

Beliefs and Behaviors of 40 Indigenous Sri Lankan Christian Leaders

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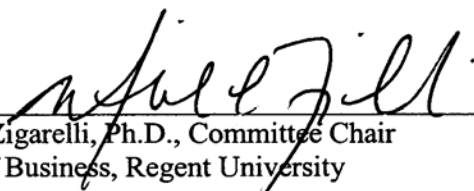
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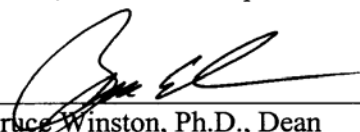
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Abstract

This dissertation investigated the beliefs and behaviors of 40 indigenous Sri Lankan Christian leaders. Using survey data collected via the Christian Continuous Improvement Index (Zigarelli, 2002), the study found Sri Lankan leaders' beliefs and behaviors to be significantly different than the beliefs and behaviors of Christians worldwide. Further, the areas of significance were clustered in beliefs and behaviors that focused on the well-being of others, leading to a conclusion that Sri Lankan Christian leaders are practicing a compassionate style of leadership.

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Chapter 1 - Introduction

The Problem of the Study

Christian leaders facing active persecution from government and society in general are expected to exhibit beliefs and behaviors that are different than Christians in settings without persecution. Sri Lanka; a nation with a long history of European colonization, Christianity, and a constitutionally-guaranteed commitment to religious freedom; is today a nation where Christians are actively persecuted. This study explores leadership beliefs and behaviors among indigenous Sri Lankan Christian leaders. The study asks the question: Are the beliefs and behaviors of Sri Lankan Christian leaders different than the beliefs and behaviors of 5000 Christians worldwide? For this study, with its focus on leaders' beliefs and behaviors in an environment of turbulence and crisis, the Paglis and Green (2002) definition of leadership was adopted:

Leadership is the process of diagnosing where the work group is now and where it needs to be in the future, and formulating a strategy for getting there. Leadership also involves implementing change through developing a base of influence with followers, motivating them to commit to and work hard in pursuit of change goals, and working with them to overcome obstacles to change. (p. 217)

The Significance of the Study

While much has been written of Christian leadership (Finzel, 2000) and reports of Christian leaders who have suffered persecution have been well publicized by advocacy and watchdog groups such as International Christian Concern, an extensive review of the literature found no empirical studies which have described Christian leadership belief and behavior while facing persecution. More specifically, a literature review conducted both

in the United States and locally in Sri Lanka found no studies of Sri Lankan Christian leaders. This study is the first to provide a quantitative assessment of Sri Lankan Christian leadership beliefs and behaviors. The study is significant for three reasons. First, it contributes to the scholarly research and literature by providing a quantitative study to the Sri Lankan church. Second, the study describes Christian leadership beliefs and behaviors when operating in an environment of active persecution. Finally, Christianity in Asia is growing and doing so despite persecution in a number of Asian nations. Yet, despite the growing Asian church, few studies have been conducted on Asian Christians (Meibohm, 1996). There has been clear recognition that indigenous leadership is best able to meet local need (Borthwick, 1999; Fox, 2002; Hoole, 1998; Jenkins, 2002; Phan, 1996); therefore, greater insight into local leadership beliefs and behaviors is critically needed.

Background - The Historical Context of Christianity in Ceylon

Sri Lanka (formerly Ceylon), an island of 25,322 square miles, is located in the Indian Ocean at the southern tip of the Indian subcontinent. The nation has a population of approximately 18.5 million people. Of this number, approximately 70% identify themselves as Buddhist, 15% Hindu, 8% Muslim, and 7% Christian (Anonymous, 2002b). Most Buddhists in Sri Lanka follow the Theravada tradition (Halverson, 1978). Nearly all Muslims in Sri Lanka are Sunnis. Among Christians in Sri Lanka, less than 1% identify themselves as evangelical Christians (Pranger, 2001).

Sri Lanka is a nation with a documented history dating back 2,000 years prior to the birth of Christ and was known to the ancient Greeks and Romans. Early Arab merchants “called it Serendib, inspiring the word ‘serendipity,’ the spirit of unexpected

and happy discoveries” (Vesilind, 1997, p. 112). To this day, Indians remember the island in their great epic called the Ramayana, a story which relates the abduction of the Indian princess Sita by Ravana King of Ceylon. In about 543 B.C., Wijeya, a Prince of North India, invaded Ceylon and conquered the natives known as Yakkos. Later, Prince Wijeya married the native princess Kuveni and settled in the country with about 700 of his followers. Over time, the island’s proximity to ancient maritime trade routes, a towering rain forest with an abundance of wildlife, the availability of rare precious stones many of which are found nowhere else in the known world, and the discovery of exotic spices populated the nation with a diversity of people from all over the known world (Obeyesekere, 1999; Perniola, 1991; Tennent, 1850; Vesilind).

The roots of modern day Christianity in the country are generally attributed to the advent of Western colonization of Sri Lanka. The widely accepted historical reference dating the establishment of Christianity in Sri Lanka is the 1505 arrival of the Portuguese and their successful capture of the nation’s maritime provinces (Francis, 1999; Obeyesekere, 1999; Perniola, 1991; Philip, 1998; Rajasingham, 2002; Tennent, 1850). However, traditions have suggested an even earlier Christian presence on the island. In his translation of Courtenay’s 1913 work, *The History of Ceylon*, Francis claimed that St. Thomas the Apostle may have visited the island prior to his martyrdom on the Coromandel coast. He also pointed to an ancient tradition repeated by Arab traders, claiming that “one of the wise men of the East who came to Bethlehem...was a native of Ceylon” (p. 21). Tradition has also claimed that Ceylon “was part of the region of Ophir and Tarshish of the Hebrews, from which King Solomon’s navy supplied him with gold and silver, ivory, apes, and peacocks” (Obeyesekere, p. 11). Nevertheless, despite the

traditions and a few reliable historical references, the date of Christianity's first arrival on the island is unknown though "...probably earlier than the sixth century...perhaps through the St. Thomas Christians in South" (Philip, 1998, p. 3). However, despite a possible precolonial Christian presence, Tennett (1850) stated that when the first European colonial armies invaded, there was no identifiable Christian community on the island. "On arrival of the Portuguese in A.D. 1505...the doctrines of Brahma and Buddha were the prevailing religions respectively of the Tamils to the north and of the Sinhalese throughout the rest of the island" (Tennett, p. 12).

Beginning in 1505, on direction of the colonial authorities of Portugal, Christianity was preached rapidly, beginning in the southern provinces and reaching the northern parts of the country by 1544 (Perniola, 1991; Tennett, 1850). During the Portuguese colonial campaigns, entire families and even the King of Ceylon converted to Christianity (Francis, 1999; Obeyesekere, 1999; Perniola, 1991; Tennett). However, Tennett pointed out that this "was the result of political conformity, and not of religious conviction [*sic*]" (p. 71). During the Portuguese period, Sri Lankans embraced Christianity as the official religion and often referred to themselves as "Christian Buddhists or Government Christians – when we ask the people their religion, the common reply is, we are of the government religion" (Davies, n.d.). "The Sinhalese term for this operation was Christiani-karenawa, or Christian making" (Tennett, p. 74).

On May 28, 1602, the Dutch Admiral Spilbergen arrived on the island, introducing the Dutch conquest. By 1642, the reformed church of Holland had replaced the Roman Catholic Church of the Portuguese as the official church of the nation.

Conversion of the heathen was an official corporate goal for the Dutch East India Corporation (Tennent, 1850).

In 1672, France attempted to establish a base on the western coast of Sri Lanka. “A French Squadron, composed of 13 or 14 ships, made its appearance...under the command of Admiral De la Haye, the Viceroy of Madagascar” (Obeyesekere, 1999, p. 27). The French excursion in the country did not last long; and, unlike the Portuguese and the Dutch, the French did not impact Christianity in Sri Lanka.

However, 124 years following the aborted colonial incursion by the French, the British arrived. On February 12, 1796, Colonel Stewart of the British Navy moored his fleet on the Western coast of the country and attacked the Dutch colonial army. Within days of their landing, the British became the undisputed colonial rulers of the land (Tennent, 1850). With the British came the Methodist and Anglican missionaries. Their arrival introduced Christian denomination diversity to Sri Lanka. The teachings and traditions of the Methodists and Anglicans continue to influence Christianity in Sri Lanka to this day (Carter, 1979; Francis, 1999; Obeyesekere, 1999; Perniola, 1991, 2003; Tennent). No matter where we begin tracing the history of Christianity in Ceylon, be it from the 9th century or from the arrival of the Portuguese in 1505, it is clear that by the 19th century, the Christian Church in Sri Lanka was established and recognized as a “national institution” (Carter, p. 12).

