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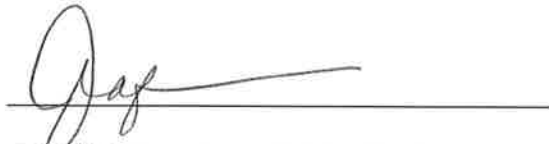
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VOLUNTEER TUTOR PERCEPTIONS OF LEADERSHIP VALUES AND SERVANT
LEADERSHIP AT A FAITH-BASED UNIVERSITY: A QUALITATIVE
PHENOMENOLOGICAL STUDY

By
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A DISSERTATION IN PRACTICE

Submitted to the faculty of the Graduate School of Creighton University in Partial
Fulfillment of the Requirements for the degree of Doctor of Education in
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Abstract

The purpose of this qualitative phenomenological dissertation in practice (DIP) study was to find out what peer-to-peer volunteer tutors value in order to articulate ways to provide better support to students in their discovery and development of authentic individual and campus servant leadership values that are realized or learned while participating in service tutoring experiences at a servant leader focused faith-based university. The aim of this study was to learn about preexisting and emerging peer-to-peer volunteer tutor values that could be used to make program changes that support individual growth, and improve peer interaction and training. Specifically, the aim was to be able to more effectively support students in their personal discovery and development of individual and servant leadership values through their engagement as volunteer tutors. Also, values incompatible with servant leadership, or values unwanted by tutors, were identified and changes could be put into place so unwanted values can be diminished. The overarching objective is to improve practice to support student self-awareness in values that align with servant leadership and promote the idea of student selflessness for the greater good within the school's volunteer tutoring program, as well as in future societal roles after graduation ("About Volunteer Connection," n.d.). The main data collection tool was a semi-structured interview protocol consisting of 10 questions. Nine interviews were completed within this interpretive phenomenological study. Institutional document analysis was also part of this study. This research revealed perceptions of authentic leadership values that contributed to student volunteer success within the school's volunteer tutoring program, as well as potential ways of improving tutoring experiences.

Keywords: Faith-based, servant leadership values, service, morals, character development

Dedication

I dedicate this to my family and friends who have offered support and encouragement. I thank my wife and children who have supported me in this academic endeavor. This paper is for all people who believe that humanity has more in common than differences, and that shared values are essential to a just society.

Acknowledgements

My interest in value-based leadership began when I was in my early teens. I was fortunate to be in leadership positions within the Boy Scouts of America where I taught my peers these values. The development of my core values continued through high school and into my faith-based college experiences. My time at Ricks College and Brigham Young University helped instill within me the desire to work for something much greater than myself. Also, a significant moment of enlightenment came as I pursued graduate work in organizational leadership and servant leadership at Gonzaga University. Here I learned about Jesuit values and spiritual exercises that lead to a more reflective life. When it came time for my doctoral work, I found that Creighton University was the perfect fit for me. Each of my professors have helped me grow as a person. I thank Dr. Isabelle Cherney for her vision. I am grateful for Dr. Jim Martin's practical knowledge and confidence in Creighton's doctoral processes. I appreciate Dr. Jennifer Moss Breen for being my advisor and always providing support. I thank Dr. Joseph Hare and Dr. Kate Winter for being on my dissertation committee. Their knowledge and always helpful feedback has been invaluable. I cannot express my thanks enough to the Creighton community, which has elevated my goals for the greater good.

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CHAPTER ONE: INTRODUCTION

Introduction and Background

The focus of this research was to discover tutors' perceptions of their leadership values and servant leadership values through their volunteer service at a faith-based university. First, there was a need for further research in higher education related to the values of servant leadership. Furthermore, Parris and Peachey (2012) contended that there had not been a comprehensive study of servant leadership. Therefore, this scholarly research and inquiry adds to the available literature needed on the subject (Barbuto & Wheeler, 2006). This topic is particularly important to the faith-based university under study, as campus leadership has promoted the idea that students should live by servant leadership values. Dahlin and Abbot (1999) articulated that although educators value knowledge, they also value wisdom. Therefore, the purpose of knowledge is to serve values. Values influence the ways individuals make decisions, solve problems and ultimately perform (Russel, 2001). Knowledge and wisdom work in unison. Astin and Antonio (2004) found that faith-based institutions generally had a positive effect on character development, with a specific positive correlation on students' civic and social values. Yanikoski (2004) contended that research suggests that higher education institutions that focus on character development produce more successful graduates than schools who do not, because character has been identified by employers as an important leadership trait. In fact, Harvard researchers discovered that 85 percent of a leader's performance depends on personal character (Sipe & Frick, 2015). However, with limited research on character development among faith-based institutions (Burch, Swails, & Mills, 2015), there are opportunities for further study of this topic. By discovering the

values that drive student behavior (Greenleaf & Spears, 2002; Russel, 2001; Sipe & Frick, 2015; Spears & Lawrence, 2002), the school's volunteer tutoring program is now equipped with data to better support leadership growth within its students.

The university in this study teaches that servant leadership values are crucial to the development of students who will become leaders in their families and communities. Therefore, each university office and department has been asked what they can do to support the leadership growth of students on campus. It is important for the volunteer tutoring program to support values that align with the university's outcomes. This study helped the lead researcher identify what leadership values influenced volunteer tutors' actions. An extensive study about volunteer tutor perceptions of their leadership values had not been performed before and there was concern that the school's peer-to-peer volunteer tutors may not be developing as servant leaders as effectively as possible. Langer, Hall and McMartin, (2010), as well as Liddell and Cooper (2012), all articulated that evidence suggested that morality among college students may be on the decline. This was a concern for the lead researcher and other volunteer tutor program leadership. Therefore, it was essential that the values that drive individual student behavior (Fry, 2003; Fry, Vitucci, & Cedillo, 2005; Greenleaf & Spears, 2002; Lowney, 2013; Russel, 2001; Sipe & Frick, 2015; Spears & Lawrence, 2002) were understood. After careful consideration, the decision was made to study volunteer tutors' perceptions of their leadership values. The goal was to use this data to help other students more effectively discover and develop their individual values, as well as improve the ways this faith-based university cultivates servant leadership values in its volunteer tutors. The peer-to-peer volunteer tutors who volunteered from April 2017 to July 2017 were the population from

which the sample was drawn from for this qualitative phenomenological study. Data was gathered by using semi-structured interviews. Furthermore, the study of institutional documents helped the researcher more fully understand the congruence and dissimilarity between the students' values and those of the institution. There are other schools who place emphasis on developing the values of servant leadership and could benefit from this study as well.

Statement of the Problem

In a time of declining morality among college students (Langer et al., 2010; Liddell & Cooper, 2012), it is especially important for faith-based universities to understand their student populations and the congruence or dissimilarity between their students' values and the values of their respective institutions. The faith-based university in this study, the lead researcher, and the peer-to-peer volunteer tutoring program leadership believed that it was essential that the values that drive individual student behavior (Fry, 2003; Fry et al., 2005; Greenleaf & Spears, 2002; Lowney, 2013; Russel, 2001; Sipe & Frick, 2015; Spears & Lawrence, 2002) were understood, as some predominant preexisting values could inhibit effective leadership. Therefore, the tutors' value awareness could encourage students to consider how their individual values and behaviors may be incompatible with servant leadership and encourage change for the better. The school's volunteer tutoring program offered a unique vantage point to not only understand how their leadership values influenced their decisions to serve, but how their experiences helped them discover and develop capacity as servant leaders. This university teaches that value-based leadership is crucial to the development of students who will become leaders in their families and communities. However, the school's peer-

to-peer volunteer tutors may not be developing as servant leaders as effectively as possible. With the knowledge of tutor values, the school could be more effective in helping students discover their authentic values and develop as servant leaders.

Purpose of the Study

The purpose of this qualitative phenomenological dissertation in practice (DIP) study was to find out what peer-to-peer volunteer tutors value in order to articulate ways to provide better support to students in their discovery and development of authentic individual and campus servant leadership values that are realized or learned while participating in service tutoring experiences at a servant leader focused faith-based university.

Research Questions

The following research questions guided this qualitative study:

[Q1] What are the reasons for becoming a volunteer tutor and what keeps students actively involved?

[Q2] Does student motivation change and what do volunteers learn about themselves or their values as they serve their peers?

[Q3] What program changes could maximize students' opportunities to discover and develop their authentic values?

[Q4] What are the points of congruence or dissimilarity between students' authentic values and those of the institution?

Aim of the Study

The aim of this study was to learn about preexisting and emerging peer-to-peer volunteer tutor values that could be used to make program changes that support

individual growth and improve peer interaction and training. Specifically, the aim was to be able to more effectively support students in their personal discovery and development of individual and servant leadership values through their engagement as volunteer tutors. Also, values incompatible with servant leadership, or values unwanted by tutors, were identified and changes could be put into place so unwanted values can be diminished. The overarching objective is to improve practice to support student self-awareness in values that align with servant leadership and promote the idea of student selflessness for the greater good within the school's volunteer tutoring program, as well as in future societal roles after graduation ("About Volunteer Connection," n.d.).

Methodology Overview

This study was conducted using an interpretive phenomenological analysis (IPA) research approach (Smith, Flowers, & Larkin, 2009). Semi-structured interviews were the main data gathering technique. There is not a correct number of interviews for IPA studies. The number depends on the level of analysis for each interview. However, Smith et al. (2009) pointed out that for doctoral level IPA work, four to ten interviews seems to be about right. Some phenomenological research could have as few as 1 participant, but 3 to 10 is about right (Dukes, 1984). In another phenomenological study, there were 10 participants (Riemen, 1986). Therefore, nine one-on-one interviews were conducted and that seemed reasonable. An interview protocol was used as a guide (Kvale & Brinkmann, 2009) and interviews took one hour to 90 minutes to complete, which is what Smith et al. (2009) recommended for IPA studies. After six interviews, no new student perceptions of values were emerging from the data, making it clear to the researcher that data saturation had been reached (Creswell, 2013, Frankel, 1999;

Meadows & Morse, 2001). Moreover, the study of institutional documents, relating to the school's mission and vision, added depth to the study and helped the researcher more fully understand peer-to-peer volunteer tutor experiences at this servant leader focused faith-based institution. Campus volunteer drop-in tutoring labs involve 30-40 paid employees and 800-1,000 student volunteers annually. The labs help about 4,000 unique students who visit the labs about 20,000 times per year. The study's population was student volunteers who completed a semester-long peer-to-peer tutor experience in one of the school's volunteer tutoring labs. Study participants were selected using a purposive sampling technique (Miles & Huberman, 1994; Smith et al., 2009), and invited to participate through an email sent to student email accounts, which is the university's official method of communication.

This study sought to learn about peer-to-peer volunteer tutor leadership values and experience. Because the goal was to find out about students' perceptions of their values through experience, without fixing students into a pre-set list of specific values for assessment, the flexibility of an IPA study design was the best approach to organize and align the interview protocol, research questions, and study goals (Smith et al., 2009). While there is an openness and flexibility within IPA research, the study was well organized, and the focus and purpose were deliberate and clear.

Definition of Relevant Terms

To add clarity to the terms within this dissertation, any word that could be misunderstood or have multiple meanings are operationally defined (Babbie, 2015). The following terms were used operationally within this study:

Leadership:

Leadership is both a process and a property. The process of leadership is the use of noncoercive influence to direct and coordinate the activities of the members of an organized group toward the accomplishment of group objectives. As a property, leadership is the set of qualities or characteristics attributed to those who are perceived to successfully employ such influence (Jago 1982, p. 315).

Values: For faith-based university leaders, values include thoughts that someone or something is important or useful (“Merriam Webster,” n.d.). For example, the processes of service development, moral development, and character development are important, worthwhile, and esteemed. For volunteer tutors, values include principles or qualities that are perceived to be valuable or desirable (“Merriam Webster,” n.d.). For example, this would include student properties or values, and inner codes that guide behavior.

Servant Leadership Values: The foundation of servant leadership is based on the values that individuals hold (Russel, 2001). Servant leadership values, that fit within the scope of this study, include those values important to faith-based universities that include the processes of service development, moral development, and character development. Volunteer tutor servant leadership properties or values include the natural feelings that drove students to serve their peers and contributed to individual student growth (Greenleaf, 2003).

Faith-based University: The faith part of this term is generally used to describe schools that, as a matter of practice, support the teachings of Jesus Christ as

contained in the Holy Bible and other Christian texts. Faith-based universities are backed by organized religions. Religiousness is the “adherence to a set of faith-based beliefs” (Astin, Astin, & Lindholm, 2010, p. 5). Therefore, a faith-based university and their sponsoring religion (e.g. Catholic) would be defined as “... a shared system of beliefs, principles, or doctrines related to a belief in and worship of a supernatural power or powers regarded as creator(s) and governor(s) of the universe” (Love, 2001, p. 8). Faith-based schools teach the importance of living by values and faith in a higher power. The differentiation of the notion of religion from issues of spirituality and faith are important to make since these terms are often used interchangeably (Love, 2001).

Spirituality: Spirituality is a search for meaning, transcendence, wholeness, and purpose (Parks, 2000). As such, spirituality is related to the intangible inner life of students through which meaning, purpose, and connectedness are attained and religiousness is the obedience to a set of faith-based beliefs (Astin et al., 2010).

While religion and spirituality may significantly overlap, spirituality can be part of a person’s life regardless of an individual connection with or belief in organized religion (Love, 2001).

Service Development: Service development is explored as a campus servant leadership value and process that faith-based schools utilize to develop values within their students. For example, this is accomplished as schools facilitate service opportunities that students can be part of such as helping others who are different, or tutoring students who are in need of help (Hindman, 2002). Service can help students develop transcendence, connectiveness to an organization, the

values of compassion and joy, altruistic love, a higher sense of calling, fitting in, an increased commitment to work, and feelings of greater productivity (Fry, 2005). These are important outcomes for faith-based higher education institutions.

Moral Development: Moral development is explored as a campus servant leadership value and process that faith-based schools utilize to develop religious or spiritually related morals within their students. Moral leadership and development is a method used to help students serve because they believe in something greater than themselves. This perspective is influenced by the belief that morals are based in God's universal laws. While many leadership approaches can be learned and practiced, moral leadership is driven by religious or spiritual convictions that originate deep within the individual spirit and can build servant leaders as students seek to align their will with a higher power for a more just world.

Character Development: Character development is explored as a campus servant leadership value and process that faith-based schools utilize to develop values within their students. The volunteer tutoring program leaders, at the faith-based university in this study, feel it is important to develop school graduates who will become value-based leaders in their families and communities ("BYU-Idaho Mission Statement," n.d.). Values contribute to volunteer tutors' character traits and behavior (Russel, 2001). The focus of character development is to help individuals become better people who are more conscientious of personal convictions and the greater world around them. This would include students

whose perceived values are consistent with Christian theology and practices such as caring for others, seeing others as God's children who have great potential, being men and women who live for others, being reflective, and seeking to build the greater good.

Peer-to-Peer Volunteer Tutor: A matriculated on-campus undergraduate student who completed at least a one-semester commitment to tutor classmates in one of the university's volunteer tutoring drop-in labs from April 2017 to July 2017.

Volunteer Tutor Leadership Values: The authentic leadership values that are held by peer-to-peer volunteer tutors. The tutors' properties or values influence the ways students make decisions, solve problems and ultimately perform (Russel, 2001). Consequently, values that contributed to tutor motivations have also been included. "Motivation lends coherence and patterning to people's behavior" (Emmons, 2000, p. 5), and values and motives make up a hierarchical system of which various levels are activated depending on the environment (Emmons, 2000). Volunteer tutor values were not narrowly defined at the beginning of the study since a values clarification (Harmin, Raths, & Simon, 1966) approach was used. This meant that open-ended questions were asked and students were able to answer inquiries as they thought about their values, within the context of their experiences, without any judgments from the lead researcher. These leadership values help explain the deeper meaning (Smith et al., 2009), and essence of the students' successful volunteer experiences (Creswell, 2013; Moustakas, 1994; Polkinghorne, 1989; Smith et al., 2009).

Service: This is a property or value that when placed into action results in volunteer work that helps others in need.

Morals: These are properties or values of students that are significantly tied to Christian religious doctrines and practices (Russel & Waters, 2010; Sloan, 1994), or spirituality. These include values relating to following “God’s will” through Christian practices such as caring for others, seeing others as God’s children who have great potential, being men and women who live for others, being reflective and seeking to build the greater good.

Character: Character describes the summation of individual perceived properties or values that emerge as students’ talk about their volunteer experiences.

Character could also mean the state of volunteers’ practicing individual espoused values.

All these terms are defined based on the focus of this study. Therefore, this will ensure that terms are understood based on the scope of this research project (Babbie, 2015).

Assumptions

Before the study began it was assumed that the reasons for students’ initial involvement in the volunteer tutoring labs was more because of self-interest, rather than an inner desire to help peers. The data, however, suggested that tutors volunteered because they found meaning and purpose in volunteer service. In addition, new latent values emerged once service was performed.

Delimitations and Limitations

This study was focused to help understand peer-to-peer volunteer tutor leadership values at a faith-based university. Therefore, findings do not necessarily apply to all

students on the study's campus. While it is likely that there are similarities between the students in this study sample, at this faith-based university, and those at other faith-based universities, it is not possible to generalize beyond the study institution about whether students have similar values. However, there are lessons learned, that in theory, could be replicated to improve practice at other schools who wish to better understand their unique student populations. Also, there are leadership values, including those that relate to servant leadership, which have widespread application in higher education beyond faith-based institutions.

With rapid changes in technology, education, and learning, a similar study would likely need to be altered to sufficiently address the evolution of the college experience. Likewise, the school's volunteer tutoring program and structure have seen changes to support significant growth over the last several years. Additional program changes are almost certain. However, since the study's goal was to collect authentic leadership values from volunteer tutors, this study could be replicated in cases where a researcher wanted to maintain the same aim. The study took place from August to September of 2017. Study participants were students who completed a semester-long commitment as a volunteer tutor in one of the school's volunteer tutoring drop-in labs.

This study has some limitations. The study's chosen research method and phenomenological approach gathered qualitative data through interviews, and institutional document analysis. This type of methodology is appropriate for understanding experiences and perceptions, as opposed to a quantifiable study of relationships between variables. For example, this study explored perceived leadership value discovery and development, but not actual measurable academic success with

tutoring, or documented measurable improvement in subject competency.

Positions, holdings, and relationships can introduce inappropriate bias into the research process. There are no financial conflicts with this research. Since the study was designed to improve the quality of the volunteer tutor and tutee experience, campus leaders will likely accept the research, even though some of the results highlight the university's need to improve practices. This study reports the true reality of the volunteer tutor experience. The results, especially from the semi-structured interviews, are representative of the views of the individuals under study (Smith et al., 2009). Also, this study is one of interest to the school's leadership. The DIP committee and others helped the researcher avoid unwanted personal bias by offering different viewpoints, as well as unique outside perspectives. Any potential biases have been accounted for.

This phenomenological study required a level of understanding of the phenomenon (Creswell, 2013). As such, the researcher has helped build this volunteer tutoring program over several years and has a good understanding of the problems, the students involved, and the institutional values that often drive campus initiatives. Since the researcher oversees a large portion of the student volunteer work on campus, it was crucial to make sure that students did not feel obligated or pressured to participate. Students were told that no specific responses were being looked for or desired. Student participants understood that authentic replies would help the school the most. Participant confidentiality was maintained.

Finally, this study was influenced by the researcher's constructivist worldview (Creswell, 2013). With a background in leadership theory and a strong belief system, the researcher recognizes that he may influence the way problems are seen. Therefore,

philosophical assumptions, personal background, and volunteer tutoring program involvement may influence how the data was interpreted (Creswell, 2013). In short, accounting for potential bias has been through disclosure, listening to the perspectives of the dissertation committee, bracketing off initial impressions of interviews, and letting the data speak for itself. All these measures ensured that the study's potential biases were accounted for and managed accordingly. Other than the aforementioned limitations and delimitations, there were no significant obstacles that held this study back from obtaining valid data and using the information to improve the university's volunteer tutoring program.

Leader's Role and Responsibility in Relation to the Problem

Leadership is central to this DIP study, as discovering the students' authentic leadership values was the primary goal. Also, the study's faith-based university's mission is to develop students who will understand and practice values that align with servant leadership theory. Furthermore, one of the campus volunteer tutoring program outcomes is leadership development with the aim to support leadership values that will become part of the students' experience not only while on campus, but internalized and practiced in future leadership roles long after graduation.

The researcher's role as a leader was to find what values are important to volunteer tutors and then help students facilitate opportunities for growth in these areas. Ignatian values will help support the development of the school's volunteer tutors. Therefore, there are opportunities to align values in a way that support a unity of mind and heart in the service of others. Also, the importance of being men and women for and with others has been reinforced. Additionally, the study further reinforced the

importance of reflection and discernment as tools for volunteers and leaders. These ideals support the deliberate focus on contributing to the greater good. The study outcomes are now apparent and will inform program changes to facilitate the leadership growth of the 5,000 students who participate in this volunteer tutoring program each year. This study is yet another example of how Creighton's doctoral program in Interdisciplinary Leadership puts leadership values and techniques into practice. Leadership theory has provided the foundation for proposed recommendations that could become a strong catalyst for bringing out the best in the school's volunteer tutors.

Significance of the Study

This study is important because understanding volunteer tutor leadership values has effectively created opportunities to improve the volunteer tutor experience by using data to better support servant leadership value discovery and development. In addition, not a lot of research has been performed that links servant leadership with educational programs. There are higher education institutions that teach the importance of learning and living servant leadership values. Therefore, this is a timely opportunity to study leadership values within an academic volunteer setting. Because this was an exploratory study, much of what was learned was not anticipated. Accordingly, previously unforeseen ways to improve practice were discovered and can now be used to improve volunteer tutoring program practices by using study data to make program changes that support individual growth, as well as improve peer interaction and training.

Summary

The focus of this research was to discover volunteer tutors' perceptions of their leadership values and help students develop servant leadership values through their

volunteer service at a faith-based university. Also, some of the available literature on the subject was shared and the problem that peer-to-peer volunteer tutors may not be developing as servant leaders as effectively as possible was articulated. A qualitative phenomenological study was the best fit to adequately answer the study's research questions. It was important for the volunteer tutoring program leaders to learn about their volunteer tutors' values. By learning about authentic peer-to-peer volunteer tutor perceptions of leadership values, the school is now able to integrate these values into deliberate volunteer tutoring program changes with the aim to more effectively help students discover and develop as servant leaders. The needed changes that emerged from the data include the support of individual growth, and the necessity to improve peer interaction and training. Semi-structured interviews were the main data gathering technique. Institutional document analysis also added to the study's data gathering efforts. Relevant operational terms were defined. Limitations, delimitations and potential biases were outlined with no significant obstacles noted that kept this study back from future replication or the obtaining of valid data. Lastly, understanding leadership values and working to develop them is paramount in not only improving this campus volunteer tutoring program, but can hopefully build leaders now and in future society roles.

CHAPTER TWO: LITERATURE REVIEW

Introduction

American higher education has evolved since the founding of the nation's first colleges and universities. From about 1865 to the turn of the century, it was common for the major concerns of churches to be part of the core coursework offered at higher education institutions, but by the end of 1915 this was no longer the case for most schools (Sloan, 1994). However, modern American colleges still have within their charters the goal of developing both character and intellectual capacity (Yanikoski, 2004; Sloan, 1994). These schools have continued to focus on helping students develop in mind, body and spirit, and this can be accomplished as student affairs professionals develop student leadership values through school programming (Clark, 2001). These programs have been important because they have helped students understand their personal values and see how their values have influenced the ways they make decisions, solve problems and ultimately perform (Russel, 2001). Because authors agree that servant leadership is an outward display of inner core values (Fry, 2003; Fry et al., 2005; Greenleaf & Spears, 2002; Russel, 2001; Sipe & Frick, 2015; Spears & Lawrence, 2002), it is important for servant leadership development programs to understand what drives each of their individual participants (Fry, 2003; Fry et al., 2005; Greenleaf & Spears, 2002; Lowney, 2013; Russel, 2001; Sipe & Frick, 2015; Spears & Lawrence, 2002).

Hillman (2006) encouraged the development of Godly servant leadership through the collaboration of academia and service opportunities. Servant leadership is viewed as spiritual in nature by faith-based institution leaders and educators support active programming, with the aim of developing the value of character as part of the college

experience (Astin & Antonio, 2004; Clark, 2001; Dahlin & Abbot, 1999; Hillman, 2006; Yanikoski, 2004). Institutions of learning have chosen to utilize servant leadership development programming (Burch et al., 2015; Hine, 2014; Hillman, 2006), and schools are seeing a positive correlation between the modeling of servant leadership values and increased social awareness and service rendered by their students (Astin & Antonio, 2004; Hine, 2014; Yanikoski, 2004). In spite of this, Langer et al. (2010) and Liddell and Cooper (2012) articulated that evidence has suggested that morality among college students may be on the decline. Numerous higher education professionals understand, that without character development, there is little chance for students to see the larger world around them (Liddell & Cooper, 2012; Yanikoski, 2004). With limited research for character development among faith-based institutions (Burch et al., 2015), there are opportunities for further study of this topic.

