

## A STUDY OF THE SERVANT LEADERSHIP OF DOMINICAN SEMINARIANS AT PARISHES IN VIETNAM

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**Abstract:** This study was on the servant leadership of Dominican seminarians at parishes in Vietnam. The objectives of this study were (1) to examine the current servant leadership of seminarians serving at the parishes in Vietnam (2) to determine the relationship between seminarians' servant leadership and their demographic factors including age, educational attainment and years of serving experience.

The research method which was used for this study was a quantitative approach. A Likert scale questionnaire which based on Barbuto and Wheeler's (2006) theory was used to determine servant leadership qualities of 265 seminarians at the Dominican Seminary in Vietnam. The data from questionnaire was analyzed by using descriptive statistics and Pearson Production Moment Correlation Coefficients test.

This study showed that (1) the Dominican Seminarians fairly practiced servant leadership when serving at parishes in Vietnam; (2) there was no significant relationship between seminarian servant leadership qualities and their demographic elements including age and educational attainment. The findings from this study could be useful for the administrators of the Seminary in Vietnam to further improve their training quality for current and new seminarians in order to achieve the ideal mission instilling a greater sense of servant leadership in them. In general, these findings could also provide a fresh impetus for all seminarians to strengthen their faith and perform their duty effectively.

**Keywords:** Servant Leadership, Dominican, Seminary, Seminarian, Parish

### **Introduction:**

Leadership is one of the vital factors in communities or organizations. Leadership not only helps stabilize communities or organizations but also helps people achieve their goals (Bryman, 1992). From the time of early societies up to now, there were good leaders such as Confucius, Lao Tzu, Moses, Buddha, Jesus Christ, Mohammed and Mahatma Gandhi. Nowadays, leadership is still necessary for human beings "a world without leaders is like a ship without a lighthouse" (<http://www.studymode.com/essays/Developing-Leadership-Skills-Through-Educational-Leadership-936048.html>). In fact, human beings cannot live in harmony and have the tendency to argue and fight as Quinn D. Mills (2005) stated "leadership helps to point us in the same direction and harness our efforts jointly. Leadership is the ability to get other people

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to do something significant that they might not otherwise do. It is energizing people toward a goal” (p.11-12).

Servant leadership is one of the missions that Jesus Christ gave to the Church (Hyos, *The Priest and the Third Christian Millennium Teacher of the Word, Minister of the Sacraments and Leader of the Community*). Jesus entrusted the mission of servant leadership to the Church through The Twelve who followed Him. According to Bible, Jesus gave them the authority of servant leadership to serve others as He came to the world to serve people, to heal the disease, to remove the devil and to cure the sick (Matthew 15, 22-28. The New American Bible; Mathew 9, 1-8; Mark 8, 22-25; Mark 9, 30-37) and He came “not to be served but to serve and he came to give his life as a ransom for many” (Mathew 20, 25 - 28).

Jesus’ teaching of servant leadership is significant for Catholic Church’s leaders, especially for the priests. According to the Catholic Church’s teaching, the priests are the representatives of Jesus Christ. They assume the essential responsibilities for the Catholic community. They are the ministers of the vital redemptive actions. Through the authority received, they became the fount of life and vitality for whole Church and for their parish. In other words, priests are indispensable leaders to the community entrusted to them. They received the authority of leading the community from God through their bishop the genuine successor of the Twelve. Together with their bishop, priests as the bishop’s associates lead the community entrusted to them (Hyos, *The Priest and the Third Christian Millennium Teacher of the Word, Minister of the Sacraments and Leader of the Community*; John Paul II, *Pastores Dabo Vobis*). Pope John Paul II in *Pastores Dabo Vobis* also confirmed that without priests the Church could not exist and fulfill the missions that he received from Jesus Christ, God made man (Hyos, *The Priest and the Third Christian Millennium Teacher of the Word, Minister of the Sacraments and Leader of the Community*).

