplifying Voluntary Subordination are ones who willingly admit that they don't have all the answers and lead with curiosity and a desire to understand a world that is different from their own. This difference between the programs could be seen in the language from the individual

interviews related to staff who "partner" or "come alongside" or "willingness to listen" to building genuine relationship. This was language more commonly seen from the Discipleship program participants in these interview questions related to their experience with staff and leadership.

This intentionality also can be seen in the second statement noted above where a servant leader "serves people without regard to their backgrounds (gender, race, etc.)" (Sendjaya, Sarros et al. 2008). This statement in particular highlights a key aspect of Servant Leadership that points to my own primary area of discontentedness that led to the research in this project. Whatever the reason may be, and I have attempted to highlight several of them in this research, the Discipleship program has historically done a statistically better job at serving people without regard for their backgrounds. As noted in Table E.1.3., white individuals in programming are 12% more likely to graduate from the Discipleship program and 78% more likely to graduate from the Christ Recovery Center than that of Black individuals in programming. I would argue that this difference has not been strategically designed with intentional malevolence over time, but the reality is that a program, system, or organization is perfectly designed to get the results it is getting. So, whether it is intentional or not, Christ Recovery Center is perfectly designed for white individuals in programming to be 78% more likely to graduate through its programs even though the ratio of white and black individuals arriving to the Mission is nearly identical (Table E.1.1.). So, the leadership question at hand is this: how could Servant Leadership, and particularly the theme of Voluntary Subordination, contribute to confronting this area of bias and inequity within programming at Christ Recovery Center?

For the purposes of this study, I would like to recommend two leadership steps be taken to address these significant issues.

First, both the Discipleship program and Christ Recovery Center (while particularly critical for CRC) should immediately develop and integrate a team approach to intake and admissions and to make sure that this team is filled with diverse representation across racial lines. Currently the admission decisions are made primarily by the program directors (both of whom are white and have been white for the entirety

of both program's existence) and this move towards a team approach to these decisions would be a critical example of Voluntary Subordination by the leader in recognition of the leader's own inability to see all the facets at play in these intake decisions. This team approach would also send a message to any program applicants that the leader is seeking out input from individuals throughout the program and acknowledges that one way of seeing things is not the full picture (this is particularly true when it comes to unconscious bias and racial inequity).

In addition to this, these two programs will need to confront the reality that very few individuals entering either the Discipleship program or Christ Recovery Center are doing this based on a well thought out choice or vetting based on individual need or best fit. The interviews conducted made it clear that individuals are entering programming solely based on one person's recommendation or referral. When interviewing these individuals for this research 88% of those interviewed stated that the reason they chose one program over another was because they never knew the other program existed. Both men's programs should integrate an intentional practice where no one is brought into programming without first having an opportunity to discuss the program options and determine which one is the best fit based on the needs of the individual. It will also be critical that these initial discussions thoughtfully utilize the benefits of ethnic matching so that individuals of any race can see individuals that look like them in both programs.

The second recommendation, along the lines of Voluntary Subordination and a desire to serve individuals without regard to their race or background, would be to confront the educational disparities across racial lines. All individuals in the Discipleship program and Christ Recovery Center are required to attend the Adult Training and Education center as a part of the program requirements. Completion of this aspect of programming is mandatory to successfully graduate from either program. If an individual coming into programming does not currently have a high school diploma or GED (General Education Development), he is required to get one before finishing programming. While education is critical for long-term success and an indispensable resource for moving out of the cycle of poverty, the current system does not

intentionally consider the way that race and education interact for individuals in programming (regardless of which program someone is in).

As noted in the qualitative section of this research, 86% of the white individuals in both programs had graduated from high school while only 30% of black individuals in both programs had graduated from high school. In practice this means that completing programming at UGMTC will, by design, take significantly longer for black individuals than for white individuals and could be a contributing factor for the lower graduation rates of black individuals from programming. There is no indication that this programmatic design around education at UGMTC was developed with malevolence towards black individuals, but the results have meant that black individuals are required to spend significantly more time in this aspect of programming than white individuals. Living out Servant Leadership and the theme of Voluntary Subordination in this area of programming would mean recognizing that treating everyone the same can, at times, be inherently unequal. This would mean finding support systems for individuals needing to complete their GED that could speed up the process of achieving this goal or creatively coming up with different goals that would still meet the needs of the individual. The goal is that a system of education in programming would focus on equity over equality and work towards ultimate flexibility based on the background and needs of the individual in programming.

