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Andrews University

School of Education

PERCEPTIONS OF THE EVIDENCE OF A SERVANT LEADERSHIP
CULTURE AMONG EDUCATORS IN THE P-12 SCHOOL
SYSTEM IN THE NORTH AMERICAN DIVISION
OF SEVENTH-DAY ADVENTISTS

A Dissertation

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

by

Donovan B. Ross

July 2006

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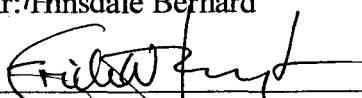
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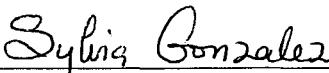
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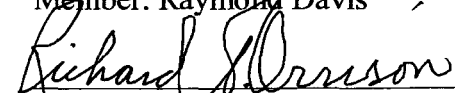
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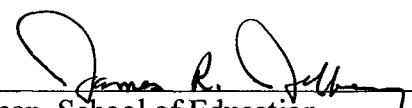

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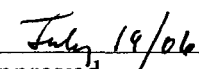

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ABSTRACT

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ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

School of Education

Title: PERCEPTIONS OF THE EVIDENCE OF A SERVANT LEADERSHIP
CULTURE AMONG EDUCATORS IN THE P-12 SCHOOL SYSTEM IN THE
NORTH AMERICAN DIVISION OF SEVENTH-DAY ADVENTISTS

Name of researcher: Donovan B. Ross

Name and degree of faculty chair: Hinsdale Bernard, Ph.D.

Date completed: July 2006

Problem Statement

The Seventh-day Adventist church has consistently advocated that adherents to this religion should be Christ-like in every aspect of their lives. They should be of service to others as they create a community of believers who are loving, kind, and considerate of others. These ideals form some of the characteristics of servant leadership. The question therefore is whether servant leadership is being practiced in the P-12 school system. No study related to the presence and practice of servant leadership in the P-12 school system of the NAD has been conducted. Research was needed to determine the perceptions of the evidence of servant leadership and the possible impact of gender, age, ethnic background, the size of the school in which the respondents worked, the gender of the

principal, the respondents' level of education, the configuration of school operation, and the type of SDA teaching certification that the respondents held.

Methodology

A descriptive, explorative, cross-sectional survey was conducted. Participants in this study were selected by stratified random sampling from a population of 6,697 educators employed in the P-12 school system of the North American Division of Seventh-day Adventists. Data were collected using the Organizational Leadership Assessment and a demographic questionnaire that were mailed to 1,110 educators with a response rate of 33.4%. Two research questions and eight null hypotheses were tested. The first research question was analyzed using descriptive statistics and a comparison of means. The null hypotheses and remaining research question were tested at the .05 level of significance using one-way ANOVA.

Results

Laub contends that organizations at or above a 4.0 composite mean score on the OLA can be identified as a servant organization. The composite means of all scores on this survey was found to be 3.91 which are very close to the Laub threshold score of 4.0. This would seem to indicate that the P-12 school system of the North American Division of Seventh-day Adventists is not a fully servant organization, but instead practices a positive version of paternalistic leadership. The results also indicated that there is a difference in how educators perceive the attributes of servant leadership based on the gender of the educator as well as the enrollment and configuration of school operation in which the educator works. However, there is no difference in how educators' perceive the

attributes based on age, ethnic background, gender of the principal, the educators' level of education, as well as the SDA teaching certification.

This dissertation is dedicated
to my God,
my daughter Danielle,
my family and friends
for providing inspiration,
unconditional love, unprecedented
support, constant encouragement, and
for praying me through the dissertation process.

TABLE OF CONTENTS

ACKNOWLEDGMENTS	ix
Chapter	
I. INTRODUCTION	1
Problem	5
Rationale for the Study	5
Purpose of Study	6
Conceptual/Theoretical Framework	7
Research Questions and Related Hypotheses	8
Significance of the Study	9
Definition of Terms	10
Delimitations	13
Limitations	13
Procedures	14
Organization of the Study	14
II. REVIEW OF THE LITERATURE	16
Introduction	16
Seventh-day Adventist Education	17
Organizational Culture	19
Leaders and Organizational Culture	21
School Culture	24
Leadership	26
Leadership Defined	27
Great-Man Theories	28
Trait Theories	28
Behavioral Theories	29
Contingency Theories	30
Situational Theories	31
Transactional Leadership	31
Transformational Leadership	32
Charismatic Leadership	33
Paternalistic Leadership	34
Servant Leadership	35
Robert K. Greenleaf and the Origin of Modern Servant Leadership	37

Evolution of Servant Leadership	39
The Paradox of Servant Leadership	41
Leadership Within the Servant Leadership Paradigm	43
Characteristics of Servant Leadership	44
Listening	45
Empathy	47
Healing	49
Awareness	50
Persuasion	51
Conceptualization	52
Foresight	53
Stewardship	54
Commitment to the Growth of People	55
Building Community	56
Description of Servant Leadership	57
Criticism of Servant Leadership	57
Servant Leadership in Business	58
Biblical Perspectives on Servant Leadership	59
Studies on Servant Leadership	62
Conclusion	63
III. RESEARCH METHODOLOGY	65
Introduction	65
Research Design	65
Population and Sample	66
Instrumentation	70
Data Collection Procedures	71
Research Questions and Related Null Hypotheses	71
Data Analysis	73
Summary	73
IV. ANALYSIS OF DATA	74
Introduction	74
Description of Respondents	75
Research Questions and Related Null Hypotheses	83
Summary	89
V. SUMMARY, DISCUSSION OF FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS	92
Summary	92
Statement of Problem and Purpose of Study	92
Overview of Literature	93
Values People	94

Develops People	95
Builds Community	95
Displays Authenticity	96
Provides Leadership	96
Shares Leadership	97
Methodology	97
Discussion of Findings	98
Research Question 1	98
Research Question 2	100
Null Hypothesis 1	100
Null Hypothesis 2	101
Null Hypothesis 3	101
Null Hypothesis 4	102
Null Hypothesis 5	102
Null Hypothesis 6	103
Null Hypothesis 7	104
Null Hypothesis 8	104
Conclusions	105
Recommendations	106
Recommendations for Practice	106
Recommendations for Future Research	107
 Appendix	
A. CORRESPONDENCE	109
B. DEMOGRAPHIC INFORMATION	114
C. ORGANIZATIONAL LEADERSHIP ASSESSMENT	116
REFERENCE LIST	121
VITA	133

LIST OF TABLES

1.	Distribution of SDA Schools by Union	67
2.	Principal and Teachers Population by Union	68
3.	Principal and Teacher Sample Size by Union	68
4.	Present Role/Position in the School	75
5.	Gender of Respondents	76
6.	Age of Respondents by Categories	76
7.	Ethnic Background	77
8.	Gender of Principal	77
9.	Years at Current School	78
10.	Years in Education	79
11.	Highest Degree	80
12.	Configuration of School Operation	80
13.	Type of SDA Certification	81
14.	School Enrollment	82
15.	Affiliation by Union	83
16.	Average Score by Subscale	84
17.	ANOVA Table for Null Hypothesis 1	85
18.	ANOVA Table for Null Hypothesis 2	86
19.	ANOVA Table for Null Hypothesis 3	86

20.	ANOVA Table for Null Hypothesis 4	87
21.	ANOVA Table for Null Hypothesis 5	87
22.	ANOVA Table for Null Hypothesis 6	88
23.	ANOVA Table for Null Hypothesis 7	89
24.	ANOVA Table for Null Hypothesis 8	89
25.	Composite ANOVA Table for Demographics	90

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CHAPTER I

INTRODUCTION

Servant leadership is a paradoxical leadership philosophy which suggests that the leader is serving first, rather than leading first. Over the last 34 years it has gained prominence and is being routinely practiced by diverse organizations worldwide. It “emphasizes increased service to others, a holistic approach to work, a sense of community and shared decision making power” (Spears, 1995, p. 4) as well as spirituality in the workplace. Russell and Stone (2002) have suggested that the attributes of servant leadership are vision, honesty, integrity, trust, service, modeling, pioneering, appreciation of others, communication, credibility, competence, stewardship, visibility, influence, persuasion, listening, encouragement, teaching, and delegation. These attributes are important in the process of leadership and should be commonplace and clearly evident in the Seventh-day Adventist P-12 school system.

While servant leadership is a secular philosophy, this concept, though un-named, is featured prominently throughout the Bible and was clearly practiced by Jesus Christ. The Seventh-day Adventist system of beliefs suggests that the entire teachings of Jesus Christ should frame one’s lifestyle both individually and as a church organization. This includes the leadership principles that can be extracted from His teachings. These principles are most closely aligned to servant leadership, and should therefore be the preferred leadership model being followed as opposed to other leadership models based

on power and authority. It should be noted here that servant leadership is being presented here as a philosophical approach to leadership that can enhance most other forms of leadership.