Seminarians are called to become good servant leaders because they are candidates for becoming priests who would imitate Jesus Christ. In other words, the seminarians are called to become another Christ. “Christ himself, in his Spirit, calls a man to represent Him (Jesus Christ) as Shepherd; the call comes not from the body of the Church, but from Christ as mediated through the bishop”. The Vatican Council II (1965) taught that “here the entire training of the students should be oriented to the formation of true shepherds of souls after the model of our Lord Jesus Christ, teacher, priest and shepherd” (*Optatam Totius*, no. 4). In the future, when seminarians are ordained as priests, they will become servant leaders for the parish communities to which they are assigned. Therefore, during their training time in the seminary, it is necessary for them to have chances to practice leading communities. Pope Paul VI, in Decree on Priestly Training suggested that the bishop as well as the educators in seminaries to facilitate their seminarians to practice leading in a parish appointment.

The Dominican Seminary located in Vietnam is very good for studying many subjects as part of the priest-program, which includes 200 credits of course work according to the current curriculum. But in fact, there are not many subjects for leadership or teaching seminarians how to serve others. Therefore, in relation to serving others, seminarians do not know how to serve others and communities effectively. In order to help seminarians to master serving others, the Seminary’s

administrators and educators need to know how to determine seminarians' servant leadership qualities.

The solutions to help administrators and educators of the Dominican Seminary to determine and measure seminarians' servant leadership qualities are to study the way that seminarians serve at the parishes. This study focused on one of the solutions as Barbuto and Wheeler (2006) showed that "this kind of servant leadership also helps seminarians recognize their tendencies and possibilities of servant leadership so that the educators can help them to become good servant leaders to serve Church and people".

In this study, the researcher examined the servant leadership of seminarians serving at the designated parishes in Vietnam. The relationship between seminarians' servant leadership and their demographic factors were also determined by using a questionnaire as the instrument.

### **Research Objectives**

The objectives of the study are:

1. To examine the current servant leadership of seminarians serving at the parishes in Vietnam.
2. To determine the relationship between seminarians' servant leadership and their demographic factors, including age, educational attainment and years of serving experience.

### **Review of Literature**

#### *Definition of Servant Leadership Style*

According to Laub's (1999) definition, "servant leadership is more than a style of leadership. It is a different way of thinking about the purpose of leadership, the true role of a leader, and the potential of those being led". Laub (1999) considered that "servant leadership is an understanding and practice of leadership which places the good of those led over the self-interest of the leader" (p. 99).

Burkhardt and Spears (2000) also wrote that "when the term 'servant-leadership' was first coined in 1970, it was clearly belied that could be traced back long time ago in both religious and humanistic teachings. Even at the time of Jesus Nazareth, one could pinpoint this idea from the teaching of Jesus when he states, "the Son of Man did not come to be served, but to serve (Matthew 20:28a)".

Sendjaya (2005) defined, "servant leadership as a commitment of the heart to engage with others in a relationship characterized by a service orientation, a holistic outlook and a moral-spiritual emphasis". Covey (2002) identified the role of servant leadership style as a commitment to the growth of others by stating, "You don't just serve and you do it in a way that makes them independent of you, and capable and desirous of serving other people." Meanwhile Page (2004) considered that "servant leadership style starts with sentiment of serving others and then adds exercises and structures to arrange this happen."

### *Characteristics of Servant Leadership Style*

Graham (1991) gave some characteristics of servant leaders such as humility, relational power, delegating power and freedom for employees, molding employees as honorable and upright citizen. His identification of servant leader construct is distinguished from transformational leadership by the characteristics of service attitude of leader, development of community's common good and honorable development of employees (Bass, 2000).

Spears (1996) studied the servant leadership style of Greenleaf. He developed and expanded this notion further with ten characteristics. His ten servant leadership characteristics are as follows: Listening; Empathy; Healing; Awareness; Persuasion; Conceptualization; Foresight; Stewardship; Commitment; and Community Building.