This theme of Voluntary Subordination is critical both for the practice of Servant Leadership and the heartbeat of UGMTC in its desire to live out the teaching and practice of Jesus (UGMTC 2021) and should be given significant focus in any attempt to integrate Servant Leadership more cohesively into the fabric of the organization.

c. _Transforming Influence_ (Servant leadership Dimension or Theme #3)
The dimension of Servant Leadership encapsulated by the theme of Transforming Influence includes the concepts of vision, modeling, mentoring, trust, and empowerment. The central aim and goal of Transforming Influence is to model Servant Leadership in such a way that it compels others to walk out the tenets and ideals of Servant Leadership in their own life. Those living out the theme of Transforming

Influence will be contagious in their leadership which is, in large part, because servant leaders living out this theme will be noticeably follower-centered in their leadership and will seek to transform (not just lead) the lives of others. All of leadership truly is about one's influence on the lives of others, but the unique angle of Servant Leadership is that this influence truly has as its primary goal to see the transformational development in the life of the follower in all aspects of their life. The servant leader desires to see emotional, intellectual, social, and spiritual growth in those they lead with the hope that those being led would truly be better people in the world because of that leadership.

The Discipleship program scored 2.8% higher in the SLBS-6 and 3.9% higher in the SLBS-35 than the Christ Recovery Center in this specific dimension or theme of Servant Leadership. The two statements in the theme of Transforming Influence from the SLBS-35 that the Discipleship program leaders scored at least double the average difference in the program results are the following:

- Leads by personal example (3)
- Draws the best out of me (5)

Transforming Influence in connection with Servant Leadership is all about setting up the best possible situation for individuals being led to be influenced by the leader and have their lives transformed as a result. Considering this, the important question to be asked in the context of this research is this: Why is it that the Transforming Influence in the Discipleship program scored higher than that which was found in the Christ Recovery Center? One possible reason for this is related to the initial literary review in this research on the topic of ethnic matching in programming and counseling. The question in this section of the literature review related to the potential evidence-based benefits of matching the race and/or ethnicity of the counselor with the client. Most of the evidence points to the fact that for a setting focused on counseling and long-term change and engagement that racial matching does contribute to the success of the individual in counseling. Interestingly, the evidence showed very little evidence for the need to have racial matching in more case management settings (focused task-based work) vs. long-term in-depth counseling and pastoral care settings. These data seem to point in the direction that if one wants to have the greatest potential for Transforming Influence (mentoring, modeling, trust, and empowerment) in one's

Servant Leadership that moving towards more intentional racial matching between leaders and individuals in programming is critical. This was particularly true for racial/ethnic matching at the initial point of contact with new individuals in programming and showed significant benefit for an individual's willingness to stay in a program, but once the individual chose to stay the benefits of ethnic matching over the long haul were less necessary and beneficial.

The Discipleship program began at UGMTC in 2004 and, to date, has had 10 staff members work in the program, of which 4 were individuals of color (UGMTC 2021 and CaseWorthy 2021). By way of comparison, the Christ Recovery Center began at UGMTC in 1984 and, to date, has had over 30 staff members work in the program, and hired its first and only staff member of color in 2017 (UGMTC 2021 and CaseWorthy 2021). While, as these data around racial and ethnic matching suggest, there is nothing definitive related to the long-term success of individuals and racial/ethnic matching, these staffing realities more than likely have affected the comfort level of individuals of color staying long-term at Christ Recovery Center. The recommendation from this research with the goal of increasing the level of Transforming Influence both in the Discipleship Program and Christ Recovery Center is twofold.