Principles found in the Bible are generally used by Christians as the codes that guide their everyday living and form the basic foundation for all or parts of their various doctrines. However, as one listens to the language of some church and school leaders and then observes their actions, it seems as though some of the biblical leadership principles are not always being practiced. The Christ-centered worldview to which Seventh-day Adventist schools subscribe, places them in the sometimes difficult position of being many different things to different people. It appears as though the schools at times struggle with exemplifying characteristics such as love, care, trust, integrity, honesty, building community, and commitment to the growth of people. The Christian church and school, and in particular the Seventh-day Adventist church school system, should be practicing the concept of leadership that Jesus advocated when he said:

You know that those that are considered rulers over the Gentiles lord it over them and their great ones exercise authority over them. Yet it shall not be so among you; but whoever desires to be great among you shall be your servant and whoever desires to be first shall be slave of all. For the Son of Man did not come to be served, but to serve, and to give His life a ransom for many. (Mark 10:43-45, New King James Version)

This leadership paradox, called servant leadership, proposes a leader who is “fully servant and fully leader, so that even while serving, he or she is nonetheless leading” (Beazley & Beggs, 2002, p. 57). The term *servant leadership* was coined by Robert K. Greenleaf in 1970 and introduced in his seminal essay *The Servant as Leader*.

The servant leader, Greenleaf contends, consistently makes the deliberate choice to be a servant first, and seeks to ensure that other people’s highest priority needs are

always being served (Greenleaf, 2002). It is, he continues, about making the people around you grow as persons, while being served to become healthier, wiser, freer, more autonomous, and more likely themselves to become servants (Greenleaf, 2002, p. 27). Thus, the servant leader never seeks to be served, but rather to be a servant. For this leader no task is too menial, no job is too demeaning. This “true leader” will assume the group’s burden just as servants take up a load of baggage. They lead by standing behind, taking their place in leadership so as not to obstruct other people’s progress (Vanourek, 1995). This is because “leaders who are servants first will assume leadership only if they see it as the best way they can serve. They are called rather than driven to lead” (Blanchard, Hybels, & Hodges, 1999, p. 87). This radical model of leadership represents a paradigm shift for most as it inverts the customary hierarchical structure—with the leader at the apex and the workers at the base—currently found in most organizations. This inversion of the pyramid removes the leader from a position in which the workforce exists to serve the leader, to one in which the leader is the servant of the people.

Seventh-day Adventist schools exist to prepare students for service, that is, service to the church as well as the unchurched, but more importantly for service in the hereafter. Students learn best the behavior that is modeled for them, and servant leadership practitioners in schools are able to consistently model for the young people desirable leadership qualities. It is my belief that the servant leadership paradigm should be present and universally practiced in Seventh-day Adventist P-12 schools. In its document *Journey to Excellence*, the Office of Education of the North American Division of Seventh-day Adventists (2003) supports this notion, when it says, as a part of its philosophy statement, that

Adventist education seeks to develop a life of faith in God and respect of all human beings; to build a character akin to that of the Creator; to nurture thinkers rather than mere reflectors of others' thoughts; to promote loving service rather than selfish ambition; to ensure maximum development of each individual's potential; and to embrace all that is true, good and beautiful. (p. 5)

These schools therefore are expected to provide the setting in which one can create something that will burn bright for many people and last a lifetime (Covey, 2002).

The schools should provide the environment in which structures and systems can be aligned, principles can be institutionalized, and young people can be empowered as servant leaders to live, to love, to learn, to leave a legacy, and to be servant leaders (Covey, 2002). The tasks then of transforming an organization's culture to one that models servant leadership can begin in the classroom.

The whole culture of the academic community with its system of rewards and punishments works to shape our views of self and world. In fact, the rules and relationships of a school comprise a "hidden curriculum" which have greater formative power over the lives of learners than the curriculum advertised in the catalogue. . . . In a thousand ways, the relationships of the academic community form the hearts and minds of students, shaping their sense of self and their relation to the world. (Palmer, 2003, p. 57)

Adventist schools should be demonstrating servant leadership in the way they operate. It should be more than a school objective, school vision, or school mission statement. It should be practiced in every school transaction, both internally and externally. While the name servant leadership may be foreign to some within the church community, the principles it espouses should not. This leadership culture of caring, trust, commitment to the growth of others, and building community should permeate the church's vast educational system; it should be demonstrated by the entire leadership team of each school. The reference here to educational leaders is not reserved for the principal or vice-principal, it also includes all members of the teaching faculty. John C. Maxwell's (1998)

support for this notion is evident when he contends that leadership is influence. While the influence of the principal and vice-principal is usually apparent as they make policy, shape school culture, and guide the school forward, the influence of the teacher in the lives of the student is unequivocal. They are without a doubt, especially within the Adventist school system, real leaders.

Problem

As the business world struggles with various leadership styles and philosophies, questioning which is most effective, which contributes to the greater corporate profit, Christian schools and in particular the Seventh-day Adventist P-12 schools are faced also with the issue of congruence. Are the hidden and written curriculums teaching the students the same values? Are the attributes of servant leadership so eloquently stated in the P-12 school's mission or philosophy statement actually being practiced? Some aspects of servant leadership appear to be practiced routinely in very small schools out of necessity, but what about the larger schools? A review of current and recent research indicates that there are no studies related to the perceptions of a servant leadership culture among educators in Seventh-day Adventist P-12 schools of North America. This study seeks to remedy this research deficiency in the North American Division of Seventh-day Adventists.

Rationale for the Study

In recent years the term servant leadership, even with its strong biblical foundations, has become prominent in the leadership literature. As I reflect on the performances of some Seventh-day Adventist educational leaders with whom I have

worked or have known, I have been wondering how they measured up against the exacting servant leadership attributes. Do they measure up or do they fall short? If there is an absence of the servant leadership attributes then, this would be particularly troubling, because a Christian organization should operate at all times and under all circumstances by all the guidelines that Jesus Christ established including the leadership principles that He practiced. Many church school leaders seem more comfortable with leadership models that are based on power and control at the expense of the paradoxical and more difficult servant leadership approach. It is my belief that servant leadership should be conspicuously practiced in the Seventh-day Adventist P-12 school system in North America. Educational leaders should be servant leaders who love and care for the people they lead, and not simply holders of positions (Pollard, 1997).

A review of recent research on Adventist education revealed that topics such as burnout, principal effectiveness, and principal internship among others were addressed but that there were none on servant leadership in the North American Seventh-day Adventist P-12 school system. This study, therefore, provides an opportunity to remedy a research deficiency and to gain useful knowledge on the presence of a servant leadership culture and its practice in the Adventist schools in North America.

Purpose of Study

This study is an attempt to investigate and report on the extent to which servant leadership is being practiced among educators in the P-12 school system in North America Division of SDA. It will also seek to determine if this approach to leadership is at the center of the P-12 schools' culture.

Conceptual/Theoretical Framework

The conceptual framework for this study was drawn from current literature on organizational culture, school culture, leadership, and servant leadership as well as the philosophy and goals of the Seventh-day Adventist educational system as outlined in the *Journey to Excellence* document.

The concept of organizational culture is quite ambiguous (Schein, 1990), and subsequently it has been subject to various definitions and interpretations. For this study the culture of a group will be generally described as

a pattern of shared basic assumptions, invented, discovered or developed by a given group, as it learns to cope with its problems of external adaptation and internal integration, that has worked well enough to be considered valid and, therefore is to be taught to new members as the correct way to perceive, think, and feel in relation to those problems. (Schein, 1990, p. 111)

Schools have unique governance and leadership structures that share some similarities with all other organizations, but at the same time are quite different from that of other organizations. The school's culture is a

complex pattern of norms, attitudes, beliefs, behaviors, values, ceremonies, traditions and myths that are deeply engrained in the very core of the organization. It is the historically transmitted pattern of meaning that wields astonishing power in shaping what people think and how they act. (Barth, 2002, p. 6)

The leaders of the school community help to shape, create, and maintain school culture.

In his book *Organizational Culture and Leadership*, Schein (1992) suggests that "culture and leadership are two sides of the same coin in that leaders first create cultures when they create groups and organization." He goes on to say that "once cultures exist, they determine the criteria for leadership and thus determine who will or will not be a leader" (Schein, 1992, p. 15).

Organization, especially Christian schools, significantly impacts all its stakeholders. Those schools where the attributes of servant leadership are prominently displayed through the school culture, and are valued and practiced by its leadership and workforce, are defined as a servant organization (Laub, 2005, p. 160).

Research Questions and Related Hypotheses

The Organizational Leadership Assessment (OLA) was created by James A. Laub in 1999 to measure the perception of servant leadership in an organization. It measures servant leadership along the following six subscales: (a) displays authenticity; (b) values people; (c) develops people; (d) builds community; (e) provides leadership; and (f) shares leadership. This instrument was used to address the following research questions and related hypotheses.

Research Question #1: To what extent is servant leadership practiced by the leadership of the P-12 school system in the North American Division of Seventh-day Adventists?