The following literature review will discuss a brief history of values within American higher education, the values of servant leadership as defined by the literature, and faith-based servant leadership values. This review also contains examples of how student leadership development programs at universities have helped students develop important servant leadership values. At the foundation of this review is leadership and values. Jago (1982) stated:

Leadership is both a process and a property. The process of leadership is the use of noncoercive influence to direct and coordinate the activities of the members of an organized group toward the accomplishment of group objectives. As a property, leadership is the set of qualities or characteristics attributed to those who are perceived to successfully employ such influence (p. 315).

As such, values can be viewed as processes or properties. Values in this review are viewed in two ways. First, for faith-based university leaders, values are defined as thoughts that someone or something is important or useful (“Merriam Webster,” n.d.). For example, the processes of service development, moral development, and character development are important, worthwhile, and esteemed. Second, for volunteer tutors, values include principles or qualities that are perceived to be valuable or desirable (“Merriam Webster,” n.d.). For example, this would include student properties or values, and inner codes that guide behavior.

As part of the review, three values from Sipe and Frick’s (2015) list of 21 servant leadership values were prominently used. This list was constructed after a comprehensive study of what is widely known about developing successful organizations through servant leadership values. These leadership values included the processes of service development, moral development and character development—all campus values that faith-based universities utilize to build servant leaders. Also included in this review, are peer-reviewed research studies that relate to those leadership values that align with the servant leadership values of faith-based universities, as well as the university that was the focus and setting in this study. The last section discusses the specific faith-based setting where this study of peer-to-peer volunteer tutor leadership values and campus servant leadership values took place.

American Higher Education, Values and Character

Education ideologies have evolved since the founding of American colleges and universities. From about 1865 to the turn of the century, it was common for the major concerns of churches to be part of the main coursework offered at higher education

institutions. In fact, college professors often took as much responsibility as ministers did in teaching faith, moral uses of knowledge, and addressing supposed conflicts between science and religion (Sloan, 1994). By the end of 1915, faith was still important to religious institutions, but was no longer an important educational outcome within the majority of courses offered at American higher education institutions (Sloan, 1994). However, American colleges had within their charters the goal of developing both character and intellectual capacity (Yanikoski, 2004; Sloan, 1994), and the importance of values and character continued to be important to colleges and universities for half the twentieth century (Jago, 1982).

Over the years, character development language has become less common. A contributing factor to this may be the conceptualized ideology that morals, values, faith and religion go together—and facts, natural knowledge, reason and science go together and neither side is interrelated to the other because this divide presumes that there is no empirical measurement to spiritual cognition (Zajonc, 2003). However, there is evidence that spiritual cognition can be measured (Emmons, 2000; Zajonc, 2003), yet some educators believe Gardner's (2000) assertion that "those aspects of spirituality that have to do with phenomenological experience or with desired values or behaviors are best deemed external to the intellectual sphere" (p. 27). What Gardner (2000) articulated is, that while there may be values that are important within society, these values do not relate to intelligence, since cognition is connected to forms of information processing and therefore cannot be adequately measured. Therefore, some schools simply believe that a deliberate attempt to develop the value of character is not worth the effort (Yanikoski, 2004). While schools claim to focus on educating the whole student, in character and in

subject competency, some have placed their focus on intellectual mastery. Clark (2001) claimed that despite the reluctance of some schools to develop the “whole person” within their students, there are schools that continue to focus on the development of mind, body and spirit within their students. This can be accomplished as student affairs professionals make a deliberate attempt to develop students more fully through their respective school programs and services (Clark, 2001).

While some theological paradigms may be difficult to measure, there are still educators who support active programming, with the aim of developing the value of character as part of the college experience (Astin & Antonio, 2004; Clark, 2001; Dahlin & Abbot, 1999; Hillman, 2006; Yanikoski, 2004). This is especially true for faith-based universities. These schools hope that their students will develop values, graduate with an awareness for societal needs, and understand the need to serve others. Institutions of learning that invest time and money into developing the values and character of their students need to know that their efforts are effective, align with student views on leadership and are meeting desired outcomes.

Values of Servant Leadership

Early on, Greenleaf (1970) taught that servant leadership was a reflection of a certain type of individual who was defined by service rather than position. Servant leadership has been defined in many ways by researchers. However, researchers old and new agree that Greenleaf was the author and creator of the term (Russel, 2001). Because the term has been widely used, there is not an absolute definition for this leadership approach. Consequently, much of the recent research beginning in 1999 placed a greater emphasis on trying to define and measure servant leadership (Barbuto & Wheeler, 2006;

Ehrhart, 2004; Laub, 1999; Liden, Wayne, Zhao, & Henderson, 2008; Page & Wong, 2000; Sendjaya, 2005; Sendjaya, Sarros & Santora, 2008). However, this paper does not attempt to measure servant leadership, but explores the spiritual and faith-based values related to servant leadership. Greenleaf (2003) taught that servant leadership begins with a natural feeling that drives an individual to serve others, with the goal to help other individuals grow. A servant leader in action will develop people who are healthier, wiser, and freer (Greenleaf & Spears, 2002).

According to Russel (2001), it is the values that individuals hold that are the foundation of servant leadership and these values may be what separate servant leaders from all other leadership approaches. Fry (2003) and Sipe and Frick (2015) reasoned that servant leaders show care and concern for others. Greenleaf (2003) believed that serving and being served are reciprocal and one cannot be had without the other. Lowney (2013) contended that servant leadership is an approach that is more than a mere leadership style but comes from deep within a person's heart. Fry (2003) and Spears (2004) believed that servant leadership was much more than a leadership style that could be learned, but rather a value-based ideology that influences leadership behavior. In fact, authors agree that servant leadership is an outward display of inner core values (Fry, 2003; Fry et al., 2005; Greenleaf & Spears, 2002; Russel, 2001; Sipe & Frick, 2015; Spears & Lawrence, 2002).

Spiritual-minded servant leaders and organizations hold deep core values that guide their pursuit of leading as servants to others (Astin & Antonio, 2004; Burch et al., 2015; Fry et al., 2005; Hine, 2014; Hillman, 2006; Liddell & Cooper, 2012; Lowney, 2013; Nandram & Vos, 2010; Posner, Slater & Boone, 2006; Thompson, 2000). Servant leadership is viewed as spiritual in nature by faith-based institution leaders. Emmons

(2000) argued that spiritual strivings, with focus on the sacred, can be significant in peoples' lives, as these ultimate concerns act as bridges that link motivation, spirituality, and intelligence in their constant search for personal meaning. Posner et al. (2006) articulated that spirituality and leadership could be related in these three ways. First, leadership is values-based and begins with exploring personal convictions and morals. Second, leadership has within it the virtue of humility. And finally, leadership is often characterized by the selfless service offered for the welfare of others. Fry (2003) argued that leadership theories have focused in varying degrees on one or more facets of the physical, mental, or emotional elements of human interaction, while neglecting the spiritual components. Fry (2003) defined spiritual leadership as, "comprising the values, attitudes, and behaviors that are necessary to intrinsically motivate one's self and others so that they have a sense of ... calling and membership" (pp. 694-695). What this means is spiritual-minded servant leaders can create environments in which organization members can experience deeper meaning in their lives. This can be accomplished as students are making a difference in the lives of others through altruistic love, genuine care, concern, and appreciation for both self and others, thereby producing a sense of membership and calling, where people feel understood and appreciated (Fry, 2003). These explanations of leadership align with faith-based universities' missions and objectives.

Faith-Based and Servant Leadership Values

Faith-based universities are schools that, as a matter of practice, support the teachings of Jesus Christ, as contained in the Holy Bible and other Christian texts. These schools also teach the importance of living by the values of service, morals, character,

spirituality, and faith. The faith-based university that was studied teaches values that closely align with Sipe and Frick's (2015) 21 values of servant leadership. However, this study focused on three: the values of service development, moral development, and character development. These values were chosen for review because the unique culture and mission of this faith-based university closely aligns with these servant leadership values.

Jago (1982) contended that from the early 1900s to the 1940s leadership research was almost solely based on the idea that leaders held intrinsic values or characteristics that differentiated them from their followers. He also taught that that the significance of a leader's values may depend on the organizational setting, the objectives of a particular group, and the values and characteristics of their followers. Also, these characteristics may include motivations that explain behavior, as Emmons (2000) pointed out that there is an interrelationship between values and motivations. "Motivation lends coherence and patterning to people's behavior" (Emmons, 2000, p. 5), and values and motives make up a hierarchical system of which various levels are activated depending on the environmental circumstance (Emmons, 2000).

While Jago (1982) understood that there were already countless definitions of leadership, he understood leadership to be both a process and a property. As stated prior, the process of leadership is about employing a noncoercive influence to direct and coordinate activities within an organized group. The goal is that a group will be able to accomplish the groups objectives. As a property, Jago (1982) believed that leadership was a set of qualities or characteristics attributed to those who are being lead and successfully influenced. Therefore, leadership accounts for influence as well as values.

It is this definition of leadership that closely aligns with the value-based servant leadership approach that has been utilized by the volunteer tutoring program leaders who hope to influence, but not coerce volunteer tutors to be their best selves and build up their peers. The need to align tutor and faith-based campus values for the greater good has been an important goal since the tutoring program began. Hindman (2002) contended that as universities strive for consistency in mission, goals, and actions—time and space need to be provided for personal development where genuine care for others is present, service opportunities are offered, and living examples are modeled for students to see.

Lowney (2013) contended that it is the responsibility of servant leaders to teach humankind to work towards building the greater good for a more just world. However, in some settings, servant leadership may be an ineffective leadership approach, as some authors have suggested that a servant leader may be reluctant to take control or ensure that followers are accountable to performance standards (Giampetro-Meyer, Brown, Browne, & Kubasek, 1998; Lowney, 2013; Sipe & Frick, 2015). Yet, authors have argued that the opposite is true, and have demonstrated through research that servant leadership is an effective and powerful predictor of organizational success in meeting desired outcomes (Sipe & Frick, 2015). Furthermore, schools are seeing a positive correlation between the modeling of servant leadership values and increased social awareness and service rendered by their students (Astin & Antonio, 2004; Hine, 2014; Yanikoski, 2004). The founding values of servant leadership are based on collaboration, trust, empathy and the correct use of power (Greenleaf & Spears, 2002). Many organizations support this leadership approach. Yet, far too many leaders continue to practice the unethical use of power (Lowney, 2013; Sipe & Frick, 2015), or act in self-

interest (Russel, 2001). This could explain why institutions of learning have chosen to utilize servant leadership development programming (Burch et al., 2015; Hine, 2014; Hillman, 2006).

Service Development as a Campus Leadership Value

The idea of helping others extends beyond Christianity to other world religions. Nandram and Vos (2010) articulated that Judaism, the Islamic faith, Sufism, Taoism, Buddhism, and Hinduism all encourage their followers, as a core practice, to serve the people around them. Therefore, regardless of the similarities or differences in doctrinal or spiritual theology, all humanity can work together to build others up (Nandram & Vos, 2010; Lowney, 2013). Love (2001) argued that if spirituality and spiritual development are intrinsic in all people, and not just people who are religious, then it is important for student affairs leaders to engage within this developmental process and consider how best practices might create meaning, purpose, and direction for the students involved in their respective school programs.

Arguably, the values that servant leaders live by have been around for thousands of years. Thompson (2000) contended, that just as Jesus Christ taught, the best way to know if someone is a servant leader is through their actions. Fry et al. (2005) suggested that organizational values that are evidenced within a culture, promote the experience of transcendence through service, and can facilitate a connectiveness to the organization, which helps develop values of compassion and joy, altruistic love, a higher sense of calling, fitting in, an increased commitment to work, and feelings of greater productivity. These are all important outcomes within faith-based Christian theology and practice. Servant leadership is often touted as an effective tool for faith-based school

administrators to meet desired outcomes and instill the value of service in their students (Burch et al., 2015). Barbuto and Wheeler (2006) suggested that a service focus to leadership is a precursor to empowering a wise organization. Spears and Lawrence (2002) believed that servant leaders have the power to passionately create something that will resonate with others and last a lifetime.

For decades Greenleaf and Spear's (2002) work has supported the idea that service-oriented work should be the distinguishing characteristic of leadership. Humankind is in need of service and higher education professionals are realizing that the facilitation of service to others should be part of a collegiate experience (Love, 2001). Love (2001) recognized that college students' involvement in social, volunteer, leadership, and service activities may be a manifestation of their spiritual development and pursuit for meaning. White (2006) also emphasized the positive role that service could have in the manifestation and development of students in higher education settings. Astin et al. (2010) found that students' who served others were more likely to develop spiritual qualities such as the ethic of caring, peace, and centeredness. Lehr (2012) argued that Astin et al.'s (2010) study was significant, within the realm of college students' spiritual development, because the findings describe ways that college students grow spiritually as well as institutional factors and experiences that contribute to these developments. This study was important for faith-based universities because it not only documented how students change spiritually or religiously while in college but gave universities much hope that schools can play a significant role in this developmental process (Astin et al., 2010). Hindman (2002) suggested that college is an avenue that provides students opportunities to consider spirituality, values, and faith. University

leaders can help students in their development as they recognize what is personally sacred and valuable. This is accomplished as schools offer a variety of service opportunities that students can be part of. These opportunities could include interactions with others, who are different, or tutoring other students in need of a help (Hindman, 2002).

Moral Development as a Campus Leadership Value

In the early 17th century Puritans and other European settlers came to the United States and established education opportunities based on morals. These teachings became known as moral education. The morals and morality they taught were deeply connected to religious Christian doctrines and practices (Russell & Waters, 2010). Moral education was significantly tied to religious doctrines and was prominent in American education through the beginning of the twentieth century (Russel & Waters, 2010; Sloan, 1994). However, with America becoming more diverse, educators shifted their focus to teaching civic virtues and it was not until about 1966 that character education began to reemerge with renewed focus on values and morals (Russel & Waters, 2010). However, moral development was no longer closely connected to religious doctrines within most higher education settings because of a separation between church and state (Russel & Waters, 2010). The meaning of morals has evolved over a long-period of time. Not only did terms like moral education evolve—citizenship education, values education and character education have also been intertwined and used to explain approaches to what we know today as character development (Russel & Waters, 2010). This explains why there is sometimes an overlap in the use of these terms and why they have been defined as part of this study.

Even with the evolution of character development, there have always been faith-based organizations who view morals in the traditional sense of the word and associate morals with Christian teaching and doctrines. It is this definition that accurately reflects the lens in which morals are viewed as part of this study of volunteer tutors at a faith-based university. However, it is important to point out that some non-faith-based researchers lump morals and values together. Yet, even in these cases morals are often associated with choices between right and wrong or personal codes of conduct, as authors contend that servant leadership should be accountable to a moral code as a defining characteristic (Hillman, 2006; Sendjaya, 2005; Sipe & Frick, 2015; Spears, 2004).

The successful development of moral character among college students has been important to higher education professionals and researchers. However, Langer et al. (2010) and Liddell and Cooper (2012), all articulated that evidence suggests that morality among college students may be on the decline. Consequently, numerous authors have studied the impact of the college experience on moral character development (Langer et al., 2010; Liddell & Cooper, 2012; Nather, 2013; Sipe & Frick, 2015). Good leadership must be based on helping students stay true to deeply held values that do not conflict with organizational expectations. For example, Spears and Lawrence (2002) contended that leaders cannot create competitive environments and then claim they value collaboration. The spirit of moral authority is not a technique, but rather the humility of an unselfish service-minded exemplar (Spears & Lawrence, 2002). A servant leader knows their followers and genuinely wants to support them in their morals or values. Therefore, good leaders teach correct values that resonate and enter into individual hearts (Lowney, 2013). The university under study believes that the school can influence student minds and

hearts to build up citizens for the greater good. For example, the university's mission is to develop disciples of Jesus Christ who are leaders wherever they go ("BYU-Idaho Mission Statement," n.d.), who value service to others, especially the downtrodden ("Inaugural Response," n.d.).

Moral development is not a new concept. In fact, Liddell and Cooper (2012) referred to this common objective as the development of the whole student, with emphasis on religious and moral values. Nather (2013) articulated that, generally speaking, researchers concur that the more formal education an individual has completed, the more effective they become with moral reasoning. However, Nather's (2013) research involving a range of undergraduate Iraqi students reported no significant change in moral judgement. These results may have conflicted with what has been largely accepted in U.S. studies because of small sample sizes and moral character development is more common within formal education among western cultures (Langer et al., 2010).

While there may be concern over the weakening of moral character development, there is also much hope that the foundational values of moral growth can be taught and effectively assimilated within a college setting (Clark, 2001; Fry et al., 2005; Langer et al., 2010; Liddell & Cooper, 2012). Sipe and Frick (2015) suggested that servant leaders with moral authority are easily respected, motivate trust, build confidence, and initiate quality standards that measure performance. However, there is no one right way of fostering moral authority. Hence, there is an ongoing need to find what drives each unique individual (Fry, 2003; Fry et al., 2005; Greenleaf & Spears, 2002; Lowney, 2013; Russel, 2001; Sipe & Frick, 2015; Spears & Lawrence, 2002). Higher education professionals understand, that without character development, there is little chance for

students to see the larger world around them (Liddell & Cooper, 2012; Yanikoski, 2004). This supports the need to continue further research on this subject (Burch et al., 2015).

Character Development as a Campus Leadership Value

Character development has been a central goal for most higher education institutions (Langer et al., 2010). Higher education institutions consider character development to be an essential component of their schools' programming and teaching outcomes (Astin & Antonio, 2004; Dahlin & Abbot, 1999; Yanikoski, 2004). Spears and Lawrence (2002) cited Jack Lowe, the CEO of TD Industries, who taught that servant leadership is trustworthiness, character, and competence and can only grow with support and encouragement. The importance of servant leadership values have been recognized by campus leaders (Burch et al., 2015; Dahlin & Abbot, 1999).

The landscape and support of character development has changed over time. At their founding, most American colleges had within their charters the goal of developing both character and intellectual capacity (Yanikoski, 2004). However, over the years, character development language has become less common. This may be, in part, due to challenges of character development and schools having a difficult time seeing how their efforts were actually affecting the values that students chose to live by (Yanikoski, 2004). While there may be some who place little emphasis on educating the whole student, there are still voices of support for character development as part of the college experience (Astin & Antonio, 2004; Clark, 2001; Dahlin & Abbot, 1999; Yanikoski, 2004).

Dahlin and Abbot (1999) articulated that although educators value knowledge, they also value wisdom. Therefore, the purpose of knowledge is to serve values. Values influence the ways individuals make decisions, solve problems and ultimately perform

(Russel, 2001). Knowledge and wisdom work in unison. Yanikoski (2004) contended that research suggests that higher education institutions that focus on character development produce more successful graduates than schools who do not, because character has been identified by employers as an important leadership trait. In fact, Harvard researchers discovered that 85 percent of a leader's performance depends on personal character (Sipe & Frick, 2015). Astin and Antonio (2004) performed a study consisting of longitudinal data from a national sample of students, who attended 167 colleges and universities. Thirty-two of the schools had been identified as being exemplary in character development by the John Templeton Foundation. Data from all the schools was analyzed to see which schools succeeded in character development. The researchers discovered that institutions that were academically selective and had no religious affiliation were not successful in character development with regard to outcomes like civic and social values, religious beliefs and convictions, and cultural awareness. However, Astin and Antonio (2004) discovered that when colleges and universities integrated character development into their programming, character development was more likely to see positive measured results. A significant result of Astin and Antonio's (2004) study demonstrated that faith-based institutions generally had a positive effect on character development, with a specific positive correlation on students' civic and social values. Emmons (2000) pointed out that smart character education programs build spiritual abilities and maturity, which produce productive and socially responsible members of society.

What we have learned from the literature is that, while not all schools choose to focus on character development, there are still schools who employ deliberate

programming to not only focus on intellectual capacity, but also moral and character development for their student populations. The research shows that these programs have helped their students develop as servant leaders who are aware of social issues and have a desire to help others in need. With limited research for character development among faith-based institutions (Burch et al., 2015), there are opportunities for further study of this topic.

The Professional Practice Setting

In 2018, the faith-based university in this study had enrollment of 34,000 campus students and 15,000 online students (“About BYU-Idaho,” n.d.). In addition, the university leadership believes that all employees have a stewardship to look for ways to continue to serve more students, while working within the very real constraints of maintaining costs and remaining committed to a quality student experience (“Three Great Imperatives,” n.d.). In speaking about the school’s academic service and volunteer tutoring programs, past university president Kim B. Clark suggested that he wanted to significantly increase the number of service related leadership and volunteer experiences, so more students could have this type of opportunity (personal communication, March, 30, 2013). The objective has been to facilitate opportunities that will help students discover and develop servant leadership values. The faith-based university refers to servant leadership opportunities as disciple leadership opportunities. The university’s mission statement is as follows:

Brigham Young University-Idaho was founded and is supported and guided by The Church of Jesus Christ of Latter-day Saints. Its mission is to develop disciples of Jesus Christ who are leaders in their homes, the Church, and their

communities.

The university does this by:

- Building testimonies of the restored gospel of Jesus Christ and fostering its principles in a wholesome academic, cultural, and social environment.
- Providing a high-quality education that prepares students of diverse interests and abilities for lifelong learning and employment.
- Serving as many students as possible within resource constraints.
- Delivering education that is affordable for students and the Church.

BYU-Idaho's strong sense of purpose is shaped by the insight and direction of visionary leaders. Through the inspiration that comes to BYU-Idaho presidents and leaders of our sponsoring institution, The Church of Jesus Christ of Latter day Saints, we receive the guidance that helps us understand our mission and what we must do to make it a reality (“BYU-Idaho Mission Statement,” n.d.).

The university’s mission relates to servant leadership values in the following ways. First, the school actively teaches its students to be followers of Jesus Christ and to live by His teachings by serving others. This can be accomplished as students look outside of themselves and seek to lift others as servant leaders in their homes, the Church, and their communities. Second, the university strives to help students discover the gospel of Jesus Christ and develop values consistent with the morals and servant leadership values of the university. Third, the school recognizes the diverse interests and abilities of each unique student and helps each person discover and develop their individual values. And finally, the university seeks to follow the direction of school presidents and church leaders to ensure that their vision becomes a reality.

University leaders have historically been the source of the school's most important values. Past university president, Henry B. Eyring declared:

They will be natural leaders who know how to teach and how to learn. They will have the power to innovate and improve without requiring more of what money can buy. Those graduates of BYU-Idaho will become . . . legendary for their capacity to build the people around them and to add value wherever they serve ("The Inspired Vision for BYU-Idaho," n.d.).

Therefore, the school has sought to develop students who know how to teach and learn, innovate with the use of creativity, do more with scarce resources, and most important, be legendary for building others up—a key servant leadership value, and add value, which means to make things better wherever they go in the world. Past university president, David A. Bednar spoke about values the school hopes to develop when he said:

As long as intellectual modesty, humility, gratitude, obedience, and frugality continue to characterize those who learn and serve at Brigham Young University-Idaho, then this university will shine forth ever brighter as a beacon of righteousness and of inspired educational innovation ("The Inspired Vision for BYU-Idaho," n.d.).

In short, it is believed that intellectual modesty, humility, gratitude, obedience, and frugality are important in aligning ones will with God. From this list, humility is one of the most important values to develop within emerging servant leaders. Former university president, Kim B. Clark expressed:

I am convinced that this university is in this valley where our pioneer heritage is deeply ingrained, where the people are humble and faithful, so that we can be a

proving ground of great fidelity for education that will bless the young people of the Church worldwide (“The Inspired Vision for BYU-Idaho,” n.d.).

From President Clark’s remarks, the importance of humility emerges once again.

Faithfulness is also mentioned, which refers to living by God’s will. The importance of looking outward and considering the welfare of others wherever they may be in the world is expressed. And finally, current university president, Henry J. Eyring recently declared:

BYU-Idaho graduates . . . are valued because their practical training and leadership abilities set them apart from colleagues who are merely technically competent. Even more so, they are valued for a quality that their colleagues sense but cannot identify: it is the image of Heavenly Father and the Savior in their countenances. These BYU-Idaho graduates . . . are also recognized and valued for their humility and eagerness to serve others, especially the downtrodden (“Inaugural Response,” n.d.).

From university president Eyring’s statement, it is clear that training and leadership are highly valued. In addition, he speaks of students who are trying to pattern their life after God’s teachings. Like other past school presidents, he speaks of the importance of humility, service and the need to help vulnerable members of society, all of which are important servant leadership values within this faith-based school setting. The goal has been to develop all of these aforementioned values in each of the school’s volunteer and leadership development programs. However, this study is specifically focused on the volunteer tutoring program on campus.