First, while it would be of benefit to intentionally seek to have the racial makeup of the program staff members to align with the racial makeup of those individuals within programming, the primary area of focus should be to make sure that those in a counseling, pastoral care or long-term mentoring role are racial matched whenever possible. This could mean re-assigning individuals in programming to racially matched staff members to allow for a greater potential of Transforming Influence to occur in that relationship. In addition, it will be important to clearly differentiate for the staff members whose primarily responsibility is task-oriented case management how important it is for them to stay in their specific field of focus with the individual in programming rather than subtly (or not so subtly) moving into a counseling or therapeutic role. Second, as noted above in the discussion on Voluntary Subordination, there should be a concerted effort to make sure that there is intentional racial and ethnic matching in the very earliest stages of an individual's time in programming. Ideally, this would start at the intake into programming so that this potential for Transforming Influence could start from the first interactions in the program. This is

a secondary benefit when using a team approach for a program intake where both the staff members and program individuals have an opportunity to connect and receive feedback from a variety of racial perspectives.

The research conducted and data provided so far point to the fact that for there to be an equal opportunity of Transforming Influence for all individuals in programming (regardless of race or ethnicity), it will be critical for particular focus and intentionality to be placed on the strategic places of highest benefit and return for racial and ethnic matching in both the Discipleship program and Christ Recovery Center.

d. *Covenantal Relationship* (Servant Leadership Dimension or Theme #4)

The dimension of servant leadership encapsulated by the theme of Covenantal Relationship includes the concepts of acceptance, availability, equality, and collaboration. The concept of a covenant is not an often used one in our current cultural context, but it has enduring ties when looked at from a historical perspective. One can find evidence of covenants throughout the ancient world and sacred texts. The story of the relationship of God with humanity in the Bible can be strung together with a series of covenants (Noah to Abraham to Moses to David to the New Covenant that came to fulfillment in the life and teachings of Jesus) (Breen 2018). A covenant can be distinguished from a contract in that a contract is based on legal requirements while a covenant is relational in nature. One of the final remaining covenants in our current context is the covenant of marriage. Marriage, like covenants of old, are based on shared values, open-ended commitment, mutual trust, and concern for the welfare of the other. Marriages, like all covenantal partnerships, are meant to be bound by such strong ties that the relationship cannot easily be stretched to the breaking point or broken (Breen 2018). This is the radical model of the theme of Covenantal Relationship that is pictured in Servant Leadership. This is a leadership that is couched in unqualified acceptance of those being led in the hopes that this acceptance will create a safe space for that person to grow and experiment without fear of backlash. This unqualified acceptance does not come without coaching, guiding, and disciplining as necessary, but comes with the goal of creating a safe container for individuals to grow and expand in their own gifts and leadership.

The Discipleship program scored 9.1% higher in the SLBS-6 and 3.3% higher in the SLBS-35 than the Christ Recovery Center in this specific dimension or theme of Servant Leadership. The one statement in the theme of Covenantal Relationship from the SLBS-35 that the Discipleship program leaders scored at least double the average difference in the program results is the following:

- Respects me for who I am, not how I make him or her feel (4)

The theme of Covenantal Relationship is a critical element of Servant Leadership and one that should be more greatly cultivated in all programs at UGMTC. It was interesting to note from the qualitative research in this study that when asking the individuals in both programs who was their greatest source of encouragement and challenge there were two very different answers. In the Discipleship program, 88% of the individuals interviewed responded that a staff person was the most encouraging person in their program and 80% of the black individuals in Discipleship noted that this staff person was of the same race. In contrast, the most encouraging and important relationship for the individuals at Christ Recovery Center varied greatly depending on the person. Sixty percent of the Black individuals and 50% of white individuals at CRC stated that other individuals in programming with them were their greatest source of strength and covenant. The other individuals at CRC mentioned that some of the staff members were their greatest source of encouragement and strength. These data indicate that within the Discipleship program the greatest source of Covenantal Relationships is with the staff member leading the program while at CRC the greatest source of Covenantal Relationships is with the other individuals in programming.