No hypothesis was tested for this question. It was answered using descriptive statistics, which was determined by comparing the mean obtained to a predetermined threshold level.

Research Question #2: Is there a difference in how educators perceive the attributes of servant leadership as practiced in the P-12 school system in the North American Division of Seventh-day Adventists?

The following research hypothesis addressed research question #2:

Research Hypothesis 1: There is a difference in how educators perceive the attributes of servant leadership based on gender.

Research Hypothesis 2: There is a difference in how educators perceive the attributes of servant leadership based on age.

Research Hypothesis 3: There is a difference in how educators perceive the attributes of servant leadership based on their ethnic background.

Research Hypothesis 4: There is a difference in how educators perceive the attributes of servant leadership based on the size of the school in which they work.

Research Hypothesis 5: There is a difference in how educators perceive the attributes of servant leadership based on the gender of their principal.

Research Hypothesis 6: There is a difference in how educators perceive the attributes of servant leadership based on their level of education.

Research Hypothesis 7: There is a difference in how educators perceive the attributes of servant leadership based on the configuration of operation of their school.

Research Hypothesis 8: There is a difference in how educators perceive the attributes of servant leadership based on the type of SDA certification that they hold.

Significance of the Study

An investigation of the perception of servant leadership in the P-12 school system of the North American Division of Seventh-day Adventists could enable school leaders to understand the connection between the notion of servant leadership espoused in its mission statement and what actually is practiced. Blanchard and Hodges (2003) writes that Jesus sent a clear message to all those who would follow Him that leadership was to be first and foremost an act of service. This notion of service and leadership is featured prominently in the philosophy and mission statements of most North American Division P-12 schools. The investigation of the perceptions of the evidence of a servant leader

culture among educators in the P-12 school system of the North American Division of Seventh-day Adventists could enable school leadership to understand the connection between the attributes of servant leadership espoused in its philosophy and various mission statements and what is actually practiced. A strong perception of servant leadership could indicate that a school is living by its philosophy and mission statement, whereas a weak perception could indicate that a mismatch exists between the philosophy and mission and what is actually practiced. The findings of the study could be of significance to all P-12 schools and their boards, the local conference, union, and the North American Division Office of Education; and the Seventh-day Adventist colleges' departments or schools of education and could help these various entities more acutely focus their attention and resources to actively teach and practice servant leadership.

Definition of Terms

Atlantic Union Conference of Seventh-day Adventists: Regional headquarters for the Seventh-day Adventist church in the northeastern region of the United States (Connecticut, Maine, Massachusetts, New Hampshire, New York, Rhode Island, Vermont) and the island of Bermuda.

Attributes of servant leadership: Observable characteristics and behaviors of servant leadership that are distinctive.

Columbia Union Conference of Seventh-day Adventists: Regional headquarters for the cluster of eight Mid-Atlantic States of Delaware, Maryland, New Jersey, Ohio, Pennsylvania, Virginia, Washington, DC, and West Virginia.

Conference: A regional administrative structure in the Seventh-day Adventist church responsible for local churches and local school operation which draw boundaries

of administrative responsibility for the Seventh-day Adventist church and school operational leadership.

Configuration of school operation: For the purpose of this study, the types of schools studied within the North American Division are configured as follows: pre-kindergarten/kindergarten to 8th grade (p/k-8); pre-kindergarten/kindergarten to 10th grade (p/k-10); pre-kindergarten/kindergarten to 12th grade (p/k-12) and 9th grade to 12th grade (9-12).

Culture: A pattern of shared basic assumptions that the group learned as it solved its problems of external adaptation and internal integration, which has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems (Schein, 1992).

Division: The operational leadership and coordination administrative structure, which encompasses unions and conferences within the Seventh-day Adventist church.

Educators: Principals, vice-principals, and teachers who work in the Seventh-day Adventist P-12 education system in the North American Division.

Lake Union Conference of Seventh-day Adventists: Regional headquarters for the cluster of states of Illinois, Indiana, Michigan, and Wisconsin.

Leadership: The process of influencing others to understand and agree about what needs to be done and how it can be done effectively, and the process of facilitating individual and collective efforts to accomplish the shared objectives (Yukl, 2002).

Mid-America Union Conference of Seventh-day Adventists: Regional headquarters for the cluster of mid-American states of Colorado, Iowa, Missouri, Kansas, Nebraska, Minnesota, North Dakota, South Dakota, Northwest New Mexico, and Wyoming.

North American Division (NAD): The operational leadership and coordination administrative structure of the Seventh-day Adventist church, which includes unions and local conferences within the following territories: Bermuda, Canada, the French territory of St. Pierre and Miquelon, the United States of America, Johnson Island, Midway Islands, and all other islands of the Pacific not attached to other divisions and bounded by the date line on the west, by the equator on the south, and by longitude 120 on the east.

North Pacific Union Conference of Seventh-day Adventists: Regional headquarters for the cluster of five northwestern states of Alaska, Idaho, Montana, Oregon, and Washington.

P-12 school system: The organization of all schools within the Adventist system offering education from the Pre-Kindergarten to the 12th grade level.

Pacific Union Conference of Seventh-day Adventists: Regional headquarters for the cluster of the five southwestern states of Arizona, California, Hawaii, Nevada, and Utah.

Organizational Leadership Assessment (OLA): James Laub's copyrighted survey instrument used to measure the presence of servant leadership in an organization.

Seventh-day Adventists (SDA): A conservative Christian organization operating churches, schools, and health-care facilities throughout the world. Their belief system shares many common tenets with mainline Christian churches but espouses certain unique beliefs, such as keeping the seventh-day Sabbath and expecting the literal second coming of Jesus Christ.

Servant leadership: An understanding and practice of leadership that places the good of those led over the self-interest of the leader. It promotes the valuing and

development of people, the building of community, the practice of authenticity, the providing of leadership for the good of those led and the sharing of power and status for the common good of each individual, the total organization and those served by the organization (Laub, 1999).

Southern Union Conference of Seventh-day Adventists: Regional headquarters for the cluster of eight southern states of Alabama, Mississippi, Florida, Georgia, Kentucky, North Carolina, South Carolina, and Tennessee.

Southwestern Union Conference of Seventh-day Adventists: Regional headquarters for the cluster of five southwestern states of Arkansas, Louisiana, Eastern New Mexico, Oklahoma, and Texas.

Union: Regional headquarters unit for a cluster of conferences over several states in the United States and have supervision and coordination for Seventh-day Adventist ministries.

Delimitations

Although the population for the study includes all educators currently employed in the P-12 school system of the NAD, the study was delimited to principals, vice principals, and teachers.

Limitations

This study has the following limitations:

1. It included voluntary respondents to the Organizational Leadership Assessment Instrument.

2. The study examined educators' perceptions towards the practice of servant leadership in their schools, and is therefore limited to their interpretation, which may differ from the facts.

3. The study was in some cases inadvertently distributed to all school employees instead of only principals, vice-principals, and teachers.

4. The instructions for completing the survey might not have been as clear to some respondents especially as it related to their present role/position in their school. While teacher was clearly indicated, the categories for principal and vice-principal, was not as clearly indicated.

5. There was a low (33.4%) response rate.

Procedures

This study utilized quantitative research methods. Data was collected using the Organizational Leadership Assessment instrument (OLA) – Educational Version, and a demographic information sheet. This survey was widely administered to educators employed in the P-12 school system in the North American Division of Seventh-day Adventists.

Organization of the Study

This study is organized into five chapters.

Chapter 1 consists of the introduction, the statement of the problem, the rationale for the study, the purpose for the study, the conceptual/theoretical framework, the research questions and related hypotheses, the significance of the study, the definition of

terms that appear in the study, the delimitations and limitations, and the research procedure utilized in the study.

In chapter 2, there is a review of the literature. The main areas addressed are organizational culture, leadership, and servant leadership.

Chapter 3 describes the research design, the population and sample, the instruments used, the data collection procedures, the research questions and related null hypotheses, and the statistical analysis used.

Chapter 4 reports on the findings of the study. It consists of a description of the respondents and the testing of the research questions and the related null hypotheses.

In chapter 5, a statement of the problem and the purpose of the study are followed by an overview of the literature and the statistical methodology used in the study. These are followed by a discussion of the findings, conclusions, and recommendations for practice, and recommendations for future research.

CHAPTER II

REVIEW OF THE LITERATURE

Introduction

This review of the literature addresses the concepts that are referenced in the dissertation title. The chapter begins with an overview of Seventh-day Adventist education in North America. This is followed by a discussion of organizational culture, the role of leaders in framing and maintaining the organizational culture, as well as a discussion of school culture. The discussion continues with a look at past and present research and trends in leadership as well as various definitions of leadership. The leadership section will look at leadership theories, past and present, such as great-man theories, trait theories, behavioral theories, contingency theories, situational theories, transactional leadership, transformational leadership, charismatic leadership, and paternalistic leadership.