Barbuto and Wheeler (2006) defined servant leadership as organizational stewardship. Sendjaya, Sarros and Santora (2008) built servant leadership style with reliance on service orientation, holistic outlook, and moral - spiritual emphasis. Linhden, Bauer, and Erdogan (2008) studied and pointed out that servant leadership is attributed with emotional healing, creating value for the society, conceptual skills, empowering, helping followers develop and succeed by putting followers first and behaving ethically. Barbuto and Wheeler (2006) listed and developed five attributes from the ten characteristics of Spear's (1996) namely: altruistic calling, emotional healing, wisdom, persuasive mapping and organizational stewardship.

### *Jesus Christ, Paragon of Practical Servant Leader*

More than twenty centuries ago, Jesus after his thirty years of hidden life at Nazareth village, He started to teach in order to evangelize his mission. He came to the world to liberate human beings from sins and lead them to salvation (John 1, 4-14). The mission that Jesus received from God was that to redeem the world (Hyos, *The Priest, Pastor and Leader of the Parish Community*). Clearly and exactly Jesus knew what God had wanted him to do. According to the Gospel of Saint John, Jesus said: "I know where I came from and I know where I'm going" (John 8. 14). Furthermore, not only did Jesus clearly know who he was, but also distinctly what he pursued. He pursued and carried out his task or mission with his life (John Paul II, *Pastores Dabo Vobis*).

Jesus is the servant leader as he performed his duty and devoted his life to serve all peoples (Luke 22, 42; John 10, 30; Matthew 20, 28; Mark 7, 31-37; Mark 5, 1-20; John 13, 13; Mark 4, 35-41; Matthew 9, 18-26; John 13, 1-17). He came to the world to serve people, to heal the disease, to remove the devil and to cure the sick (Matthew 15, 22-28; Mathew 9, 1-8; Mark 8, 22-25; Mark 9, 30-37). To set an example for his disciples, Jesus humbled himself when he explained his coming to this world: "not to be served but to serve and to give his life as a ransom for many" (Matthew 20, 25 - 28). As a teacher, he voluntarily served his disciples. As a leader, he was always ready to give his life "that they may have life and have it abundantly" (John 10, 10). The service spirit of Jesus is expressed most clearly in his foot-washing gesture at the Last Supper, He is God, but you washed your feet then you should wash one another's feet (John 13.14-15). "I am among you as one who serves" (Luke 22.27). Serving to the ultimate act of self-giving, Jesus demonstrates that there is "no love greater than the sacrifice of one's life for his friends"(John 15.13). Before returning to his Father in heaven, Jesus

bequeathed his will to serve people to his disciples as he said to his disciple Peter: “I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven” (Matthew 16:19). And in another place, Jesus said to the Twelve “Go, therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you.” (Matthew 28, 19-20). Jesus’ teaching of servant leadership is really significant for Church’s leaders, especially for the priests and those who want to become priests. Jesus also asked his apostles and those who want to follow him to serve people (Mark 1, 17).

Jesus Christ was really a servant leader for his mission and for people. To carry out his task or mission, Jesus chose twelve men as followers to accompany him (Mark 3, 14-15). He invited his followers to cooperate with him so as to spread his Gospel. Thanks to his followers’ struggle and sacrifice, there were many people who believed in Jesus’ teaching. These believers in Jesus gathered together and formed a community called the Christian Church.

#### *Process of Training in the Dominican Seminary*

The current Dominican curriculum includes philosophical and theological programs. The seminarians start the priesthood program with the philosophical program which lasts for 2 years. After finishing philosophy, the seminarians have one year for practicing a pastoral program, which is a probation year. After that the seminarians study for 4 years the theological program, then the seminarians can be ordained priests.