Over the years, higher education institutions’ leadership opportunities have been studied to determine potential benefits to university students (Cress, Astin, Zimmerman

Oster & Burkhardt, 2001; Hillman, 2006; Schuh & Lavery, 1983; Whitt, 1993). The experiences of former student leaders from the University of Notre Dame, St. Mary's College, and Indiana University were identified and studied by Schuh and Lavery (1983), who wanted to see how these student leadership experiences influenced long-term leadership skills 30 years after graduation. What they discovered was the majority of students said their experiences had a considerable or tremendous influence on the development of their individual leadership skills. In another study, Whitt (1993) studied student leadership experiences at three women's colleges including Wellesley College (Massachusetts), Randolph-Macon Woman's College (Virginia), and Westhampton College (Virginia). Data consisted of individual and group interviews with students, faculty, administrators, and alumni. Student leaders at the three institutions reported improvement in self-confidence, self-efficacy, communication, organizational skills and social awareness, all as a result of their respective student leadership experiences. Cress et al. (2001) assessed whether college student participation in leadership education and training programs impacted personal development. Results indicated that participants showed growth in civic responsibility, leadership skills, multicultural awareness, understanding of leadership theories, and personal and societal values. In a more recent study, Hillman (2006) discovered that the more hours a student spends in ministering experiences for churches or ministering organizations, outside of their regular academic coursework, the better they are at challenging, inspiring and encouraging others. Hillman (2006) encouraged the development of Godly servant leadership through the collaboration of academia and the service opportunities of ministering. There is evidence that student leadership development programs at universities help students develop

important servant leadership values.

Volunteer Peer Tutoring on Campus

The idea of academic service on campus was first conceived by BYU-Idaho past President Kim B. Clark in 2010, and since that time the goal of the volunteer peer tutoring program has been to provide as many meaningful volunteer opportunities for BYU-Idaho students as possible (“About Volunteer Connection,” n.d.). The volunteer tutoring program has created thousands of volunteer opportunities for students who have given back to their peers and developed valuable learning experiences as disciple leaders (“About Volunteer Connection,” n.d.). In addition, this program has helped students build their resumes, enhance their skill sets as leaders and learn the value of ultimately bringing out the best in themselves and others (“About Volunteer Connection,” n.d.). In reviewing statements from the volunteer tutoring program, it is clear that providing leadership and service opportunities is a prominent focus. This emphasis is important in building service minded servant leaders who build others up. This effort is also reiterated in the volunteer tutoring programs official mission statement which contains six points of emphasis:

The mission of the volunteer tutoring program is to-

- Offer services that are beneficial to students and faculty
- Provide meaningful volunteer opportunities for students
- Maintain a safe environment that fosters success and personal growth
- Preserve student leadership with students building themselves and others
- Develop disciple leaders who will be an influence for good now and in future roles

- Support the Church of Jesus Christ of Latter-day Saints and BYU - Idaho's mission (“About Volunteer Connection,” n.d.).

The volunteer tutoring program’s mission statement demonstrates the need for this service experience to be beneficial to the volunteers as well as the students who receive help. In addition, the mission speaks of a safe environment, personal growth, building self and others, and disciple leadership. All of these values are deliberately aligned with servant leadership values as well as the schools’ faith-based religious affiliation.

Organization.

The volunteer tutoring program consists of 12 drop-in tutoring labs. These labs include Physics, Chemistry, Anatomy and Physiology, Biology, Mechanical Engineering, Russian, Chinese, German, French, Spanish, and Voice Diction (“About Volunteer Connection,” n.d.). Tutoring labs are strategically placed across campus in locations that are convenient for the students they serve. In addition, the encouraged tutoring program culture supports autonomy for each volunteer tutoring lab, but also supports the use of best practices that collectively benefit the volunteer tutoring program as a whole. The hundreds of students who work within the organization’s student-led model each semester hold significant responsibility and are treated like equals. The school has encouraged campus departments to eliminate unnecessary bureaucracy whenever possible between all employees and volunteers. Therefore, the volunteer tutoring program has tried to operate with as few leadership levels as possible and have open communication within the labs. The organizational structure is depicted in the Figure 1.

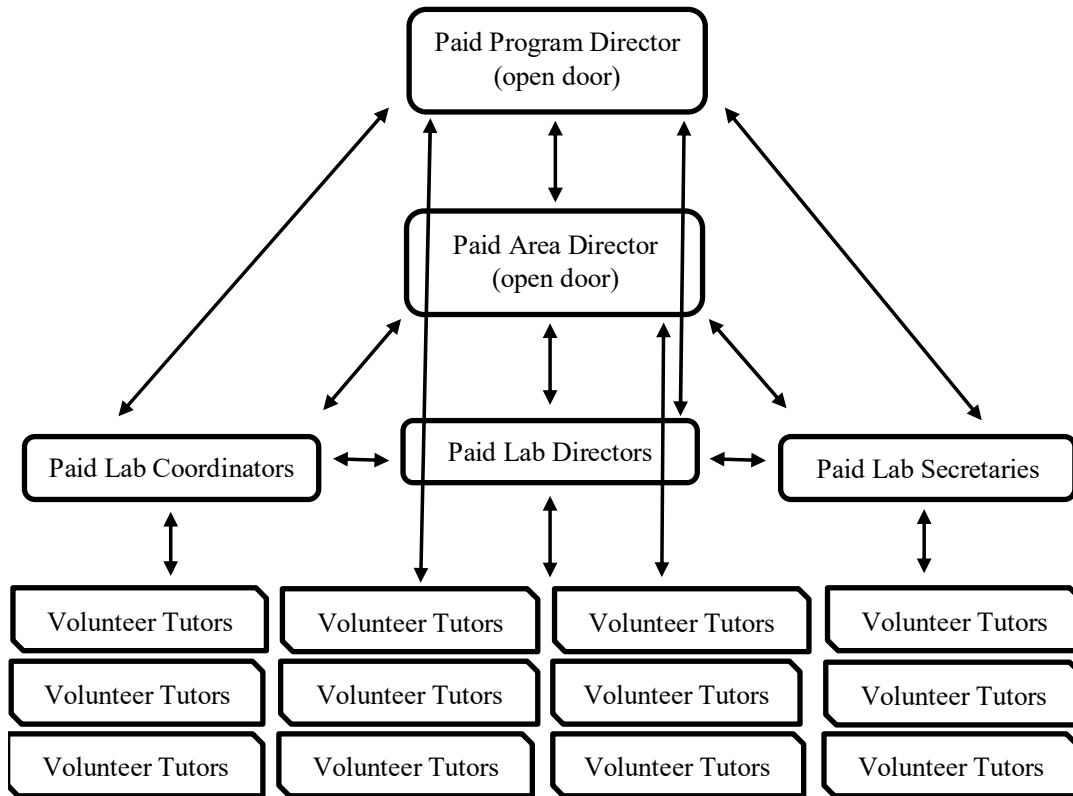


Figure 1. Volunteer tutoring organization and open communication structure. This figure illustrates the hierarchal structure and flow of communication within the volunteer tutoring program on campus.

Stated and observed practices.

The lead researcher is also the volunteer tutoring program director and has worked in this capacity for five years. The program director has been studying servant leadership values for many years and, as a result of this study, has a better understanding of the observed practices that align with and promote servant leadership values within the volunteer tutoring program. The volunteer peer tutoring organization promotes the idea that students come first (“Volunteer Opportunities,” n.d.), which is an important part of a servant leaders’ servant first attitude (Greenleaf, 2002). Although the volunteer tutoring organization is large in number with 900-1,000 employees and volunteers each year, as

well as 20,000 student visits in the labs each year, students have worked well together as a unified group. Prior to this study, program leaders worked diligently to create and promote a safe atmosphere where employees could express authentic views without fear of retribution (Lowney, 2013). Additionally, students have had the freedom and autonomy to perform their work without feeling micro-managed (Sipe & Frick, 2015). However, when help has been needed, that extends beyond a direct supervisor, all employees and volunteers, know that the program director, and area director have an open-door policy so students can ask questions, express concerns or offer ideas to make the program and student experience better. Also, in orientations and trainings, all employees and volunteers have the opportunity to discuss organization matters in a safe environment where no question is a bad one. The past growth and success of the program can be attributed to supporting the student voice through surveys, focus groups and informal conversations.

Many of the organization's cultural practices are unwritten and are modeled by the employees and volunteers who lead the work. For example, observed behavior and surveys demonstrate that student volunteers are professional, cordial and effective as they serve. However, like any organization, there are students who excel and others who may not be developing as leaders as effectively as possible. Therefore, an exploratory study seeking to understand the volunteer tutors' values and experiences was needed. No other scholarly studies like this have been performed since the program began. It was clear that the information needed to improve practice should be gathered through an open-ended one-on-one interview structure with the goal of understanding tutors' perceptions of leadership values through their volunteer experiences. With so many students involved,

it was important for volunteer tutoring program leaders to find ways to more effectively help students discover and develop servant leadership and institutional values.

Summary

Higher education leaders claim to focus on educating the whole student, in character and in subject competency. However, schools have placed their focus on intellectual mastery. Nonetheless, there are still educators who support active programming, with the aim of developing values, and character in their students. This is especially true for faith-based universities. These schools hope that their students will graduate with an awareness of societal needs and have the desire to serve others.

However, institutions of learning that invest time and money into developing values and the character of their students need to know that their efforts are effective, align with student views on leadership and are meeting desired outcomes. This literature review discussed American higher education, the values of servant leadership, faith-based servant leadership values, and the specific values of the university in this study. This review of literature was strongly influenced by the leadership values of service development, moral development and character development (Sipe & Frick, 2015). These values are not only important to the university in this study, but all faith-based schools. There is a fair amount of literature on the topic of servant leadership, but a limited amount of literature related to scholarly research that relates to servant leadership values in higher education settings. With limited research for character development among faith-based institutions (Burch et al., 2015), there are opportunities for further study of this topic.

CHAPTER THREE: METHODOLOGY

Introduction

With evidence of a decline in morality among American college students (Langer et al., 2010; Liddell & Cooper, 2012), the volunteer tutoring program leaders at a faith-based university feel it is important to develop school graduates who will become value-based leaders in their families and communities (“BYU-Idaho Mission Statement,” n.d.). Moreover, the school’s peer-to-peer volunteer tutors may not be developing as servant leaders as effectively as possible. Consequently, it was important for the volunteer tutoring program leaders to understand the authentic leadership values that drive individual student behavior (Fry, 2003; Fry et al., 2005; Greenleaf & Spears, 2002; Lowney, 2013; Russel, 2001; Sipe & Frick, 2015; Spears & Lawrence, 2002). Therefore, the purpose of this qualitative phenomenological DIP study was to identify peer-to-peer volunteer tutors’ authentic leadership values that emerged while serving in campus tutoring labs, as well as determine how to best support future student discovery and development of individual values, and support the faith-based servant leadership values of the study university. The methods discussed in this chapter were articulated and carried out based on the common strategies of many phenomenologists. This chapter discusses the study research questions, research design, participants, data collection tools, data collection procedures, data analysis, and ethical considerations. All of which were deliberately designed to produce the most useful data possible based on what the researcher wanted to find out about campus volunteer tutor values.

Research Questions

The following research questions guided this qualitative study:

[Q1] What are the reasons for becoming a volunteer tutor and what keeps students actively involved?

[Q2] Does student motivation change and what do volunteers learn about themselves or their values as they serve their peers?

[Q3] What program changes could maximize students' opportunities to discover and develop their authentic values?

[Q4] What are the points of congruence or dissimilarity between students' authentic values and those of the institution?

Research Design

Research methodology should be clear—otherwise, a study will lose credibility among researchers (Babbie, 2015; Creswell, 2013; Smith et al., 2009). Therefore, for the purpose of inquiry in student perceptions of their leadership values, it was determined that a phenomenological qualitative approach was an appropriate research method (Babbie, 2015; Creswell, 2013; Moustakas, 1994). More specifically, an interpretative phenomenological analysis (IPA) study (Smith et al., 2009) provided a good foundation for this study design. Phenomenological study approaches explore the common meaning and differences of the lived experiences of several individuals. They explain the how and what of a specific phenomenon or the essence of an experience (Creswell, 2013; Moustakas, 1994; Polkinghorne, 1989; Smith et al., 2009). The researcher in this study wanted to transcend, perhaps even suspend, past knowledge and experience with volunteer tutors to understand volunteer tutor values at a deeper level (Merleau-Ponty, 1956). Generally speaking, phenomenological approaches are similar in their methodological steps (Creswell, 2013; Moustakas, 1994; Polkinghorne, 1989; Smith et

al., 2009). Smith et al. (2009) was the primary source used for designing this research because IPA studies explore the significant and deeper meaning of experiences, and tutor behavior is influenced by deeply held values (Fry, 2003; Fry et al., 2005; Greenleaf & Spears, 2002; Russel, 2001; Sipe & Frick, 2015; Spears & Lawrence, 2002). Also, IPA studies do not attempt to place individuals into pre-defined categories, but allow for an open and flexible exploration of the given phenomenon (Smith et al., 2009). Because the goal was to find out about students' perceptions of their leadership values through experience, without fixing students into a pre-set list of specific servant leadership values for assessment, the flexibility of an IPA study design was the best approach to organize and align the direction of this study (Smith et al., 2009). While there is an openness and flexibility within IPA research, the study was still organized to have a deliberately clear focus, and purpose. The IPA approach was a good fit for this study since the researcher was seeking to understand the commonalities and differences students express as they relate to campus volunteer service (Smith et al., 2009). In deciding what approach to use, it came down to picking the method that would most effectively answer the research questions (Creswell, 2013; Smith et al., 2009).

Sendjaya (2005) created an instrument to measure servant leadership by conducting qualitative interviews with for-profit and not-for-profit organization leaders and then grouped servant leadership themes based on their responses. There have been many others who have tried to define and measure servant leadership (Barbuto & Wheeler, 2006; Ehrhart, 2004; Laub, 1999; Liden et al., 2008; Page & Wong, 2000; Sendjaya, 2005; Sendjaya, et al., 2008). However, by contrast, the present study did not attempt to measure servant leadership, but explored the spiritual and faith-based values of

volunteer tutors that relate to servant leadership. The aim is to help students express authentic leadership values that could then be supported and developed within the school's volunteer tutoring program. An IPA open-ended inquiry approach facilitated deeper examination into participant reflections, as well as deeper subsequent analysis and meaning (Smith et al., 2009). Furthermore, this IPA study brought out issues and perceptions that were unknown to the volunteer tutoring leaders prior to these inquiries (Smith et al., 2009). It was important that the students' authentic leadership values were effectively understood and compared with the identified servant leadership values that align with the university in this study. By understanding more fully the peer-to-peer volunteer tutors' perceptions of their leadership values, the volunteer tutor leaders are in a better position to improve tutor discovery and development of value-based servant leadership.

Participants

This university has a volunteer drop-in tutoring program with 30-40 paid employees and 800-1,000 student volunteers annually. These labs serve about 4,000 unique students who visit the labs about 20,000 times per year. A purposive sampling method was used to deliberately select individuals who were likely to provide data that was relevant, meaningful, and useful (Miles & Huberman, 1994; Smith et al., 2009). The study's relatively homogeneous sample (Creswell, 2013, Smith et al., 2009) consisted of matriculated on-campus freshman to senior undergraduate students who completed a semester-long commitment as peer-to-peer tutors in one of the school's volunteer tutoring labs from April 2017 to July 2017. The sample included individuals who had been on campus for a minimum of one semester, so they could talk about not only their individual

perceptions of their leadership values through their service, but the school's programs that may have influenced their values. Lab directors were used to find study participants. Volunteer tutors who had demonstrated an effectiveness in tutoring their peers, as determined by each lab director, were targeted to participate in the interviews. Next, potential participants were invited to participate through email, which is the school's primary method of communication. Volunteer tutors were able to easily decline this type of invitation. Four females and five males all under the age of 30 participated in the study. The study supported student participation that was voluntary and was not coerced in any way. Please refer to Appendix C to view the email that was sent to potential study participants. Appendix D includes the participants bill of rights.

Data Collection Tools

Cook (2013), Dillon (2001), and Hine (2014) helped in shaping the qualitative phenomenological approach of this research by providing examples of how this method can be beneficial in the exploration of servant leadership values. The data collection tool, used in this qualitative study, was an interview protocol. Kvale and Brinkmann (2009) contended that an interview protocol acts as an important tool which provides structure and essentially guides a researcher through effective qualitative interviewing. The interviews contained ten questions, with various prompts, designed to organically bring out authentic tutor leadership values, as students reflected about their individual experiences. Also, a values clarification (Harmin et al., 1966) approach was the all-encompassing guide. This meant that open-ended questions were asked and students were able to answer inquiries as they thought about their values, within the context of their experiences, without any judgments from the lead researcher. Also, the researcher

wanted to ensure that the questions would help tutors open up and talk about experiences with some depth (Colaizzi, 1978). The proceeding qualitative interview strategies, used in this study, are consistent with the practices of researchers who use qualitative interview techniques (Creswell, 2013; Kvale & Brinkmann, 2009; Moustakas, 1994; Rubin & Rubin, 2012; Smith et al., 2009).

Prior to official interviews, the time in which the interviews would take was tested. Also, to ensure reliable and valid data, the questions were tested with students from the same population before the official interviews began to ensure the protocol made sense and responses were producing relevant data (Creswell, 2013; Sampson, 2004; Smith et al., 2009; Yin, 2009). Each unique interview took about one hour to 90 minutes to complete, which was reasonable for an IPA study (Smith et al., 2009). The interview questions were designed to reveal the leadership values students hold, while ensuring that the student leadership values learned about were authentic, unbiased, and uninfluenced by the type of questions asked. To accomplish this, questions were semi-structured and generally inquired about volunteer experiences (Smith et al., 2009). The volunteer tutors did not know the study was related to servant leadership values in any way. The associated verbatim comments were then analyzed to see what leadership values emerged from the data.

There is not a correct number of interviews for IPA studies. The number depends on the level of analysis for each interview. However, Smith et al., (2009) pointed out that for doctoral level IPA work, four to ten interviews seemed appropriate. After six interviews, no new student perceptions of values were emerging from the data, making it clear to the researcher that data saturation had been reached (Creswell, 2013, Frankel,

1999; Meadows & Morse, 2001). Also, qualitative interviews that allowed for open-ended responses assisted in bringing out thematic elements that would have otherwise remained hidden (Babbie, 2015; Smith et al., 2009). This properly structured interview protocol or guide and applicable inquiry brought out authentic volunteer tutor perceptions of leadership values, which was a key study purpose.

The interview questions, by design, deliberately brought out the essence of the volunteer experience (Creswell, 2013; Moustakas, 1994; Polkinghorne, 1989; Smith et al., 2009). Additionally, Smith et al., (2009) made clear that IPA studies explore the significant and deeper meaning of experiences. The interview questions begin with general open-ended inquiry and then moved to more specific questioning (Smith et al., 2009), as to allow volunteer perceptions of their leadership values to emerge naturally.

The one-on-one interviews included questions like:

- Tell me about your past volunteer service before coming to campus. I want to hear about times when you successfully volunteered. How have these experiences influenced you?
- Could you tell me about your service as a volunteer tutor on campus? I want to hear about how you have successfully volunteered. How has your volunteer tutoring experience influenced you?
- What made you decide to become a volunteer tutor? What has kept you actively involved in volunteer tutoring?
- Have your reasons for volunteering as a tutor changed since you started? If so, How?

- What changes could be made on campus to help volunteer tutors discover what is important to them? How could campus provide better support to volunteer tutors in their individual growth and development?

Again, questions like this were designed to go from general volunteer to more specific volunteer experience (Smith et al., 2009), as the interview progressed from start to finish. To see the full interview protocol or guide please see Appendix B. Also, these interviews informed the researcher about the leadership values volunteer tutors perceived to have influenced their actions (Smith et al., 2009), while serving in the labs. Campus and volunteer tutoring program documents were reviewed, and this helped determine the points of congruence or dissimilarity between the students' authentic values and those of the institution.

Data Collection Procedures

Study permissions were granted by the Academic Support Department Chair, the study university's institutional review board (IRB), and Creighton University. In addition, the interview protocol or guide and study were approved by the DIP committee. Appendix A includes the study approval communications. Similarly, school leadership at the university under study were notified with regard to the timeline and aim of the study. Once all stakeholders were on board, the solicitation for participation began.

The IPA approach was a good fit for this study, as the goal was to discover rich, detailed, first-person accounts (Smith et al., 2009) of volunteer tutor experiences. Therefore, the proceeding detailed data collection practices were followed. First, data was gathered using one-on-one interviews, which is a common and preferred means used

for IPA studies (Smith et al., 2009). The interview protocol or guide included ten questions. Therefore, interviews took about one hour to 90 minutes to complete, as recommended by Smith et al. (2009), and contained prompts to encourage in-depth responses. Also, the interviews included questions about the students' experiences and values related to volunteer service and more specifically as volunteer tutors. The pre-tested and reliable interview protocol used in this IPA study was the main source for data collection. Consent was required, as the interviews were audio recorded (Smith et al., 2009). Please refer to Appendix E to view the informed consent document that each interviewee signed before study participation.

Interviewees were told that their participation was voluntary, and would be kept confidential. Additionally, participants were told that there were no right or wrong answers. Also, the researcher used IPA interview questions and techniques, that made space for generous flexibility, so the tutors could explain their tutoring experiences in their own ways (Smith et al., 2009). These IPA best practices facilitated open-ended responses that brought out true leadership values, as well as important thematic elements that existed among the volunteer tutors in this study.

Each interview performed had a printed-out interview protocol or guide and the corresponding questions available during the interview process. Interviews were audio recorded (Creswell, 2013) and transcribed by a transcription company after all nine interviews had been completed. Also, data was safeguarded and password protected (Smith et al., 2009), and all computer files were backed up (Davidson, 1996) in three locations. Printed out documents were locked in the researcher's office. Moreover, interviews were scheduled on campus in an environment that minimized outside

influences on results and the interview space was clean, pleasant and inviting (Smith et al., 2009).

Babbie (2015), Creswell (2013), and Smith et al. (2009) stated the importance of bracketing off individual ideas for a time, so active engagement with the qualitative data could take place. Therefore, notes were kept after each individual interview, and these bracketing notes helped the researcher account for individual assumptions brought to the interviews (van Manen, 1990) that related to successful tutoring experiences, as well as record the most striking observations about each interview. In short, these notes helped the researcher suspend individual understandings in a reflective move (LeVasseur, 2003) that allowed for deeper engagement with the data. The setting aside of feelings and perceptions allowed the researcher to be more open to the phenomenon (Streubert & Carpenter, 1999). This was important since the goal was to capture each participants' unique views and account for the researcher's potential biases (Smith et al., 2009). No notes were taken during the interviews, so the researcher could focus on asking questions, listening, and obtaining in-depth data through probing inquiry (Smith et al., 2009). The goal was to maximize relevant and valid data collection related to the phenomenon.

The audio files were transcribed by a reputable transcription company that provided complete confidentiality of the transcript data. After the transcription was complete, the researcher compared a few transcripts with the raw audio recordings of the interviews to ensure that they were transcribed accurately. The data was initially organized by questions and answers. Because only one person gathered the data, this added consistency, reduced errors, and made it easier to safeguard the students' personal information. Access to the data was password protected and only available through

permission from the study researcher. No legal, financial, or budgetary issues negatively impacted the aforementioned data collection procedures from reasonably moving forward.

Data Analysis

There is no one right way to analyze qualitative data (Saldaña, 2013; Smith et al., 2009), and each researcher must find what works for their unique study. Analysis is often a process that is learned by doing (Dey, 1993). Huberman and Miles (1994) suggested that data analysis is custom built to the needs of the researcher. The researcher spent time in reflection about individual perceptions in relation to the analytical steps that were used throughout the process from the beginning of this study to the end (Smith, 2007). The process of analyzing, coding and creating the emerging themes (Creswell, 2013; Moustakas, 1994; Smith et al., 2009) was all performed by the study researcher. The analysis in this IPA study was about focusing on each participant's attempt to make sense of their experiences through careful movement from descriptive expression by volunteer tutors to the interpretive meaning of the researcher (Smith et al., 2009). Data was analyzed using open coding, which has the end goal of discovering similarities, differences, and abstract concepts (Babbie, 2015; Smith et al., 2009). This qualitative research process was about starting from general ideas and then moving to more concrete and specific groups and subgroups (Babbie, 2015; Smith et al., 2009).

The first step in analysis was to read the transcripts multiple times (Agar, 1980; Colaizzi, 1978), while imagining the voice of the participants. Next, a thorough line-by-line analysis of experiences, concerns, and perceptions of each participant was completed (Larkin, Watts, & Clifton, 2006). This detailed analysis was performed to ensure that the

meaning of the data and the subsequent emerging themes would be accurate (Creswell, 2013; Moustakas, 1994; Smith et al., 2009). Each transcript was thoroughly reviewed to find what each of the participants valued, and each of these perceptions were coded to best reflect what the volunteer tutors had to say (Babbie, 2015; Creswell, 2013; Smith et al., 2009). Some researchers use prefigured codes, emergent codes, or a combination of these codes (Crabtree & Miller, 1992). For this study, prefigured or predetermined codes were not used since the researcher wanted to focus on emergent coding that best reflected (Smith et al., 2009) the authentic values of the tutors. *Invivo* codes, which are the exact words of participants, were used (Creswell, 2013). After the initial line-by-line manual coding, MaxQDA software allowed for lexical searches of words and phrases across all of the transcript data. These coding techniques ensured that an in-depth review of the data was completed.