The last part of this chapter focuses on servant leadership, looking at Robert K. Greenleaf and the origins of modern servant leadership, the evolution of servant leadership, the paradox of servant leadership, and leadership within the servant leadership paradigm. The characteristics of servant leadership (listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community) that have been extracted from the writings of

Robert K. Greenleaf by Larry Spears are discussed as well as a description of servant leadership, criticisms of servant leadership, servant leadership in business, a biblical perspective on servant leadership, and a summary of the chapter.

Seventh-day Adventist Education

Since 1872, the North American Division of Seventh-day Adventists has operated a system of elementary and secondary schools in North America (NAD, 1996). These schools are operated for the purpose of transmitting to Seventh-day Adventist young people the ideals, beliefs, attitudes, values, habits, and customs of the church. It is the desire of the church, through its educational program, to help prepare the youth for effective citizenship on this earth as well as rewarding citizenship in the New Earth (NAD, 1996).

Education is offered to students from pre-school to the 12th grade. The elementary schools admit students at various levels, but while most end at the 8th grade, there are some that extend to the 9th grade. Some start with a Pre-school, others with Kindergarten, while others start at the first grade. There are also junior academies that offer education up to the 10th grade. The secondary schools offer 9th-12th-grade education and are called academies and classified either as boarding or day. The boarding schools are all coeducational, and many offer a work-study program. All of these schools—elementary, junior academies and senior academies—comprise the North American Division's P-12 school system. The Office of Education at the North American Division serves as the primary policymaking, coordinating, and oversight body for its P-12 school system. It oversees a common curriculum, basic graduation requirements, professional certification for its employees, writes some textbooks, recommends textbooks for the

subject taught, sets up employment qualifications, salaries and wages, employee benefits and retirement, and establishes goals and essential core elements for the curriculum in SDA P-12 schools in North America.

Seventh-day Adventists believe that each student is unique and of inestimable value, and that the development of the whole person is important. While servant leadership is not explicitly stated, the idea is suggested in statements such as “students are educated to accept service as a way of life, to be sensitive to the needs of the people in the home and society, and to become active members of the church” (NAD, 1996, p. 171). While SDA education utilizes current curricular research including national and professional standards, which are incorporated in the curriculum, the distinctive characteristics of Adventist education point to the redemptive aim of true education that is to restore human beings into the image of their Maker (NAD, 2003).

In its landmark publication *Journey to Excellence – A Focus on Adventist Education in the 21st Century* (2003) the North American Division Office of Education states that Adventist education is to impart far more than academic knowledge. It should foster a balanced development of the whole person—physically, intellectually, socially, and spiritually as well as an organizational culture that encourages continual, planned improvements (p. 5). The stated goals for curriculum in Adventist schools are: acceptance of God, commitment to the church, interpersonal relationships, responsible citizenship, healthy balanced living, intellectual development, communication skills, personal management, aesthetic appreciation, and career and service (NAD, 2003, p. 6). These goals help to articulate the high expectations of what students should know and be able to do upon completing the prescribed course of study.

Organizational Culture

The concept of organizational culture is relatively new and has been used as a vehicle for understanding the basic meaning and character of institutional life (Hoy, 1990; Schein, 1990). It is an important concept to study since cultural mores and norms will dictate what one does at work on a day-to-day basis, and ultimately the success or failure of an organization (Deal & Kennedy, 1999). As one studies about school culture, it is important that a foundation in organizational culture be established. Organizational culture also “helps us understand the environment and determine how to respond to it, thereby reducing anxiety, uncertainty and confusion” (Yukl, 2002, p. 279).

While organizational culture has been defined by various researchers, a review of the literature reveals a difficulty in finding a common, unified, or single definition. Alkire (1995) posits that organizational culture is a dominant force that resides within all organizations; it lies below the surface and guides organizational behaviors. According to Waters (2004), it “is the source of motivated and coordinated activities that serve as a foundation for practices and behaviors that endure because they’re meaningful, have a history of working well, and are likely to continue working in the future” (p. 36). This same author likens organizational culture to the operating system of an organization, guiding the way employees think, act, and feel (Waters, 2004). Organizational culture according to Hoy (1990) is a system of shared orientations that holds a unit together, giving it a distinguishing identity. Vaill (1989) sees organizational culture as a system of attitudes, actions, and artifacts that endures over time and that produces among its members a relatively unique common psychology. Bass’s (1990) concept of organizational culture consists of the organization’s core values, its technical and

humanistic concerns, whereas Deal and Kennedy (1999) see culture as behavior patterns deeply ingrained in people.

Nanus (1992) writes that organizational culture “includes values but goes further to encompass other dimensions that determine how people act in the organization, for example, beliefs, expectations, norms, rituals, communication patterns, symbols, heroes, and reward structures.” He continues to say that

in essence, the culture is the present incarnation of all that has gone before: the successes, failures, habits, and lessons learned. In this sense, culture constitutes an organizational memory, which not only guides behavior, but provides a sense of identity, stability and organizational boundaries. (p. 51)

This collection of definitions for organizational culture highlights the earlier mentioned difficulty in finding a common, united, or single definition for this concept. However, Schein (1992) has offered what has been a widely accepted and comprehensive definition of organizational culture. He states that it is

a pattern of basic assumptions, invented, discovered, or developed by a given group, as it learns to cope with its problem of external adaptation and internal integration, that has worked well enough to be considered valid and therefore is to be taught to new members as the correct way to perceive, think and feel in relation to these problems. (p. 12)

This definition provides an umbrella for this discussion on culture.

There is agreement in the literature about how basic contents of an organization’s culture are communicated. These are also referenced as traits or symbols of organizational culture. They include: symbols (Fairholm, 1994; Nanus, 1992; Waters, 2004); heroes and heroines (Alkire, 1995; Deal & Kennedy, 1999; Fairholm, 1994; Nanus, 1992; Waters, 2004); rites, rituals, and ceremonies (Alkire, 1995; Deal & Kennedy, 1999; Fairholm, 1994; Hoy, 1990; Nanus, 1992; Waters, 2004); shared values, beliefs, and vision (Alkire, 1995; Deal & Kennedy, 1999; Fairholm, 1994; Goldring,

2002; Hoy, 1990; Schein, 1990, 1992; Waters, 2004); shared set of assumptions (Hoy, 1990; Schein, 1990, 1992); norms (Hoy, 1990; Nanus, 1992); stories (Bass, 1985; Deal & Kennedy, 1999; Goldring, 2002; Hoy, 1990; Schein, 1990, 1992); communication network (Alkire, 1995; Deal & Kennedy, 1999; Goldring, 2002; Nanus, 1992); rules, rewards, and sanctions (Alkire, 1995; Goldring, 2002; Nanus, 1992); and collaboration (Goldring, 2002).

Organizational culture is described in the literature as having three basic components or levels: (a) cultural artifacts; (b) patterns of behavior or espoused values, and (c) basic underlying assumptions (Dessler, 2001; Schein, 1992). The cultural artifacts refer to the obvious or visible signs and symbols of organizational culture and processes such as language, technology and products, written rules, office layouts, organizational structure, dress code, myths and stories told about the organization, and observable rituals and ceremonies (Dessler, 2001; Schein, 1992). The patterns of behavior are manifest in organizational behavior such as the ceremonial events, written and spoken comments, also actual behaviors of organization members (Dessler, 2001). Values and beliefs are the guiding standards of an organization. They affirm what should be practiced as distinct from what is practiced. It is evidenced in the strategies, goals, and philosophies of the organization (Dessler, 2001; Schein, 1992). The essence of a culture lies in the pattern of basic underlying assumptions, which include: unconscious, taken for granted beliefs, perceptions, thoughts, and feelings (Schein, 1992).

Leaders and Organizational Culture

Leaders are not only pathfinders, dreamers, visionary, and organizational trend setters, they are also expected to preserve and reinforce the current organizational culture

or to oversee the introduction of new elements of the organizational culture that corresponds with the organizational mission. The literature suggests that the leader of an organization plays an important role in influencing the culture of an organization (Yukl, 2002). Leaders are able to read, embed, and transmit the culture, uncover and articulate core values, work to fashion a positive context, reinforce cultural elements that are positive, and modify those that are negative or dysfunctional (Patterson & Deal, 1998; Thompson, 1993). Leadership and culture, according to Schein (1992), are sides of the same coin.

The influence of the leader is further felt as he/she clarifies expectations and the use of signs and symbols. This includes the practices and actions that create and sustain an organization's culture, the stories or repeated tales and anecdotes that contribute to a company's culture, and the traditional culture-building events or activities that will symbolize the organization's values and help convert employees to these values (Dessler, 2001). Leaders serve as a visible, living example of core values that become central to the culture (Deal & Kennedy, 1999). They shape the culture by modeling, teaching, coaching, managing the communication network, allocating of resources, time and rewards, recognition, focusing of attention, establishing stretch goals, creating ceremonies and rituals, hiring, transfer, promoting and dismissing, and by anointing heroes and heroines (Alkire, 1995).