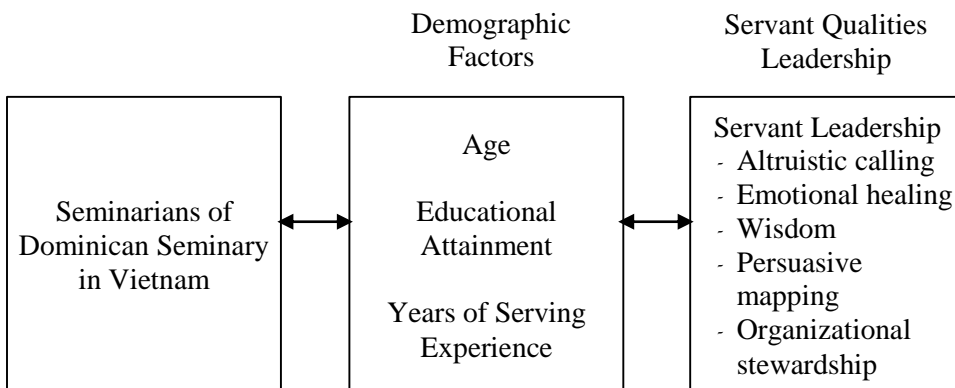
*Studying philosophy:* Studying philosophy lasts two years (Dong Da Minh, Quy che dao tao, November, 2007). Attainment of philosophy is an important goal because philosophy is one of two vital subjects for training seminarians to become priests (John Paul II, *Pastores Dabo Vobis*). The philosophical seminarians study in such a way that they gain a stable and logical understanding of humanity, the world, and the basis of the doctrines of faith. Seminarians’ philosophical knowledge is formed from a unique combination between a philosophical patrimony from human culture and the philosophical investigations of later ages (John Paul II, *Pastores Dabo Vobis*; Paul VI, *Optatam Totius*).

*Practicing pastoral work:* Pastoral works in parish are activities the seminarians have to concern during their training. All the forms of spiritual and intellectual trainings, which are set up in the seminary, aim at carrying out pastoral works in the future. It is meant that seminarians would study the art of training pastoral work not only in theory but also in practice. Theory as well as practical experiences would help seminarians to be able to fulfill their priestly duties in harmonious conjunction with others (Paul VI, *Optatam Totius*).

*Theological program:* Studying theology lasts four years (Dong Da Minh, Quy che dao tao, November, 2007). Similar to attainment of philosophy, it demands the training of the intellect of the future priests. Seminarians who study theology in seminary would understand Catholic theology profoundly. They have an ability to discover and to understand the Bible and divine revelation, and the ancient fathers’ teachings according to the Church’s will. At the same time, when seminarians gain

sound theological knowledge, it becomes a kind of food to nourish their own spiritual lives (John Paul II, March 25, 1992; Paul VI, *Optatam Totius*). On the other hand, theological knowledge would help them to explain and to resolve human problems of their future parishioners in the light of Catholic beliefs (Paul VI, *Optatam Totius*).

### Conceptual Framework



**Figure 1: Conceptual Framework of the Study**

### Methodology

#### *Population*

The population of this study was 265 seminarians at the Dominican seminary. The seminarians were divided into two groups: philosophical and theological groups.

#### *Instrumentation*

The questionnaire was from Barbuto and Wheeler (2006). The questionnaire was divided into two parts. The first part of this questionnaire was personal information of the seminarians. It consisted of categorized questions to collect information about the selected demographic variables. The structure of the personal information questionnaire is as follows: 1) Age (4 Categories) 2) Educational attainment (2 Categories) 3) Years of working experience (4 Categories)

The second part of this questionnaire was focused on servant leadership, containing 23 questions survey instrument formulated by Barbuto & Wheeler (2006) by creating initially a testable definition of servant leadership and then developing subscale items to measure 11 prospective dimensions of servant leadership: "calling, listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, growth, and community building." They are altruistic calling (questions 1-4: Describes a leader's deep-rooted desire to make a positive difference in others' lives), emotional healing (question 5-8: Describes a leader's commitment to and skill in fostering spiritual recovery from hardship or trauma), wisdom (question 9-13: A combination of awareness of surroundings and anticipation of consequences, similarly described by classic philosophers), persuasive mapping (question 14-18:

The extent that leaders use sound reasoning and mental frame works)and organizational stewardship (question 19-23: The extent that leaders prepare an organization to make a positive contribution to society through community development, programs, and outreach).