Religious Pluralism in Sri Lanka - The Historical Context

Sri Lankan history documents a rich tradition of religious pluralism (Anonymous, 2004a). The earliest such record is from the 9th century, stating that “the king who then reigned permitted the free exercise of every religion” (Tennent, 1850, p. 112). The island

was home to many Jews, Moors, and many other sects (Tennent; Wikramanayake, 2002). With the defeat of the king and the advent of colonial rule, these religious freedoms continued and were upheld through various colonial dictates and treaties. The earliest of these colonial treaties was recorded in 1597, when at the death of the Emperor of Kotta (also known as King of Kotta and Emperor of Ceylon), the territory was bequeathed to Don Henry, King of Portugal. At the signing of the submission of the territory to the King of Portugal, a clause on religious freedom was inserted into the treaty (Tennent). On November 21, 1818, following the British victory against the Sinhalese, the issue of religious freedom was again addressed in Sections 16 and 21 of the proclamation of submission. Section 16 upheld the freedom of worship, and Section 21 exempted all religious properties “from all taxation whatever” (Obeyesekere, 1999, p. 82).

The Ceylon Independence Act of 1947, 129 years later, formalized the separation of Ceylon (Sri Lanka) from the British Crown. For the first time in 442 years, Ceylon (Sri Lanka) was once again a sovereign independent nation. On February 4, 1948, the Nation’s Constitution was ratified, including explicit protections of religion. Article 10 of the Constitution of Sri Lanka provided every person the right to freedom of thought, conscience, and religion, including the freedom to have or adopt a religion or belief of his or her choice. Article 14(1)(e) of the Constitution granted every citizen the freedom of worship, observance, practice, and teaching of his or her religion or belief; in private or in public; either by himself or in association with others (Anonymous, 1948).

On December 10, 1948, the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights. The Universal Declaration declared freedoms and protections in 30 separate articles, including the freedom of

thought, conscience, and religion. Ceylon (Sri Lanka), an early participant at the United Nations, agreed in full with the declaration and its protections and was an early signatory to the declaration (Anonymous, 2004a; Smith, 1978). In 1972, in response to growing nationalistic fervor, the Nation's official name was changed from Ceylon to Sri Lanka.

Persecution of Christians in Sri Lanka

For the past 20 years, Sri Lanka has fought a brutal terrorist war with the LTTE (Liberation Tamil Tigers of Elam), a terrorist insurgency demanding a separate state for the country's Tamil minority (Anonymous, 2002b). It has been estimated that over 60,000 people have been killed in this conflict, many from suicide bombings of civilians carried out by the terrorists (Anonymous, 2000). The LTTE has been proscribed, designated, or banned as a terrorist group by a number of governments including those of India, Malaysia, the UK, and Australia. More recently, on October 4, 2003, the United States redesignated the LTTE as a Foreign Terrorist Organization pursuant to Section 219 of the U.S. Immigration and Nationality Act (Anonymous, 2003). International Christian Concern has reported that Christians in the LTTE areas not only face extortion from the militants but sometimes also see their children kidnapped into the terrorist army (Anonymous, 2004b).

Meanwhile, in the South of the country, "as cultural nationalism gained momentum, more and more Sinhalese viewed Sri Lanka as an exclusive Sinhalese Buddhist, rather than a secular, multi-ethnic nation" (Coomaraswamy, 1986, p. 63). Pranger (2001) succinctly observed that "the Sinhala identity...remains firmly tied to Theravada Buddhism...to be Sinhala is to be Buddhist" (p. 169). Christians, many of whom are also Sinhalese, have found that "Buddhism-never intended by its founder as a

tool for any state-has been used for the legitimation of power” (Smith, 1978, p. 112). Since independence in 1948, there have been occasional attacks by Buddhists on Christians and Christian places of worship (Coomaraswamy; Hoole, 1998; Pranger; Prothero, 2001; Smith). In the late 1990s, these activities greatly accelerated, particularly against evangelical Christian denominations as witnessed by the attacks on church buildings and leaders (Anonymous, 2002b). In the first 4 months of 2004, there were 44 attacks on churches. Winkler (2004), in her recent essay on religious freedom, declared that “Sri Lanka is witnessing attacks on Christians at a rate far higher than the much noted wave of anti-Semitic violence in France” (p. 126). While increased attacks on Christians have been reported since the late 1990s, the events of 2004 pointed to an escalation in the violence with a new twist, the Sri Lankan government’s tacit participation. The Sri Lankan government, instead of rising up and ensuring the constitutional guarantees of equal protection to Christians under the law, pandered to a small contingent of Buddhist demagogues and agreed to place limits on Christians (Anonymous, 2004a; Winkler). Winkler, writing for *The Weekly Standard*, put it more bluntly: “the government of Sri Lanka is advancing a novel cure. Although extremist Buddhist monks have often proved to be the instigators of the violence, the government –which depends on the support of the Buddhist nationalist —proposes to outlaw religious proselytizing” (p. 126). Two separate Bills, the Prohibition of Forcible Religious Conversion and the Act for the Protection of Religious Freedom, both aimed at Christians and approved by Government ministers, await final comment by the Supreme Court of Sri Lanka (Anonymous, 2004a; Winkler). By pandering to violent and vocal extremists, the Sri Lankan government has sanctioned the extremists’ point of view, further escalating the persecution of Christians.

Chapter 2 – Literature Review

Differences in Persecution - Generalized and Government Sanctioned

Persecution is nothing new; it has been around since the early days of man.

According to 2001 statistics, over 22 million people around the globe are refugees due to persecution on the grounds of religion, race, political opinion, and nationality (Beverlee, 2001). But, hidden in this general statistic of 22 million is a less well publicized fact: the grossly underreported story of the growing persecution of Christian minorities in many nations (Horowitz, 1997). The persecution of Christians is nothing new either. Today, 2 millennia after the birth of Christ, Christianity is the world's largest religion. It is estimated that over 2 billion people call themselves Christian. Nevertheless, persecution has been a part of Christianity throughout its history (Noll, 1997). Since the beginning of time, Christians have been outlawed, attacked, and victimized (Sullivan, Fonda, Murphy, & SimonLife, 1999). International Christian Concern's website (www.persecution.org) lists hundreds of instances of persecution; ranging from the expected persecution of Christians living in countries ruled by Islamic theocracy such as Saudi Arabia to the unexpected persecutions of Christians in countries like South Korea, often seen as the first Asian-Christian country (Anonymous, 2004b; Grayson, 2001).

However, when instances of persecution have been reported in Sri Lanka and other parts of Asia, these reports have been made in very general terms. Again, the fact that often gets lost in these generalized reports of persecution is that when government blatantly or tacitly sanctions persecution, the target is often the Christian leadership (Fang, 2001). To the Christian leader serving in the cultural context of government sanctioned persecution; every action, behavior, and statement made means greater risk.

“Suddenly, nothing can be taken for granted. Anything a Christian leader does can be misconstrued and made reason for persecution,” claimed Pastor Titus Nanayakkara (2004, p. 2). Nanayakkara is no alarmist; an early convert from Buddhism to Christianity, he has recognized persecution and has never wavered. He is the Pastor of the first evangelical Christian church established over 40 years ago in Galle, Sri Lanka, the heartland of Sri Lanka’s Buddhist south. In 1965, while Sunday service was in session, a mob from the local community burned down the church building. The church leaders and members escaped, rebuilt, and grew. Today, the Church in Galle is home to over 200 members, the majority of them Buddhist converts. These Christians in Galle represent all walks of life and are actively involved in their community. For them, and for Pastor Nanayakkara, the anxiety today is not that a local mob driven by religious passions would suddenly appear during Sunday service. Their anxiety is driven by the Sri Lankan government’s attempt at legislated persecution (Anonymous, 2004a; Winkler, 2004). Pastor Nanayakkara’s observation has been echoed with greater detail by Bishop Frank Marcus Fernando of Sri Lanka. Bishop Frank Marcus Fernando agreed that in Sri Lanka’s turbulent cultural context, nothing can be taken for granted; even the simplest behavior of a Christian living an exemplary life can be punished (Anonymous, 2004a; Winkler). Further, Bishop Frank Marcus Fernando pointed out that in addition to the challenges of leading in this turbulent cultural context where 450 years of Christian understanding and acceptable Christian leadership behavior is destabilized, the Sri Lankan Government’s action “can lead to the imprisonment of Priests, Pastors, Religious leaders and anyone engaged in Christian ministry” (Anonymous, 2004a, p. 42).

Christian leadership under persecution, leading in turbulent and destabilized cultural contexts, is not a uniquely Sri Lankan phenomenon. While the literature documenting Christianity in South Asia has been scanty (Meibohm, 1996), literature documenting state sanctioned persecution, similar to the Sri Lankan experience, while limited, does exist.