The role of the leader is further supported by Schein (1990, 1992) who offers six primary mechanisms that provide the greatest potential for embedding, transmitting, and reinforcing aspects of the organization's culture. They are: (a) what leaders pay attention

to, measure, and control on a regular basis; (b) how leaders react to critical incidents and organizational crises; (c) observed criteria by which leaders allocate scarce resources; (d) deliberate role modeling, teaching, and coaching; (e) operational or observed criteria for the allocation of rewards and status; and (f) operational or observed criteria for recruitment, selection, promotion, retirement, and excommunication of organizational members. He further suggests that secondary articulation and reinforcement are accomplished using the following mechanisms: the organization's design and structure; the organization's system and procedures; the organizational rites and rituals; the design of physical space, facades, and buildings; stories, legends, myths, and symbols about people and events; and formal statements of organizational philosophy, values, creeds and charters (Schein, 1990, 1992).

The literature has revealed that there is constant interplay between culture and leadership. Bass and Avolio (1993) articulate that

leaders create mechanisms for cultural development and the reinforcement of norms and behaviors expressed within boundaries of the culture. Cultural norms arise and change because of what leaders focus their attention on, how they react to crises, the behavior they role model, and whom they attract to their organizations. The characteristics and qualities of an organization's culture are taught by its leadership and eventually adopted by its followers. (p. 111)

The leader is not the conscience or police of the organization or the organizational culture, instead the leader needs to ensure that there is a strong and evolving lucidity about what the organization really is or does. The presence of this clear identity serves every member of the organization, on an everyday basis and even in chaotic circumstances (Wheatley, 1999). Without strong leadership, there will over time be no recognizable organizational culture, eventually leaving the organization stagnant and on the road to extinction.

School Culture

Organizations are usually created to perform a particular service, to fill an existing need or to realize a profit for its shareholders. A school, while sharing some of the characteristics of organizations is different in its mission and structure. It is a complex organism that exists to promote learning in all its inhabitants (Barth, 2002; Boyd, 1992). While it is a lot like other organizations, it is much different, therefore, not all concepts and definitions from other organizations can be neatly or easily transferred to an educational setting. One such concept is school culture. Like organizational culture, it has been defined repeatedly and differently by various authors and researchers. It is hard to define and difficult to put a finger on, sometimes taken for granted, at times overlooked, other times ignored, but is extremely powerful and actually one of the most significant features of any educational enterprise (Patterson & Deal, 1998) since it creates meaning and fosters unity within the school community (Mills, 2003).

School culture is seen by Saphier and King (1985) as a “structure, process, and climate of values and norms that channel staff and students in the direction of successful teaching and learning” (p. 67). It comprises, according to Mills (2003) both tangible and intangible elements that define the particular way of life in the school. As is the case with organizational culture, school culture has shared values and beliefs of its members as a key ingredient (Mills, 2003). It has also been described as the “cumulative impact over time of three sets of dynamics: what we say in relation to what we believe; what we say we do in relation to what we do; and what we actually do in relation to what we believe” (Patterson & Patterson, 2004, p. 74).

There is some agreement in the literature that the school culture is conceptualized as a complex pattern of norms, attitudes, beliefs, values, behaviors, ceremonies, rituals, traditions, and myths that are deeply ingrained in the very core of the school, and has built up over time as people work together, solve problems, and confront challenges. It is the historically transmitted pattern of meaning that has great influence in shaping what people think and how they act. It is a web of influence that binds the school together and makes it special. School culture is composed of informal, unwritten rules that govern behavior in the school and community and the relationship of persons inside the school on both an individual and group level (Barth, 2002; Boyd, 1992; Goldring, 2002; Mills, 2003; Patterson & Deal, 1998; Stolp, 1994).

Saphier and King (1985) cite 12 norms of school culture which, if strong, will positively affect school improvement. They are (a) collegiality, (b) experimentation, (c) high expectations, (d) trust and confidence, (e) tangible support, (f) reaching out to the knowledge bases, (g) appreciation and recognition, (h) caring, celebration, and humor, (i) involvement in decision making, (j) protection of what's important, (k) traditions, and (l) honest, open communication (p. 67). They argue that culture builders in any school bring an awareness of the 12 norms to everything they do in the conduct of daily school business (Saphier & King, 1985).

While teachers are often cited as culture builders (Saphier & King, 1985), the principal has a key role to play in shaping the school culture. This is accomplished as the principal communicates and affirms core values through behavior, routine, what attention is paid to, and even the dress and office decoration. It is also accomplished as principals (a) shape and are shaped by the school's heroes and heroines, rituals and ceremonies; (b)

eloquently speak of the deeper mission of the school and reinforce the school's best image of itself; (c) celebrate the accomplishments of the staff, students, and the community; (d) observe rituals and traditions to support the school's heart and soul; (e) and honor and recognize those who have served students and the purpose of the school (Patterson & Deal, 1998).

Leadership

The field of leadership has been, and continues to be, a dynamic subject for study. Various researchers have, over the years, proposed a plethora of leadership theories, models, and definitions, each possessing its own unique characteristics, but at the same time a review of the literature reveals some common themes. Leadership theories have attempted to explain how and why one emerges as a leader, the nature of leadership, and its consequences (Bass, 1990). Over the years it has moved through various stages, from focus on the leader, to focus on the leader and follower, to focus on work groups. The research has overwhelmingly supported the notion that leadership is a relationship, which involves a job to do and people to do it with (Chemers, 1995). Through the years a number of leadership theories have been proposed. They have been grouped as: great-man theory; trait theory; behavioral theories; situational leadership, contingency theories; transactional leadership and transformational leadership (Bass, 1985, 1990; Burns, 1978; Covey, 2004; Frank, 1993; Holdford, 2003; Homer, 1997; Van Seters & Field, 1990; Yukl, 2002).

Leadership Defined

A review of the literature reveals almost as many definitions of leadership as there are scholars who have attempted to define this concept. Leadership, according to Bennis (1994, p. 1), is like beauty, hard to define, but you know it when you see it. This difficulty in defining leadership has led to a superfluity of leadership definitions in the literature. Leadership has been defined as influence (Bass, 1990; Dessler, 2001; Holdford, 2003; Hunter, 2004; MacMillian, 2001; Maxwell, 1998; Rost, 1993; Yukl, 2002), a relationship (Kouzes & Posner, 2002), persuasion (Bass, 1990; Gardner, 1990), a process (Bass, 1990; Gardner, 1990; Holdford, 2003; Jago, 1982; Kotter, 1990; Yukl, 2002), the office of the person who leads the group (Evans & Evans, 2002), first being, then doing (Bennis, 1994), motivating others to act by non-coercive means (Kotter, 1990; Popper & Lipshitz, 1993), a social process (Barker, 2001), direction setting (Bass, 1990; Kotter, 1990), authenticity (George, 2003), character (Bennis, 1994), aligning and inspiring people (Bass, 1990; Hunter, 2004; Kotter, 1990), and as an aspect of power (Bass, 1990; Burns, 1978). Jago (1982) sees leadership not only

as a process, but also as a property. The process of leadership is the use of non-coercive influence to direct and coordinate the activities of the members of an organized group towards the accomplishment of group objectives. As a property, leadership is a set of qualities or characteristics attributed to those who are perceived to successfully employ such influence. (p. 315)

Some researchers have suggested that followership and leadership are two sides of the same coin (Hughes, Ginnett, & Curphy, 1995; Kouzes & Posner, 2002), that it is impossible to have one without the other (Block, 1996; Rost, 1993). “Leadership is influencing followers to contribute their hearts, minds, spirits, creativity and excellence, and to give their all for their team. Leadership is getting people to commit to the mission,

to take the hill, to be all they can be” (Hunter, 2004, p. 32). It is a responsibility and an obligation (Pollard, 1997). This leadership goes beyond the traditional paradigm that is widely popular and practiced today.

Great-Man Theories

A cursory review of history books reveals that great leaders (usually men) have been recognized as the movers and shapers of our history. Researchers in the early 20th century proposed the Great-Man Theory which suggested that these leaders will arise when there is a great need for them. They were superior to the masses; subsequently, an adequate supply of superior leaders depended on a proportionately high birthrate among the abler classes (Bass, 1990). The leadership literature of this period focused on great men in the history of the world, and suggested that a person who copied their personalities and behaviors would become a strong leader. The research focused on people who were already great leaders and often from the aristocracy (Bass, 1990; Van Seters & Field, 1990). The difficulties encountered in imitating personalities made this theory of little value to practicing managers (Van Seters & Field, 1990).