Special attention was given to keep an eye out for key areas of interest such as relationships, processes, and events that helped explain the tutors' leadership values. The researcher looked to learn the authentic meaning of these student experiences, and this informed the interpretive meaning behind how and why volunteer tutors felt a certain way about their service. Interpretive codes helped identify and explain the abstract concepts that came from each individual account (Smith et al., 2009). These concepts also aided the identification of emergent themes based on a variety of tutor perceptions and experiences (Creswell, 2013; Moustakas, 1994; Smith et al., 2009), and allowed for analysis of both similarities and differences between these perceptions and experiences (Eatough & Smith, 2008). Each volunteer tutor transcript was individually analyzed, and then coded holistically across all nine transcripts (Smith et al., 2009).

After complete analysis, 1646 interpretive codes were created, and these codes were used to develop six overarching emergent themes and many associated sub-themes. Huberman and Miles (1994) suggested that qualitative researchers count the frequency of codes within the data. Some researchers are comfortable counting and reporting the number of times codes are in their data (Creswell, 2013), but some choose not to report them when performing qualitative research (Asmussen & Creswell, 1995). It is a matter of researcher preference. For this study it made sense to count and report these codes to illustrate the participants interest in particular values and show trends (Creswell, 2013). For example, when the majority of tutors said the same things, the researcher felt it was important to show this within the results. However, the quantity of each coded item did not mean that codes were given equal weight, as the primary focus was to answer the research questions (Creswell, 2013; Smith et al., 2009). The actual themes and sub-themes are discussed in more detail in chapter four and five. The analysis was a focused effort to analyze each isolated word, value, and tutor perception within 300 pages of transcript data.

To assist with local analysis, transcript extracts (with transcript line numbers) were placed in MaxQDA qualitative software. This qualitative software helped in the organization of data, so the analyzed data could be tracked from initial comments on transcripts, to clustering and thematic development, and into the final arrangement of themes (Moustakas, 1994; Smith et al., 2009). This helped with the organization of themes for internal consistency, made it possible to make wider data comparisons, and facilitated the ease of writing study results (Smith et al., 2009). This was a process of naming and renaming codes in ways that reflected the authentic values of the tutors.

Furthermore, to determine emergent themes, all themes were placed in a list. Similar themes were grouped together. Themes were moved around within the software so spatial representations could be explored, interrelations discovered and themes in opposition separated from each other (Smith et al., 2009).

The frequency (Smith et al., 2009) of each theme, key word, and leadership value shared were explored and coded accordingly. Themes and sub-themes emerged as interrelationships, connections and patterns between individual codes came to light. Abstraction was used to identify patterns between emergent themes and super-ordinate themes and similar data was clustered together. Polarization was used to examine transcripts to find the differences between emergent themes. The original interview data began to take on a new form, as a new set of parts, as the eventual emergent themes captured and showed a greater understanding of the volunteer tutors' leadership values (Creswell, 2013; Moustakas, 1994; Smith et al., 2009). Because this study reviewed multiple accounts of volunteer tutors, the aforementioned analysis steps were repeated for each participant's transcript. This ensured the individuality of each unique data set, permitted ideas to be bracketed for each interview, and allowed new themes to emerge with each transcript. This kept the study close to an IPA focus and idiographic commitment. The rigor of these steps took a significant amount of time, but this was important because the goal was to ensure a thorough and complete analysis of the data (Smith et al., 2009).

Finally, perceptions that explained student leadership values were carefully reviewed by comparing connections across all cases. This led to reconfiguring and relabeling of themes. This IPA pointed out unique idiosyncratic instances, as well as

shared higher order qualities (Creswell, 2013; Moustakas, 1994; Smith et al., 2009). Tables were created to show the connections between participants with themes displayed individually, but within the overarching super-ordinate themes that emerged (Smith et al., 2009). Smith et al., (2009) recommended deep, detailed and complete review of each interview transcript. The use of qualitative software helped accomplish this, while at the same time allowed for the organization of a considerably large amount of data. The above-mentioned process produced an in-depth and critical review of the perceived leadership values within the qualitative data. As responses were being analyzed, the lead researcher relied on colleagues and peers to discuss ways that the data could be further analyzed or used to improve tutoring practices. The ways this research analysis was performed was influenced by phenomenological literature, an IRB, university colleagues, and a dissertation committee that all helped guide and develop the coherence and plausibility for which the data would later be presented (Smith et al., 2009).

Through the careful analysis of this data, the volunteer tutoring program leaders are hopeful that the identification of perceived volunteer tutor leadership values will help improve practices to better support the future discovery and development of servant leadership values within the school's volunteer tutoring labs. This qualitative IPA study was different from many of the quantitative research methods used today, where the process is deductive, often absolute, and predicted before the study is even conducted (Creswell, 2014; Smith et al., 2009). All of these analytical steps were carefully considered so the data would best reflect the individual and collective views of the students. Because the researcher who performed the analysis has had a close working relationship with the volunteer tutoring program tutors at the study campus, all known

biases that could have influenced data analysis were accounted for.

Ethical Considerations

Ethical research issues can be complex and can cause significant legal and moral implications. Therefore, the researcher carefully considered how tutors could be influenced in both good and bad ways as a result of this qualitative inquiry (Smith et al., 2009). In fact, some research may be considered inappropriate for study, as the negative effects to subjects are greater than the benefit to society. There was no significant potential or realized negative effects on volunteer tutors as a result of this study. The IRB approval was sought and received by the university that was the setting for this study. The IRB process helped this study maintain the proper integrity throughout the research process.

To protect the volunteer tutors informed consent (Creswell, 2013) was obtained, and reasonable confidentiality was ensured by masking the volunteer tutors' names. Also, the researcher made certain school leaders approved of the study before it was pursued (Smith et al., 2009). Components of the IRB approval process such as informed consent forms (Appendix E), participant invitations (Appendix C), and the participant bill of rights (Appendix D) can be viewed in detail in the appendices. The DIP committee helped tremendously in guiding this study. Listening to their feedback was essential as they saw things from an unbiased outside perspective. The DIP committee and campus colleagues helped the researcher consider looking at the data from different angles. Yet, the primary responsibility of creating an ethical DIP was up to the study researcher.

This phenomenological study required a level of understanding of the phenomenon (Creswell, 2013; Smith et al., 2009). Therefore, the researcher was able to

consider and account for unique experiences within the volunteer tutoring program that may have influenced the direction of the study. Additionally, positions and relationships were considered as to avoid inappropriate bias in the research process (Creswell, 2013; Kvale & Brinkmann, 2009; Nunkoosing, 2005; Smith et al., 2009; Weis & Fine, 2000). The researcher ensured that there was no desk between the interviewer and the interviewees. This was to lessen any potential power irregularities (Kvale & Brinkmann, 2009). The interviews were performed so the interviewees were the teachers and the researcher was the student learner. In addition, the researcher made clear that there were no right or wrong answers and the best way for tutors to help was to express their true feelings about their volunteer experiences (Smith et al., 2009). The researcher listened and offered support and encouragement regardless of what the interviewees had to say. However, it is important to point out that the researcher often sees things from the lens of a constructivist worldview (Creswell, 2013). Therefore, philosophical assumptions may have influenced how the data was interpreted.

The results and subsequent analysis of the semi-structured interviews were representative of the views of the individuals in this study (Smith et al., 2009). Great caution was taken to ensure that the data was not represented incorrectly, intentionally or unintentionally. Data was transcribed and electronically stored and safeguarded with a password only known by the researcher. The process of confidentiality was explained in detail to all participants. The participants' anonymity was protected as much as possible. The subject matter was such that students were not embarrassed by this topic. Even though participant responses were masked, and while not likely, some experiences could be traced back to unique individuals. Therefore, even with participant protections, this

study did not provide 100% certainty of confidentiality. All participants were told they could request to see how their responses were used in this study and express concern if anything was uncomfortable to them or did not reflect the intent of their replies. There were no known cases where students were embarrassed or uncomfortable with their responses. School leaders were supportive of this study and there were no financial conflicts. This research did not have any significant ethical issues that kept the study from reasonably moving forward. All possible ethical issues were accounted for and managed accordingly.

Summary

With evidence of a decline in morality among American college students (Langer et al., 2010; Liddell & Cooper, 2012), the volunteer tutoring program leaders at a faith-based university feel it is important to develop school graduates who will become value-based leaders in their families and communities (“BYU-Idaho Mission Statement,” n.d.). Therefore, the purpose of this qualitative phenomenological DIP study was to find out what peer-to-peer volunteer tutors value in order to articulate ways to provide better support to students in their discovery and development of authentic individual and campus servant leadership values that are realized or learned while participating in service tutoring experiences at a servant leader focused faith-based university.

An interpretative phenomenological analysis (IPA) study (Smith et al., 2009) approach, as well as common qualitative strategies used by phenomenological experts shaped the direction and methods utilized in this study. The data collection tool, used in this qualitative study, was an interview protocol or guide that contained ten questions, with various prompts, designed to organically bring out authentic tutor leadership values,

as students reflected about their individual experiences. The volunteer tutors did not know the study was related to servant leadership values in any way. These interviews informed the researcher about the leadership values volunteer tutors perceived to have influenced their actions (Smith et al., 2009) while serving in the labs. Campus and volunteer tutoring program documents were reviewed, and this helped determine the points of congruence or dissimilarity between the students' authentic values and those of the institution.

The analysis was a focused effort to analyze each isolated word, value, and tutor perception. An in-depth review of the 300 pages of transcript data was completed. This IPA pointed out unique idiosyncratic instances, as well as shared higher order qualities (Creswell, 2013; Moustakas, 1994; Smith et al., 2009) the volunteer tutors hold. This chapter discussed the study research questions, research design, participants, data collection tools, data collection procedures, data analysis, and ethical considerations. These methods were deliberately designed to produce useful data that would adequately answer this study's research questions.

CHAPTER FOUR: FINDINGS

Introduction

This chapter is a presentation of the findings from the study of volunteer tutor perceptions of their leadership values and servant leadership values at a faith-based university. This research sought to help volunteer tutor program leaders better understand the volunteer tutors' leadership values as they talked about their volunteer service. Therefore, the purpose of this qualitative phenomenological DIP study was to find out what peer-to-peer volunteer tutors value in order to articulate ways to provide better support to students in their discovery and development of authentic individual and campus servant leadership values that are realized or learned while participating in service tutoring experiences at a servant leader focused faith-based university.

The following research questions guided this qualitative study: [Q1] What are the reasons for becoming a volunteer tutor and what keeps students actively involved? [Q2] Does student motivation change and what do volunteers learn about themselves or their values as they serve their peers? [Q3] What program changes could maximize students' opportunities to discover and develop their authentic values? [Q4] What are the points of congruence or dissimilarity between students' authentic values and those of the institution?

This research project revealed authentic leadership values that contributed to student volunteer success within the school's volunteer tutoring program. There are many reasons why students have decided to become peer-to-peer volunteer tutors. Yet, the school's leadership believes character discovery through servant leadership value development to be one of the most important educational outcomes. Servant leadership

ideals have been part of the school's educational outcomes since it was founded in 1888 ("About BYU-Idaho," n.d.). This chapter includes a description of the sample, and shows a thorough account of the qualitative data that was gathered from this study. This has been accomplished by providing verbatim commentary from the volunteer tutors. Some minor changes were made to the commentary for the purpose of providing clarity to the reader. However, the original intent of the participants' replies has been maintained. Visual tools, such as tables and figures, have been used to clearly portray the themes and sub-themes that emerged from this study (Smith et al., 2009). This chapter concludes with a short summary of the study findings.

Description of the Sample

In July 2017, directors of 11 campus volunteer tutoring labs were asked to identify five of their tutors, who had demonstrated an effectiveness in tutoring their peers, from each of their respective labs. These labs represented 264 volunteers who served their peers during the school's 14-week Spring 2017 semester. Therefore, the study's relatively homogeneous sample (Creswell, 2013, Smith et al., 2009) consisted of matriculated on-campus freshman to senior undergraduate students who completed a semester-long commitment as peer-to-peer tutors in one of the school's volunteer tutoring labs from April 2017 to July 2017. All the volunteers who participated had the reputation of effectively tutoring their peers, as determined by the purposive sampling technique (Miles & Huberman, 1994; Smith et al., 2009) utilized by each lab director. Four females and five males all under the age of 30 were interviewed in this study. This group included three freshman, five sophomores, and one senior. Also, the tutors' majors included English, Communication, Biology, Agronomy, Nursing, Physics, and Spanish.

Three of the nine participants were communication majors. The interviewee participation rates by gender are summarized in Table 1.

Table 1

Interviewee Participation Rates by Gender

Volunteer Tutor Gender	Identified and Invited to Participate	Interviewed	Participation (%)
Female	23	4	17.0
Male	28	5	18.0

Note. Four of 23 females invited to participate were interviewed for a 17% participation rate. Five of 28 males invited to participate were interviewed for a 18% participation rate. Approximately half of the participants were female and the other half were male.

The inclusion of nine participants was consistent with Smith's et al., (2009) recommendation of four to ten interviews for doctoral level IPA work. After six interviews, no new student perceptions of values were emerging from the data, making it clear to the researcher that data saturation had been reached (Creswell, 2013, Frankel, 1999; Meadows & Morse, 2001). This also confirmed the rationality of Smith's et al., (2009) recommendation for the range of interviews necessary to produce sufficient data for an in-depth review of the tutors' experiences and values.

Presentation of the Findings

These findings focus on the authentic leadership values that were held by peer-to-peer volunteer tutors as they performed their service. The tutors' properties or values influenced the ways they made decisions, solved problems, and ultimately performed (Russel, 2001). Consequently, values that contributed to tutor motivations have been included. "Motivation lends coherence and patterning to people's behavior" (Emmons,

2000, p. 5), and values and motives make up a hierarchical system of which various levels are activated depending on the environment (Emmons, 2000). Volunteer tutor values were not narrowly defined at the beginning of the study since a values clarification (Harmin et al., 1966) approach was used. This meant that open-ended questions were asked and students were able to answer inquiries as they thought about their values, within the context of their experiences, without any judgments from the lead researcher. The students' leadership values displayed in these results help explain the deeper meaning (Smith et al., 2009), and essence of the students' successful volunteer experiences (Creswell, 2013; Moustakas, 1994; Polkinghorne, 1989; Smith et al., 2009). Greater focus has been placed on the tutor values that became the most prominent. This was defined as the values that the majority of tutors perceived to be important. Therefore, if five or more of the nine tutors perceived something to be important it is more prominently discussed. There were some servant leadership values that emerged that only a few students expressed. These values are only briefly displayed or mentioned in the results.

While not all of the tutors' values, presented in these findings, are specifically related to servant leadership values, these values are authentic natural feelings that drove the tutors' behaviors and desires to serve others, which is what Greenleaf (2003) described as the basis for servant leadership in action. Since the volunteer tutoring program is servant-leader-focused, it is important to understand the tutors' deeply held values and support them. One way the tutoring program can help tutors discover and develop servant leadership values is by demonstrating servant leadership in support of individual tutor values. Hindman (2002) contended that as universities strive for

consistency in mission, goals, and actions—time and space need to be provided for personal development where genuine care for others is present, service opportunities are offered, and living examples are modeled for students to see. The hope is that tutors will reflect about how their servant leadership values were discovered, supported, and developed. With this knowledge and experience, tutors can apply what they have learned in their own leadership responsibilities as they build their peers.

About 300 pages of transcript data were analyzed. The end result was 1646 individually coded items. Six overarching super-ordinate themes helped in the organization of the data and included: Values that influence a student’s decision to volunteer, Values that keep volunteers involved, New or realized values once service was performed, Values that support servant leadership, Values incompatible with servant leadership, and Modeling servant leadership by supporting tutor values. All of the coded items can be seen in Table 2, and 1235 of these coded items related to Values that support servant leadership.

Table 2

Number of Coded Themes for Volunteer Tutors

Super-Ordinate Themes	Interviewees (The names have been changed)								
	Joe	Sue	Don	Mia	Bill	Jan	Bo	Jon	Zoe
Values that influence a student’s decision to volunteer	7	8	4	9	3	7	1	3	4
Values that keep volunteers involved	64	10	7	7	4	9	2	1	1
New or realized values once service was performed	12	4	4	5	17	8	6	5	8
Values that support servant leadership (1235)	65	44	215	110	192	187	179	108	135
Values incompatible with servant leadership	9	6	6	17	11	11	25	8	37
Modeling servant leadership by supporting tutor values	7	9	14	4	9	6	6	2	4

Note. Values that support servant leadership are in boldface.

The significant number of values that support servant leadership could have been the result of the researcher looking for these kinds of values. However, study participants were never asked about their servant leadership values. These values emerged naturally as students talked about their successful volunteer experiences. This could mean that tutors hold, or perceive to hold, servant leadership values that volunteer tutoring program leaders have been trying to help students discover and develop. The remaining 411 codes in table 2 further explained the volunteer tutors' experiences and values. Each of the super-ordinate themes had two to three sub-themes that emerged during analysis. All the super-ordinate themes and sub-themes emerged as the researcher pursued the answers to the study research questions.

Values That Influence a Student's Decision to Volunteer

Each student had to decide why they wanted to become involved as a volunteer tutor. This discussion begins with the results for values that influenced the students' decisions to volunteer. In the one-on-one interviews, volunteer tutors were asked, "What made you decide to become a volunteer tutor?" Prompts were also used to help participants elaborate on their thoughts and experiences. All but one interviewee had more than one reason for volunteering. From this inquiry two sub-themes became the most prominent. The majority of volunteer tutors were passionate about the subject they tutored, and participated because they wanted to be involved in something meaningful. Some tutors expressed their love for volunteering, shared how they value volunteer experiences in their lives, and wanted to give back after they had received similar help. These values relate to servant leadership because they show a desire and effort to make the needs of others a priority. These values are displayed in the Table 3.

Table 3

Number of Sub-themes for Volunteer Tutors' Decision to Volunteer

Values That Influence a Student's Decision to Volunteer	Interviewees (The names have been changed)								
	Joe	Sue	Don	Mia	Bill	Jan	Bo	Jon	Zoe
Passion for the subject (6 of 9)	1				1	1	1	1	1
Meaningful (5 of 9)		1		1		1		1	1
Had something to offer (2 of 9)			1	1					
Meeting new people (3 of 9)	1			1		1			
Finding balance (1 of 9)		1							
Love for volunteering (3 of 9)			1	1		1			
To give back after receiving similar help (3 of 9)			1		1	1			
Something to do (2 of 9)	1								1
Values volunteer experiences (2 of 9)				1					1
Love of learning (1 of 9)		1							
To serve God (1 of 9)			1						
Need volunteer hours (1 of 9)					1				

Note. The most prominent values that influenced students' decisions to volunteer are in boldface.

Passion for the subject.

The volunteer tutors' passion for their subjects isn't a specific servant leadership value. However, six of the nine participants talked about this. For example, one volunteer tutor said, "I am very passionate about Spanish. I love it. And I want everybody to love it because it is wonderful...I want everybody to be able to understand how influential it is to open up your world." This student clearly wanted to share their interest in Spanish with others and felt that this knowledge would be beneficial to others.

Another volunteer tutor said, "I wanted to keep up on my Chemistry because the best way that I can make sure I do not lose this information is by helping others." This student's passion for their subject provides an example of students who want to make

sure they are good at their subjects, so they can use these skills during future college admittance exams, while in graduate school or to help others in their chosen career paths.

Meaningful.

Five of the nine tutors expressed their desire to be part of something meaningful. For example, a volunteer tutor said, “It seemed like a more unique and meaningful volunteer experience.” This could relate to the servant leadership value of service in which Fry et al. (2005) suggested can promote the experience of transcendence, facilitate a connectiveness to an organization, which helps develop values of compassion and joy, altruistic love, a higher sense of calling, fitting in, an increased commitment to work, and feelings of greater productivity. All of these outcomes are desirable for the faith-based campus and volunteer tutoring program.

Tutors found meaning through sharing cultures. Another volunteer tutor said, “I like sharing my culture with other students. So, when people think of China or Taiwan, everything is foreign like, ‘You eat dog over there?’ And I said, ‘No, we do not do that.’ We just have lots of misunderstandings. When you teach the character and the language, you have to teach about the culture. Like, ‘Oh, the people there, we do not say this because of this.’ So, it is fun to introduce others to new concepts and teach them a new culture.” When volunteer tutors share in the cultures of others they become more aware of those around them, wherever they may be in the world (“The Inspired Vision for BYU-Idaho,” n.d.), and this is an important faith-based servant leadership value.

Values That Keep Volunteers Involved

Volunteer tutors were asked, “What has kept you actively involved in volunteer tutoring?” Prompts were also used to help participants elaborate on their thoughts and

experiences. All but two interviewees had more than one reason for active involvement. Because not all volunteers keep their commitment to volunteer for a whole semester, this question went a little deeper to see what may have influenced these tutors to stay actively involved. From this inquiry three sub-themes became the most prominent. The majority of volunteer tutors remained actively involved because they valued helping others, friendships, and keeping up on the subject. Some tutors valued the importance of keeping commitments. This can be seen in the Table 4.

Table 4

Number of Sub-themes for Volunteer Tutors’ Active Involvement

Values That Keep Volunteers Involved	Interviewees (The names have been changed)								
	Joe	Sue	Don	Mia	Bill	Jan	Bo	Jon	Zoe
Helping others (5 of 9)	1	1	1			1		1	
Friendships (5 of 9)	1	1		1		1	1		
Fun environment (2 of 9)	1			1					
Keeping up on the subject (5 of 9)	1	1			1	1	1		
Keep commitments (4 of 9)		1	1	1	1				
Peer shared values (2 of 9)		1			1				
Love of God (1 of 9)				1					
Meaningful (1 of 9)									1

Note. The most prominent values that kept volunteers actively involved are in boldface.

Helping others.

Five of the nine volunteer tutors valued helping others. For example, one volunteer tutor said, “I love volunteering as a tutor. I like being able to help people. It is a good time. It is good to be able to volunteer every week and you know, service is what God wants us to do. I like doing service.” This example illustrates how tutors enjoy helping others, not just because it is a good time, but because of something greater than

themselves, both of which are faith-based servant leadership values. Fry (2003) referred to these values as intrinsic motivators that bring one to a sense of calling and membership.

Another volunteer tutor said, “When you find that you enjoy something, you want to go back and do it some more. I enjoy helping students learn. I have a passion for it. This is a key moving force for me to keep going back and trying to help more students [laugh].” For the tutors, their involvement was driven by reasons beyond duty. Some expressed that they believed they should keep their commitments, but the majority expressed satisfaction in helping their peers through tutoring.

Friendships.

Five of the nine tutors valued friendships. For example, a volunteer tutor said, “I feel like being the leader in the volunteer lab is very important because they set the tone for what the volunteer experience will be like. If they can create a fun atmosphere where you can make friends, then people will be more willing to be engaged in the service activity.” When friendships are created within the tutoring labs, this supports Hindman’s (2002) notion that personal development occurs where genuine care for others is present.

Another volunteer tutor enthusiastically said, “This girl came into the lab and sat by me. We were talking, and I figured out she was from my hometown. She mentioned that she used to T.A. for a kindergarten teacher and it ended up being my mom. [Laughs] And so we got to know each other super well. She said, ‘I am turning in my mission papers.’ And she actually got called to my same mission, with my same mission president. Now I am writing her on her mission. I have seen people progress, but I did not expect to make lasting relationships. The fact that we are making lasting

relationships is really cool and enjoyable.”

Keeping up on the subjects.

Five of the nine tutors valued keeping up on their subjects. This is not specifically related to servant leadership but could relate as some volunteer tutors want to go into medicine or other professions because they want to help people. Some students also use their service hours toward admittance into graduate programs or for test preparation for graduate admittance tests. One volunteer tutor said, “I want to make sure that I know my subject. I think this is another reason which inspired me to keep involved. I have to make sure I know this stuff. All the way from Chem 105 to Biochem 2. I need to know all of it and make sure that I maintain it. I do not want to get to an upper division course and have to re-learn something that I learned in 105. It is just a waste of time.”

Some students valued maintaining their language skills. For example, another volunteer tutor said, “I really liked being in a group of other volunteers that cared about what we were doing. I would say 95 percent of the other Spanish speakers are very passionate about Spanish. Plus, it is a way for all of the volunteers to keep up with the skills we have worked so hard on [Laughs].” The majority of language tutors valued keeping up on the language skills they had worked diligently to obtain. Also, the majority of language tutors have come to love the people and culture their language represents, which may support the faith-based servant leadership value of looking outward and considering the welfare of others wherever they may be in the world (“The Inspired Vision for BYU-Idaho,” n.d.).

New or Realized Values Once Service Was Performed

Volunteer tutors were asked, “Have your reasons for volunteering as a tutor changed since you started? If so, How? Also, what have you learned about yourself as a volunteer tutor and what have you discovered is important to you since becoming a volunteer tutor?” Prompts were also used to help participants elaborate on their thoughts and experiences. All interviewees had more than one new or realized value. From this inquiry three sub-themes became the most prominent. The majority of volunteer tutors experienced a shift from self to others, learned about self and their individual potential, and gained satisfaction in seeing others succeed. Some students expressed that they learned from others. This can be seen in Table 5.