The average score of each item is calculated producing a number from 1 to 5. As the questionnaire answered ranged from 1.0 to 1.49 and the benchmarks was subdivided into five categories, a 0.50 range was chosen to separate each benchmark. For expected practice servant leadership, the ranges were as follows:

- Mean score (1) 4.50-5.00 = very high practice servant leadership
- Mean score (2) 3.50-4.49 = high practice servant leadership
- Mean score (3) 2.50-3.49 = moderate (sometimes practice servant leadership)
- Mean score (4) 1.50-2.49 = low practice (seldom practice servant leadership)
- Mean score (5) 1.00-1.49 = very low (almost never practice servant leadership)

From mean score converts Likert's scale to the total Servant Leadership score and Degrees of practice Servant Leadership Characteristics:

**Table 1: The Total Servant Leadership Score and Degrees of Practice Servant Leadership Characteristic**

	Conversion from Likert's scale to the total SL score	Degrees of practice Servant Leadership Characteristics
1.00 – 1.49	23 to 34	Very low practice or Not at all SLC
1.50 – 2.49	35 to 57	Low practice or Once in a while SLC
2.50 – 3.49	58 to 80	Neutral or Sometimes SLC
3.50 – 4.49	81 to 103	High practice or fairly often SLC
4.50 – 5.00	103 to 115	Very high practice or frequently SLC

### *Procedure*

Descriptive statistical analysis was undertaken for both objectives through determining the means and standard deviation of the questions. A statistical package was utilized to analyze the data collected. In November 2013, 265 sets of questionnaires were prepared for distribution in the Dominican Seminary in Vietnam. In December, the questionnaire was hand-delivered to the Dominican Seminary. All questionnaires were returned.

### **Findings**

The findings obtained from the data analysis are summarized based on the research objectives to examine the current servant leadership of seminarians, the findings were as follows:

In relation to the dispositions and practices of servant leadership, some seminarians had low average scores in emotional healing and persuasive mapping qualities (3.3/5), followed by the wisdom quality (3.4/5), while they had highest score on organizational stewardship quality (3.9/5) and altruistic calling quality (3.8/5), accordingly.

Overall, only 0.4% of the seminarians obtained low scores (in the range of 35-57) on servant leadership qualities while 3.6% of them had very high scores (104 to 115) on servant leadership qualities. Most of the seminarians (52%) obtained high score (81 – 103) on servant leadership qualities and 43.4% of them realized that they had neutral level (50-80) of servant leadership qualities.

The seminarians believed the organization needed to play a moral role in society, which had the highest mean score of 4.18 and they also believed that they should see the organization for its potential to contribute to society which had the second highest mean of score 4.06. The third highest score is on the item stating that his organization needed to function as a community with the mean of score 4.02. The lowest scores is on the item stating that a seminarian who is gifted when it comes to persuading others with the mean score of 2.98. The total mean of servant leadership scores is 3.57 which indicate that the seminarians at Dominican Seminary highly or fairly often practiced servant leadership qualities when serving at parishes.

In relation to the demographic variables, as for seminarians' age, there were four groups: from 18-25 years, from 26-35 years, from 36-45 years and from 46-60 years. Most seminarians were between 26-35 years of age (78.5%).

Regarding seminarians' educational attainment, there were two groups: philosophical level, and theological level. Most seminarians were theological level (61.5%).

Referring to the seminarians' serving experience, there were four groups: no experience, from 1-2 years, from 3-4 years and 5 years. Most seminarians had experience of 1-2 years (43.8%).

