BACKGROUND

This motivational gifts survey (MGS) is designed as a seven-scale instrument that measures motivational gifts in order to provide profiles that are useful in person-job fit analysis. The seven factors of the instrument include (a) encouraging, (b) mercy, (c) serving, (d) teaching, (e) perceiving, (f) giving, and (g) ruling. The MGS is the first statistically validated gifts survey of its kind. Organizational leaders can use the results of this survey to better place employees and volunteers in ideal job settings that most fully use a person’s gifts. In addition, the results of this survey can help individuals understand their motivational gifts and how to best use those gifts, which could contribute to a sense of personal effectiveness and satisfaction.

Bryant (1991), Bugbee, Cousins, and Hybels (1994), Flynn (1974), Fortune and Fortune (1987), as well as Gothard (1986) suggested that motivational gifts are indicators of life purpose, thus valuable to the study of job satisfaction and performance in organizations. It has been proven that there is a relationship between a lack of motivation and an increase in apathy with regard to burnout (Maslach & Jackson, 1984). In support of the relationship between motivational gifts and burnout, Bryant (1991) concluded that people, when using their motivational gifts, may wear out, but they do not burn out.

Phoon (1986) and Lewis (1992) sought to correlate motivational gift tests with the Myers-Briggs type indicator, but offered no conclusive results, and, in fact, Lewis’ study contradicts Phoon’s work. Choi (1993) also attempted a correlation between temperaments, psychological types, and spiritual gifts, but achieved few significant correlations. Joachim (1984) suggested a correlation between the four temperament types and various motivational gifts and spiritual gifts. However, in Joachim’s study, not all motivational gifts appeared to correlate with temperaments.

The motivational gift tests commercially available today (Bryant, 1991; Bugbee et al., 1994; Fortune & Fortune, 1987; Gilbert, 1986; Kinghorn, 1976; Wagner, 1979) are worded to apply to Christians or for use in the church. How-