Table 5

Number of Sub-themes for Volunteer Tutors’ New or Realized Values

New or Realized Values Once Service Was Performed	Interviewees (The names have been changed)								
	Joe	Sue	Don	Mia	Bill	Jan	Bo	Jon	Zoe
Shift from self to others (8 of 9)	1	1	1	1	1	1	1	1	
Learn about self and individual potential (7 of 9)			1	1	1	1	1	1	1
Satisfaction in seeing others succeed (6 of 9)	1	1			1	1	1	1	
Learn from others (4 of 9)			1	1	1				1

Note. The most prominent new or realized values once service was performed are in boldface.

Shift from self to others.

Eight of the nine tutors experienced a shift from self to others. The tutors are knowledgeable and successful in the subjects they tutor. This can create a gap between what the tutor knows and what the students getting help understand. Therefore, this next example was representative of most of the tutors. For example, a volunteer tutor said, “I

always try to find a better way of teaching. Every single person that I saw had a different way of learning. When you try to teach in certain ways, sometimes they do not understand it, so I had to re-adjust. Sometimes, I realized my teaching was really bad, so, I changed the way I was doing it. From the first time to the last time I went to the French lab, the way I taught was really, really, different. I started with trying to help them understand what I understand without trying to help them understand what they need to understand. Now, I try to help them understand what they need to understand and not what I want them to understand. That is how my teaching has changed.”

In another example, a volunteer tutor said, “I feel like my mind is open to the possibilities of teaching, and how to convey things more clearly. When I first started tutoring, I just wanted to spit out everything that I knew about Spanish, which was so fun because they would ask, ‘How do you say this?’ It had all of these complex sentence structures and instead of saying, ‘You know what? Let us go back to the basics and work our way up.’ I just spewed out everything I knew and it would overwhelm them. Sometimes it would be a little bit intimidating, but now I definitely see that I have been able to make things much more clear and take smaller steps and break things down easier.” Tutors often begin with an attitude of “let me teach you what I know”, and this evolves into “what do you need” or “what can I help you with.” These shifts from self to others are examples of the faith-based servant leadership value of showing genuine care for others (Fry, 2003; Hindman, 2002; Sipe & Frick, 2015) or putting the needs of others above self, with the goal of helping others grow (Greenleaf, 2003).

Learn about self and individual potential.

Seven of the nine tutors learned more about themselves and their individual

potential. Part of being a servant leader is understanding individual inner core values and considering how these values are outwardly displayed (Fry, 2003; Greenleaf & Spears, 2002; Russel, 2001; Sipe & Frick, 2015). For example, one volunteer tutor said, “I can do hard things, they can do hard things. I feel like that is definitely something that I learned from this. My mom always used to tell me, I can do hard things. Now it is finally starting to register as an adult. Spanish lab has very much been a part of that. Spanish is really hard to learn and you can do it because I did. [Laughs].” This student represents the value of reaching one’s full potential, which most tutors found important.

Another volunteer tutor said, “When I first started I was like, “Man, you are a loser” [laughs] “You cannot do this. ‘You thought you were stronger.’ I thought I was the strongest guy that you could ever meet because I thought there was nothing I could not do. Going to the French Lab, being able to help and being able to put a smile on someone else’s face gives you confidence. It gave me more confidence. I have learned more things this semester, thru volunteering, that I could have never learned if I was just a normal student hanging out at the park and going to school. I have really learned a lot.” The tutors demonstrated that they can navigate difficult situations and accomplish their goals. This relates to higher education institutions’ missions where character development is an important component of school programming (Astin & Antonio, 2004; Dahlin & Abbot, 1999; Yanikoski, 2004).

Satisfaction in seeing others succeed.

Six of nine tutors expressed satisfaction in seeing others succeed. This is part of the volunteer tutoring mission in which tutors are encouraged to focus on creating an environment where personal growth of self and others is present (“About Volunteer

Connection,” n.d.). These values align with servant leadership values as well as the schools’ faith-based religious values. For example, one volunteer tutor said, “I like helping people. I like teaching people. I like seeing others succeed. That is one thing I recently learned. So, I like seeing other people be successful. Before, it was like ‘Meh . . . How come you are so successful and I am not?’ But now, it is like ‘Dude, that is good. I am glad for you.’ This is what has come from the Spanish lab. I am even happier than before helping them succeed, even if I am not recognized for it. That is what has recently changed for me. It is just being able to see other's success and be happy for them.”

In another example, a volunteer tutor said, “I like seeing people progress. Maybe I should be a teacher. This is very eye opening. I like starting at the basics and working up and helping them see that progress. It is very delightful to see them figure stuff out and then use it. It is very enjoyable.” As this student reflected about their time in the lab they not only realized how enjoyable it was for them, but it was an eye-opening experience that led them to contemplate about whether they wanted to be a teacher for their future career.

Values That Support Servant Leadership

An important study outcome was to learn about the points of congruence between the students’ authentic values and those of the institution. Therefore, the most effective way to obtain this information was to ask open-ended questions, so tutors could express themselves without being introduced to servant leadership values during the interview process. The volunteer tutors were asked, “Could you tell me about your service as a volunteer tutor on campus? I want to hear about how you have successfully volunteered. Also, how has your volunteer tutoring experience influenced you?” Prompts were also

used to help participants elaborate on their thoughts and experiences. All the interview protocol questions informed the researcher about the tutors' values that related to servant leadership, which was a key study purpose. From these inquiries, three servant leadership related sub-themes became prominent. All the volunteer tutors demonstrated an awareness of the larger world and their influence on others, were engaged in their service, and served because of their faith or belief in God. This finding could be the result of interviewing tutors who were considered successful by lab directors, in part, because they have conformed with the faith-based campus culture, or they came to campus because they wanted what the school had to offer, as the school's mission aligned with the values they held before coming to campus. The values that support faith-based servant leadership can be seen in Table 6.

Table 6

Number of Sub-themes for Volunteer Tutors' Values

Values That Support Servant Leadership	Interviewees (The names have been changed)								
	Joe	Sue	Don	Mia	Bill	Jan	Bo	Jon	Zoe
Aware of the larger world and influence others (9 of 9)	1	1	1	1	1	1	1	1	1
Engaged in their service (9 of 9)	1	1	1	1	1	1	1	1	1
Serving for God (9 of 9)	1	1	1	1	1	1	1	1	1

Note. All the values listed were prominent, supported servant leadership, and are displayed in boldface.

Aware of the larger world and influence on others.

Nine of nine tutors performed volunteer service before coming to campus, and continued to be service-minded once they arrived. All of the tutors valued relationships, working well with others, and caring for others. Educators have seen a positive correlation between the modeling of servant leadership values, and increased social

awareness and service rendered by their students (Astin & Antonio, 2004; Hine, 2014; Yanikoski, 2004). Therefore, this study sought to understand the tutors’ values, so these servant leadership values could be developed, and the idea of student selflessness for the greater good can be strengthened. The school’s volunteer tutoring program leaders hope that the tutors’ societal roles after graduation will be forever shaped by the experiences they have while in the labs (“About Volunteer Connection,” n.d.). Nine of nine tutors valued their academic pursuits and the effectiveness of the labs. All of the volunteer tutors’ values relating to their awareness and influence on others are listed in Table 7.

Table 7

Number of Sub-themes for Volunteer Tutors’ Awareness of Others

Aware of the Larger World and Influence on Others	Interviewees (The names have been changed)								
	Joe	Sue	Don	Mia	Bill	Jan	Bo	Jon	Zoe
Service-minded (9 of 9)	1	1	1	1	1	1	1	1	1
Helpful (9 of 9)	1	1	1	1	1	1	1	1	1
Build others (7 of 9)	1			1	1	1	1	1	1
Selflessness (8 of 9)	1		1	1	1	1	1	1	1
Service before coming to campus (9 of 9)	1	1	1	1	1	1	1	1	1
Serving (3 of 9)			1	1			1		
Learned service from a parent (5 of 9)	1				1	1	1	1	
Working well with others (9 of 9)	1	1	1	1	1	1	1	1	1
Value relationships (9 of 9)	1	1	1	1	1	1	1	1	1
Patience (7 of 9)			1	1	1	1	1	1	1
Fun (6 of 9)				1	1	1	1	1	1
Enjoy human interaction (3 of 9)					1	1			1
Reliable (5 of 9)			1	1		1	1		1

Note. The most prominent values relating to the tutors’ awareness of the larger world and influence on others are in boldface.

(table continues)

Aware of the Larger World and Influence on Others	Interviewees (The names have been changed)								
	Joe	Sue	Don	Mia	Bill	Jan	Bo	Jon	Zoe
Communication (4 of 9)					1	1	1		1
Funny (1 of 9)				1					
Charismatic (1 of 9)					1				
Personable (1 of 9)				1					
Caring (9 of 9)	1	1	1	1	1	1	1	1	1
Love (7 of 9)	1		1	1	1	1	1		1
Empathetic (8 of 9)		1	1	1	1	1	1	1	1
Friendly (6 of 9)	1			1	1	1	1		1
Compassionate (6 of 9)		1	1	1	1	1	1		
Kindness (3 of 9)	1					1			1
Accepting (1 of 9)						1			
Academic (9 of 9)	1	1	1	1	1	1	1	1	1
Effective (9 of 9)	1	1	1	1	1	1	1	1	1
Good teaching (5 of 9)				1		1	1	1	1
Seek learning (5 of 9)				1	1		1	1	1
Smart (3 of 9)		1		1			1		
Analytical (3 of 9)	1							1	1
Prepared (1 of 9)					1				
Competent (3 of 9)	1		1					1	
Using the learning model (3 of 9)							1	1	1
Positive disposition (8 of 9)	1		1	1	1	1	1	1	1
Happy (7 of 9)	1		1	1	1		1	1	1
Optimistic (6 of 9)				1	1	1	1	1	1
Confident (5 of 9)					1	1	1	1	1

Note. The most prominent values relating to the tutors' awareness of the larger world and influence on others are in boldface.

As you can see, Table 7 lists many different values that are important to volunteer tutors. While some of the values may not be as prominent as others, servant leaders seek to understand the values of all unique individuals that they are in a position to build up.

A volunteer tutor articulated this concept when they said, “There is getting along with others, that is something you have to do when you are a leader. Um, understanding other people’s perspectives, especially when they are from a different culture and they are in a different place. Now that I am thinking about it, to be a better leader, you need to consider everybody. So, if you are a leader over a group, you need to consider everybody in your group. If you are a leader who is trying to affect a lot of people then you need to try to reach out to as many of those people as possible. It is good to have experiences with a lot of different people and associate with people outside of your culture.”

Another volunteer tutor shared an example of how the Spanish lab can change perspectives when they said, “I could see him as a person, instead of just the guy who changes water over in a field. I saw him for who he was. I knew the struggles that he was facing. His wife was back in Mexico. He had fought cancer. He has all of these issues, his back hurts. And my dad would send him off to dig corrugates so that the water would go from the ditch down to the end of the row. And I am like, ‘Dad, he has a bad back. Did you know that?’ ‘Well no, I did not know that?’ ‘Well maybe you could send the kids you are hiring for the summer over there to do that, instead of him. Just have him work in the tractor or whatever else.’ And so, it was nice to be able to realize that he has certain needs.” For this tutor, the benefits of learning another language and culture opened up their awareness of another person as well as many others in their community. This aligns with the vision of a past university president, Kim B. Clark, who expressed the importance of looking outward and considering the welfare of others, wherever they may be in the world (“The Inspired Vision for BYU-Idaho,” n.d.).

Engaged in their service.

Some authors have suggested that a servant leader may be reluctant to take control or ensure that followers are accountable to performance standards (Giampetro-Meyer et al., 1998; Lowney, 2013; Sipe & Frick, 2015). Yet, other authors have demonstrated through research that servant leadership leads to organizational success by meeting desired outcomes (Sipe & Frick, 2015). The volunteer tutors in this study expressed that they were not afraid to be engaged in the success of the labs and be accountable for their performance. Nine of nine tutors valued being engaged in their service, and expressed the importance of doing their jobs, seeking improvement in self, being passionate, hardworking, self-motivated, dedicated, resilient, and ambitious. Tutors were also diligent, organized and responsible. All of the tutors’ values relating to their engagement within their service can be seen in Table 8.

Table 8

Number of Sub-themes for Volunteer Tutors’ Engagement Within Their Service

Engaged in Their Service	Interviewees (The names have been changed)								
	Joe	Sue	Don	Mia	Bill	Jan	Bo	Jon	Zoe
Passionate (8 of 9)	1		1	1	1	1	1	1	1
Hard working (8 of 9)		1	1	1	1	1	1	1	1
Self-Motivated (8 of 9)	1	1	1		1	1	1	1	1
Seek improvement in self (6 of 9)				1	1	1	1	1	1
Dedicated (7 of 9)			1	1	1	1	1	1	1
Diligent (4 of 9)				1	1		1	1	
Resilient (7 of 9)			1	1	1	1	1	1	1
Do their job (6 of 9)	1	1	1		1			1	1

Note. The most prominent values relating to the tutors’ engagement in their service are in boldface.

(table continues)

Engaged in Their Service	Interviewees (The names have been changed)								
	Joe	Sue	Don	Mia	Bill	Jan	Bo	Jon	Zoe
Ambitious (6 of 9)		1	1	1		1	1		1
Organized (4 of 9)			1				1	1	1
Responsible (4 of 9)				1	1	1		1	
Engaged (3 of 9)				1			1	1	
Care about gaining personal experiences (2)				1				1	
Energetic (1 of 9)							1		
Have good ideas (1 of 9)				1					
Creative (1 of 9)						1			

Note. The most prominent values relating to the tutors’ engagement in their service are in boldface.

Eight of nine tutors were passionate, hardworking and self-motivated. Seven of nine tutors were dedicated to their work and showed resiliency by not giving up when they faced challenges in the labs. One volunteer tutor’s comment represents the majority of the tutors when they said, “I have not just written my name just to have my name there. I wrote my name on the volunteer commitment form to be able to help. I am glad that no matter what happens, no matter my schedule, I have always tried to help students who are struggling with anything at all.” This type of dedication and passion for helping others was common among the volunteer tutors. All of the tutors interviewed kept their commitment to serve for the whole semester.

In another example of passion, and also diligence in doing a good job, a volunteer tutor said, “I was always eager to have a new person come into the lab. At five o'clock I was really excited to be there. ‘Welcome, welcome, come sit with me. Come talk with me.’ Sometimes by seven-thirty, it was a task to help someone else coming in. I was like, ‘Okay. What are you learning about?’ [Laughs] I had to make sure to keep that enthusiasm going, making sure that they received just as much attention as the first

person who walked in that day. They were all individuals and they all deserved to be loved and helped.” The tutors’ engagement in the labs aligns with the volunteer tutoring program’s mission statement that sets the goal of providing a service experience that is beneficial to the volunteers, as well as the students who come into the labs to receive help (“About Volunteer Connection,” n.d.). Without tutor engagement values present in the labs, the university’s volunteer tutoring program goals and objectives would not be able to come to fruition.

Serving for God or faith.

Hillman (2006) demonstrated how the development of Godly servant leadership through a collaboration of academia, and campus service opportunities can help students develop servant leadership values. The hope has been that the volunteer tutoring program in this study would have a positive impact on the students involved, as well as align with faith-based campus values. The scope of this study was simply about discovering the values that tutors perceived to be important to them, not a measurement of those values. This study revealed that, seven of nine tutors valued humility, spirituality, and self-awareness. Six of nine tutors valued personal responsibility, and reflection in their lives. Five of nine tutors expressed the values of vision, and honor as part of their volunteer experience. Each of these values can help foster servant leadership. All of the tutors’ values relating to their service for God or Faith are listed in Table 9.

Table 9

Number of Sub-themes for Volunteer Tutors' Service for God or Faith

Serving for God or Faith	Interviewees (The names have been changed)								
	Joe	Sue	Don	Mia	Bill	Jan	Bo	Jon	Zoe
Humility (7 of 9)			1	1	1	1	1	1	1
Spiritual (7 of 9)			1	1	1	1	1	1	1
Self-aware (7 of 9)	1	1	1	1	1	1			1
Personal responsibility (6 of 9)		1		1	1	1	1		1
Grateful (3 of 9)			1		1		1		
Reflective (6 of 9)		1	1		1	1	1		1
Vision (5 of 9)			1	1	1	1	1		
Honor (5 of 9)	1			1	1			1	1
Charitable (2 of 9)	1					1			
Religious (2 of 9)			1					1	
Lead by example (1 of 9)				1					
Integrity (1 of 9)			1						
Authentic (1 of 9)							1		

Note. The most prominent values relating to the tutors' serving for God or faith are in boldface.

All of the tutors placed value on spiritually, their faith, or God. Some tutors talked about specific campus faith-based morals as an important part of their service. The most prominent values that most closely aligned with university values included humility, personal responsibility, and honor. Two past university presidents and the current university president have emphasized the importance of humility in daily living ("Inaugural Response," n.d., "The Inspired Vision for BYU-Idaho," n.d.). Humility is often emphasized as an important servant leadership value (Posner et al., 2006; Spears & Lawrence, 2002). Fry et al. (2005) suggested that organizational values that are evidenced within a culture, promote the experience of transcendence through service, and

can help develop these values, as well as a higher sense of calling. This university feels it is important for students to be humble and self-aware, so they can discover and develop desirable values that will aid in becoming valuable contributors in their communities.

One of the volunteer tutors represents the attitude of the majority of the tutors when they said, “I love volunteering as a tutor. Um, I like being able to help people. It is a good time. It is good to have a weekly thing that you can do because service is what God wants us to do.” Because this student’s perception or values aligns with the university, they could have a greater connection to the school, feel like they fit in, become more committed to their work, or have feelings of greater productivity (Fry et al., 2005). In another example, a student spoke of their relationship with God, discussed service as a personal responsibility because of all that God has done for them, and showed that they value reflection and vision when they said, “I always keep my commitments because I believe that God has always been true and faithful in all that I have asked Him. He has always been committed in everything that He does for me. I feel I have to do the same thing for Him and the way of doing this is by keeping His commandments, and more importantly, serving others. What you do today can change someone’s life or even the life of the whole family. If I am able to help someone gain a little knowledge in French, that would help the person in his major, in his future career, then I want to help. I see very far. That is what I do. I dream a lot, and I always see that if I do a small thing, a big thing can happen in the future.” All of these faith-based morals can help shape future leaders.

Values in Self and Others That Are Incompatible with Servant Leadership

These are the values that volunteer tutors perceived to negatively affect their

leadership or the leadership of other tutors in the labs. Some of these values appear to be closely connected to servant leadership values, while others relate to leadership generally. However, authors agree that servant leadership is an outward display of inner core values (Fry, 2003; Fry et al., 2005; Greenleaf & Spears, 2002; Russel, 2001; Sipe & Frick, 2015; Spears & Lawrence, 2002). These values emerged from each of the interview questions, and all of these tutor values are important to understand so the values that weaken leadership effectiveness can be diminished where possible.

Values in self that are incompatible with servant leadership.

Both effective verbal and non-verbal communication is essential to be a great servant leader (Sipe & Frick, 2015). Nine of nine tutors experienced ineffective communication or interactions they had while in the labs. Also, seven of nine tutors expressed feelings of individual self-doubt in their tutoring abilities. Both of these values are natural feelings and part of learning. However, in excess, they can be incongruent with good servant leadership. The tutors perceived incompatible values are listed in Table 10.

Table 10

Number of Sub-themes for Volunteer Tutors’ Perceived Incompatible Values in Self

Values Incompatible With Servant Leadership in Self	Interviewees (The names have been changed)								
	Joe	Sue	Don	Mia	Bill	Jan	Bo	Jon	Zoe
Ineffective communication or interaction (9 of 9)	1	1	1	1	1	1	1	1	1
Self-doubt (7 of 9)			1	1	1	1	1	1	1

Note. All the values listed were prominent, incompatible with servant leadership, and are displayed in boldface.

Ineffective communication or interactions.

Since effective communication and interactions with others are important servant

leadership values it was good that these issues emerged from the data. These issues were unknown to the researcher prior to this study. For example, one volunteer tutor said, “I can be a pretty socially awkward person. Sometimes I am not very talkative. So, I did not really talk a lot with the other volunteers and because of that, they did not really talk to me very much. Therefore, I did not really feel like I had much of a connection with the other volunteers which could have made the environment feel friendlier and more welcoming.” In another example, a volunteer tutor further represented most of the tutors’ perceptions when they said, “When I first started it was a bit scary [chuckles]. I was not the greatest conversationalist. It got awkward at times and it seems like it got awkward a little more towards the beginning than towards the end. I was scared about what was going to happen each day. I wondered if it was going to be a good day or an awkward day [giggles]. But more recently, I was just like, you know what, I cannot worry about that anymore [giggles]. I guess, I got to feeling a little more comfortable with coming to the lab and being okay with whatever happened. I learned how to keep conversations going better.” In the digital age of social media, and because alternative methods of communication are available, some incoming students may be coming to campus with less experience with one-on-one personal interaction. According to Papacharissi and Rubin (2000), individuals who are uncomfortable with face to face interactions tend to go online for social interaction more often than those who are comfortable with offline interactions. Which could lead to fewer opportunities for some students to interact in offline situations. Therefore, the volunteer tutoring lab experience could be a healthy way to help some students increase confidence in face to face environments.

Self-doubt.

Self-doubt can hold servant leaders back from taking bold and decisive action (Sipe & Frick, 2015), which are important leadership values. This issue was not previously known before this study. For example, one volunteer tutor said, “I guess I do not trust myself so much, like especially, like in areas I am not familiar with, I tend to ask other people to do it, but I actually have the ability to do the task. I just did not really trust myself in some things.” This next tutor represented the feelings of most tutors when they said, “I would say I lacked confidence and I think that is my biggest killer in everything across the board, whether it is volunteering, whether at school, whether it is you know, tutoring chemistry. It does not matter what it is. The most recent example was when I was tutoring chemistry. I was not sure if I was right and so, I asked someone else and they were wrong and I was right. I should have just gone with my gut feeling. You know, I knew the material.” While all of the tutors gained confidence throughout the semester, it would be beneficial to the tutors if they could become more confident in their abilities earlier on in their volunteer experience.

Values in others that are incompatible with servant leadership.

Tutors had the opportunity to share their perceptions of leadership values in other tutors that they felt negatively affected the labs. Eight of nine tutors disliked seeing insufficient care for others. Six of nine tutors did not like witnessing a lack of dedication in the labs. Four of nine tutors disliked seeing a lack of organization. The tutors’ dislikes in other tutors’ values were areas that they perceived to be strong points for themselves. These values are listed in Table 11.

Table 11

Number of Sub-themes for Volunteer Tutors' Perceived Incompatible Values in Others

Values Incompatible With Servant Leadership in Others	Interviewees (The names have been changed)								
	Joe	Sue	Don	Mia	Bill	Jan	Bo	Jon	Zoe
Insufficient care for others (8 of 9)	1		1	1	1	1	1	1	1
Lack of dedication (6 of 9)				1	1	1	1	1	1
Lack of organization (4 of 9)	1			1			1		1

Note. The most prominent values relating to the tutors' perceived incompatible values in others are in boldface.

Insufficient care for others.

One volunteer tutor expressed their dissatisfaction in the lack of help they had seen in the labs when they said, "I see people clocking time, and it drives me nuts when they come and they are there physically and the lights are out upstairs. You can tell who is there to clock time and who does not really care to help people." Another tutor shared a similar example when they said, "There are some tutors that kind of hide in the corner and just talk to other volunteers instead of wanting to really engage. I do not know if that was consistent. It was probably not that way every week. For the most part, tutors were definitely trying to share their experiences and talents."

Lack of dedication.

One volunteer tutor represented the other tutors when they said, "Laziness is the biggest thing that I do not like." Another volunteer tutor expressed the importance of preparation in the labs when they said, "I think it looks really bad when you are the volunteer tutor and you do not know how to do a certain problem. I think that looks bad for the center. So, tutors that do not or have not brushed up or do not care to brush up and think, 'Oh I got A in this class. Let me go, tutor it.' For me, it does not work like

that. I cannot go and tutor a subject if I have not looked at it in a year. There is no way.”

The tutors’ preparation in the labs has been something that the volunteer tutoring program leaders have tried to emphasize. However, there are opportunities to improve in this part of the training.

Modeling Servant Leadership by Supporting Tutor Values

The volunteer tutoring program leaders have tried to model servant leadership ideologies. Part of being a servant leader organization is to understand and support the values that are important to others (Lowney, 2013). As universities strive for consistency in mission, goals, and actions, genuine care for others should be present, and examples of servant leadership should be modeled for students to see and experience (Hindman, 2002). The hope is tutors will reflect about how their servant leadership values were supported, and with this experience, apply what they have learned in their own leadership responsibilities as they build their peers.

Volunteer tutors were asked, “What changes could be made on campus to help volunteer tutors discover what is important to them? Also, how could campus provide better support to volunteer tutors in their individual growth and development?” Prompts were also used to help participants elaborate on their thoughts and experiences. While the students did not focus on moral or character related values, they did focus on what could be done to provide better support in the labs. Seven of nine tutors had more than one idea for better tutor support. From this inquiry, three sub-themes became the most prominent. Six of nine tutors expressed the desire for greater support of individual growth, improved peer interaction, and improved tutor training. This can be seen in Table 12.