Trait Theories

The researchers then began to focus on the traits associated with great leaders (Frank, 1993). These studies attempted to develop a number of general traits, which if adopted, would enhance leadership potential and performance (Bass, 1990; Frank, 1993; Van Seters & Field, 1990). The scholars hypothesized that if a leader is endowed with superior qualities that differentiate him from his followers, it should be possible to identify these qualities (Bass, 1990; Frank, 1993; Homer, 1997). These trait theorists

argued that these leaders made superior decisions because of their superior intellect and that the greatest predictors of leadership effectiveness and successes are the traits and dispositions with which people are endowed at birth or develop early in life (Frank, 1993; Holdford, 2003, Homer, 1997; Johns & Moser, 1989).

Upon surveying the research at the time, Stodgill (1948) identified the following traits as being critical to leaders: adaptable to situations, alert to social environment, ambitious and achievement oriented, assertive, cooperative, decisive, dependable, dominant desire to influence others, energetic, persistent, self-confident, tolerant of stress, and willing to assume responsibility. People with a sufficient combination of these traits were deemed to possess the extraordinary abilities needed to become great leaders (Holdford, 2003; Van Seters & Field, 1990; Yukl, 2002). However, empirical studies of the day revealed no single trait or group of characteristics associated with good leadership and that traits were not consistent predictors of leadership (Bass, 1990; Holdford, 2003; Van Seters & Field, 1990).

Behavioral Theories

In sharp contrast to the trait theories, the behavioral theories of leadership posited that leaders can be made rather than are born and that successful leadership was based on definable learnable behavior, thus the greatest predictors of leadership effectiveness are the behaviors and abilities that people learn over time (Holdford, 2003; Yukl, 2002). Leadership was defined by these theorists as a description of human behavior (Johns & Moser, 1989; Van Seters & Field, 1990). This proved to be a significant advancement in leadership studies, especially because it could be easily implemented by practicing

managers to improve their leadership effectiveness (Bass, 1990; Van Seters & Field, 1990).

Two study centers (Ohio State Studies in 1979 and the Michigan Studies in 1979) dealing with effective leadership have made substantial contributions to the knowledge of leader behavior. Both the Ohio State and Michigan programs suggested that effective leaders focus on performance (production emphasis at Ohio State and goal emphasis or high performance standards at Michigan) and employ other behaviors as well. Further, both programs found that the pattern of effective behavior varies with the situation (including the goal or objective). This signaled the end of the universal or best-way approach that had dominated leadership studies and opened the door for the contingency approaches.

Contingency Theories

The contingency theories recognize that leadership was not found in any of the pure, one-dimensional forms that precede it but was actually contained in them all. Effective leadership was contingent or dependent on one or more of the factors of behavior, personality, influence, and situation (Bass, 1990; Van Seters & Field, 1990). Fiedler's Contingency Theory emphasized the need to place the leader in situations most suited to them or to train the leader to change the situation to match his/her own style (Van Seters & Field, 1990). House's Path-Goal Theory addressed a different contingency; it focused on providing enabling conditions for subordinate success (Van Seters & Field, 1990). The Normative model on the other hand advised leaders which decision-making behavior would be most appropriate, depending on the situation and the

need for decision acceptance and/or quality (Bass, 1990; Van Fleet & Yukl, 1989; Van Seters & Field, 1990).

Situational Theories

Situational theories have pioneered the modern theme that the greatest predictor of leadership effectiveness and success is the situation in which a leader finds himself or herself (Holdford, 2003). It holds that different types of leader behavior are causal variables whose effect in terms of subordinate effort and satisfaction is moderated by the type of task to be performed and the capability level of the subordinates (Frank, 1993). According to this school of thought, traits and behaviors are important, but they are seen as situation specific. The traits that served a leader well in one situation are not necessarily transferable at a different situation (Johns & Moser, 1989; Van Seters & Field, 1990). Situational and contingency theories vary in content and emphasis, but seem to generally agree that the appropriate leadership style depends on the job, the followers, the relationship between the leader and the led, organizational constraints, and the leader's abilities (Frank, 1993; Holdford, 2003; Yukl, 2002).

Transactional Leadership

The assumption made by transactional leadership is that people are motivated by reward and punishment, that "leaders approach followers with an eye to exchanging one thing for another: jobs for votes or subsidies for campaign contributions" (Burns, 1978, p. 4). Bass (1985) sees the transactional leader pursuing a cost-benefit economic exchange to meet subordinates' current material and psychic needs in return for contracted services rendered by the subordinate. These transactions between the leader and subordinate are

based on the notion that “people are basically instrumental and calculative and leaders are people who are sensitive to the needs of others who follow them in return for the satisfaction of those needs” (Popper & Lipshitz, 1993, p. 24).

Transactional leaders develop exchanges or agreements with their followers, pointing out what followers will receive if they do something right as well as wrong. They work within the existing cultures, framing their decisions and actions based on the operative norms and procedures characterizing their respective organizations. (Bass & Avolio, 1993, p. 112)

Transformational Leadership

Transformational leaders persuade others to endure changes and show them how to adapt to their vision. These kinds of leaders create a vision of change, which will excite and convert potential followers and which a ‘critical mass’ of employees will accept as desirable for the organization (Johns & Moser, 1989). This leadership occurs, according to Burns (1978), when “one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of maturity and morality. Their purposes which might have started out as separate but related . . . become fused.” He continues by saying that “transforming leadership ultimately becomes moral in that it raises the level of human conduct and ethical aspirations of both leader and led, and thus it has a transforming effect on both” (Burns, 1978, p. 20). The transformational leader recognizes existing needs in potential followers, but tends to go further than economic exchanges. They seek to arouse and satisfy higher needs, to engage the full person of the follower (Bass, 1985). These leaders are known to shape, alter, and elevate the motives, values, and goals of followers (Couto, 1995). It has been suggested by Bass and Avolio (1993) that “transformational leadership is characterized by idealized influence, inspirational motivation, intellectual stimulation and individualized consideration.” They

further state that these “leaders integrate creative insights, persistence and energy, intuition and sensitivity to the needs of others to forge the ‘strategy-culture alloy’ for their organizations” (p. 112).

Charismatic Leadership

Some leadership scholars believe that charismatic leadership is related to the transformational process. Conger and Kanungo (1987) believe that “like other kinds of leadership, charisma must be viewed as an attribute made by followers who observe behaviors on the part of the leader within organizational contexts” (p. 639). Thus it is an attributional phenomenon. Charisma describes leaders who by the force of their personal abilities are capable of having a profound and extraordinary effect on followers. It has been referenced by some as a form of power because these leaders are able to generate great symbolic power (Barbuto, 1997; Conger & Kanungo, 1987). Charismatic leaders have a high need to influence people, a high degree of self-confidence, and strong convictions in their own beliefs and ideals (Van Fleet & Yukl, 1989). They are able to bring about changes in an individual’s values, goals, needs, and aspirations. In addition they articulate a compelling vision, set high expectations, model consistent behavior, demonstrate personal excitement, express personal confidence; seek, find, and use success, express personal support, empathize, and express confidence in people (Nadler & Tushman, 1995). This paradigm centers leadership around a single individual, often brings about heroic, selfless, and altruistic energies beyond what rational expectations would support and as such is a force for enormous good and evil in human endeavors (Dorian, Dunbar, Frayn, & Garfinkel, 2000). This leader is limited by: unrealistic expectations, dependency and counterdependency, followers’ reluctance to disagree with

the leader, a need for the magic to continue, potential feelings of betrayal if things did not work out the way the leader envisioned, disenfranchisement of next levels of management, and limitations of the range of the individual leader (Nadler & Tushman, 1995). Some researchers have concluded that charismatic leadership is a necessary—but not sufficient component—of effective organizational leadership (Nadler & Tushman, 1995).

Paternalistic Leadership

Paternalistic leadership is a leadership style in which the top-level manager believes that all the employees should be constantly treated with affection like a parent treats his children. This assumption of a parental role by the leader encourages the led to assume the role of children. This leadership style, which is also sometimes referred to as benevolent leadership, combines strong discipline and authority with fatherly benevolence and moral integrity, and is relationship oriented. The paternalistic leader normally will put the needs of the organization first and can be either negative or positive, but still remains firmly in the parent role (Laub, 2005).

The workers are viewed as very capable children who continue to need the wisdom and foresight of a nurturing parent (Laub, 2005, p. 162). Rao (1986) suggests that the paternalistic leader believes that workers should be constantly guided and treated with the affection a parent would give his children, assigns tasks based on his/her likes and dislikes, provides constant protection, is understanding of the workers' needs, and distributes rewards and shares information with loyal, obedient workers (p. 113).

This leader desires the well-being of his/her workers and even has genuine parental love for the workers. The leader will give the impression that he/she is listening

to the workers but is ultimately the only one involved in decision making. Thus

paternalistic leadership is a leadership style that

combines strong discipline and authority with fatherly benevolence and moral integrity couched in a personalistic atmosphere. Based on this definition paternalistic leadership consists of three important elements: authoritarianism, benevolence and moral leadership. Authoritarianism refers to a leader's behavior that asserts absolute authority and control over subordinates and demands unquestionable obedience from subordinates. Benevolence means that the leader's behavior demonstrates individualized, holistic concern for subordinates' personal or familial well being. Moral leadership can be broadly depicted as a leader's behavior that demonstrates superior personal virtues, self-discipline, and unselfishness. (Cheng, Chou, Wu, Haung, & Farh, 2004, p. 91)

The worker shows gratitude for the leader's care and demonstrates obedience, compliance, and fear in responding to the leader's requests. Imbedded in the leadership style is a reciprocal obligation on the part of the workers for parental benevolence from the leader (Westwood, 1997).