For the relationship between servant leadership qualities and their age, educational attainment, and serving experience, it was found that there was no significant relationship between seminarian servant leadership qualities and their age and educational attainment. There was a negligible significant relationship between servant leadership qualities and serving experience.

## **Discussion**

The main findings of the research objective one that to examine the current servant leadership of seminarians serving at the parishes in Vietnam, were that most seminarians were in the age of 26-35 years old, consisting of 78.5% and most of them had 1-2 years of serving experience, comprising 43.8%. Taking each questionnaire item into consideration, the item that the seminarians scored the highest was on believing that the organization needed to play a moral role in society, with the mean of 4.18 out of 5. Out of the five quality categories, organizational stewardship was ranked the highest with the mean of 3.9 out of 5. Overall, the total score of the servant leadership qualities of the seminarians was 82.4 out of 115, which meant that they had highly or fairly often practiced the servant leadership when serving their parishes. These findings were supported by the study of the servant leadership and African American pastors by Bunch (2013) with the findings that the total pastors' servant leadership score was 78.35 out of 115, demonstrating that they also almost often practiced it.

Regarding the second objective of this research, which aimed to determine the relationship between servant leadership of the seminarians and their demographic



factors, the main findings, showed that there was no relationship between the seminarians' servant leadership qualities and their age and education attainment.

This study shows that there was no relationship between the seminarians' servant leadership qualities and their age. This agrees with Singboorana (2001) who studied leadership styles and employees' work values in a case study of Siam Video Production Company Limited. He discovered that there was no significant relationship between leadership styles and age. Study conducted on the same relationship in primary schools showed that teachers with different ages had no significant differences in leadership styles. Sirirat (2003) conducted this research on teachers' leadership styles in classroom management in the primary schools administered by the Daughters of Mary Help of Christians. This finding in the research on seminarians also agrees with Kao (2006), who found that Taiwanese executives' leadership style had no significant relationship with their age and educational attainment. Even in the context of a corporate organization, the studies of Angkanakitkul (2005) and Kao (2006) found that leadership styles had no significant relationship with age, leaders' behaviors, and educational attainment. In addition, Trong Pham Van (2012) who studied an application of Blake and Mouton's leadership styles of seminarians at Saint Joseph Major Seminary in Ho Chi Minh City Diocese while they were serving at a parish also found that there was no relationship between leadership styles and age.

However, Padapurackal (2006) carried out a research on teacher leadership styles and classroom motivation as perceived by undergraduate students at Assumption University, Bangkok. She reported that leadership styles and ages had a significant relationship. Moreover, Madavana (2012) conducted a study on teachers in Monfort schools in India, and found that there were positive and strong correlations among transformational and servant leadership factors with trust and job satisfaction. However, in this study, servant and transformational leadership had a low correlation with organizational commitment and an organizational citizenship behavior. Altruistic calling and emotional healing of servant leadership factor was negatively and significantly related to sportsmanship of an organizational citizenship behavior. Teachers reported their trust in the leader, and work outcomes, job satisfaction and organizational commitment similarly with transformational leadership and servant leadership.

In addition, the five factors: altruistic calling, emotional healing, organizational stewardship, persuasive mapping, and wisdom were used in the study of Bunch (2013) who aimed to study the servant leadership characteristics of African American pastors through the Servant Leadership Questionnaire by Barbuto and Wheeler (2006). His study showed that

African American pastors sometimes see themselves as servant leaders: that is, they fall into the middle range of the scale. Among various demographic variables, including age, gender, denomination, and years in service, a statistically significant difference in servant leadership questionnaire score was found only in size of church. Contrary to the study's initial expectations, African American pastors reported highest subscale scores on persuasive mapping and not altruistic calling.