Table 12

Number of Sub-themes for Volunteer Tutors' Desires for Better Tutor Support

Modeling Servant Leadership by Supporting Tutor Values	Interviewees (The names have been changed)								
	Joe	Sue	Don	Mia	Bill	Jan	Bo	Jon	Zoe
Support individual growth (6 of 9)	1		1		1		1	1	1
Improve peer interaction (6 of 9)	1	1		1	1	1	1		
Improve tutor training (6 of 9)	1	1				1	1	1	1

Note. All the values listed were prominent, were tutor values that could be supported, and are displayed in boldface.

Support individual growth.

A key servant leadership value is to support the individual growth of others by building them up (Greenleaf, 2003). One volunteer tutor talked about fostering servant leadership when they said, “I have not seen a program that teaches how to be a volunteer. I feel like that would be something that would help students understand the importance of volunteering. It could be once a week or once a month, just a training to help people understand why people volunteer and why it is really important. I believe this type of training will help students, help campus get more volunteers, and get more people talking about it.” This student’s idea aligns with the volunteer tutoring and university goals of providing meaningful volunteer opportunities for students (“About Volunteer Connection,” n.d.). Another volunteer tutor represented the feelings of most of the group when they said, “I would suggest that when you have a new volunteer tutor, have them pair up with someone who has been doing it for a while, for a few weeks. I would do this because there are ways to explain things and processes of how to work with the group. When I started, there was a lot I did not know. I had to learn through the hard experiences of trying and failing. I think this is something that could help.” The majority

of tutors felt that they did not have the support they needed, which may be related to the previously mentioned finding of self-doubt among tutors.

Improve peer interaction.

By improving peer interaction, the servant leadership values of verbal and non-verbal communications (Sipe & Frick, 2015) could be improved, and this could help volunteers feel more supported and comfortable in their work. A volunteer expressed the feelings of some tutors when they said, “It probably would have made me a little more comfortable to come in here, you know, come into a place where you have some acquaintances. When there was down time the tutors didn’t have to work just on their own things, but this would happen because we didn’t know each other well. We could have actually talked to one other. This would make it more natural and relaxed. If we are relaxed, we might be able to perform better.” In another example, a volunteer tutor said, “The leader in the volunteer group is very important because they kind of set a tone. If they put too much pressure on the volunteers, then everybody is going to leave and not come in anymore.” These tutors helped the researcher see opportunities to improve not only how tutors interact, but how they can help each other feel appreciated and connected to each other.

Improve tutor training.

Most of the tutors expressed the need to improve tutor training. This could support servant leadership by improving the effectiveness of helping others in the labs. A volunteer tutoring program and university goal is to help students look outside of themselves and to help others (“BYU-Idaho Mission Statement,” n.d.). A volunteer tutor shared what the majority of tutors feel when they said, “Something that would help other

volunteers is to focus on the student. What do they need? What can we help them with? It would be helpful to know the different ways of teaching and tutoring. There are tactile learners, oratory learners, and visual learners. The efficiency of the tutors could be bolstered if they learned how to identify the ways students learn.” As students learn to focus on individual needs, they will be developing servant leadership values.

In another example, a volunteer tutor said, “It was kind of hard starting out because I have almost no teaching background. You are supposed to help in the learning process and that was really difficult. I was just excited about it and was just spilling everything. We did not have good support or tools to help us. Especially when I first started, but we were there because we wanted to be there. I feel like I am good now because I have a good base. Maybe it would be good to have someone like me come in and just say, ‘This is what has helped me in the past. If you have a challenging student, you could try these techniques.’” While all volunteer tutors should have multiple tutor trainings, this research revealed that some tutors are not getting the help and support they need. This is an area where there are opportunities to provide better support, which is servant leadership in action.

Analysis and Synthesis of Findings

This study was organized with the use of six overarching super-ordinate themes: Values that influence a student’s decision to volunteer, Values that keep volunteers involved, New or realized values once service was performed, Values that support servant leadership, Values incompatible with servant leadership, and Modeling servant leadership by supporting tutor values. Within these overarching super-ordinate themes and data collection prompts, this study identified important sub-themes that inform

volunteer tutoring leaders of the servant leadership value development opportunities. The majority of coded items fell under Values that support servant leadership. This could mean that volunteers hold or perceive to hold servant leadership values. These findings are important as servant leadership value discovery and development are central focuses within this study.

This research project revealed authentic leadership values that contributed to student volunteer success within the school's volunteer tutoring program. While many servant leadership values were discovered, the aim was to find areas in which tutoring practices could be improved. Values that are incompatible with servant leadership were discovered. These included perceptions of self, such as ineffective communication or interactions, and self-doubt. Incompatible perceptions tutors saw in other tutors included insufficient care for others, and a lack of dedication. Values in support of servant leadership and faith-based ideology included volunteer tutors' awareness of the larger world and their influence on others, being engaged in their service, and having served because of their faith or belief in God. Volunteer tutors expressed the need for better support of individual growth, improved peer interaction, and better tutor training. There were two to three sub-themes that emerged under each of the super-ordinate themes which helped organize data based on the study's research questions. The most relevant and prominent sub-themes have been included in Figure 2.

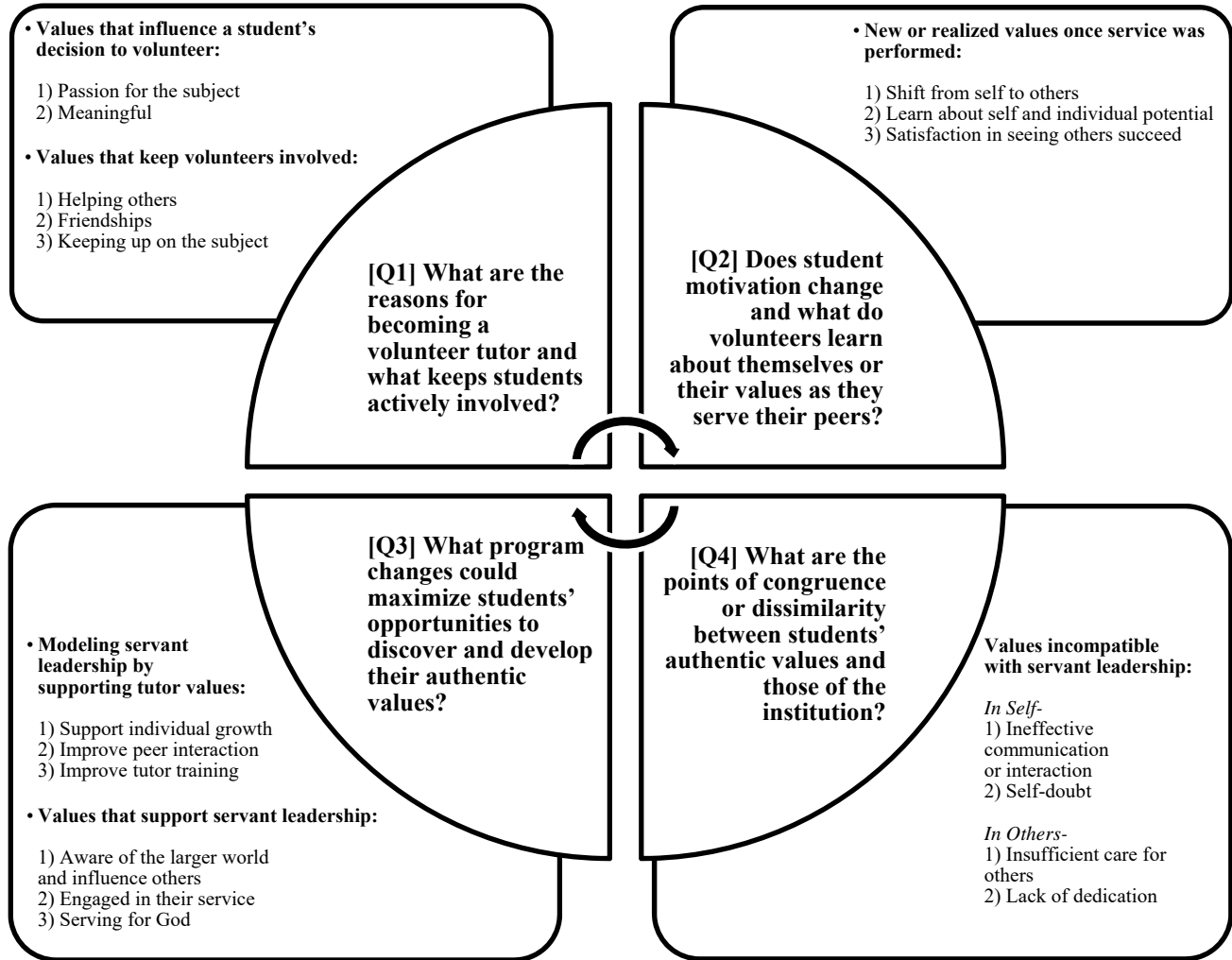


Figure 2. Research questions, super-ordinate themes and sub-themes. This figure illustrates the qualitative data which helped answer the study's research questions.

Summary

This chapter presented the findings from the study of volunteer tutor perceptions of their leadership values and servant leadership values at a faith-based university. The purpose of this qualitative phenomenological DIP study was to find out what peer-to-peer volunteer tutors value in order to articulate ways to provide better support to students in their discovery and development of authentic individual and campus servant leadership

values that are realized or learned while participating in service tutoring experiences at a servant leader focused faith-based university.

This research project revealed authentic leadership values that contributed to student volunteer success within the school's volunteer tutoring program. Four females and five males all under the age of 30 were interviewed as part of this study. The presentation of data included six overarching super-ordinate themes that helped organize responses based on the study's research questions. Two to three sub-themes for each of the main overarching themes emerged. These important sub-themes helped answer the study's research questions. Values in support of, and incompatible with servant leadership were discovered. Finally, there were several opportunities to model and support servant leadership that emerged that, in theory, could help improve volunteer tutoring practices.

CHAPTER FIVE: CONCLUSIONS AND RECOMMENDATIONS

Introduction

Astin and Antonio (2004) found that faith-based institutions generally had a positive effect on character development, with a specific positive correlation on students' civic and social values. Yet, there has been limited research conducted for character development among faith-based institutions (Burch et al., 2015). This study adds to the available literature on this subject, and this is important because there are faith-based universities that place emphasis on servant leadership value assimilation. The aim of this study was to learn about preexisting and emerging peer-to-peer volunteer tutor values that could be used to make program changes that support individual growth, and improve peer interaction and training. Specifically, the aim was to be able to more effectively support students in their personal discovery and development of individual and servant leadership values through their engagement as volunteer tutors. Also, values incompatible with servant leadership, or values unwanted by tutors, were identified and changes could be put into place so unwanted values can be diminished. The overarching objective is to improve practice to support student self-awareness in values that align with servant leadership and promote the idea of student selflessness for the greater good within the school's volunteer tutoring program, as well as in future societal roles after graduation ("About Volunteer Connection," n.d.). Based on the data collected and analyzed regarding volunteer tutors' perceptions of their leadership values, several recommendations have been developed that could help improve volunteer tutoring practices. While some of the proposed changes may not seem directly related to servant leadership values, they relate in that the volunteer tutoring program seeks to model

servant leadership so tutors can learn what servant leadership looks like. With this knowledge, the hope is the tutors will feel supported and seek ways to support others as a result of their experiences. In sum, this chapter details the implementation of possible new volunteer tutoring practices, implications for servant leadership theory, potential future research, and concludes with final research conclusions.

Purpose of the Study

The purpose of this qualitative phenomenological DIP study was to find out what peer-to-peer volunteer tutors value in order to articulate ways to provide better support to students in their discovery and development of authentic individual and campus servant leadership values that are realized or learned while participating in service tutoring experiences at a servant leader focused faith-based university.

Aim of the Study

The aim of this study was to learn about preexisting and emerging peer-to-peer volunteer tutor values that could be used to make program changes that support individual growth, and improve peer interaction and training. Specifically, the aim was to be able to more effectively support students in their personal discovery and development of individual and servant leadership values through their engagement as volunteer tutors. Also, values incompatible with servant leadership, or values unwanted by tutors, were identified and changes could be put into place so unwanted values can be diminished. The overarching objective is to improve practice to support student self-awareness in values that align with servant leadership and promote the idea of student selflessness for the greater good within the school's volunteer tutoring program, as well as in future societal roles after graduation ("About Volunteer Connection," n.d.).

Proposed Recommendations Based on Study Results

Based on the study results, which focused on the volunteer tutors' perceptions of their own leadership values, several recommendations have been developed that could help improve volunteer tutoring practices. This includes changes that help reinforce pre-existing values that explain reasons for the tutors' initial involvement, as well as continued involvement in the program. Emerging values are values that tutors were able to realize as a result of a semester of service. These values included the tutors shift from self to others, learning about self and their individual potential, and seeing others succeed. The tutors also expressed a desire for greater support of individual growth, peer interaction, and training. Additional emerging values that could be reinforced are those that support faith-based servant leadership. These included an awareness of the larger world and tutors' influence on others, being engaged in their service, and serving because of their faith in God. There were also emergent values that need attention based on unwanted tutor values including ineffective communications or interactions, self-doubts, insufficient care for others, and a lack of dedication. These values either held tutors back from developing their own desired values, or could have the potential to make it more difficult for the program to develop faith-based servant leadership values within the volunteer tutors. The volunteer tutoring program leaders are hopeful that some of the changes discussed in this chapter could help the tutors more effectively discover and develop important servant leadership values.

Improving Volunteer Tutoring by Supporting Tutor Values

The tutors shared what would help them in the labs. The volunteer tutoring program leaders have tried to model servant leadership values by understanding and

supporting the unique values of others (Lowney, 2013). As universities strive for consistency in mission, goals, and actions, genuine care for others should be present, and examples of servant leadership should be modeled for students to see and experience (Hindman, 2002). The hope is that tutors will reflect about how their servant leadership values have been supported, and with this experience, apply what they have learned in their own leadership responsibilities as they build their peers.

Supporting pre-existing tutor values.

Each student had to decide why they wanted to become involved as a volunteer tutor. The majority of volunteer tutors were passionate about the subject they tutored, and participated because they wanted to be involved in something meaningful. The majority of volunteer tutors remained actively involved because they valued helping others, friendships, and keeping up on the subject. Fry (2003) referred to helping others as an intrinsic motivator that can bring one to a sense of calling and membership. The friendships the tutors made support Hindman's (2002) notion that personal development occurs where genuine care for others is present. These values relate to servant leadership because they show a desire and effort to make the needs of others a priority. For the tutors, their involvement was driven by reasons beyond duty or just self-interest, and the majority expressed satisfaction in helping their peers through tutoring. Now that the reasons for the tutors' involvement are known, these values can be highlighted in outreach efforts to get new volunteers. In an effort to support friendships, lab directors could be encouraged to have a mid-semester social with their teams. These socials would occur by week six of the semester. They could have game nights or potlucks. At these socials, volunteer tutors would have a chance to take a few minutes to reflect on their

experiences individually, as well as in groups. This could help volunteers feel connected and give them the desire to remain involved for the whole semester.

Supporting new or realized values.

All interviewees had more than one new or realized value. The tutors experienced a shift from self to others, learned about self and their individual potential, and gained satisfaction in seeing others succeed. A shift from self to others is consistent with the faith-based servant leadership value of showing genuine care for others (Fry, 2003; Hindman, 2002; Sipe & Frick, 2015) or putting the needs of others above self, with the goal of helping others grow (Greenleaf, 2003). The tutors demonstrated that they can navigate difficult situations and accomplish their goals. This relates to higher education institutions' missions where character development is an important component of school programming (Astin & Antonio, 2004; Dahlin & Abbot, 1999; Yanikoski, 2004). As tutors expressed satisfaction in seeing others succeed, they were helping fulfill the volunteer tutoring mission in which tutors are encouraged to focus on creating an environment where personal growth of self and others is present ("About Volunteer Connection," n.d.). The tutors showed that they were aware of the larger world and their influence on others, were engaged in their service, and served because of their faith in God. These faith-based servant leadership values could be highlighted as a way to attract students to volunteer in the program. As the students reflected about their time in the labs they realized how enjoyable it was for them, and what values were important in their lives. As the researcher asked the tutors questions, it was like a reflective exercise for the students. They began to think more deeply about what they had learned and what was important to them. Therefore, the tutoring program could introduce reflective exercises

in the form of surveys, in person or in groups. At the end of the semester, during the closing social, volunteers could be told to check their emails for a survey about their experience. This could help the program assess its effectiveness and allow time for tutors to reflect about their experience. All of these methods could help the tutors think about why they do what they do and what they want to become. These tutor values align with servant leadership values as well as the schools' faith-based religious values.

Supporting individual growth.

Six of the nine tutors interviewed expressed the desire for greater support of individual growth. A key servant leadership value is to support the individual growth of others by building them up (Greenleaf, 2003). The volunteer tutors talked about fostering servant leadership by teaching tutors why it is important to volunteer. This idea aligns with the volunteer tutoring and university goals of providing meaningful volunteer opportunities for students so they can learn the value of building others up ("About Volunteer Connection," n.d.). The data revealed the need for better support to tutors when they first begin tutoring. Experienced tutors could be paired up with new volunteer tutors in an attempt to provide better support through mentorship and encouragement. These new volunteer positions would be filled through recommendations from lab directors, but the training and management would be an area director responsibility.

Improving peer interaction.

Six of the nine tutors interviewed expressed the desire for improved peer interaction. By improving peer interaction, the servant leadership values of verbal and non-verbal communications (Sipe & Frick, 2015) could be improved, and this could help volunteers feel more supported and comfortable in their work. The volunteer tutors

expressed that if they knew each other better they could feel more comfortable, natural, relaxed, and would likely perform better. They also said that they hoped that the leaders could take some of the pressure off of the volunteers. The results showed that there are opportunities to improve how tutors interact by helping the tutors feel more connected with other tutors. Again, lab directors could be encouraged to have a mid-semester social with their teams. At these socials, volunteer tutors could get to know other tutors from their labs and this would hopefully help them feel more comfortable and connected with their peers. There are also opportunities to help the tutors feel more appreciated for the work they do. Again, experienced tutors could be paired up with new volunteer tutors in an attempt to provide better support through mentorship and encouragement. The goal would be to enhance the tutors sense of belongingness while serving in the labs.

Improving tutor training.

Six of the nine tutors interviewed expressed the desire for improved tutor training. This could support servant leadership by improving the effectiveness of helping others in the labs, which aligns with the volunteer tutoring program and university of helping students look outside of themselves and to help others (“BYU-Idaho Mission Statement,” n.d.). Volunteer tutors felt that it would help if tutors could learn early on how to focus on each individual student’s needs. They also felt that the efficiency of the tutors could be improved if they could become more effective in identifying the ways students learn and better ways to teach. As tutors focus on individual needs, they are developing servant leadership values. Even with multiple tutor trainings, this research revealed that some tutors are not getting the help and support they need. As tutor training is improved, tutors can then experience servant leadership in action. The experienced tutors could be

paired up with new volunteer tutors to teach them the most effective ways of tutoring.

Helping volunteer tutors diminish unwanted values in self and others.

Unwanted values are those that volunteer tutors perceived to negatively affect their leadership or the leadership of other tutors in the labs. Some of these values appear to be closely connected to servant leadership values, while others relate to leadership generally. Because servant leadership is an outward display of inner core values (Fry, 2003; Greenleaf & Spears, 2002; Russel, 2001; Sipe & Frick, 2015), even unwanted tutor values are important to understand, so values that weaken leadership effectiveness can be diminished where possible. Recommendations addressing the tutors unwanted values are illustrated in Figure 3.

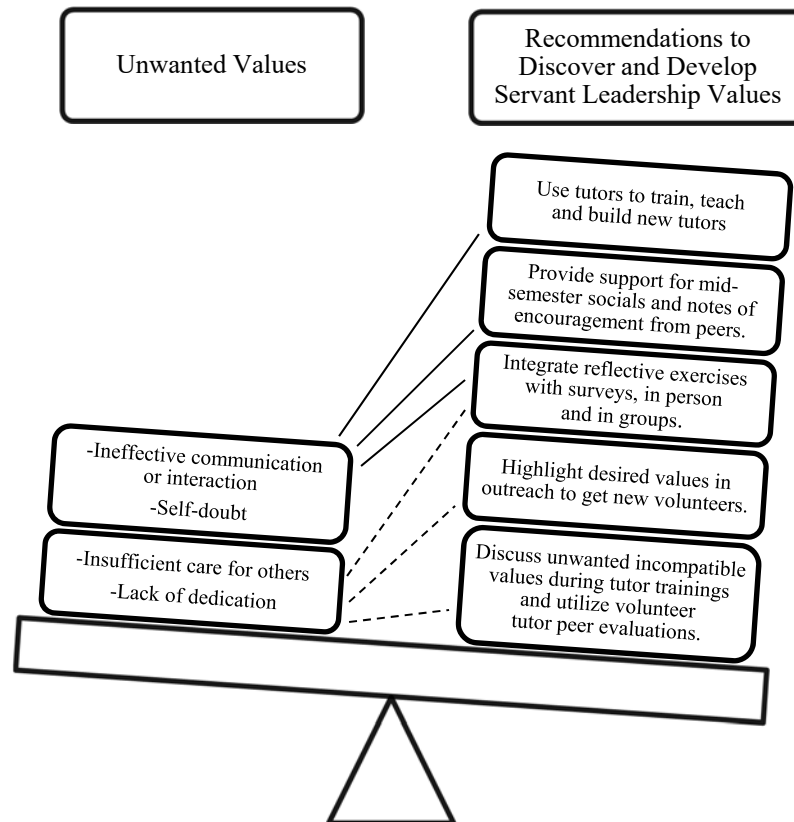


Figure 3. Servant leader value discovery and development recommendations. This figure illustrates lab support recommendations to volunteer tutors' perceived unwanted values.

Diminishing unwanted values the tutors have in themselves.

Both effective verbal and non-verbal communication is essential to be a great servant leader (Sipe & Frick, 2015). Nine of nine tutors experienced ineffective communication or interactions they had while in the labs. Also, seven of nine tutors expressed feelings of individual self-doubt in their tutoring abilities. Both of these values are natural feelings and part of learning. However, in excess, they can be incongruent with good servant leadership.

Ineffective communication or interactions or self-doubt.

Effective communication and interactions, and confidence are important servant leadership values. Therefore, when data showed that there were tutors who had issues relating to ineffective communication or interactions, or self-doubt, it was a welcomed finding, so recommendations to these problems could be devised. These issues were unknown to the researcher prior to this study. The volunteer tutors expressed that it was sometimes difficult to talk to the other tutors. As a result, they did not always connect with the other volunteers. However, tutors felt that they became more comfortable as the semester progressed. Because alternative methods of communication are available, some incoming students may have less experience with one-on-one offline personal interactions (Papacharissi & Rubin, 2000). Therefore, the volunteer tutoring lab experience could help some students increase confidence in this face to face environment. Self-doubt can hold servant leaders back from taking bold and decisive action (Sipe & Frick, 2015), which are important leadership values. The volunteer tutors did not trust themselves, especially when they began their service. They often lacked confidence and this hindered their ability to help others as effectively as they could have. While all of

the tutors gained confidence throughout the semester, it would be beneficial to the tutors if they could become more confident in their abilities earlier on in their volunteer experience. Greater support could be given to build morale, friendship, and confidence. This could be accomplished as experienced volunteer tutors are used to train, teach, build, and mentor new tutors. Also, small thank you cards could be provided in the labs, so students can write notes of encouragement and appreciation to the volunteer tutors who helped them. Also, in an attempt to help tutors gain confidence, the tutors could write notes of encouragement and appreciation to each other.

Diminishing unwanted values the tutors have in others.

Tutors had the opportunity to share their perceptions of leadership values in other tutors that they felt negatively affected the labs. Eight of nine tutors disliked seeing insufficient care for others. Six of nine tutors did not like witnessing a lack of dedication in the labs. The tutors' dislikes in other tutors' values were areas that they perceived to be strong points in themselves.

Insufficient care for others or a lack of dedication.

The volunteer tutors did not like it when they saw volunteers showing up, but not being fully engaged in the labs. They felt that if someone volunteers, they should care about helping the students coming into the lab in the best ways possible. However, they did express that most of the time tutors seemed to care about others and were trying to help. The tutors did not like it when tutors were lazy with their preparation. They felt that tutors should brush up on the materials so they can be fully prepared to help the students in the labs. The tutors' preparation in the labs has been something that the volunteer tutoring program leaders have tried to emphasize. However, there are

opportunities to improve in this part of the tutor trainings. Program leaders and experienced tutors could discuss unwanted incompatible values during tutor trainings. The program could also utilize volunteer tutor peer evaluations to add accountability.

Support for the recommendations.