From a programmatic perspective there is significant benefit in having the individuals in programming able to rely on one another and encourage one another, and thus, there is nothing inherently problematic about these results. From the perspective of Servant Leadership and this specific theme of Covenantal Relationship, it does beg the question, "Why are more of the leaders within Christ Recovery Center not experienced as being the most consistent sources of encourage and comfort?" One possible contributing factor could tie in with the model of Alcoholics Anonymous and the intentional focus on celebrating milestones in recovery on a consistent basis (AAWS 2001). In addition to the statement noted above

("Respects me for who I am, not how I make him or her feel"), another one of the statements connected to Covenantal Relationship from the SLBS-35 is that the leader "accepts me as I am, irrespective of my failures" (Sendjaya, Sarros, et al. 2008). It seems possible that an over-emphasis on milestones in recovery could contribute to the fear of an individual in programming that the care and concern they are receiving comes with strings attached and is based on a level of achievement in sobriety. While there is certainly a benefit to celebrating success and achievement, there is also an opportunity to re-imagine how failures in sobriety are dealt with and discussed. There is great potential for integrating opportunities in programming where individuals who have "failed" from the standpoint of sobriety could still be welcomed in the community in a safe and thoughtful manner.

One final note in the context of the theme of Covenantal Relationship is that this theme once again points to the importance of racial/ethnic matching among staff in programs. While 80% (4 of 5) of the black individuals in the Discipleship program felt most connected and encouraged by staff of the same race, only 20% (1 of 5) of the black individuals in CRC felt most connected and encouraged by staff of the same race. This number went up to 50% for white individuals in CRC who have a much better opportunity to connect with staff members of the same race/ethnicity. Covenantal Relationship is based on trust and mutual understanding and these data continue to show that trust and mutual understanding are much easier to develop on the front end when strategic racial/ethnic matching is intentionally integrated into programming.

e. *Authentic Self* (Servant Leadership Dimension or Theme #5)

The dimension of Servant Leadership encapsulated by the theme of Authentic Self includes the concepts of humility, integrity, accountability, security, and vulnerability. One of the leadership characteristics of our current day is the word, authenticity. I am convinced that the frequency of this word in leadership has led to a misunderstanding of its importance and, even more so, its true meaning. Often the language of authenticity is currently used in the context of the need of individuals in programming to live out their own life and make decisions the way that feels to align with their own desires most closely. This does not align with the ideal of the Authentic Self within this context. The theme of Authentic Self as understood

within the modality of Servant Leadership is ultimately about a posture of humility. This harkens back to Robert Greenleaf's experience reading Herman Hesse book, *Journey to the East* (Greenleaf 1977), and the picture of the leader being one who is willing to work in ignominy in order to lead as a servant. This version of the Authentic Self seeks out the good of the others and does this by walking in integrity and vulnerability. The servant leader, when truly walking this out, exemplifies the power of a leader who lets her guard down and allows the team to see the reality of her life. This type of leading can both marshal immense devotion and create a space for others to honestly show up with their wins as well as their losses.

The Discipleship program scored 9.6% higher in the SLBS-6, but Christ Recovery Center scored 1.2% higher in the SLBS-35 than the Discipleship program in this specific dimension or theme of Servant Leadership. The one statement in the theme of Authentic Self from the SLBS-35 that the Discipleship program leaders scored at least double the average difference in the program results is the following:

- Gives me the right to question his or her actions and decisions (9)

This is the only one of six themes where CRC averaged a higher score than the Discipleship program on either of the SLBS-6 or SLBS-35. My experience in the research context is that this divergence from other data is based on the reality, within both Christ Recovery Center and the recovery community at large, where everyone shows up broken and starts by admitting their own brokenness and powerlessness. This confession of sorts often can provide fertile ground for a community of safety and vulnerability.

While there is something inherent about a recovery community and program that can be a helpful incubator for humility and vulnerability, much of the qualitative interviews done in this research point to the limited elements of humility and vulnerability both at CRC and the Discipleship program. It was particularly apparent that the black individuals at CRC did not feel like they could be vulnerable and authentic about their experience of being a black individual in that program. There was a common experience of those interviewed of seeing other black individuals attempting to get into programming and

getting turned away. While, in the meantime, other white individuals were being brought into programming. I was struck by the comments of some of the black individuals in programming at CRC who had seen these confusing situations that seemed biased to them but didn't feel comfortable to ask questions or advocate on behalf of those being turned away. There also was obvious trepidation from the black individuals in programming at telling me about their experience of being black in programming as they were not accustomed to someone in authority being interested in hearing about that unique experience. One of the takeaways of hearing this feedback from these CRC individuals is the recognition that the theme of Authentic Self at CRC is readily present within the context of addiction and its ramifications but doesn't seem to extend to all other issues that might be affecting the lives of those in programming. The recommendation from this research would be for the leadership of CRC and the Discipleship program to intentionally find ways to express humility and vulnerability in areas outside the scope of addictive behavior and the results of that behavior. This would be extremely beneficial in creating an environment where the Authentic Self could be encouraged from a broader set of angles than is currently perceived to be acceptable.