Much has been written of the turbulence experienced by the Chinese underground church and the persecution of its leaders (Fang, 2001). Bay Fang, reporting on the Christian underground church in China, has been blunt in his observation that “the government does not mind grass-roots worship too much. What it minds is leadership...because these evangelists are sent out and act as agents of growth” (p. 33). In Vietnam, the Communist party, the Nation’s central governing body, is the official originator of persecution (Anonymous, 2001). In Lebanon, it is the Syrian government acting through its various surrogates, including the terrorist organization Hizbullah and the Syrian controlled Lebanese government, which persecutes the Maronite and Druze Christians. Maronite and Druze Christians once provided significant, stable leadership at all levels of government, including the presidency. However, since the Syrian occupation of Lebanon, Christian leaders have been pushed to the outer fringe of political and civic participation (Haddad, 2001). In Galilee, the leaders of the Palestine church have fallen victim to the ongoing battle between Arab militants and Israeli Defense Force actions. In a world that often forgets that not all Arabs are Muslims, the Palestinian Christian leaders’ struggle has been a historic struggle. Their struggle has been one that is best recognized for leading in extreme turbulence and a destabilized cultural environment for over 2,000 years. Burge (2001) observed that “in the past two thousand years, the church

in Palestine has been free for less than eight hundred” (p. 16). To the West of Israel is Egypt, a land where historically Coptic Christians shared leadership alongside Arabs. Today, Coptic Christians live in a turbulent culture where Islamic militants see Coptics as a legitimate enemy. Government persecution has systematically barred Coptics from participation in the public sector. In Egypt, “there are currently no Christian governors, mayors or police chiefs” (Lewis, 2003, p. A8). In the Asian subcontinent and north of Sri Lanka, Pakistan’s experience with state-sanctioned persecution seems to most closely resemble the unfolding of events in Sri Lanka. In Pakistan, Christian numbering less than 1% in a nation of 120 million Muslims lived in relative peace until the 1980s, when blasphemy laws were introduced by Pakistan’s then military ruler Zia ul Haq. Following the introduction of the blasphemy laws, Christian leaders found that nothing could be taken for granted, any and every action could be interpreted as blasphemy. In Pakistan’s turbulent environment and uncertainty, “merely stepping on a newspaper that contained a verse from the Koran could be construed as a blasphemy. Any blasphemy could be punishable by death” (Anonymous, 2002a, p. 71). Christian leaders found themselves often accused of blasphemy as unscrupulous persons used the laws as an opportunity to steal valuable land that belonged to the church (Anonymous, 2002a). Given the Pakistani Christian’s experience with their blasphemy laws, one can imagine what would happen in Sri Lanka if the Supreme Court approved the Sri Lankan government’s Prohibition of Forcible Religious Conversion Bill.

Purposeful Leader Behavior Despite the Instability and Turbulence Caused by Persecution

Day-to-day instability where one's normal behavior can be construed as criminal (Anonymous, 2004a; Bonhoeffer, 1953/1993; Nanayakkara, 2004; Vaill, 1989; Winkler, 2004) and a turbulent cultural context where one is unable to take anything for granted despite one's skills, learning, and past experience is the common experience of Christian leaders in nations where government-sanctioned persecution exists (Anonymous, 1997, 2002a, 2004a, 2004b; Burge, 2001; Fang, 2001; Haddad, 2001; Lewis, 2003; Nanayakkara; Phan, 1996; Smith, 1978; Vroom & Jansen, 1996; Winkler). Vaill, professor of Human Systems at George Washington University's School of Government and Business Administration and author of *Managing as a Performing Art*, coined the phrase "permanent white water" (p. 2) to describe a turbulent and destabilized context where "things one used to be able to take for granted, can no longer be viewed that way" (p. 3). However, he pointed out that while this condition is the norm, the successful leader is "...not behaving randomly or aimlessly. Intelligence, experience, and skills are being exercised, albeit in ways that we hardly know how to perceive, let alone describe" (p. 2). Vaill's observation has been supported in the literature. When in permanent white water, the successful leader rejects instinctive, random survival behavior and engages in purposeful behavior (Bruch & Ghoshal, 2004; Darling & Box, 1999; Fisher, 1999; Kash & Darling, 1998). Purposeful behavior can best be defined as leadership behavior that describes a compelling vision for the future and clearly articulates the steps to be taken to reach the stated goal (Cunningham, 1992). Studies from the corporate world have suggested that despite the known importance of purposeful leadership behavior, less than

10% percent of leaders engage in purposeful behavior (Bruch & Ghoshal). Yet, despite crisis, goals will only be achieved if organizational leaders engage in purposeful behavior by presenting clear goals and providing organizational support needed for goal achievement (Fisher). Anecdotal evidence has suggested that unlike in the corporate world, purposeful behavior among persecuted Christian leaders may be the norm. This anecdotal evidence has been gleaned from the reports of persecuted Christian leaders (Anonymous, 1997, 2004a; Burge; Fang, 2001; Haynes, 2002; Jensen, 2001; Langbert & Fridman, 2003; Nanayakkara; Thompson & McRae, 2001; Winkler) and can be seen in their commitment and conviction to suffer today for a better tomorrow. As best said by a Pastor of a secret seminary belonging to the Chinese underground Church describing their 6-year plan, “when the political situation changes, we’ll build a seminary on a hundred acres of land, then we’ll have 10,000 applicants, and only be able to take a thousand” (Fang, p. 39). These Christian leaders truly live Dietrich Bonhoeffer’s (1953/1993) dramatic observation that “the Christian, belongs not in the seclusion of a cloistered life, but in the thick of foes” (p. 17). Langbert’s and Fridman’s study reviewing the various characteristics, philosophies, and behaviors of the Nesi’im (presidents/leaders) of the Jewish Sanhedrin also supported the premise that religious leaders targeted by persecution exhibit unique behaviors and purposefulness. The Nesi’im “faced incredible adversity: Hellenists, Sadducees, Greeks, Romans, the destruction of the Temple, and exile. Still they managed to...keep Judaism alive and see it outlast numerous opponents and survive despite the harshest decrees” (Langbert & Fridman, p. 204). The literature review found no other studies of Judeo-Christian leaders’ beliefs and behaviors while facing state-sanctioned persecution.

Leadership Behavior - A Western/Asian Difference

Much has been written on the importance of leader behavior in general (Paglis, 2002; Yukl, 1998). While somewhat limited, some literature has discussed leadership behavior in turbulent economic environments (Boin & Hart, 2003; Calnan & Hirzel, 2004; Darling & Box, 1999; George, 2000; Seeger, Sellnow, & Ulmer, 1998; Vaill, 1989; Valle, 1999). Valle claimed that the “turbulent nature of the environment” (p. 245) in which organizations operate can best be described as an environment of crisis. Crisis, for the purpose of this study, is “a specific, unexpected and non-routine event or series of events that create high levels of uncertainty and threaten or are perceived to threaten an organization’s high priority goals” (Seeger et al., p. 233). Unexpected and nonroutine events, threats, and high levels of uncertainty are the descriptions of day-to-day life shared by Christian leaders facing government-sanctioned persecution (Anonymous, 2002a, 2004a; Nanayakkara, 2004).

“Crisis and leadership are closely intertwined phenomena” (Boin & Hart, 2003, p. 558). In their review of multinational corporations that reported sustained growth while successfully navigating the crisis brought on by the turbulent economic whitewaters that began with the collapse of the Asian markets in 1998, Darling and Box (1999) identified unique leader behaviors responsible for corporate success. Their findings led them to postulate a new paradigm of leadership organized around three behavioral principals: (a) the care of customers, (b) innovation, and (c) developing committed people. Commenting further on the principal of developing committed people, the authors concluded that corporate success during economic turbulence was directly attributable to the leader’s ability to create an atmosphere where each person in the corporation felt listened to,

trusted, valued, and respected (Darling & Box). There is no recovery from crisis if a leader ignores people, their safety, and their needs while navigating the crisis. Successful organizational recovery from crisis is not measured by the leader's ability to survive the crisis alone, but rather by the leader's ability to bring committed people into the postcrisis environment (Braverman, 2003). Developing committed people, particularly when in crisis, is never easy; yet, it can be accomplished and must be accomplished if the organization is to survive the crisis (Kash & Darling, 1998; Ulmer, 2001). The principal of developing committed people has been identified in the leadership behavior of successful Asian business leaders. In 1994, Taka and Foglia found Japanese business leaders to be more successful than their American counterparts in developing committed people. This success was attributed to the leader's willingness to listen to workers, the leader's respect for the worker's understanding of work-related issues, and the leader's ability to communicate respect for each worker's contribution (Taka & Foglia). Taka and Foglia claimed that these leadership behaviors seen in Japanese corporate leaders contrasted "...sharply with that often found in American corporations" (p. 143). The difference between Asian and American leadership behavior may not be limited to corporate leadership. There have been reports of other differences between Asian Christian leaders and their American and European colleagues. In his book, *The Coming of Global Christianity*, Jenkins (2002) postulated that the fast-growing Christian church in the third world; namely those Churches in Asia, Africa, and Latin American nations; will alter the current Christian status quo. A status quo where Christianity, a religion born in the East, is led and dominated by Western thought and cultural premise (Borthwick, 1999; Fox, 2002; Hoole, 1998; Jenkins; Lawton, 1997; Lehmann, 2002; Phan, 1996).