Servant Leadership

As we start the 21st century, Spears (1998) has observed that we have seen that the traditional, autocratic, and hierarchical modes of leadership that served us well during parts of the 20th century may have outlived their effectiveness. We have been witnesses to the death of the old covenant (Koch, 2004), the days when supervisors and managers exercised full and complete control over their factory, shop, office, or place of business. Their idea of leadership was by administrative fiat. They gave orders, issued edicts, and made rules, managing by fear and motivating by "invective, intimidation and coercion" (Ramsey, 2003). Subordinates, under the old covenant, followed the rules that were handed down from the top and obeyed instructions without questions. In this paradigm, hierarchical status was all-important, leadership was about power, and this power was at

times manifested itself by the withholding of information (Bass, 1990; Douglas, 2003; Ramsey, 2003).

Within some of the earlier leadership theories and our conventional notions of leadership are still embedded remnants of the great-man theory. These great individuals have been canonized and elevated to hero status in our Western culture (Senge, 1994; Ramsey, 2003). However, that philosophy of traditional leadership, which is characterized by individualism, unilateral decision making, and mandates from the executive office, is no longer working (Douglas, 2003; Ramsey, 2003). It is yielding to a newer model—an interactive model—one that relies on power of influence, instead of command and control, that is based on teamwork, shared values, the involvement of all in decision making, enhancing the personal growth of workers, and improving the caring and quality at the workplace (Nagle & Pascarella, 1998; Spears, 1998; Walls, 2004).

This evolving approach to leadership and service has been called servant leadership by Robert K. Greenleaf (Spears, 1998), and “is a form of transformational leadership that is consonant with such other leadership concepts as stewardship, systems thinking, and the learning organization” (Beazley & Beggs, 2002, p. 58). It is “essentially a liberal and human philosophy about leadership” (Pepper, 2003, p. 355) that places an emphasis on increased service to others (McGee-Cooper & Trammell, 1995; Spears, 1995), getting people to a higher level by leading people at a higher level (Blanchard, 2002), and is a holistic approach to work and shared decision-making power (Spears, 1995). Larry Spears, the president and CEO of the Greenleaf Center for Servant Leadership, has extracted from the writings of Greenleaf 10 characteristics of servant leadership. These characteristics—listening, empathy, healing, awareness, persuasion,

conceptualization, foresight, stewardship, commitment to the growth of people, and building community (Spears, 1995)—while not as comprehensive a list as has been proposed by other writers, 10 characteristics are broad based enough to adequately address this concept (Russell & Stone, 2002; Spears, 1995).

Robert K. Greenleaf and the Origin of Modern Servant Leadership

In a 1970 an essay entitled “The Servant as Leader,” Robert. K. Greenleaf conceptualized the notion of servant leadership and introduced it into the lexicon of modern organizational theorists (Sendjaya & Sarros, 2002). Following a 40-year career at AT&T, during which time he worked in the field of management research, development, and education, he embarked on a second career during which he introduced a new leadership model (Greenleaf, 1998). He had always been a “student of organizations, how things gets done” especially in large organizations and during his tenure at AT&T had studied and advised in the area of management and leadership (Greenleaf, 1998; Spears, 1998).

Upon retirement he began working with a wide range of institutions-universities, foundations, churches, and church-related institutions, professional associations, healthcare, and businesses all over the world. The servant theme evolved out of his work with colleges and universities during their turbulent period in the late 1960s when some of these institutions literally crumbled (Greenleaf, 1998). During this experience he was intimately involved with students, faculty, administrators, and trustees and was introduced by students to the writings of Herman Hesse. Greenleaf’s thoughts and prior experiences took on a definite form upon reading Hesse’s novel *Journey to the East* (Spears, 1998).

This novel presents a metaphorical story in which a group of men—all members of the League, a secret society—are invited on a long and difficult pilgrimage to the East towards the Home of Light for spiritual renewal and to find a mysterious Eastern order. These volunteers each had their own goals but these goals were to be secondary to the greater goals of their select expedition group. The group consisted of the leaders, the travelers, and the servants, all of whom were volunteers. The narrator, a member of the party, is captivated by one of the servants named Leo. This servant helped to carry the luggage, and was assigned to the personal service of “the Speaker.” He is described as pleasing, and loved by the entire group. He did his work joyously, and was usually singing or whistling as he went along, and was never seen except when needed.

The narrator saw him as the perfect servant, working in a very simple and natural manner, and as being friendly and unassuming. Leo’s sustaining spirit and song kept the group’s purpose clear and morale high. During a dangerous section of the trip, Leo suddenly decides to leave. Upon discovering that Leo is missing, the group unsuccessfully spends a day searching for the servant but after not finding him they are forced to continue onwards without him. The harmony, with which the group started, slowly disintegrates after Leo disappears. Before long the heated arguments and bitter infighting lead to the group losing heart and each traveler heading off in his own direction. After years of searching, the author finds Leo and discovers that he is the titular head of the League, its guiding spirit, its great and noble leader (Hesse, 1956). The narrator eventually realized that “Leo was important to the survival and shared commitment of the travelers precisely because he served others” (McGee-Cooper & Looper, 2001, p. 2). Leo was “fully servant and fully leader, so that even while serving he

was nonetheless leading” (Beazley & Beggs, 2002, p. 57). Greenleaf has articulated that Leo was the leader all of the time, but he was servant first because that was who he was deep down inside (Greenleaf, 2002).

The Evolution of Servant Leadership

Greenleaf (1996) has defined a leader as “one who goes ahead to guide the way, a leader . . . may be a mother in her home, any person who wields influence or the head of a vast organization” (p. 287). In his seminal essay *The Servant as Leader*, he argues that

the servant leader is servant first—as Leo was portrayed. It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from the one who is leader first For such it will be a later choice to serve—after leadership is established The difference manifests itself in the care taken by the servant—first to make sure that other people’s highest priority needs are served. The best test, and difficult to administer is this: Do those being served grow as a person: do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And what is the effect on the least privileged in society? Will they benefit, or, at least, not be further deprived? (Greenleaf, 2002, p. 27)

In a later work he added one further stipulation that “no one will knowingly be hurt by the action, directly or indirectly” (Greenleaf, 1998, p. 43). As he elaborated on this addition he pointed out that hurting people, even a few, is not accepted as a legitimate cost of doing business. He continues by saying that “I find eleemosynary institutions most at fault on this issue particularly with their employed staff. There seems to be the assumption, that since the cause being served is noble, what happens to the people who render the service is not of a particular concern” (Greenleaf, 1998, p. 46).

The leadership scholar, James MacGregor Burns (1978), has asserted that the transformational leader will

recognize and exploit an existing need or demand of a potential follower. But beyond that, the transforming leader looks for potential motives in followers, seeks to satisfy

higher needs, and engages the full person of the follower. The result of transforming leadership is a relationship of mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents. (p. 4)

The transformational leader's core values are reflected in the ideology, vision, and philosophy that are held by this leader. It is from this leadership paradigm that modern-day servant leadership has emerged.

Pielstick (1998) makes the point that transforming leaders view themselves as servant leaders. Farling, Stone, and Winston (1999, p. 53) go beyond that idea, suggesting that "Greenleaf's definition of servant leadership is very similar to Burns' definition of transformational leadership" and in fact they assert that servant leaders are transformational leaders, and possess the same variables. Beazley and Beggs (2002) add that "Greenleaf's theory is a form of transformational leadership" (p. 58). The notion that there are real similarities between these approaches to leadership has been supported by Stone, Russell, and Patterson (2004) who wrote that "both transformational leaders and servant leaders are visionaries, generate high levels of trust, serve as role models, show consideration for others, delegate responsibilities, empower followers, teach, communicate, listen and influence followers" (p. 361).

In both leadership paradigms the central focus is on the leader-follower process and there is a deliberate focus on the full person of the follower, but Stone et al. (2004) believe that whereas transformational leaders focus more on organizational objectives, servant leaders are focused more on their followers. Graham (1991) however believes that servant leadership exceeds transformational leadership in "its recognition of the leader's social responsibilities to serve those people who are marginalized by the system

and its dedication to followers' needs and interests, as opposed to those of their own organization" (p. 113).

The philosophy of servant leadership as stated by Greenleaf (2002) is defined as: emphasizing service to others, using a holistic approach to work, promoting a sense of community, sharing power in decision-making, having an effect on the least privileged in society, of benefit, or at least causing no further deprivation, developing a relationship in which those being served grow as persons by becoming healthier, wiser, freer, more autonomous, and more likely to become servant-leaders themselves (Rasmussen, 1995).