On the other hand, the feedback from students in the Discipleship program seemed to point to an over-emphasis on religiosity that could at times mute someone's ability to discuss their own doubts or areas of disbelief. The Discipleship program is focused on the spiritual growth of the individual within the program and the perception of some of the students was that they needed to model a certain level of certainty about God. This perception also fits within a theological misunderstanding that one's certainty about theological questions is somehow connected to God's approval of that same person. For a more in-depth look at this theological misunderstanding and its history and damage within the broader Christian community and, more specifically, the church itself, see Boyd's book on the topic (Boyd 2013). The feedback from individuals in the Discipleship program conveys a noticeable need for the leaders of the Discipleship program to convey their own vulnerability and humility more readily and consistently around theological questions and to allow that to be an open avenue for others to move towards the theme of the Authentic Self. This type of humility and authenticity must be modeled by the leader and the depth and

gravity of that modeling will, in turn, determine the level of humility and authenticity that will come from the individuals in programming.

The theme of the Authentic Self is core to the practice of Servant Leadership, particularly as originally elucidated by Robert Greenleaf and his own realizations of the beauty and radical nature of this type of leadership in his study of Herman Hesse's book, *Journey to the East* (Greenleaf 1970). There is a felt need by those interviewed in this research for leaders in both the Discipleship program and the Christ Recovery Center to provide more broad range opportunities for them to show their own humility and vulnerability across a wide swath of life experiences.

f.   *Responsible Morality* (Servant Leadership Dimension or Theme #6)

The dimension of Servant Leadership encapsulated by the theme of Responsible Morality includes the concepts of moral reasoning and moral action. The concept of morality in leadership came to the forefront of the leadership conversation in the United States during the early 2000's with the Enron scandal among others. This scandal epitomized this discussion and the battle between ethics and profit in leadership (McLean and Elkind 2013). The current cultural landscape adds another layer of complication to this question of morality as many large companies are attempting to determine what their response should be to moral questions around race, violence, and the very nature of truth itself (Ramaswamy 2021). There is a considerable need for organizations to wrestle with the implications of fighting for something that could be both morally responsible and profitable. What might Responsible Morality look like in a context where the lines between calling for social change and seeking profit are blurrier than ever? This theme of Responsible Morality in the practice of Servant Leadership makes a strong statement on this topic and highlights the need for the leader to equally consider both the ends being sought, and the means being employed to reach those ends. These means are to be morally legitimized, thoughtfully reasoned and ethically justified (Sendjaya, Sarros et al. 2008). A key aspect of this theme within Servant Leadership is the expectation that these leaders would make decisions based on internalized principles of justice and what is right rather some of the more common incentives or deterrents of leadership (e.g., expectations, rewards, punishments). In contrast to the scandals of recent

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history, the servant leader living out the ideals of Responsible Morality will nudge up the moral trajectory of the entire organization.

The Discipleship program scored 2.8% higher in the SLBS-6 and 5.8% higher in the SLBS-35 than the Christ Recovery Center in this specific dimension or theme of Servant Leadership. In contrast to Sendjaya's other five themes there were not any outliers in the specific statements from the SLBS-35 that were outside the average deviation in the specific scores related to Responsible Morality. That being said, the Discipleship program scores on this theme were consistent with the average of being 3% higher than that of Christ Recovery Center.