Jenkins also noted that the indigenous leaders of the fast-growing third world Church differ from the leaders of the Western Church. Elaborating further on these differences, Jenkins claimed that the Christian leaders of the third world Church are bolder in their commitments, more direct in their pronouncements, and more connected to people than the leaders of the Western Church. Fox, in his recent book *Pentecost in Asia: A New Way of Being Church*, pointed out a few other differences. Asian Christian leaders are more holistic in their approach; are more effective in connecting with the masses; are creating committed people; and are getting the job done despite the turbulence caused by debilitating poverty, authoritarian political leadership, violence, and persecution.

A review of the existing literature has pointed to the paucity of research on Asian Christians, especially regarding the subject of indigenous Asian Christian leadership (Meibohm, 1996). However, the rapid growth of the Asian Church and the continued impact of the Asian Church on global Christianity requires that we better understand Asian leadership (Fox, 2002; Jenkins, 2002; Lawton, 1997). Lawton, writing in *Christianity Today*, quantified the rapid growth of Asian Christianity. At the start of this century, 4% of the world's Christians were Asian. By 1997, that number rose to almost 20%. By 1997, the Asian church was home to 50% of the largest Christian congregations in the world. Yet, despite the growth of the Asian Church, the global Christian hierarchy, which is still predominately Western European (Borthwick, 1999; Fox; Jenkins; Lawton; Phan, 1996), continues to view native Asian Christian leaders as less than capable (Borthwick). One of the greatest challenges facing the Asian Church is their need to cultivate and develop indigenous leadership (Lawton).

This quantitative study provides a descriptive analysis of a population of indigenous Asian Christian leaders leading in an environment of active state-sanctioned persecution. The study describes significant beliefs and behaviors of indigenous Sri Lankan Christian leaders and investigates their development of committed people.

Chapter 3 - Method

Mark (1996) defined quantitative analysis as “an approach to research that relies on studying phenomena through the use of numerical means” (p. 401). The collection design is a one-shot case study, defined by Mark as a “research design in which a single individual, family, group, community or other unit is studied at one point in time” (p. 399). The study considers the generalizability of the results for the Asian Christian leadership population.

Selection of the Instrument

The research tool selected is the Christian Continuous Improvement Index (CCII) (Zigarelli, 2002) (see Appendix A). Surveys are a commonly applied descriptive research technique. Christensen (1988) defined a survey as a “method of collecting standardized information” (p. 46). Self-administered surveys have a number of distinct advantages as a data collection methodology. They are inexpensive, easy to administer, and relatively easy to distribute and score. Most importantly, self-administered surveys provide the respondent anonymity (Christensen; Mark, 1996).

The CCII (Zigarelli, 2002) is composed of 65 Likert-scale items. The majority of the items are descriptive statements of behaviors and feelings. Respondents indicate the extent to which they agree with the statements. For the first 13 statements, the respondents choose one of nine responses ranging from strongly disagree to strongly agree. Statements 14 through 65 ask respondents to indicate the extent to which each statement is true. The responses are coded to a nine-point continuum ranging from 1-2 = never true of me, 3-4 = rarely true of me, 5-6 = sometimes true of me, 7-8 = often true of

me, and 9 = always true of me. The CCII also contains nine demographic questions, bringing the total number of questions in the survey to 74.

Validity and Reliability of the CCII (Zigarelli, 2002)

The creation of the CCII (Zigarelli, 2002) was a developmental process. The CCII was validated via two approaches: traditional factor analysis and Cronbach's alpha. The factor analysis included the Scree tests, factor loading, and eigenvalues. The reliability analysis obtained alphas at or near the 0.7 level (Zigarelli, 2002). Two approaches tested validity: factor analysis and an evaluation of friends and family. See Appendix B for complete details.

Statistical analysis requires that the research question be presented in the form of a null hypothesis. The null hypothesis proclaims that events in question are due to chance. Thus, if statistical analysis rejects the null hypothesis at the required error level, the hypothesis that Sri Lankan Christian leaders beliefs and behaviors are different than those of Christian leaders worldwide will be accepted (Sprinthall, 1987).

H₀: There are no statistically significant differences in the beliefs and behaviors of Sri Lankan Christian leaders and the beliefs and behaviors of Christian leaders worldwide.

Beliefs and Behaviors Studied

Twenty five questions from the CCII (Zigarelli, 2002) have been selected to gauge the leaders' beliefs and behaviors. According to the Darling-Box paradigm of leadership (Darling & Box, 1999), one aspect of leadership success during economic turbulence was the leader's ability to create committed people. The paradigm proposes that a leader's ability to develop committed people is fundamental to the organization's

ability to survive an environment of turbulence and crisis (Darling & Box). Calnan and Hirzel (2004) reported that successful leaders are strategic in their choice of behavior and that they carefully choose behaviors that encourage commitment in people. Gunn (2002), writing in the journal *Strategic Finance*, stated that successful leaders develop committed people through leadership behaviors that demonstrate understanding, gratitude, kindness, forgiveness, and compassion. Brown (1992), writing in the *Journal of Leadership and Organizational Development*, supported Gunn's statement and added cultural sensitivity as a requirement to developing committed people. The literature on leader behavior has presented broad consensus on the need for developing committed people (Darling & Box; Fox, 2002; Gunn; Kash & Darling, 1998). Further, the literature has supported the observations of Darling and Box, Hirzel, and Gunn by recognition that successful leaders develop committed people by choosing certain behaviors over others (Brown; Calnan & Hirzel; De Pree, 1992; Malphurs, 1998; Peters & Waterman, 1982). This study describes beliefs and behaviors that indigenous Sri Lankan Christian leaders practice as they strive to develop committed people. To understand the leaders' beliefs and behaviors that contribute to developing committed people, 26 items from the CCII (Zigarelli, 2002) were chosen.

Table 1

CCII (Zigarelli, 2002) Items Chosen From the Survey

CCII Item	Survey Statement
3	It is a priority for me to help people who have less in life than I do
7	I enjoy giving away my money
8	Learning about others' pain is a valuable use of my time
9	It is easy for me to love other people
16	I am a gentle person when dealing with others
18	I feel a strong compassion for those who do not have much in life
19	I smile a lot when I'm around other people
21	I give thanks to God throughout my day
24	I enjoy helping others
26	When I get angry, I release that anger properly
28	I am a patient person
29	My actions show that I am grateful for the people in my life (family, friends, coworkers, etc.)
33	When I hear or read about some tragedy, my heart breaks for the victims
36	I volunteer my time to serve people outside my household
39	When in a group of people, I tend to listen before speaking
41	When I pray, I pray for the poor
42	I forgive those who hurt me
43	I wake up thinking more about what I don't have than what I do have.
47	I get along well with difficult people
54	I keep my composure even when people or circumstances irritate me
53	I donate my time or money to help the needy
55	I am a forgiving person
56	I give to others expecting nothing in return
57	I enjoy buying gifts for other people
58	I act as if other people's needs are more important than my own
64	I worry about the suffering of other people

Sample Population and Location

For the Sri Lankan sample, data were collected from 40 indigenous Sri Lanka Christian Leaders. The request for participation was made through established Christian organizations, and participation was entirely voluntary. The CCII (Zigarelli, 2002) was explained, and each leader was given the opportunity to respond in private.

The comparison group data come from 5,000 Christians who responded to the CCII (Zigarelli, 2002) online at <http://www.assess-yourself.org>. Zigarelli (2002) described this sample as age 16 or older, from all 50 states and nearly 60 countries. Almost 90% of the responses came from persons residing in the United States. Additionally, 59% of the sample were female, 17% black, 72% white, 4% Asian, 2% Hispanic, and 5% listed their race as “other.” Participants’ responses to the question “years as Christian” yielded a minimum of 1 year and a maximum of 84 years.

Data Analysis

The independent sample *t* test for samples of unequal size with an alpha threshold set at $p < .05$ was performed for each item measured. Measures of central tendency for all items were also determined. Measures of central tendency describe the average or typical score of a large number of scores (Sprinthall, 1987). All statistics were determined using SPSS version 8 or Microsoft Excel.

Ethical Considerations

In order to ensure ethical procedures and provide the respondents with informed consent; the purpose of the research, the background of the researcher, procedures, and outcomes were explained to participants. The research was conducted not only in the interest of the researcher but also in the interest of the participants, with the stated

objective of contributing to the knowledge base describing indigenous Christian leadership in Sri Lanka.

Potential participants were given adequate opportunity to review the CCII (Zigarelli, 2002); and, since many participants were nonnative English speakers, questions with regard to specific meanings of words and phrases in the CCII were encouraged. Each question was answered in both English and Sinhalese (Appendix C provides the Sinhalese translation of the CCII). Participants were also encouraged to withdraw at any point in the process if so needed; however, not one withdrew.

The participants were assured that their names and responses would not be disclosed and that all questions and data would be held in the strictest confidence. To ensure anonymity, participants were asked not to sign their names to the completed survey. Finally, participants were assured that the data would only be presented in aggregate and that the final report would be made available to each respondent.