This current study of Dominican seminarians shows that there was no relationship between the seminarians' servant leadership qualities and their attainment. This also agrees with Lee (2000) who did a case study on the organizational culture and leadership styles of Noble Development Public Company Limited in Thailand. The findings of Lee showed that the element of educational attainment affected three out of five styles of studied leadership. However, in regard with educational attainment affecting leader behaviors, Partanun (2000) researched the critical factors of leadership styles, management functions and job performance of hospital health care system staff in selected hospitals in Nonthaburi Province, Thailand. Partanun reported that there was a significant relationship between leadership styles and educational attainment. Moreover, Padapurackal (2006) researched teacher leadership styles and classroom motivation as perceived by undergraduate students at Assumption University, Bangkok, and he showed that leadership styles and educational attainment had a significant relationship.

Concerning leadership styles in private and public organizations, Kutchsuanmanee (2002) carried out a research on relationship between leadership styles and work satisfaction of employee in private and public organization in Bangkok. The result obtained was that there was no significant relationship between leader behaviors and educational attainment. Another study on a comparative study of leadership styles between managers in Thai Insurance Companies and Thai-Japanese Insurance Companies by Chumsumwan (2003) concluded that the leadership styles of the managers in selected companies and managers' educational attainment had no significant relationship.

Tayapiwatana ((2004) also carried out a study on leadership styles and job satisfaction as Kutchsuanmanee (2002) did. Tayapiwatana's focus was on a study of leadership styles and job satisfaction which was a case study of Ruengwa Standard Co.Ltd. However, both studies concluded that educational attainment did not have an effect on leader's behaviors. Similarly, Kitja (2005) found out from his case study of an international bank that there was no significant relationship between educational attainment and leadership styles.

As to the relationship between seminarians' servant leadership and their years of serving experience, this study found that servant leadership was very little affected by their years of serving experience. In other words, there was a negligible relationship between seminarians' servant leadership and their work experience.

This result was in same line with previous studies by Kutchsuanmanee (2002) who conducted a study on the relationship between leadership style sand work satisfaction of employee in private and public organization in Bangkok found that there was a significant relationship between length of service and leader behaviors. Kao (2006) found that Taiwanese executives' leadership styles had a significant relationship with their years of working in the company in the research on the critical factors on leadership styles management functions and job performance of hospital health care system staff in selected hospital in Nonthaburi province, Thailand. Another study on leadership styles and motivation in relation to job performance of life insurance agent leaders in Bangkok, Thailand, was conducted by Chookruevong (2000), who reported that work experience affected leadership styles. Angkanakitkul (2005) conducted a study on the perception of employees on leadership style and

employee motivation in a climate of change in a case study of ABC Company Limited and concluded that years of service and leadership styles had no significant relationship.

In general, many other research studies like this one concluded that there was no significant relationship between leadership style and years of work experience.

This study was carried out on servant leadership of the seminarians of Dominican Seminary. Hence, the research objectives were to examine the current servant leadership of seminarians serving at the parishes in Vietnam and to determine the relationship between seminarians' servant leadership and their demographic factors including age, educational attainment and years of serving experience. The study based on Barbuto & Wheeler's (2006) theory and showed that the relationship between servant leadership qualities and their age, educational attainment, and serving experience, the findings showed that there was no significant relationship between seminarian servant leadership qualities and their age and educational attainment while there was a negligible significant relationship between servant leadership qualities and years of serving experience.

From result of the study, the recommendation for the administrators of Dominican Seminary that the training program might be adjusted to help the seminarians improve their servant leadership qualities. The other recommendation for seminarians is they shall have self-assessment on their servant leadership qualities in order to help them straighten their strengths and improve their weaknesses in serving at the parishes. For those seminarians in other countries in general, they could also study on their own levels of servant leadership qualities for further personal enrichment. And recommendation for the future research is the study shall be expanded to the seminarians in Asian countries in order to gain wider perspectives towards their current servant leadership qualities and the comparison should be carried out in order to gained different viewpoints for each seminary to share and exchange their knowledge on how to improve their training quality. Moreover, it should be of useful if the findings of this study lead to a longitudinal research aiming to improve a training program for the betterment of the seminarians' qualities.

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