The theme of Responsible Morality in Servant Leadership is even more complicated within a Christian organization where the moral expectations for the staff members are different than what is required or appropriately expected of those participants in programming. These moral expectations have an added layer of complication and oftentimes confusion, based on interpretive decisions in understanding the moral and ethical framework of the Bible. This blurry line gets even blurrier when many of the staff members are graduates from the program itself and so this differentiation between staff members and program participant gets more complicated and murkier. This nuance is particularly important when we look at the Discipleship program and the Christ Recovery Center. The primary leaders at CRC (and particularly the program director) have historically come from individuals who have completed the program in the past. This has historically allowed for a sense of discontinuity between the moral expectations of those in the program and how that translates when someone is in leadership. It is important for the staff members leading CRC, and especially for the program director, to set clear expectations for each employee and to lead by example. In contrast to CRC, the Discipleship program has never had a program director who was previously a participant in the program. It is my conviction that it is a best practice for the point leader responsible for modeling and influencing Responsible Morality to avoid the blurry lines of navigating the program participant to staff member divide. In the case of CRC, best practice would necessitate outside support to be a part of guiding the process of Responsible Morality to avoid any unintentional moral justifications. As has been mentioned in a variety of settings

previously, a servant leader best makes his/her decisions in the context of team, and this is nowhere more important than in practicing Responsible Morality. When leaders become echo chambers to their own thoughts and desires then it is very easy for morality to become relative and simply translatable by individual moorings rather than core beliefs.

The goal of this chapter has been to critically synthesize the previous research and look at the six themes or dimensions (Transcendental Spirituality, Voluntary Subordination, Transforming Influence, Covenantal Relationship, Authentic Self, Responsible Morality) of Servant Leadership as defined by Sendjaya and utilize these as scaffolding to provide recommendations for how both the Discipleship program and Christ Recovery Center might increase the level of Servant Leadership in their respective programs. This was done by highlighting the SLBS-35 statements where the results were outliers in the standard deviation between the results for each of the two programs. My hope is that the data analyses and subsequent recommendations can lead to substantive change in programmatic structure that will inform more equitable solutions to programming for all participants, regardless of race or ethnicity.

PART G. CONCLUSION

The impetus for this research project began with my own confusion, frustration, and discontentedness at trends I was seeing in the racial makeup of those graduating from programming at Union Gospel Mission Twin Cities (UGMTC), where I served as Director of Chaplains for over ten years. This discontentedness was based on my anecdotal experience of seeing most black individuals walking through the doors of the emergency shelter for services in the morning and then seeing most white individuals being celebrated at a program graduation in the afternoon. It seemed to me that something was amiss, but I didn't have any way to navigate the complexity of the system. It was in this context that I began asking questions of individuals in programming, program leaders and other colleagues to see if I was the only one noticing this discontinuity and sense of disjointedness in who we welcome into the shelter on one hand and who was graduating from programs on the other hand. This gnawing frustration led to the research in this project and the hopes of finding a leadership theory that could start to grapple with the inequity in the graduation rates that have been mentioned throughout this project.

It is at this stage in this project that it is critical to distinguish between two critical realities in the way this experience and research at UGMTC played out. It is imperative to recognize the difference between intent and impact (Tisby 2021). The primary emphasis of this research is not so much to focus on the intent of the actions that led to programs that disproportionately made it easier for white students to graduate in comparison to black students. While intent is important, more attention should be paid to the impact or outcome of that action. If it is the case, and I believe that has been demonstrated through this research, that individuals, systems, and organizational structures at UGMTC are either generating or sustaining racial inequality and inequity, then it is imperative that we do not water down the impact of those structures by focusing on individual intent. The intent of the individuals, myself included, who were instrumental in developing programming, hiring staff, and evaluating strategic goals may have been good from start to finish, but the impact of these same tasks has not led to a more equitable programming environment for all involved. It can be easy to either demonize or dismiss in these scenarios. We may tend to demonize those who did not recognize the impact of their actions or dismissed that impact

because of a good-hearted intent behind it. Our critical task in fighting for the good of all involved is to avoid both of those extremes and deal with the impact as it has been presented through the statistical analysis in this project and voices of those program participants who were brave enough to share their story. To hear the stories of the impact and minimize it by focusing on the intent of our colleagues simply sustains the cycle of inequity. The journey for a more equitable program at UGMTC, and anywhere else seeking to make progress in this critical area, must begin by unabashedly looking at impact and letting that impact filter and focus the work of justice and equity.