With an ongoing institutional initiative to improve the quality of the student experience, even during a time of significant growth, peer-to-peer volunteer tutor leadership values needed to be understood and recommendations needed to be articulated sooner rather than later. The faith-based university in this study teaches that value-based leadership is crucial to the development of students who will become leaders in their families and communities (“BYU-Idaho Mission Statement,” n.d.). With a decline in morality among college students (Langer et al., 2010; Liddell & Cooper, 2012), it was important that the school understand the values that influence volunteer tutor behavior (Greenleaf & Spears, 2002; Spears & Lawrence, 2002; Sipe & Frick, 2015; Russel, 2001). With the knowledge of the students’ preexisting values, as well as emerging values, the school will now be able to make program changes that may more effectively support self-discovery and development in servant leadership values. Future surveys, focus groups, and discussions at trainings could help ensure that what has been learned remains current and relevant. Also, the predominant preexisting values that inhibit servant leadership are clearer and can be systematically diminished through changes in volunteer tutoring practices. In sum, the proposed recommendations are based on study results. The sub-themes that emerged and recommendations are listed in Figure 4.

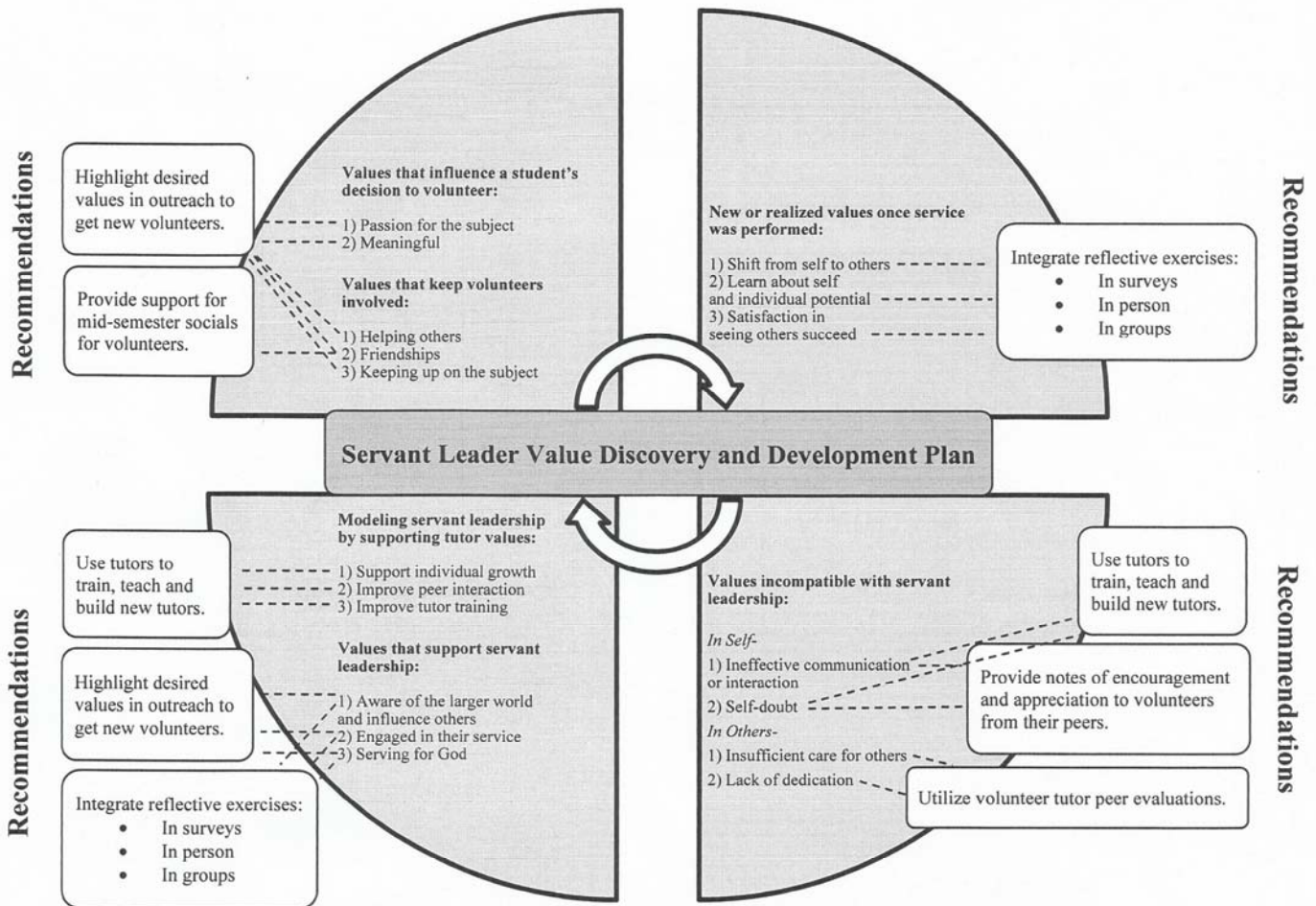


Figure 4. Super-ordinate themes for data organization, emergent sub-themes, and servant leader value discovery and development recommendations. This figure illustrates the qualitative data which informed the proposed recommendations.

Factors and Stakeholders Related to the Recommendations

The academic support department chair is a key stakeholder. He has a long history of success on campus and has been an important advocate for the volunteer tutoring program. The associate academic vice president has also been supportive. Because of their support and the impact the program has had on meeting key academic outcomes, continued support of new strategies that lift students should likely be

supported. In addition, support has come from the academic vice president and university president, both of whom have seen how volunteer tutoring has built up the students involved. Also, the program would not have successfully grown without the support of campus faculty and the volunteer tutors. The organization is very much student lead and student tailored. There is a robust campus culture for student-focused programs. Therefore, recommendations that originate from volunteer tutor data have historically been supported.

Since volunteer tutoring began, the program has always had sufficient resources to meet desired outcomes. Yet, the program has been careful with expenditures and has gained a reputation of being frugal with the resources that have been given. Typically, requests that align with institutional initiatives and do not place too much of a burden on campus have been supported. Campus imperatives include doing more with less, while at the same time serving more students, and improving the quality of campus services. The volunteer tutoring program has been built based on surveys, focus groups, and interviews with students. This is the very reason why volunteer tutoring has been successful. Another reason why the proposed recommendations should likely work is because current practices have become effective in obtaining volunteer support that meets or exceeds program needs and outcomes. Lastly, because the researcher has the flexibility to oversee the implementation of any changes in practice, effective systematic implementation is more plausible. These recommendations would not require changes to campus or program policies.

Potential Barriers and Obstacles to Proposed Recommendations

The recommendations that are being presented are directly the result of gathered

qualitative data. Therefore, there is sufficient evidence that the recommendations would be supported by program stakeholders. Yet, the ideas originated from the experienced volunteer tutors. So, less-engaged volunteer tutors could see some of the recommendations as a waste of time. To diminish this, the vision and reasons for the changes would be shared. Engaged tutors would likely agree with the changes as long as they do not become too cumbersome. With all that students have to balance in their lives, any changes need to be simple, meaningful, and effective. To maintain support among campus administration, changes should be meaningful, effective, and cost-effective.

Financial/Budget Issues Related to Proposed Recommendations

Financial and budget issues should be minimal since most of the recommendations can be accomplished by adding volunteer tutor trainer positions, who would report to existing employees, using classroom space that is not typically used in the evening hours. Also, other changes can be added to current practices with little disruption. Because volunteers can be utilized for new tutor trainer positions and other changes could be systemically implemented into current practice, the cost for the proposed changes would be minimal. A small increase in wages for training purposes would likely be needed to manage these changes. If the organization paid for additional student socials designed to build unity and friendship, this could be the largest expense simply because there would be 250 to 350 volunteers involved each semester. With these numbers even small changes could become significant. However, social events can be fun without spending a lot of money. For example, students could have get-togethers where each tutor brings a favorite treat and games are played.

Other Issues or Stakeholders Related to Proposed Recommendations

As recommendations are implemented, volunteer tutoring program leaders would need to consider how changes are affecting current practices. It would be important to ensure that changes do not have unintended consequences. These changes do not have to all happen at once. They can be carefully and systematically piloted on a small scale, so any problems can be worked out before being expanded to the whole program. All the lab directors are busy. So, this cannot be seen as just one more thing. It would be important that they are able to see how this could make a positive impact on the lives of the students involved. The ideas should be presented so all involved can see why the changes are being proposed and that the changes are based on what has been learned from our experienced tutors. Because clear objectives and plans have been articulated for recommended changes, based on study findings, it may be easier to gain support. Also, the program's objectives would help inform ways that the evaluation of these changes may occur. Stakeholders would need to believe and agree with the vision and direction for it to be effective. Therefore, all stakeholders should be given the chance to express their concerns, ideas, and have their voices heard before any changes in practice actually occur, and also as changes are being implemented.

Innovation, Change Theory, and Proposed Recommendations

Rogers (2003) defined innovation "As an idea, object or practice that is perceived as new by the individual or organization" (p. 213). Innovation may be perceived differently depending on who is viewing the change. Therefore, stakeholders may adopt changes at various points throughout the innovative process. The idea that people see things from different lenses based on worldviews, experience, and stewardships is not a

new concept, but it is effective to recognize that this is part of the process. This idea should not be viewed as a negative, but a way to enhance the effectiveness of the proposed changes. In addition, there are significant disruptions in education, primarily led by the students who make up the external forces that drive these changes (Burke, 2014). As the study campus considers its place among institutions of higher learning, it is imperative that the leaders in campus programs are willing to adapt to the ever-changing needs and preferences of college students.

Organizations are created to serve people. Therefore, organizational changes that only serve what is best for a few people are not reaching the greater good. It is employees and volunteers within organizations who are the greatest assets. After all, organizations would not exist without people to build them. Great organizations create atmospheres of support and unity. It is essential that support is given to each volunteer regardless of nationality, racial, ethnic, economic, and ideological differences (United States Conference of Catholic Bishops, 2015). The goal is to teach others to be men and women for others. The tutoring program leaders want to create a more effective atmosphere for facilitating love and respect to all.

Desired program changes should include fine-tuning system, management, structure and services within volunteer tutoring practices (Burke, 2014). The diffusion of strategic changes in practice should be monitored so prescribed changes touch all tutoring stakeholders within the program's social system (Soffer, Nachmias, & Ram, 2010). This could be accomplished by using Rogers (2003) diffusion of innovation process, which includes four main components: innovation, communication channels, time, and the social system. In short, program innovations should be carefully implemented using

effective communication, an established timeline, and regard for the social system that is currently in place. This prescribed process would guide the analysis of practice enhancements and the rate of diffusion or acceptance of the changes in practice. Change would not be effective if stakeholders are reluctant to follow.

Social system.

Much attention should be placed on the school's social system. Cultural awareness is key in properly promoting a change effort. Rogers (2003) suggested that the diffusion of information must reach all levels of an organization in order to be most effective. The faith-based university studied is made up of a wide variety of departments and offices who make up the schools' social system (Soffer et al., 2010). While these offices and departments work toward broad organizational goals, they are very much different and run independently of each other. The school had previously served nine to twelve thousand students, but because of recent growth, this number has soared to over 43,000 students served each year.

When one of the university's past presidents first came to campus, he wasted no time in identifying imperatives that he felt would guide the school into the future. Because he had done research on modularity and the changes in higher education, while he was the dean of the Harvard Business School, he quickly established credibility among faculty and the administration who bought in to his desired direction. As such, the university leadership continues to support the idea that all employees have a responsibility to look for ways to continue to serve more students, while working within the very real constraints of maintaining costs, and remaining committed to a quality student experience ("Three Great Imperatives," n.d.). The volunteer tutoring program

has been supported because it aligns with these school imperatives. The school has long been praised for its ability to do more with less. The schools' church sponsored leaders have spoken about the need to continue to be a university where frugality is both modeled and taught to students. These espoused values are deeply ingrained into the campus culture (Burke, 2014). The vision is the school will produce graduates who will become known for their ability to do a lot with tight budgets and scarce resources.

The volunteer tutoring work that is done is carefully calculated. The volunteer tutoring program employees and volunteers are passionate about their work and understand that by working together, specific mission and program outcomes can be accomplished (Burke, 2014). Therefore, the morale of employees and volunteers can have a significant impact on engagement and productivity. To evaluate the effectiveness of these proposed changes in practice, the current rate of adoption of current practices has been considered (Soffer et al., 2010). Today the vast majority of stakeholders are happy with how volunteer tutoring programming is offered. Though employees and students have proven to be resilient, hardworking, and forgiving, it is important to continue the practice of facilitating safe and open dialog so further program enhancements can occur. The diffusion of information needs to be carefully considered as it is communicated through all of the channels within our social system (Rogers, 2003). For instance, changes would be communicated one way to science tutoring stakeholders and another way to language acquisition tutoring stakeholders. Value would be placed on all volunteer tutors' perceptions and leadership values. Therefore, not only could new changes be effectively managed, but changes would be implemented in a way that fosters an atmosphere supportive of the greater good.

Implementation of the Proposed Recommendations

The proposed changes would occur in a deliberate way. The Dissertation Committee Chair and Academic Support Department Chair would help guide the aforementioned recommendations for improved practices. Also, the employees and volunteers involved would be actively engaged throughout the implementation process. In addition, all changes to current practices would be studied to ensure effective applied research outcomes.

Stakeholder Roles

As with any changes that have taken place within the volunteer tutoring program to date, leaders would learn the needs of the employees and students who would be affected most by the proposed changes (Burke, 2014). Stakeholders would quickly discern and determine if they are being supported or sold an idea. Lab Directors should expect tough questions from employees and volunteers (Burke, 2014). Decisions would not be made by a select few, but rather a committee of representatives. This change effort should resemble a continuous improvement effort that analyzes organizational targets like the reward system, work flow processes, and management practices (Burke, 2014). The reward system and supporting culture would be based on successfully reaching specific desired outcomes.

Supporting leadership in their initiatives is a good thing, but this would only occur after the expression of strong opinions, a lot of discussion, and the validation of various perspectives. The environment would be open and safe for all to express thoughts and ideas without fear of negative repercussions. This type of internal environment should facilitate the best change plans (Burke, 2014). Effective change plans must reflect the

voices of each stakeholder. Yet, employees, who would be doing the work, would have the greatest voice. And as a consequence, employee engagement should be increased (Burke, 2014).

Labs cannot meet organizational objectives by working solely in silos. Therefore, some differentiation should be supported, but only to the extent that integration and coordination can be maintained (Burke, 2014). Committees would be used because of the combined expertise, experience, and vantage points that are offered. It is more difficult for a committee to make a wrong choice than it is for a sole decision maker to do so. Lab leaders should be taught that some opposition to change is a normal part of the change theory process (Burke, 2014). Employees and volunteers would be encouraged to speak up if something does not seem to be heading in the right direction.

Leader's role in implementing the proposed recommendations.

Individual espoused values can significantly influence decision making (Burke, 2014). This could be a potential blind spot for the program director. However, this risk might be decreased by understanding both the internal and external environments in the labs, so this necessary information can transform individual capabilities, and in turn the entire volunteer tutoring program (Rooke & Torbert, 2005). According to Burns (1978), ". . . leadership . . . occurs when one or more persons engage with others in such a way that leaders and followers raise one another . . . Their purposes, which might have started out as separate but related become fused" (p. 20). The idea that individual purposes can be combined to reach a shared interest would lead this change effort. Furthermore, Rooke and Torbert (2005) articulated that what distinguishes a leader is internal action logic—which means how a leader analyzes their environment and then reacts. Leaders

who seek to understand their environment can transform not only their own capabilities but also those they work with. By placing high value on the unique needs of students, volunteers, and employees, changes could further enhance attainment of successful program outcomes.

The volunteer tutoring leaders would follow important steps such as building a case for the changes, forming change relationships, and working toward the changes. Leaders should use power that is sanctioned by the stakeholders (Burke, 2014). Also, key leaders would be trained to understand that they must lead change that keeps up with the environments that fuel organizational relevance (Burke, 2014). Therefore, there should be passion for helping the university adapt to the needs of the school's growing student population. This would be accomplished by: First, including employees and volunteers in the decision-making process (Burke, 2014); Second, ensuring that the changes in practice are effectively communicated (Burke, 2014); and Third, tracking the diffusion of information by increasing awareness of where focus needs to be placed to ensure employee buy-in and engagement (Rogers, 2003). In short, leadership should listen carefully, communicate clearly, and implement change that would be supported by all stakeholders.

Avenues that facilitate the free expression of ideas should be used before changes to procedures occur. Volunteers would appreciate having a voice in this change process, especially, because this would directly affect their areas of stewardship. The qualitative data in this study is important because it helped us learn what is important to our volunteers and is based on current realities (Burke, 2014).

Another data-driven reality includes the need for effective communication within these new measures. Before changes are set to occur, employees and volunteers would have their questions answered so they can catch the vision of what the program is trying to accomplish. Success may not be possible unless employees and volunteers are able to understand how and why they can help in our program's mission and objectives. Strategic efforts to diffuse change throughout our entire organization (Rogers, 2003), would not be possible without support from all program stakeholders. Success would be contingent on involving our employees and volunteers in the decision-making process. We could create surveys that track the thoughts and feelings of employees in an anonymous format, as to discover authentic viewpoints. The goal would be to support multiple paths to our changes in practice (Burke, 2014). We would remain open-minded throughout the process.

Because the identification of core values has already occurred, resistance should be less likely as behavioral practices are aligned with these values (Burke, 2014). Burke's (2014) techniques for creating reassurance would be utilized to help stakeholders adjust to changes. In some cases, it may be important to back off from an idea for a time if it is not supported by the employees who would need to carry it out. However, a lack of support should be diminished by involving employees and volunteers in the planning and implementation processes. This would be one of the greatest tools to gain support during these changes in practice.

Building support for the proposed recommendations.

The goal would be to help employees and volunteers realize their God given talents and then magnify them as much as possible for the good of others. This

would be accomplished by supporting each person's values. Opportunities for volunteers to share their voices would be ongoing. Collaboration can occur through shared values and stakeholders can work together as one toward program goals. Furthermore, leadership characteristics like effective communication, having an interest in and understanding people, broadcasting high energy, standing for moral issues, building relationships, and understanding the deeply held beliefs of people (Burke, 2014), would likely help garner stakeholder support.

Global / external implications for organizations.

The hope is that other faith-based institutions may see the process that was followed within this volunteer tutoring program and be able to use lessons learned here to improve their practices. This model has already demonstrated success that others would be able to learn from. Schools can focus on both knowledge and character. While some theological paradigms may be difficult to measure, there are educators who support active programming, with the aim of developing the value of character as part of the college experience (Astin & Antonio, 2004; Clark, 2001; Dahlin & Abbot, 1999; Hillman, 2006; Yanikoski, 2004). Therefore, this study has implications that may influence the way programs and initiatives are viewed. This DIP has demonstrated ways that organizations can learn about their employees and volunteers, and see them as their greatest assets, and possibly see positive measured results in the way programs and initiatives are strategically planned and carried out.

Timeline for Implementation and Assessment

The timeline for the proposed recommendations would be simple and deliberate. The subsequent assessment would be ongoing throughout the whole time the changes in

practice are taking place. This could be accomplished by eliciting feedback throughout the process. Beginning in April 2019, the volunteer tutoring area director could reach out to ask employees and volunteers what they think of the proposed changes—that have been based on input from volunteer tutors. Any ideas that require modification to current plans would be determined from April to July 2019.

Beginning in September 2019, values that support servant leadership could be highlighted in volunteer outreach efforts. Also, during the new tutor orientation, unwanted incompatible values could be discussed so they can be diminished. These responsibilities would be carried out by the area director and the marketing team. When labs open the second week of the semester, experienced tutors from previous semesters could train, teach, and build up the new tutors. Small thank you cards could be provided in the labs, so students can write notes of encouragement and appreciation to the volunteer tutors who helped them. Also, in an attempt to help tutors gain confidence, the tutors could write notes of encouragement and appreciation to each other. By week six of the semester, lab directors could be encouraged to have a mid-semester social with their teams. This could be a game night or potluck picnic at a local park. Lab directors would play a role in supporting, encouraging, and promoting these changes within their labs. At the end of the semester, during the closing social, volunteers would be told to check their emails for a survey about their experience. This would include questions that could help the program assess the effectiveness of the recommendations that have been put into practice. Also, students who received help in the labs would be able to answer questions about their experiences in the labs and the help they received from their peers. This data could be compared with data from past semesters, before the most recent changes took

effect. No changes would occur without significant discussion and subsequent assessment of these changes, as to offer services that are helpful and meaningful to the students (“About Volunteer Connection,” n.d.). These changes would be part of the program director’s responsibilities and the area director would help coordinate these efforts.

All of the proposed changes could fit well into current practices and should be simple to carry out. If during discussions with employees and volunteers, we determine that decided changes should take place over multiple semesters, then we would implement the changes in phases. This may make it easier to isolate the effectiveness of each strategy. The best way we would determine if these changes are working would be by gathering feedback from the students who are involved. The ultimate goal of these changes is to provide better support of individual values and more effectively help volunteer tutors discover and develop important servant leadership values. There may be no better way to teach the values of servant leadership than to support and build up volunteers based on the unique needs that have been gathered and learned about as part of this study.

Implications

Practical Implications

Institutions of learning that invest time and money into developing the values and character of their students need to know that their efforts are effective, align with student views on leadership and are meeting desired outcomes. The researcher wanted to know what volunteer tutors valued, so these values could be supported. It was also important to know to what extent the tutors’ values were congruent or dissimilar from the university.

Without this knowledge, it would have been impossible to help students effectively discover and develop authentic servant leadership values.

The study university has sought to develop students who know how to teach and learn, and most important, be legendary for building others up—a key servant leadership value, and add value, which means to make things better wherever they go in the world (“The Inspired Vision for BYU-Idaho,” n.d.). The tutors’ perceived values indicated that they became better at learning and teaching over the course of their volunteer service. All of the tutors also experienced a shift from self to others and experienced satisfaction in seeing others succeed. These values could be strengthened with the use of reflective exercises in surveys, in person, and in groups. Intellectual modesty and humility are important values on campus (“The Inspired Vision for BYU-Idaho,” n.d.). Humility is a widely accepted and important servant leader leadership value. The volunteer tutors demonstrated humility as they interacted with other students in the labs. All of the tutors demonstrated the ability to self-reflect and learn about themselves and their individual potential. Current university president, Henry J. Eyring declared, “BYU-Idaho graduates . . . are valued because of their practical training and leadership abilities... Even more so, they are valued for a quality that their colleagues sense but cannot identify: it is the image of Heavenly Father and the Savior in their countenances. These BYU-Idaho graduates . . . are also recognized and valued for their humility and eagerness to serve others...” (“Inaugural Response,” n.d.). Prior to this study, the goal has been to support these university values within the school’s volunteer tutoring program. A promising finding was that all the tutors expressed a desire for improving individual growth, as well as making tutor trainings better. However, it is important to point out that the tutors

selected, as part of this study, were identified as being exceptional and self-selected themselves as being willing to be interviewed. So, while the volunteer tutoring program leaders wish to improve the labs in certain ways, some tutors may not welcome the proposed recommendations to improve practices. All employees and volunteers would be consulted and given a chance to share their opinions in surveys and trainings before changes are made. Ongoing assessments would help inform program leaders during and after changes are made as well.

Program leaders believe that by using tutors to train, teach, and build new tutors, President Eyring's vision of producing graduates who have practical experience can be supported. In addition, results showed that tutors were aware of the larger world and their influence on others. They also served because of their faith in God. This supports President Eyring's vision that graduates will be noticed because they are motivated by and led by a higher power. These faith-based values could be further realized and reinforced with reflective exercises. The tutors seemed to exhibit what Fry (2003) referred to as spiritual leadership, which is comprised of, "values, attitudes, and behaviors that are necessary to intrinsically motivate one's self and others so that they have a sense of ... calling and membership" (pp. 694-695). Based on the tutors' responses, this spiritual-minded environment appears to have helped the tutors find deeper meaning in their lives. This environment could be further enhanced as the tutoring program continues to make a difference in the lives of others through altruistic love, genuine care, concern, and appreciation for both self and others, where people feel understood and appreciated (Fry, 2003).

The volunteer tutoring program's mission statement demonstrates the need for

this service experience to be beneficial to the volunteers as well as the students who receive help. In addition, the mission speaks of a safe environment, personal growth, building self and others, and disciple leadership (“About Volunteer Connection,” n.d.). All of these values were desired by the volunteer tutors who were interviewed in this study. In fact, the majority of tutors decided to participate because they wanted to be involved in meaningful work. As their service experience progressed they found that they felt good about helping others and making friends. These values kept them coming back week after week. The tutors supported the volunteer tutoring program value that students come first (“Volunteer Opportunities,” n.d.), which is an important part of a servant leaders’ servant first attitude (Greenleaf, 2002). The joy of helping others can be reinforced by highlighting these values in outreach efforts. Friendship can be enhanced through peer socials. The university’s belief that the school can influence student minds and hearts to build up citizens for the greater good is supported by the tutors new and realized values. The university’s mission to develop disciples of Jesus Christ who are leaders wherever they may go (“BYU-Idaho Mission Statement,” n.d.), appears to be having a positive impact on the volunteer tutors moral and character development. The tutors’ alignment with the university’s faith-based mission is important and relates to servant leadership values in that the tutors expressed their desires to follow Jesus Christ and to live by His teachings by serving others. This was accomplished as students looked outside of themselves and sought to lift up their peers while in the labs. The hope is they will be servant leaders in their homes, the Church, and their communities. The tutors’ values can be further developed as the school recognizes the diverse interests and abilities of each unique student and continues to think of ways to help in the discovery and

development of individual values (“BYU-Idaho Mission Statement,” n.d.).