Chapter 4 – Results and Findings

Sampling Frame and Respondents

This chapter presents a descriptive analysis of the sampling frame and the actual response rates of the sample. Of the Sri Lankan sample, the majority of the respondents were male (95%). The respondents ranged in age from 18 to 67. Their response to the question “years as Christian” yielded a minimum of 2 years and a maximum of 54 years.

Table 2

Control and Sri Lankan Sample Demographics (Gender)

	Worldwide Sample (N=5011)	Sri Lankan Sample (N=40)
Male	40.3%	95%
Female	59.7%	5%

Table 3

Control and Sri Lankan Sample Demographics (Years as Christian)

	Worldwide Sample (N=5011)				Sri Lankan Sample (N=40)			
	Mean	SD	Min.	Max.	Mean	SD	Min.	Max.
Age	34.80	12.90	18	85	34.92	15.60	18	67
Yrs. Christian	18.47	13.77	1	84	23.35	14.53	2	54

Findings

This study explored the question of whether Sri Lankan Christian leaders’ beliefs and behaviors significantly differ from those of Christian leaders worldwide. The findings rejected the null hypothesis for 5 of the 26 CCII (Zigarelli, 2002) items surveyed. Items 3, 33, 41, 56, and 64 yielded statistical significance ($p < .05$) in the

independent sample *t* test conducted between the Sri Lankan sample ($N=40$) and the worldwide sample ($N=5011$). In each of the five areas of significance observed, the sample mean difference is much larger than can be explained by random variability.

Thus, the magnitude of the mean difference leads to the conclusion that the result is both of statistical significance and of practical importance.

Table 4

T-Test Results

CCII Item	Survey Statement	Mean Sri Lankan Sample (Std. Error Mean)	Mean Worldwide Sample (Std. Error Mean)	<i>p</i> value	Significance
3	It is a priority for me to help people who have less in life than I do	7.45 (.22)	6.66 (.0242)	.004	*
7	I enjoy giving away my money	6.43 (.36)	5.90 (.0280)	.097	
8	Learning about others' pain is a valuable use of my time	7.03 (.27)	6.44 (.0269)	.053	
9	It is easy for me to love other people	7.08 (.26)	6.66 (.0257)	.151	
16	I am a gentle person when dealing with others	7.13 (.31)	6.63 (.0217)	.119	
18	I feel a strong compassion for those who do not have much in life	7.10 (.28)	7.01 (.0231)	.718	
19	I smile a lot when I'm around other people	6.83 (.36)	7.02 (.0244)	.590	
21	I give thanks to God throughout my day	6.95 (.35)	6.55 (.0255)	.162	
24	I enjoy helping others	7.68 (.26)	7.47 (.0191)	.434	
26	When I get angry, I	5.50	5.73	.555	

	release that anger properly	(.39)	(.0243)		
28	I am a patient person	6.23 (.30)	5.92 (.0253)	.284	
29	My actions show that I am grateful for the people in my life (family, friends, co-workers, etc.)	6.98 (.30)	6.67 (.0228)	.237	
33	When I hear or read about some tragedy, my heart breaks for the victims	7.88 (.20)	7.80 (.0235)	.003	*
36	I volunteer my time to serve people outside my household	6.43 (.31)	5.83 (.0308)	.086	
39	When in a group of people, I tend to listen before speaking	7.08 (.29)	6.77 (.0240)	.252	
41	When I pray, I pray for the poor	6.35 (.40)	4.79 (.0290)	.000	*
42	I forgive those who hurt me	6.30 (.37)	6.61 (.0235)	.409	
43	I wake up thinking more about what I don't have than what I do have.	3.63 (.32)	3.30 (.0263)	.267	
47	I get along well with difficult people	5.65 (.36)	5.94 (.0229)	.429	
53	I keep my composure even when people or circumstances irritate me	5.90 (.29)	5.51 (.0282)	.217	
54	I donate my time or money to help the needy	6.08 (.27)	6.20 (.0217)	.617	
55	I am a forgiving person	7.18 (.29)	6.92 (.0221)	.308	
56	I give to others expecting nothing	7.73 (.27)	6.92 (.0220)	.001	*

	in return				
57	I enjoy buying gifts for other people	6.43 (.37)	7.33 (.0234)	.020	
58	I act as if other people's needs are more important than my own	5.68 (.41)	6.29 (.0244)	.140	
64	I worry about the suffering of other people	7.28 (.28)	6.58 (.0251)	.014	*

Chapter 5 – Discussion

Introduction

Lawton (1997) stated that

Christian leaders in Asia are applying a more holistic vision to how their faith impacts all areas of life, including poverty, justice issues, and politics...they are conscious of oppression and injustices in their own lands and understand the role that they can play in their own countries so they can be part of the process of transforming their societies... (p. 42).

This study focused on understanding the indigenous Sri Lankan Christian leaders' beliefs and behaviors as they lead in an arena of active persecution. Specifically, the research used the CCII (Zigarelli, 2002) as a measurement tool to understand these beliefs and behaviors.

Chapter 1 described Ceylon, as Sri Lanka was known during the colonial period, and presented the introduction of Christianity to this island nation. Chapter 1 also described the development of Christianity in Sri Lanka and presented that today, for the first time in history, Sri Lankan Christians face the real possibility that the practice of their faith as portrayed in their day-to-day beliefs and behaviors could be proscribed by the Sri Lankan government (Anonymous, 2004a; Winkler, 2004).

The need for this study was established through the research threads developed in Chapter 2. These research threads described three theoretical foundations: (a) there are differences in persecution, notably persecution blatantly or tacitly sanctioned by government targeting Christian leaders; (b) purposeful leader behavior despite persecution is a documented phenomenon, becoming even more strategic and goal

oriented; and (c) there is a Western/Asian difference in leadership behavior, notably that Asian leaders are known to be more focused on creating committed people.

The purpose of this study was to determine whether there is a statistically significant difference in the beliefs and behaviors of indigenous Sri Lankan Christians leaders when compared to Christian leaders worldwide.

Conclusions

“God is revealed in the world precisely in those places that the world is most prone to ignore: in suffering, rejection, and scorn” (Jensen, 2001, p. 157). There is a clear theme in the areas of significance revealed; it is the theme of the leader’s concern for his or her people. “I want to help others who have less;” “I pray for the poor;” “My heart breaks for victims of tragedy;” “I worry about the sufferings of others;” and “I give expecting nothing in return.”

A recent study on organizational behavior identified the steps taken in the process to develop organizational compassion. The authors found noticing pain, emotionally connecting to the pain, and taking action in response to the pain to be the process that develops organizational compassion (Kanov, Maitlis, Worline, & Dutton, 2004). This study found Sri Lankan leaders following closely the steps identified by Kanov et al. The Sri Lankan leader notices pain and recognizes those who have less and who are poor. The Sri Lankan leader is emotionally impacted by what he or she sees, and his or her heart is broken. Finally, the Sri Lankan leader acts in response to the pain, and he or she gives expecting nothing in return. Raelin (2004), the Asa S. Kowles Chair of Practice-Oriented Education at Northeastern University, identified leaders who engage in the process identified by Kanov et al. as leaders who are practicing compassionate leadership. Raelin

further pointed out that, to the organization operating in a turbulent environment, compassionate leadership is not a choice but a requirement. Compassionate leadership, while not yet widely studied and analyzed (Raelin), finds support in the literature (Briner & Pritchard, 1997; Filipczak, Gordon, Hequet, & Stamps, 1997). In Briner and Pritchard's article *Compassionate Leadership*, they claimed:

Enduring leadership, the kind that makes a positive long-range difference, is characterized by compassion...leaders have special relationships with their followers and special responsibilities to them. When a leader beckons someone to follow, he or she asks to be responsible for an aspect of that person's life" (p. 6).

A Cornell University survey of Fortune 1,000 leaders revealed that the "business leader of tomorrow will be a compassionate soul who cares about the...welfare of their workers..." (Filipczak et al., p. 16). Among the Sri Lankan Christian leaders studied, compassion for their followers, and possibly for people in general, seems to be the genuine heart-cry. Compassion is what delineates these Sri Lankan leaders from the worldwide sample of Christians studied. Certainly, this is a remarkable finding since none of these leaders is immune to the debilitating effects of poverty, tragedy, and sufferings. As Christian leaders, they are the target of persecution. They are indigenous leaders and, thus, are not typically from wealthy backgrounds. They understand poverty because they live it. Furthermore, national tragedies such as the hundreds of suicide bombings by terrorists and the recent tsunami have been indiscriminate, showering suffering and tragedy on everyone equally.

Explanations

“Show me thy faith apart from thy works, and I by my works shall show thee my faith” (James 2:18, American Standard Version). A partial explanation for compassionate leadership attributes identified in this study can be found in the collectivist character of Sri Lankan culture (Niles, 1999). Collectivist leaders view self as interdependent with others (Triandis, 1999). Therefore, the collectivist leader is driven to find success for the group rather than self. A recent study clearly identified the intersection between collectivist behavior and faith in Sri Lanka. The cross-cultural study interviewed over 100 community and religious leaders in Indonesia, Sri Lanka, Thailand, and Pakistan. The study found that among Sri Lankan leaders, faith was the foundation to their leadership in community and social service activities (Candland, 2000).