The hypothesis in this project relates to the leadership theory of Servant Leadership and includes the underlying hypothesis that increased levels of the themes, dimensions, and values of Servant Leadership would lead to greater levels of racial equity within the two full-time programs at the men's campus of UGMTC (the Discipleship program and the Christ Recovery Center). The consistent trend and trajectory in this mixed-method research points towards the initial hypothesis being true. These data, both quantitative and qualitative, show a correlation between the level of Servant Leadership within a program and the degree to which a program is welcoming and safe for individuals of all race and ethnicity. The quantitative aspect of this research demonstrated moderate and yet incredibly consistent higher scores in both the SLBS-6 (Appendix 1) and SLBS-35 (Appendix 2) for the Discipleship program over the Christ Recovery Center. This is particularly important for this study since the Discipleship program has been historically more racially diverse than the Christ Recovery Center. As noted above, the critical work to be done must focus on the impact of this data rather than the intent of those individual involved. For progress to be made there must be an intentional separation between the good-hearted and positive intent of the individuals working in both programs noted above and the statistical impact of that work. This research is not in any way meant to judge or diminish the value and intent of individuals working in these areas, but to highlight that in the middle of good-hearted intent it is possible to miss the greater impact underneath that intent. In addition to this, the qualitative interviews confirmed the hypotheses regarding why the data concerning program graduates were significantly skewed along racial lines, particularly when looking at graduation rates at Christ Recovery Center. These interviews provided a critical perspective from the individuals within the programs and made corresponding data significantly

more three-dimensional in nature. The individuals in these interviews shared the impact of these organizational structures in their own experience and how it tied into both their experience within the program, but also the story of their own lives. I am incredibly grateful and indebted to these seventeen men for their willingness, courage, and tenacity to honestly share their experience in hopes that it may have an impact of those coming after them in programming.

1. Areas of Future Research

As with all areas of research, this research project was necessarily limited by time and scope. Below are four potential areas of future research that would dovetail, supplement, and expand this project in critical ways.

First, one potential area for future research includes expanding this work to a non-religious setting to determine whether the theme and dimensions of Servant Leadership still prove to be a critical tool in working towards equity in programming. The context of a specifically Christian faith-based program provided for a very easy translation from the present organizational values to the tenets and values of Servant Leadership as a leadership modality. The application of the above hypothesis in a non-religious setting would provide further evidence of the impact of this leadership modality on the critical areas of racial inequity in the workplace more broadly.

Second, it would be helpful and valuable to expand the research of this current project to those who never choose to enter programming and utilizing the themes of Servant Leadership as a methodology to solicit feedback from the individuals in the emergency shelter that do not seek out services. This current research project (for both the quantitative and qualitative elements of the research) was limited to the pool of individuals that eventually did choose to enter programming but did not delve into the larger group of individuals in the emergency shelter who never chose to enter any programming. This will be critical in ascertaining the other barriers at play in equity issues that were evident within programming and

determine whether there are other mitigating factors getting in the way of individuals seeking out the assistance and care they could be receiving within programs.

Third, further exploration into the connections between racial inequity and the foundational beliefs of Alcoholics Anonymous could provide for significant opportunities and adjustments to the structure and operational objectives within Alcoholics Anonymous. This topic was briefly explored in the literature review and a variety of recommendations were given based on this review, but further exploration would be beneficial to determine potential areas of inequity within Alcoholics Anonymous and ways to integrate the themes and dimensions of Servant Leadership into the core ethos of the program.

Fourth, a final critical area of future research that became evident is the possibility of investigating the relationship between Servant Leadership and racial inequity by using a variety of Servant Leadership measurement scales to determine if the results in this research are consistent across a variety of scales. While the validity of Sendjaya's scale (Sendjaya, Sarros, et al. 2008) is not in question, it would be beneficial to see how this broader study in this area could expand our understanding of the most important aspects of Servant Leadership as it relates to racial equity. Sendjaya's scale provides an excellent starting point and the inclusion of other scales, as mentioned in the previous literature review, would supplement and focus this work to narrow down which values and themes of Servant Leadership might provide the greatest impact in this work.