Not all values were congruent with good servant leadership. In fact, all of the tutors expressed a desire to get rid of certain unwanted values in self and others. They also expressed the need for better support of tutors and students getting help in the labs. This study is important because understanding volunteer tutor leadership values has effectively created opportunities to improve the volunteer tutor experience by using data to better support servant leadership value discovery and development. The timing of this study was good because it was completed several years after the new volunteer tutoring program was created and fully established, but early enough that areas of improvement could be identified as the program continues to grow.

Because this was an exploratory study, much of what was learned was not anticipated. Accordingly, previously unforeseen ways to improve practice were discovered. These changes include using study data to make program changes that support individual growth, as well as improve peer interaction and training. Also, tutors identified that they wanted to improve their communications and interactions with others. They expressed a desire to get rid of self-doubts earlier in their experiences. Lastly, they voiced the need to help other tutors become more dedicated in providing the best help and care for the students who come into the labs. There is much confidence that volunteer tutor trainers can provide mentorship to new tutors and build confidence. Notes of encouragement and volunteer tutor peer evaluations could also help in these efforts. The volunteer tutoring program leaders can make deliberate attempts to develop the “whole person” by focusing on mind, body, and spirit (Clark, 2001). There is much hope that these efforts would be worth the time and money spent in this pursuit. This

study could help volunteer tutoring leaders improve practice that supports student self-awareness in values that align with servant leadership, and encourage student selflessness for the greater good within the school's volunteer tutoring program. There could be further opportunities to initiate program standards and measure program performance (Sipe & Frick, 2015). There is much optimism that the values learned will become part of each students' character and influence future societal roles after graduation ("About Volunteer Connection," n.d.).

Implications for Leadership Theory and Practice

This study has demonstrated ways servant leader focused organizations could approach leading by understanding the deep and unique perspectives of the students they lead (Lowney, 2013). This study showed examples of how there is an interrelationship between tutor values and motivations (Emmons, 2000). Fry (2003) and Spears (2004) believed that servant leadership was much more than a leadership style that could be learned, but rather a value-based ideology that influences leadership behavior. In fact, this study supported the idea that many authors share, that servant leadership is an outward display of inner core values (Fry, 2003; Fry et al., 2005; Greenleaf & Spears, 2002; Russel, 2001; Sipe & Frick, 2015; Spears & Lawrence, 2002). The tutors hold a variety of deeply held core values (Lowney, 2013; Nandram & Vos, 2010; Thompson, 2000), that the tutoring program has learned about and can continue to help students discover and develop. And regardless of the similarities or differences in the students' belief systems, the school can unify employees and volunteers to build each other up (Nandram & Vos, 2010; Lowney, 2013). Spiritual-minded servant leaders on campuses hold deep core values that guide their pursuit of leading as servants to others (Astin &

Antonio, 2004; Burch et al., 2015; Fry et al., 2005; Hine, 2014; Hillman, 2006; Liddell & Cooper, 2012; Lowney, 2013; Nandram & Vos, 2010; Posner et al., 2006; Thompson, 2000).

This study supported faith-based servant leadership by supporting the tutors' perceived values. While proposed recommendations for improving practices have been shared, the continued goal for the volunteer tutoring program should be to influence, but not coerce (Jago, 1982) volunteer tutors into a specific path moving forward. Service learning programs can have an influence on their students and help them discover value-based servant leadership values. Hindman (2002) contended that as universities strive for consistency in mission, goals, and actions—time and space need to be provided for personal development where genuine care for others is present, service opportunities are offered, and living examples are modeled for students to see. The volunteer tutoring program hopes that teaching and learning through tutoring can be improved as students practice their leadership. There is much hope that program changes may be able to help more tutors focus less on themselves and focus on the unique needs of the students seeking help in the labs, and as a result provide a rewarding and effective experience for as many volunteers as possible.

This study supported the findings of other studies. Astin and Antonio (2004) demonstrated that faith-based institutions generally had a positive effect on character development, with a specific positive correlation on students' civic and social values. Emmons (2000) pointed out that smart character education programs build spiritual abilities and maturity, which produce productive and socially responsible members of society. Astin et al. (2010) found that students who served others were more likely to

develop spiritual qualities such as the ethic of caring, peace, and centeredness. Hindman (2002) suggested that college is an avenue that provides students opportunities to consider spirituality, values, and faith. Whitt (1993) studied student leadership experiences at three women's colleges. The student leaders at these institutions reported improvement in self-confidence, self-efficacy, communication, organizational skills and social awareness. Cress et al. (2001) assessed whether college student participation in leadership education and training programs impacted personal development and showed that participants exhibited growth in civic responsibility, leadership skills, multicultural awareness, understanding of leadership theories, and personal and societal values. While a thorough analysis of the volunteer tutors' perceptions of values and experiences is not a measurement of personal development, results indicated that tutors believed that their personal values and social values were important. This study's participants also showed that they highly valued care for others, spirituality, faith, self-confidence, self-efficacy, communication, organizational skills, social awareness, and leadership skills. Volunteer tutors more fully realized what their values were and these realizations will hopefully be further developed as they perform in future leadership roles. The tutors' awareness and perceived development in these values adds to the available literature and supports the idea that college students' involvement in social, volunteer, leadership, and service activities may help students in their development and pursuit for meaning (Love, 2001, White, 2006).

Yanikoski (2004) contended that research suggests that higher education institutions that focus on character development produce more successful graduates than schools who do not, because character has been identified by employers as an important

leadership trait. What we have learned from the literature, and this study, is that there are schools who employ deliberate programming to not only focus on intellectual capacity, but also character, moral development and service for their student populations. The research shows that these programs have helped their students develop as servant leaders who are aware of social issues and have the desire to help others in need.

Implications for Future Research

This research helped the volunteer tutoring program leaders learn about the tutors' authentic perceptions of their leadership values, and this could help explain some of the students' behavior. Especially, if a follow up study was designed to more specifically look at causal relationships. However, by understanding volunteer tutoring leadership values through experience, the school's leaders are in a better position to improve support for peer-to-peer volunteer tutors in their discovery and development as value-based servant leaders. Future research could be used to re-assess the discovery and development of servant leadership values, and potentially explore whether these findings may be true for other tutors besides the one who were identified as being successful by their peers. Specific leadership values could be isolated for future study. In addition, future research could be conducted as student populations evolve over time. It is essential that changing student populations are understood. Fry et al. (2005) suggested that organizational values that are evidenced within a culture, promote the experience of transcendence through service, and can facilitate a connectiveness to the organization, which helps develop values of compassion and joy, altruistic love, a higher sense of calling, fitting in, an increased commitment to work, and feelings of greater productivity. These are all important outcomes within faith-based Christian theology and practice.

Therefore, other faith-based institutions may want to perform similar studies as to understand their unique student populations. This could be an effective way to help students discover and develop servant leadership values. A future study could also explore or confirm potential connections between the modeling of faith-based servant leadership values and its impact on desired student development outcomes. Hillman (2006) encouraged the development of Godly servant leadership through the collaboration of academia and the service opportunities of ministering. There is evidence that student leadership development programs at universities help students develop important servant leadership values. University leaders can help students in their development as they recognize what is personally sacred and valuable. This is accomplished as schools offer a variety of service opportunities that students can be part of. These opportunities could include interactions with others who are different, or tutoring other students in need of help (Hindman, 2002). This study showed how servant leadership can be an effective tool for faith-based school administrators to meet desired outcomes and instill the value of service in their students (Burch et al., 2015).

Faith-based universities are schools that, as a matter of practice, support the teachings of Jesus Christ, as contained in the Holy Bible and other Christian texts. These schools also teach the importance of living by the values of service, morals, character, spirituality, and faith. However, there are many campuses that are not faith-based and these schools also seek to develop values and character in their students. Love (2001) argued that if spirituality and spiritual development are intrinsic in all people, and not just people who are religious, then it is still important for student affairs leaders to engage within this developmental process and consider how best practices might create meaning,

purpose, and direction for the students involved in their respective school programs. This IPA study was useful in finding what was not readily known to the researcher, as well as the essence of the volunteer tutors' experiences (Creswell, 2013; Moustakas, 1994; Polkinghorne, 1989; Smith et al., 2009) or the deeper reasons that explain who the student are and why they do what they do (Smith et al., 2009). Because there has been a decline in morality among college students (Langer et al., 2010; Liddell & Cooper, 2012), other colleges and universities could perform similar studies, so they can learn about and help their own unique student populations.

Barbuto and Wheeler (2006) suggested that a service focus to leadership is a precursor to empowering a wise organization. Spears and Lawrence (2002) believed that servant leaders have the power to passionately create something that will resonate with others and last a lifetime. There is a fair amount of literature on the topic of servant leadership, but a limited amount of literature related to scholarly research that relates to servant leadership values in higher education settings. With limited research for character development among faith-based institutions (Burch et al., 2015), there are opportunities for further study of this topic.

Summary of the Study

The purpose of this qualitative phenomenological DIP study was to find out what peer-to-peer volunteer tutors value in order to articulate ways to provide better support to students in their discovery and development of authentic individual and campus servant leadership values that are realized or learned while participating in service tutoring experiences at a servant leader focused faith-based university. The main data collection tool was a semi-structured interview protocol or guide consisting of ten questions. Nine

interviews were completed within this in-depth IPA study (Smith et al., 2009). After six interviews, no new student perceptions of values were emerging from the data, making it clear to the researcher that data saturation had been reached (Creswell, 2013, Frankel, 1999; Meadows & Morse, 2001). Institutional document analysis was also part of this study.

Because there has been a decline in morality among college students (Langer et al., 2010; Liddell & Cooper, 2012), the faith-based university in this study wants future school graduates to become value-based leaders in their families and communities. Therefore, it was important to understand the authentic leadership values that drive individual student behavior (Fry, 2003; Fry et al., 2005; Greenleaf & Spears, 2002; Lowney, 2013; Russel, 2001; Sipe & Frick, 2015; Spears & Lawrence, 2002). By understanding volunteer tutoring values through experience, the school's leadership became empowered to better support peer-to-peer volunteer tutors in discovering, developing, and becoming value-based servant leaders.

This research project revealed authentic leadership values that contributed to student volunteer success within the school's volunteer tutoring program. Values that are incompatible with servant leadership were also discovered. Within perceptions of self, these included aspects such as ineffective communication or interactions and self-doubt. Incompatible perceptions in others included insufficient care for others and lack of dedication. Values in support of servant leadership included volunteer tutors' awareness of the larger world and their influence on others, being engaged in their service, and having served because of their faith or belief in God. Volunteer tutors expressed the need for better support of individual growth, improved peer interaction, and better tutor

training.

Proposed recommendations include highlighting values that support servant leadership in future volunteer outreach efforts. Also, during new tutor orientations, unwanted incompatible values could be discussed so they can be diminished. When labs open each semester, the effective tutors from previous semesters could help train, teach, mentor, and build up the new tutors. Also, small thank you cards could be provided in the labs, so students who receive help and tutors who give the help can write notes of encouragement and appreciation to their peers. Lab directors could be encouraged to have mid-semester socials with their teams to build self-awareness, confidence, and friendships. Lab directors would play a role in supporting, encouraging, and promoting these changes within their labs. At the end of each semester, volunteers would have the opportunity to answer questions about their experiences, so the program can assess its effectiveness. Also, students who received help in the labs would be able to answer questions about their experiences in the labs.

Future research could be used to re-assess the discovery and development of servant leadership values. Specific values could be isolated for future study. In addition, research could be conducted as student populations evolve over time. Other faith-based institutions could perform similar studies as to understand their unique student populations and then model servant leadership in practice to their students. This could be an effective way to help students discover and develop servant leadership values. IPA studies such as this are particularly useful in finding what may not be readily known by a researcher, the essence of an experience (Creswell, 2013; Moustakas, 1994; Polkinghorne, 1989; Smith et al., 2009) or the deeper reasons that explain who people are

and why they do what they do (Smith et al., 2009). With limited research for character development among faith-based institutions (Burch et al., 2015), there are opportunities for further study of this topic.

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*Appendix A***Institutional Review Board (IRB) Approval Letter, IRB# S17-F15**

Faculty Development & Mentored Research

June 19, 2017

Dear Spencer,

Your request to use human subjects for the student entitled, *VOLUNTEER TUTOR PERCEPTIONS OF LEADERSHIP VALUES AND SERVANT LEADERSHIP AT A FAITH-BASED UNIVERSITY: A QUALITATIVE PHENOMENOLOGICAL STUDY*, IRB#: S17-F15, is approved for 12 months from the date of this letter. You have met the expectations for study design, subject protection and data safety.

Please notify the IRB if you intend to make any significant modifications to the study's design or implementation.

Best of luck with your study.

Respectfully,

A handwritten signature in cursive script that reads "Sidney L. Palmer".

Sidney L. Palmer, Ph.D.
Dean, Faculty Development & Mentored Research
Director, BYU-Idaho Institutional Review Board

Please note that Creighton University IRB-02 Social Behavioral has taken the following action on IRBNet:

Project Title: [1086956-1] VOLUNTEER TUTOR PERCEPTIONS OF LEADERSHIP VALUES AND SERVANT LEADERSHIP AT A FAITH-BASED UNIVERSITY: A QUALITATIVE PHENOMENOLOGICAL STUDY Principal Investigator: Spencer Taylor

Submission Type: New Project
Date Submitted: June 23, 2017

Action: APPROVED
Effective Date: July 6, 2017
Review Type: Administrative Review

Should you have any questions you may contact Brooke Fitzpatrick at bfitzpatrick@creighton.edu.

Thank you,
The IRBNet Support Team

www.irbnet.org

*Appendix B***Tutor Perceptions and Servant Leadership Interview Protocol****Interview Protocol: Volunteer Tutor Perceptions of Leadership Values and Servant Leadership at a Faith-Based University**

Time of Interview:

Date:

Place:

Interviewer:

Interviewee:

The Faith-Based University under study has value-based leadership development as an educational outcome (Sipe & Frick, 2015). What volunteer tutor leadership values are present among the school's volunteer tutor population?

The interviewee will be told that the interview is to find out their perceptions of volunteer service and to learn about their successful volunteer experience. The participants will not know how the study may help the school improve practice and support value-based servant leadership. The goal is to reflect true student volunteer tutoring values and experiences, whatever that might be.

The study aims to take a closer look at student volunteer leadership values through experience. The interview will take about one hour to 90 minutes to complete.

Note for Interviewer: *Briefly describe the project. Include statements of appreciation and introduction. Such as: Thank you for agreeing to be interviewed for this research project on your volunteer service experiences. I want to remind you that your comments will remain confidential and anonymous. Have them sign the consent form. Let them know they can take a break at any time and that they can ask you if they have any questions, etc.)*

The beginning of the interview questions are designed to be general and move to specific examples of campus volunteer service as the interview progresses. The design prompts open-ended and authentic responses. All questions are worded carefully so true volunteer views can be articulated without introduced bias from the design. However, some questions specific to campus goals are introduced at the end to see how students feel about the school's focus in these areas.

The following questions were designed to discover volunteer tutor perceptions of their leadership values as they explain their successful volunteer tutor experiences:

Tell me about your past volunteer service before coming to campus. I want to hear about times when you successfully volunteered. How have these experiences influenced you?

Prompts:

What roles have you had as a volunteer? What was that like? Why do you feel it was successful? Why did you serve in those ways? What did you like or not like about that service? What volunteer behavior have you seen that is consistent with your beliefs? What volunteer behavior have you seen that conflicts with your beliefs? How do you think others perceive you as volunteer? What words would others use to describe yourself as you have performed service?

Could you tell me about your volunteer service (other than volunteer tutoring) since being on campus? I want to hear about times when you have successfully volunteered. How have these experiences influenced you?

Prompts:

What roles have you had as a volunteer on campus? What was that like? Why do you feel it was successful? Why did you serve in these areas? What did you like or not like about this service? What attributes have you utilized the most as part of your volunteer service? What attributes have you tried to strengthen? What are your strengths and weaknesses as a volunteer? What campus volunteer behavior have you seen that is consistent with your beliefs? What campus volunteer behavior have you seen that conflicts with your beliefs?

Could you tell me about your service as a volunteer tutor on campus? I want to hear about how you have successfully volunteered. How has your volunteer tutoring experience influenced you?

What has your volunteer tutor service been like? Why do you feel it is successful? What have you liked or not liked about your service so far? What attributes have you utilized the most as part of volunteer tutoring? What attributes have you tried to strengthen? What are your strengths and weaknesses as a volunteer tutor? What volunteer tutoring behavior have you seen that is consistent with your beliefs? What volunteer tutoring behavior have you seen that conflicts with your beliefs?

What made you decide to become a volunteer tutor? What has kept you actively involved in volunteer tutoring?

Prompts:

Why did you sign up as a volunteer tutor? Why have you stayed involved? Do you feel you have been successful? If so, how? How has your experience evolved from when you first started to now?

Have your reasons for volunteering as a tutor changed since you started? If so, How?

Prompts:

For example, someone may have volunteered for certain reasons in the beginning, and then once they were a volunteer tutor for a while, realized there were other reasons for their involvement. Think about the reasons you first volunteered. Have any of those reasons changed? Please tell me more about this experience. Have there been new reasons for volunteering that you now realize are important to you, since tutoring your peers? Please share.

What have you learned about yourself as a volunteer tutor? What have you discovered is important to you since becoming a volunteer tutor?

Prompts:

Have your tutor experiences caused you to view things differently? If so, how? What tutor experiences have you had that taught you about yourself? Do you view yourself differently? If so, how? Have your perceptions about volunteer tutoring changed? If so, how? Do you view

others differently? If so, how? Have you changed the way that you tutor your peers? If so, please explain. Are there things that are now more important to you? If so, please share.

What changes could be made on campus to help volunteer tutors discover what is important to them? How could campus provide better support to volunteer tutors in their individual growth and development?

Prompts:

What could this campus change to better support and help develop volunteer tutors who practice what they believe? What parts of your volunteer tutoring experience have helped you discover what is important to you? What tutor experiences have helped you grow as a person?

Consider what is important to you as it relates to volunteer tutoring. In what ways are your values similar to the university? How are your values different from the university?

Prompts:

What would you point to within your volunteer tutor experience that would suggest successful volunteer service based on your values? Which of your values align with the university? What values seems to conflict? Could you please share some examples?

Have you become a better leader because of your volunteer tutoring experience? If so, how?

Prompts:

Please think of examples where being a volunteer tutor helped you develop as a leader. Please share.

What final thoughts would you like to share about your volunteer experiences before we conclude the interview?

Prompts:

This is your chance to ask any questions or to share any final thoughts about your volunteer experiences.

Additional prompts that will help facilitate the depth and breadth of the qualitative inquiry and subsequent data collection:

Would you expound on that?

Tell me more.

How would you describe that in a different way?

I would like to hear more about that.

Would you clarify that for me?

What was the effect of that incident?

What were the consequences?

What was your reaction to that behavior?

Take me through your thought processes during that time.

*Appendix C***Volunteer Tutor Consent Email Communication**

Dear Participant,

You were selected to participate in this research because you are/have been a volunteer tutor at BYU-Idaho. We would like to know more about your volunteer experiences and what has been important to you. The overall aim of this study is to provide better support to students on campus and to improve the volunteer tutor experience. The research interviews would be conducted by Spencer Taylor, a BYU-Idaho employee and researcher.

Procedures: If you choose to participate, you would share your volunteer experiences with the researcher. This would be accomplished by finding a 90-minute block of time that works with your schedule. You would then meet in a comfortable campus setting, such as in the McKay Library room 360, for a one-on-one interview. You would talk about your volunteer experiences and what has been important to you. Your participation would consist of a one-time 90-minute visit with the researcher.

Risks/Discomforts: This study involves minimal risks to you. There would be no right or wrong answers. You could feel some discomfort if you have had negative experiences with volunteer work. There are no foreseeable legal, economic, psychological, emotional or physical risks that would be encountered.

Benefits: There is no compensation for your time. However, the study's aim is to provide better support to volunteer tutors and improve volunteer tutoring experiences. Therefore, this could help students more effectively prepare for future societal roles within their families and communities.

Confidentiality: Anything you share as part of this study will be kept confidential. Your identity will not be disclosed to anyone. Access to the data will be password protected and safeguarded by the researcher. The study topic is not highly sensitive or embarrassing. However, if needed, additional measures or masking of information will be used to protect your anonymity. You will be able to review the study and express concern if anything does not protect anonymity or reflect the intent of your replies.

Participation: Participation in this research study is voluntary. You have the right to withdraw at any time or refuse to participate entirely without jeopardy to your volunteer status, future student employment opportunities or standing with the university.

Questions about the Research: If you have any questions about this study, you may contact Spencer Taylor, Researcher, Brigham Young University–Idaho, MCK 360, Rexburg, ID 83460; phone, (208) 496-4296; email, taylors@byui.edu.

Questions about your Rights as a Research Participant: If you have questions regarding your rights as a participant in research projects, you may contact Sid Palmer,

IRB Committee Chair, Brigham Young University–Idaho, 525 South Center St.,
Rexburg, ID 83460; phone, (208) 496-4622; email, palmers@byui.edu.

Sincerely,

A handwritten signature in blue ink that reads "Spencer Taylor". The signature is written in a cursive style with a long horizontal flourish extending to the right.

Spencer Taylor,
Service Tutoring Coordinator,
Volunteer Connection Program Director

*Appendix D***Bill of Rights for Research Participants**

As a participant in a research study, you have the right:

1. To have enough time to decide whether or not to be in the research study, and to make that decision without any pressure from the people who are conducting the research.
2. To refuse to be in the study at all, or to stop participating at any time after you begin the study.
3. To be told what the study is trying to find out, what will happen to you, and what you will be asked to do if you are in the study.
4. To be told about the reasonably foreseeable risks of being in the study.
5. To be told about the possible benefits of being in the study.
6. To be told whether there are any costs associated with being in the study and whether you will be compensated for participating in the study.
7. To be told who will have access to information collected about you and how your confidentiality will be protected.
8. To be told whom to contact with questions about the research, about research-related injury, and about your rights as a research subject.
9. If the study involves treatment or therapy:
 - a. To be told about the other non-research treatment choices you have.
 - b. To be told where treatment is available should you have a research-related injury, and who will pay for research-related treatment.

*Appendix E***Volunteer Tutor Experiences and Values Study
Informed Consent for Research Subjects**

The purpose of this informed consent document is to provide adequate information so study participants can make an informed and voluntary decision as to whether or not they would like to participate in this research study about volunteer tutor experiences and values.

Introduction: You were selected because of your participation as a volunteer tutor at BYU-Idaho. We would like to know more about your volunteer experiences and what has been important to you. The overall aim of this study is to provide better support to students on campus and to improve the volunteer tutor experience. The research interviews would be conducted by Spencer Taylor, a BYU-Idaho employee and researcher.

Procedures: If you choose to participate, you would share your volunteer experiences with the researcher. This would be accomplished by finding a 90-minute block of time that works with your schedule. You would then meet in a comfortable campus setting, such as in the McKay Library room 360, for a one-on-one interview. You would talk about your volunteer experiences and what has been important to you. Your participation would consist of a one-time 90-minute visit with the researcher.

Risks/Discomforts: This study involves minimal risks to you. There would be no right or wrong answers. You could feel some discomfort if you have had negative experiences with volunteer work. Your participation will not affect your status as a volunteer tutor, student employee, or campus student. There are no foreseeable legal, economic, psychological, emotional or physical risks that would be encountered.

Benefits: There is no compensation for your time. However, the study's aim is to provide better support to volunteer tutors and improve volunteer tutoring experiences. Therefore, this could help students more effectively prepare for future societal roles within their families and communities.

Confidentiality: Anything you share as part of this study will be kept confidential. Your identity will not be disclosed to anyone. Access to the data will be password protected and safeguarded by the researcher. The study topic is not highly sensitive or embarrassing. However, if needed, additional measures or masking of information will be used to protect your anonymity. Participants will be able to review the study and express concern if anything does not protect anonymity or reflect the intent of their replies.

Participation: Participation in this research study is voluntary. You have the right to withdraw at any time or refuse to participate entirely without jeopardy to your volunteer status, future student employment opportunities or standing with the university.

Questions about the Research: If you have any questions about this study, you may contact Spencer Taylor, Researcher, Brigham Young University–Idaho, MCK 360, Rexburg, ID 83460; phone, (208) 496-4296; email, taylors@byui.edu.

Questions about your Rights as a Research Participant: If you have questions regarding your rights as a participant in research projects, you may contact Sid Palmer, IRB Committee Chair, Brigham Young University–Idaho, 525 South Center St., Rexburg, ID 83460; phone, (208) 496-4622; email, palmers@byui.edu.

Signature: As a participant in this study, I understand my rights and agree to participate in this research. I have received a copy of the informed consent form.

Study Participant: _____ Date: _____