Another explanation for the finding can be found in the experience of the Black community in the United States. The Black community in the United States suffered great oppression through the slavery that began in the early days of colonization. However, a recent study of seven Black church congregations found that religious expression and in-group expectations among Blacks enabled the community to persevere, survive, and flourish. Within the Black church, members found compassion, support, guidance, resources, protection, and justice; the church was a place of belonging and a place where the victim could become the witness (Thompson & McRae, 2001). Zigarelli (2002), in his study of Christians worldwide, found people who identified themselves as “black” to be more grateful than other racial/ethnic groups.

Thompson and McRae (2001) found that poor, oppressed, and persecuted peoples gather as a group to find safety, support, and protection under the leadership of the

church. The findings in this study may point to a connection between persecution, oppression, gratitude, and leadership. It is possible that persecuted, oppressed groups do not simply form themselves, rather they are drawn together by compassionate leaders' beliefs and behaviors. The leaders' beliefs and behaviors may act as magnets among the poor, oppressed, and persecuted; bringing them together and holding them together. While this study was limited to understanding leaders' beliefs and behaviors, there is reason to speculate that the Sri Lankan Christian leader, leading in an environment of active persecution, is behaving much like the Black church leaders did by creating committed people through compassionate leadership.

In Asia, Christianity finds its strongest support among the downtrodden, poor, and persecuted (Ricci & Cox, 1997). This study suggests that to the Sri Lankan Christian leader, "Jesus, in short, is the crucified people!, Jesus means the crucified people. To know Jesus is to know crucified people" (Phan, 1996, p. 412). Christian social activism focuses on the victims in society (Henry, 2003). The Sri Lankan Christian leader is not only broken by the tragedies that befall people, he or she worries about their continued suffering, prays for relief, and has made it a priority to help the victims with no expectation of return.

Recommendations

First, there should be a longitudinal assessment of Sri Lankan Christian leaders. There is much to be learned from the Sri Lankan experience. The ongoing persecution of the Christian Church and its leadership will not abate in the near future. Despite the risks, indications are that Sri Lankan Christian leaders are focused on their followers and committed to the well-being of their people. A longitudinal study could further illuminate

the activities of these leaders as they practice compassionate leadership and create committed people.

Commentators have long claimed that Christian leaders in Asia have not developed an Asian theology and that they have not embraced Asian cultural practice, thereby creating a picture of a Western religion on Eastern soil. Phan (1996) noted:

There has been a reluctance to break the pot in which Western Christianity has grown and to let the Christian tree strike its roots deep in the Asian humus to become a native plant instead of growing like a stunted bonsai. (p. 414)

This study suggests otherwise. The Asian Christian leader is different from the Western Christian leader. The Asian leader is in tune with his or her followers and is one in their suffering and tragedy. This message of success must be built on and disseminated among Asian Christians. Asian Christians must begin to hear the other side of the story; Christianity is at home in Asia! The followers of the Asiatic Jew who was born in Palestine are practicing one of the most admirable characteristics of their leader: compassionate leadership (Briner & Pritchard, 1997). Christianity is now a native plant with roots deep in culture and society. Asian Christian leaders should not so readily accept the label of an outsider speaking Western values and preaching a Western religion.

Limitations of the Study

There are a number of limitations to this study. This research may be limited in its generalizability due to the disproportionately small Sri Lankan sample. Also, almost 90% of the worldwide sample respondents completed the survey via a web-based application. Using a web-based survey not only ensured accuracy (subjects had to click on a radio box in each section to advance the page), but it also expedited the data collection process. In

comparison, 100% of the Sri Lankan data were collected via a pen-and-paper survey tool. There were numerous occasions when a respondent made an error in response and needed correction or a respondent simply returned to a prior answer to modify his or her response. Finally, the CCII (Zigarelli, 2002) is a self-report tool and, therefore, susceptible to individual, systematic response distortion.

Summary

This study makes an important contribution to the body of knowledge describing indigenous Asian Christian leaders. The study also provides a quantitative assessment of belief and behavior and establishes the CCII (Zigarelli, 2002) as a tool that can be used for further study in the area of leaders' beliefs and behaviors. Specifically, the study introduces the concept of compassionate leadership as a significant characteristic in the beliefs and behaviors of Sri Lankan Christian leaders. This finding provides a beginning and a more focused area for future research and analysis of Christian leaders' beliefs and behaviors.

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Appendix A – CCII (Zigarelli, 2002) Version 2.0

HOW TO USE THIS FORM

This tool has been designed to help you grow in Christian character. You will receive the most accurate and useful results if you think carefully about each item and provide

Part 1: Please indicate the extent to which you agree with the following statements:

	Strongly Disagree		Disagree		Neither Agree nor Disagree		Agree		Strongly Agree
1. I am making a deliberate effort to grow in my relationship with God	1	2	3	4	5	6	7	8	9
2. I <u>am not</u> angry with God, myself or others	1	2	3	4	5	6	7	8	9
3. It is a priority for me to help people who have less in life than I do	1	2	3	4	5	6	7	8	9
4. My prayer life is limited to those times when I really need help	1	2	3	4	5	6	7	8	9
5. I am content with my life	1	2	3	4	5	6	7	8	9
6. I love my life	1	2	3	4	5	6	7	8	9
7. I enjoy giving away my money	1	2	3	4	5	6	7	8	9
8. Learning about others' pain is a valuable use of my time	1	2	3	4	5	6	7	8	9
	Strongly Disagree		Disagree		Neither Agree nor Disagree		Agree		Strongly Agree
9. It is easy for me to love other people	1	2	3	4	5	6	7	8	9
10. I am becoming the person that God wants me to be	1	2	3	4	5	6	7	8	9
11. I like who I am	1	2	3	4	5	6	7	8	9
12. I feel that my life has real purpose	1	2	3	4	5	6	7	8	9

13. I am in right relationship with God	1	2	3	4	5	6	7	8	9
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Part 2: Please indicate the extent to which each statement is true of you

	Never true of me	Rarely true of me	Sometimes true of me	Often true of me	Always true of me				
14. When I am interrupted by someone, I get annoyed	1	2	3	4	5	6	7	8	9
15. When I wake up in the morning, I find myself eagerly looking forward to the day	1	2	3	4	5	6	7	8	9
16. I am a gentle person	1	2	3	4	5	6	7	8	9
17. I think about how much God has blessed me	1	2	3	4	5	6	7	8	9
18. I feel a strong compassion for those who do not have much in life	1	2	3	4	5	6	7	8	9
19. I smile a lot when I'm around other people	1	2	3	4	5	6	7	8	9
	Never true of me	Rarely true of me	Sometimes true of me	Often true of me	Always true of me				
20. I write in a journal or diary to reflect on my spiritual condition	1	2	3	4	5	6	7	8	9
21. I give thanks to God throughout my day	1	2	3	4	5	6	7	8	9
22. When another driver does something inconsiderate to me, I forgive that person quickly	1	2	3	4	5	6	7	8	9
23. I patiently await God's answers	1	2	3	4	5	6	7	8	9
24. I enjoy helping others	1	2	3	4	5	6	7	8	9
25. I turn to God when making choices	1	2	3	4	5	6	7	8	9
26. When I get angry, I release that anger properly	1	2	3	4	5	6	7	8	9
	Never true of me	Rarely true of me	Sometimes true of me	Often true of me	Always true of me				
27. I look at things that I should not look at	1	2	3	4	5	6	7	8	9
28. I am a patient person	1	2	3	4	5	6	7	8	9
29. My actions show that I am grateful for the people in my life (family, friends,	1	2	3	4	5	6	7	8	9

co-workers, etc.)									
30. When someone has wronged me, I avoid that person or give them the silent treatment	1	2	3	4	5	6	7	8	9
31. I control my tongue in my home	1	2	3	4	5	6	7	8	9
32. I find myself desiring what other people have	1	2	3	4	5	6	7	8	9
33. When I hear or read about some tragedy, my heart breaks for the victims	1	2	3	4	5	6	7	8	9
	Never true of me	Rarely true of me	Sometimes true of me	Often true of me	Always true of me				
34. When things go wrong, I still have an inner contentment	1	2	3	4	5	6	7	8	9
35. I am a joyful person	1	2	3	4	5	6	7	8	9
36. I volunteer my time to serve people outside my household	1	2	3	4	5	6	7	8	9
37. I complain	1	2	3	4	5	6	7	8	9
38. I seek God's will through prayer	1	2	3	4	5	6	7	8	9
39. When in a group of people, I tend to listen before speaking	1	2	3	4	5	6	7	8	9
40. When I have sinful thoughts, I try to immediately clear them from my mind	1	2	3	4	5	6	7	8	9
41. When I pray, I pray for the poor	1	2	3	4	5	6	7	8	9
	Never true of me	Rarely true of me	Sometimes true of me	Often true of me	Always true of me				
42. I forgive those who hurt me	1	2	3	4	5	6	7	8	9
43. I wake up thinking more about what I <u>don't have</u> than what I do have	1	2	3	4	5	6	7	8	9
44. I worry about the future	1	2	3	4	5	6	7	8	9
45. I do what I think God wants me to do	1	2	3	4	5	6	7	8	9
46. During my day, I pray five times or more	1	2	3	4	5	6	7	8	9
47. I get along well with difficult people	1	2	3	4	5	6	7	8	9
48. I am sarcastic in ways	1	2	3	4	5	6	7	8	9