Each of these four potential areas of future study would greatly contribute to determining the more far-reaching impact and efficacy of the primary focus for the research in this project. My hope is that this research might be the beginning of a more far-reaching investigation into the intersection of utilizing Servant Leadership to tackle this most critical and important area of racial inequity and inequality. The cultural context of this research, as noted in my introductory materials, is amid a racial reckoning in the United States and around the world and there has never been more energy and focus to confront this issue. I look forward to continuing this work in my own contexts and partnering with others as we

collectively work towards more expansive racial equity across our families, communities, and the broader

global community.

APPENDICES

Appendix 1: Servant Leadership Behavior Scale: Short Form (SLBS-6). Used with permission

SLBS-6 ©

Please evaluate your supervisor or direct leader with regard to their leadership behaviors by circling the most appropriate number in the following scale.

My supervisor/direct leader . . .	Strongly Disagree	Disagree	Neither	Agree	Strongly Agree
1. Uses power in service to others, not for his or her own ambition	1	2	3	4	5
2. Gives me the right to question his or her actions and decisions	1	2	3	4	5
3. Respects me for who I am, not how I make him or her feel	1	2	3	4	5
4. Enhances my capacity for moral actions	1	2	3	4	5
5. Helps me to generate a sense of meaning out of everyday life at work	1	2	3	4	5
6. Contributes to my personal and professional growth	1	2	3	4	5

Appendix 2: Servant Leadership Behavior Scale: Long Form (SLBS-35). Used with permission.

SERVANT LEADERSHIP BEHAVIOR SCALE©

Please evaluate your **supervisor or direct leader** with regard to their leadership behaviors by circling the most appropriate number in the following scale.

My supervisor/direct leader . . .	Strongly Disagree	Disagree	Neither	Agree	Strongly Agree
1) Considers others' needs and interests above his or her own	1	2	3	4	5
2) Is not defensive when confronted	1	2	3	4	5
3) Affirms his or her trust in me	1	2	3	4	5
4) Is driven by a sense of a higher calling	1	2	3	4	5
5) Takes a resolute stand on moral principles	1	2	3	4	5
6) Articulates a shared vision to give inspiration and meaning to work	1	2	3	4	5
7) Uses power in service to others, not for his or her own ambition	1	2	3	4	5
8) When criticized, he or she focuses on the message not the messenger	1	2	3	4	5
9) Accepts me as I am, irrespective of my failures	1	2	3	4	5
10) Helps me to find a clarity of purpose and direction	1	2	3	4	5
11) Emphasizes on doing what is right rather than looking good	1	2	3	4	5
12) Leads by personal example	1	2	3	4	5
13) Is more conscious of his or her responsibilities than rights	1	2	3	4	5
14) Practices what he or she preaches	1	2	3	4	5
15) Respects me for who I am, not how I make him or her feel	1	2	3	4	5
16) Promotes values that transcend self-interest and material success	1	2	3	4	5
17) Employs morally justified means to achieve legitimate ends	1	2	3	4	5
18) Inspires me to lead others by serving	1	2	3	4	5
19) Serves people without regard to their backgrounds (gender, race, etc.)	1	2	3	4	5
20) Is willing to say "I was wrong" to other people	1	2	3	4	5
21) Has confidence in me, even when the risk seems great	1	2	3	4	5
22) Helps me to generate a sense of meaning out of everyday life at work	1	2	3	4	5
23) Encourages me to engage in moral reasoning	1	2	3	4	5
24) Allows me to experiment and be creative without fear	1	2	3	4	5
25) Demonstrates his or her care through sincere, practical deeds	1	2	3	4	5
26) Is willing to let me take control of situations when appropriate	1	2	3	4	5
27) Treats people as equal partners in the organization	1	2	3	4	5
28) Enhances my capacity for moral actions	1	2	3	4	5
29) Draws the best out of me	1	2	3	4	5
30) Listens to me with intent to understand	1	2	3	4	5
31) Gives me the right to question his or her actions and decisions	1	2	3	4	5
32) Is willing to spend time to build a professional relationship with me	1	2	3	4	5
33) Minimizes barriers that inhibit my success	1	2	3	4	5
34) Assists me without seeking acknowledgement or compensation	1	2	3	4	5
35) Contributes to my personal and professional growth	1	2	3	4	5

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