that might offend	Never true of me		Rarely true of me		Sometimes true of me		Often true of me		Always true of me	
49. I thank God sincerely for my food at mealtime	1	2	3	4	5	6	7	8	9	
50. When I am annoyed, I raise my voice	1	2	3	4	5	6	7	8	9	
51. I get drunk	1	2	3	4	5	6	7	8	9	
52. I am upset when my achievements are not recognized	1	2	3	4	5	6	7	8	9	
53. I donate my time or money to help the needy	1	2	3	4	5	6	7	8	9	
54. I keep my composure even when people or circumstances irritate me	1	2	3	4	5	6	7	8	9	
55. I am a forgiving person	1	2	3	4	5	6	7	8	9	
	Never true of me		Rarely true of me		Sometimes true of me		Often true of me		Always true of me	
56. I give to others expecting nothing in return	1	2	3	4	5	6	7	8	9	
57. I enjoy buying gifts for other people	1	2	3	4	5	6	7	8	9	
58. I act as if other people's needs are more important than my own	1	2	3	4	5	6	7	8	9	
59. I feel burnt out	1	2	3	4	5	6	7	8	9	
60. I celebrate life	1	2	3	4	5	6	7	8	9	
61. I love God with all my heart	1	2	3	4	5	6	7	8	9	
62. I control my tongue in public places	1	2	3	4	5	6	7	8	9	
63. When I pray, I spend some of that prayer time thanking God	1	2	3	4	5	6	7	8	9	
	Never true of me		Rarely true of me		Sometimes true of me		Often true of me		Always true of me	
64. I worry about the suffering of other people	1	2	3	4	5	6	7	8	9	
65. I feel forgiven	1	2	3	4	5	6	7	8	9	

Part 3: Please provide some information about yourself. All information provided is strictly confidential.

66. Your email address or other address where we should send your report.
Please print clearly _____

67. Your gender (circle one) Male Female

68. Your race (circle one) Black White Asian Hispanic Other

69. The number of years you have been a Christian _____

70. Your age on your most recent birthday _____

71. Your Denomination (circle one)

1. Anglican/Episcopalian

5. Methodist

9. Roman Catholic

2. Assembly of God
(specify)

6. Nazarene

10. Other (please

3. Baptist

7. Non-denominational

4. Lutheran

8. Presbyterian

72. Your city, state, and country _____

73. Please mark ONE: What part of the Bible do you consider to be the most useful for your life?

___ The Ten Commandments

___ Psalms and Proverbs

___ The Gospels

___ The Epistles (New Testament letters of Paul and others)

___ Other (please specify) _____

___ I don't know

___ None of the Bible is useful for my life

74. Please mark all that apply: Which of the following has become a habit for you?

- Prayer
- Confession of sin
- Periodic fasting
- A simple lifestyle
- Daily worship of God
- Meditation to enter into God's presence
- Receiving guidance from a spiritual mentor or growth group
- Daily time of quiet seclusion from others
- Study and reflection to know more about God
- Enjoying and celebrating life
- Cheerfully serving others
- Attempting to submit to God's will

Appendix B – Validity and Reliability Information for the CCII (Zigarelli, 2002)

Summary:

This information was compiled in November 2001 based on the information provided by the first 1000 respondents to the survey. We examined the responses to ascertain which scales are valid measures of the virtues we seek to measure in this instrument. We have discerned that there are nine defensible scales in the CCII. They are: Joy, Inner Peace, Patience & Gentleness, Kindness & Generosity, Faithfulness, Self-Control, Forgiveness, Gratitude, Compassion.

Sample: The sample demographics are as follows:

Gender: 55.0% Female

Race:

74.2% White, 16.2% Black, 2.9% Asian, 5.2% Hispanic, 1.5% Other Races

Average Age: 40.0

Average Number of Years as a Christian: 21.7

Denomination:

1.0% Anglican/Episcopalian, 20.7% Assembly of God, 18.9% Baptist, 0.9% Lutheran, 9.2% Methodist, 4.2% Nazarene, 24.4% Non-denominational, 2.4% Presbyterian, 5.9% Roman Catholic, 12.3% other denominations

Geographic:

20.7% of the respondents reside in Virginia. Overall, the respondents come from 39 states and 20 countries (3.3% of the respondents are from outside the United States).

Validation Procedure

To validate the individual scales in the CCII, we used two approaches. First we used the traditional method of factor analysis to show uni-dimensionality combined with reliability analysis (Cronbach's alpha) to show that each set of items was correlated with one latent construct. Next we conducted a study that involved correlating CCII scores with the evaluations of close friends and relatives of the respondents. Both analyses are summarized below.

Factor and Reliability Analysis:

For the factor analysis, we examined the Scree tests, factor loadings and eigenvalues to determine whether each scale had only one dimension. For the reliability analysis, we sought alphas at or near the 0.7 level, seeking higher alphas for scales that included more items. The results of this analysis were as follows:

Joy (7 items)

- Alpha: 0.8663
- Factor analysis: All items loaded on one factor. Loadings ranged from 0.684 to 0.870

Inner Peace (7 items)

- Alpha: 0.7572
- Factor analysis: All items loaded on one factor. Loadings ranged from 0.411 to 0.764

Patience & Gentleness (7 items)

- Alpha: 0.7868
- Factor analysis: All items loaded on one factor. Loadings ranged from 0.426 to 0.799

Kindness & Generosity (7 items)

- Alpha: 0.7553
- Factor analysis: All items loaded on one factor. Loadings ranged from 0.570 to 0.750

Faithfulness (7 items)

- Alpha: 0.7915
- Factor analysis: All items loaded on one factor. Loadings ranged from 0.441 to 0.804

Self-Control (7 items)

- Alpha: 0.6645
- Factor analysis: All items loaded on one factor. Loadings ranged from 0.302 to 0.679

Forgiveness (7 items)

- Alpha: 0.7033
- Factor analysis: All items loaded on one factor. Loadings ranged from 0.456 to 0.811

Gratitude (7 items)

- Alpha: 0.7600
- Factor analysis: All items loaded on one factor. Loadings ranged from 0.457 to 0.741

Compassion (7 items)

- Alpha: 0.7860
- Factor analysis: All items loaded on one factor. Loadings ranged from 0.508 to 0.781

Self-Other Evaluations:

For a preliminary test of construct validity, we distributed the CCII to a number of MBA students. Simultaneously, we provided them with a supplemental "Friends and Family Form" which they were to give to "the person who knows them best." The supplemental form is brief and simply asked the respondent "to what extent" the person they were rating was joyful, patient, faithful, etc. We were careful to define the terms for the respondents to maximize consistent use of the form across raters. The form is available for inspection by [clicking here](#). Moreover, the entire process was anonymous. We used code numbers to link CCII forms with Friend and Family Forms, and the latter forms were mailed to us confidentially with the postage paid by the researcher.

We received complete data for 41 individuals. We then correlated the friend/family evaluations with the CCII scores. Despite the small sample size, the results indicated statistically significant correlations across all constructs, providing further evidence of the validity of the CCII.

The self-other correlations were as follows:

	Correlation	P-value
Joy	0.534	0.000
Inner Peace	0.339	0.030
Patience and Gentleness	0.377	0.015
Kindness and Generosity	0.475	0.002
Faithfulness	0.552	0.000
Self-Control	0.440	0.004
Forgiveness	0.274	0.083
Gratitude	0.397	0.010
Compassion	0.486	0.001

Appendix C – CCII (Zigarelli, 2002) Translation in Sinhalese (Items 1-65 only)

CODE _____ Group or Church Name _____

CHRISTIAN CONTINUOUS IMPROVEMENT INDEX

HOW TO USE THIS FORM

This tool has been designed to help you grow in Christian character. You will receive the most accurate and useful results if you think carefully about each item and provide honest answers.

Please remember your CODE number at the top. We will return your confidential results to your Group or Church. All individual responses and results remain strictly confidential unless you choose to share them with others. Please clearly mark an "X" on your answer.

Part 1: Please indicate the extent to which you agree with the following statements:

	සර්වම වඩාම නොවේදී,		විෂය නොවේදී		එතරම්මේ හා විෂය නොවේදී මධ්‍යස්ථය		විෂය වේදී,		සර්වම වඩාම වේදී,
	1	2	3	4	5	6	7	8	9
1. මම දෙවියන් වහන්සේ සමඟ ස්ථිර සම්බන්ධයක් සිදු කළ හැකි බවට විශ්වාසය දරමි.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>
2. මම දෙවි, මම, වෙනත් අය සමඟ හරහන් කැම.	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3. කැමි මැරී අධර උපකාර කරන්න ප්‍රමුඛත්වය දෙමි.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>
4. උපකාර වලට පමණක් මා යාවහා කරමි.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>
5. මගේ ජීවිතය ගැන මම සැකිමට පත්ව සිටිමි.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>
6. මම මගේ ජීවිතයට ප්‍රේම කරමි.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>
7. මගේ මුදල් අත්‍යවශ්‍ය දේ වෙන් සතුට වෙමි.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>
8. අත්‍යවශ්‍ය වේදනාව දැන තේරුම් ගැනීම මා ජීවිතේ වටිනා දෙයකි.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>
9. අත්‍යවශ්‍ය ප්‍රේමනීතිමට මට පහසුය.	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
10. මම දෙවි වුවමනා පුද්ගලයන් ලෙස වර්ධනය වෙමින් සිටිමි.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>
11. මා ගැන මා සැකිමට පත් වෙමි.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>
12. මගේ ජීවිතේ සැම අර්ථ ගැනීම මට මට හැගේ.	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
13. මම දෙවි සමඟ සැම සම්බන්ධතාවයන් සිටිමි.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>

Part 2: Please indicate the extent to which each statement is true of you

	මා ඉතා යහසලයි (නොවේ)	1	2	3	4	5	6	7	8	9
14. මගේ ක්‍රියාවන්ට, නිරාවතට හෝ යමෙක් ඔබ දා තලෙක් මා නෙවෙලට පත්වේ.										X
15. මා උදාසන අවදි වන්නේ ඉදිරි කාලය ඉතා ඔලාලා- රොක්ක ඇතිවයි.										X
16. අන්‍යයන් සමඟ මම සතු පුද්ගලයෙයි.						X				
17. දොළ මට කොපමණ ආරෝ- වාද ඇත්දැයි මෙනෙහිකරමි. වරප්‍රසාද අඩු අත ඉතා දැඩි අත්පොසවන් මා අල ඇති								X		
18. වේ.				X						
19. අන්‍යයන් සමඟ ඇසුරු කිරී- මේදි මොහෝ වෙ සිතාගෙමි										X
20. අත්මන විවිතය ඉතා සිද්දි ඉතා වාර්ථා පොත් මට ඇති.			X							
21. දිනපතා විවිතයේ මම දොළ ම සිතා කිරමි.										X
22. අන්‍ය කෙනෙක් මගේ සැප- පහසුව නොසැලකුවොත් මම මඟුට සමාව දෙමි.									X	
23. දොළ විවිතය මම										X
24. මම ඉවසිලිවන්ත වෙමි.										X
25. මම අන්‍ය උපකාරයෙන් සතුට වෙමි.				X						
26. තරණ භක්තා මොහොතේ මම දොළ වි කැමැත්ත යොගයි.										X
27. මම කෝප වුවද ඒ අවුරුණිම මම එය පිට කරමි.								X		
28. නොමැලි යුතු දේවල් දෙස මම බලමි.								X		
29. මම ඉවසිලිවන්ත නොනෙමි.										X
මා සමඟ අතට මගේ නෂ්ට ඔවට ක්‍රියාපටුපයෝ මැනවින් පෙනේ යි.									X	
30. යමෙක් මට වරදක් කල විට මම එම පුද්ගලයා සමඟ සම්බන්දය අත්කරමි.									X	

	මග ඉගෙන ගත්තේ නොවේ	1	2	3	4	5	6	7	8	9
31	නිවස තුළ මම මාගේ දිව පාලනය කර ගනිමි.	○	○	○	○	○	○	✗	○	○
32	අන්‍යයන්ගේ දේ වලට මම ආශා කරමි.	✗	○	○	○	○	○	○	○	○
33	යම් තේදවාචකයක් දැනගත් විට ඒ ඉගෙන සම්බන්ධ අය ඉගෙන මාගේ දුන ඇති වේ.	○	○	✗	○	○	○	○	○	○
34	මිවිතේ පැරණි හමුවේදී මා සැකිලිව පත් වේ.	○	○	○	○	✗	○	○	○	○
35	මා ප්‍රීතිමත් කෙනෙහි.	○	○	○	○	○	○	✗	○	○
36	මා පවුලේ පිරිසකර අයට සේවය කිරීමට මම ස්වේච්චාවෙන් ඉදිරිපත් වේ.	○	✗	○	✗	○	○	○	○	○
37	මම සැමදේම වැරදි දකිමි.	○	○	○	✗	○	○	○	○	○
38	යාමකාරී තුල්‍ය මම දෙ: ව නැමැත්ත යොදමි.	○	○	○	○	○	○	✗	○	○
39	සමහරක් අතරේ මා කතා කිරීමට ප්‍රයමයෙන් මා හොදින් ඇහුම්කම් දෙමි.	○	○	○	○	✗	○	○	○	✗
40	මා තුළ පාපය ඇතිවන විට ඒවා මාගේ සිහින ඉවත් කිරීමට උත්සාහ දරමි.	○	○	○	○	○	✗	○	○	○
41	යාමකාරී තරණ වට දිලිස්සුන් ද සිහිපත් කරමි.	○	○	○	○	○	○	○	✗	○
42	මා වේදනාවට පත් කළ අයට සමාව දෙමි.	○	○	○	○	○	○	○	✗	○
43	උදාසනම අවදි වූ විට මා හට මතස්චිත්තේ ඇති දේ වලට වඩා නැති දේ වලට.	○	○	○	○	○	○	○	○	○
44	අනාගතය ඉගෙන සිත්කැවුල් වේ.	○	○	○	✗	○	○	○	○	○
45	දෙ: ව මගෙන් බලාපොරොත්තු වන දේ මම කරමි.	○	○	○	○	✗	○	○	○	○
46	දිනකට 5 වරක් හෝ ඊට වැඩි ගණනක් යාමකාරී කරමි.	○	○	○	○	○	○	○	○	○
47	ඇසුරු කිරීමට අමාරු අය වුවද මට සිටිය හැක.	○	○	○	○	○	○	○	○	○
48	මාගේ චරිත හා ප්‍රියා තුල්‍ය මවුන් සිත්කැවුලට ලක් වේ.	○	○	○	○	○	○	○	○	○
49	ආහාර ඉගෙනීමේදී මම අවිනිත ව දෙ: ව ව සිතීම කරමි.	○	○	○	○	○	○	○	○	○

	මා භූත සත්‍යයන් නොවේ		දැනට මා භූත සත්‍යයයි		සමහර විට මා භූත සත්‍යයයි.		අධ්‍යයන විට මා භූත සත්‍යයයි		භූමි විට මා භූත සත්‍යයයි
	1	2	3	4	5	6	7	8	9
50. මම තෝරාගත් පත්වීම් ඉතා සාරයක් නොවේ.	○	○	○	○	✗	○	○	○	○
51. මම සුරාපානය කරමි.	✗	○	○	○	○	○	○	○	○
52. මා භූතියාවත් නොසලකා හැරීමෙන් මම අපහසුවට පත්වේ.	○	○	✗	○	✗	○	○	○	○
53. දේශනා උපකාර කිරීමට මා කැපවීම හා මුදල් වැය කරමි.	○	○	✗	○	○	○	○	○	○
54. යම් දේශනා කේතයක් වූ විට මම ඉවසිලි ගන්නා වෙමි.	○	○	○	○	✗	○	○	○	○
55. මා සමාව දෙන තෙතෙයි.	○	○	○	○	✗	✗	○	○	○
56. යම් දෙයක් නැවත බලාපොරොත්තුවෙන් තෝරා ගන්නා අතර -ට උපකාර කරමි.	○	○	○	○	✗	○	○	○	○
57. අන්‍යයන් නැති භූතයන් මට සහතිකවේ.	○	○	○	○	○	○	✗	○	○
58. අන්‍යයන් හේ අවශ්‍යතාවයන් මා දේවලට වඩා සලකමි.	○	○	✗	○	○	○	○	○	○
59. සිඳිලි ක්ෂේපය මට දැනේ.	✗	○	○	○	○	○	○	○	○
60. මා විවිධය සුන්දරය.	○	○	○	○	○	○	✗	○	○
61. මා දෙ:ව මා මුදු සඳවත් ප්‍රේම කරමි.	○	○	○	○	○	○	○	○	✗
62. ප්‍රසිද්ධ නැති වල මා දිව පාලනය කර ගනිමි.	○	○	○	○	○	○	✗	○	○
63. කාලයන් දී හිතේ කිරීමට කැපවීම දී හිතේ කිරීමට.	○	○	○	○	○	✗	○	○	○
64. වේදනා විදින අය භූත මා තරුණ විට සිතෙයි.	○	○	○	○	○	✗	○	○	○
65. මට සමාව ලැබුණු මට මට හැඟේ.	○	○	○	○	○	○	○	✗	○

Appendix D – Map of Sri Lanka with Area of Sample Shaded