The Paradox of Servant Leadership

The leader is usually seen as the person who directs, commands, or is the head of a group or activity. This person is looked up to for the vision and direction as he/she should have a "big picture" view of the organization. The servant, on the other hand, is usually the one performing the most menial tasks and attending to the needs of all those above him/her. While the leader is seen as being at the head of the organization, the servant is at the bottom providing for the needs of others and performing those jobs no one else is willing to perform. A servant is one who is standing below and behind, while the leader is one whose position is above and in front (Sims, 1997).

There are people who are uncomfortable with the use of the word *servant* in the organizational setting since the word *servant* elicits an immediate negative connotation, due to the oppression which many workers—particularly women and people of color—have historically endured in their role as servants. For some, servant and slave are synonymous; therefore, it may take a while for them to be relieved of the negative stereotypes associated with the word *servant* and to accept any positive usage of this

word (Beazley & Beggs, 2002; Spears, 1998). The literature as well as our culture has encouraged extravagant connotations associated with the word *leadership* (Beazley & Beggs, 2002).

Against this background the term *servant leadership* would seem counterintuitive and paradoxical (Beazley & Beggs, 2002). This juxtaposition of apparent opposites is meant to startle the seeker after wisdom into new insights (Kiechel, 1992; Spears, 1998). This combination of servant and leader forms a blend of toughness and tenderness; it introduces spirit, passion, love, caring, and grace into the workplace (Pollard, 1997; Schuster, 1998; Vanourek, 1995; Zohar, 2002). Yet servant leadership is not soft or touchy-feeling. It is a much tougher style because when you set up performance agreements and become a source of help; people have to be tough on themselves (Covey, 1994b). Servant leaders do not allow their followers to be less than they are capable of being (Baggett, 1997).

It is important to note that the servant leader's deliberate choice to serve and be a servant should not be associated with any forms of low self-concept or self-image in the same way as choosing to forgive should not be viewed as a sign of weakness. Instead, it would take a leader with an accurate understanding of his or her self-image, moral conviction and emotional stability to make such a choice. (Sendjaya & Sarros, 2002, p. 61)

The usual corporate structure can be represented by a pyramid, with the leader sitting at the top, being served by all those below him/her. By taking up the groups' burden, servant-leaders turn the traditional leadership pyramid upside down, reversing the roles, making their people responsible and management responsive to the needs of the workers and putting the workers first (Blanchard, 1998; Vanourek, 1995; Whetstone, 2002). They help to facilitate the evolution of voluntary and durable consensus

(Greenleaf, 1998), and make every effort to hear each voice (Smith & Farnsworth, 2002).

Servant leaders yield significant power to others (Smith & Farnsworth, 2002) and

serve something greater than themselves, something that nourishes the common good, and greater than their causes or deeds. Ultimately, servant-leadership is not about status in the sense of ego and perks and places in the corporate hierarchy. It is, instead, about the honor and privilege we enjoy as humans, to serve others. This kind of servant-based service comes from the sense of self, our true identity as persons and human beings, and not our ego, the functioning personality in the world with its titles and roles and human doings. (Schuster, 1998, p. 272)

Leadership Within the Servant Leadership Paradigm

The fundamental motivation for leadership should be a desire to serve (Baggett, 1997; Banutu-Gomez, 2004; Batten, 1997; Blanchard & Hodges, 2003; Block, 1996; Covey, 1990; DePree, 1997; Greenleaf, 2002; Kouzes & Posner, 1992; Lee & Zemke, 1995; Pollard, 1996; Rienhart, 1998; Turner, 2000). “Leaders who are servants first will assume leadership only if they see it as the best way they can serve” (Blanchard et al., 1999, p. 42). Leadership within the servant leadership paradigm is based on humility (Fryar, 2001), trust (DePree, 1989; Kahl, 2004; Koch, 2004; Wheatley, 1999), shared decision making (Lee & Zemke, 1995), relationships where people are considered more important than things, and are deemed to be the most important resource of the firm (Braye, 2002; DePree, 1989; Douglas, 2003; Koch, 2004; Wheatley, 1999). Educated behavior is the essence of servant leadership (Hock, 2002). In this paradigm there is no tyranny, no command and control, instead leaders serve and support their followers (Hock, 2002; Kouzes & Posner, 2002). According to Max DePree (1989), “the first responsibility of a leader is to define reality. The last is to say thank you. In between the two, the leader must become servant and debtor” (p. 11).

Servant leaders must have their egos firmly under control (Blanchard, 2000). They are complete followers (Fisher, 2004), role models, risk takers, tough, caring and courageous (Kahl, 2004; Pollard, 1997), task oriented, are eager to understand, to empathize and collaborate (Tarr, 1995). They “influence people to contribute their hearts, minds, spirits, creativity, and excellence and to give their all for the team” (Hunter, 2004, p. 33). But more importantly servant leadership is genuinely practiced by leaders with deeply held beliefs about the worth of persons (Polleys, 2002).

The source of a servant leader’s strength and motivational base lies in their principles, values and beliefs, humility, and spiritual insights (Farling et al., 1999; Graham, 1991). These intrinsic motivating factors enable servant leaders to take on the nature and the role of a servant. In fact, they enable servant leaders to engage themselves in self-sacrificial behaviors (Choi & Mai-Dalton, 1998). The servant leader’s core identity and core value is what determines these attitudes and actions (Fryar, 2001). Subsequently, the servant leader is functionally superior because he is closer to the ground—he hears things, sees things, knows things, and his intuitive insight is exceptional (Young, 2002).

Characteristics of Servant Leadership

Russell and Stone (2002) have identified in the literature, 20 distinguishable attributes of servant leadership. These they classified as functional attributes (vision, honesty, integrity, trust, service, modeling, pioneering, appreciation of others, and empowerment) and accompanying attributes (communication, credibility, competence, stewardship, visibility, influence, persuasion, listening, encouragement, teaching, and delegation). This discussion, however, will be focused on the 10 characteristics of servant

leadership (Spears, 1995): listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community that were mentioned earlier. Many of Russell and Stone's 20 attributes are incorporated in these 10 that will be discussed.

Listening

The true leader is a listener (DePree, 1989). To listen without judgment has been cited as a foundation of servant leadership. As a leader listens, he/she demonstrates a respect for the led as it educates and informs the leader of the facts, opinions, and options available. This trait is greatly underrated and can be of enormous benefit to a talented leader (Redmon, Tribbett, & Kasanoff, 2004). The literature mentions emphatic listening (Hunter, 2004) as well as active and reflective listening (DeGraaf, Tilley, & Neal, 2004). Emphatic listening is the discipline of extending yourself for others by really working to see as they see and feel as they feel (Hunter, 2004). "Active listening communicates to the person talking that you are interested and that you want to hear more, while reflective listening involves literally reflecting the feelings and content of what is heard by questioning, clarifying, understanding and summarizing" (DeGraaf et al., 2004, p. 136).

Listening is a critical way leaders demonstrate respect and appreciation for others (Greenleaf, 2002; Kouzes & Posner, 1992; Miller, 1995; Turner, 2000). It requires discipline and patience (Douglas, 2003), that one be fully present, open in mind, body, and heart (Gardiner, 1998), respects each other's opinion (Frick, 1995), and has been cited as an intrinsic component of communication—probably the most critical tool that a servant leader can utilize (Wilson, 1998). To listen and talk to other people is the preferred way that we think and dream together. In conversation, people can become

more aware of what their life is, whether they are happy, and what they might do to change it (Wheatley, 2004).

Servant leaders must develop a deep commitment to listening to others intently (Rowe, 2003), as they ask, listen, and hear (Batten, 1997). They must submit to the discipline of listening, not only to others but also to themselves (Banutu-Gomez, 2004). The servant listens first and listens well, because, through listening, understanding grows and problems can be framed, understood, and solved (Beazley & Beggs, 2002; Vanourek, 1995). They listen receptively to what is being said and what is not being said and also to their own inner voice (Spears, 1995).

This kind of listening requires discipline and patience. Servant leaders will frequently paraphrase the sender's message before responding in order to enhance the probability of meaningful dialogue. Meetings are often conducted as conversations among equals where openness and sharing are encouraged. A key goal of servant leaders is to listen emphatically to their team (Douglas, 2003). Just being able to be there for others and to listen to them is one of the most important capacities a leader can have (Jaworski, 1998).

Listening helps calm and comfort followers during times of change, pain, fear and stress. By listening, servant leaders discover roadblocks and opportunities, needs and strengths; this knowledge makes it possible for the leader to create, communicate, and update the organization's visions and goals. Listening develops sensitivity to people's needs and interest, and this sensitivity builds trust in organizations. (Fryar, 2001, p. 57)

But even the best listeners are required to demonstrate a second, complementary skill: knowing when it is time to make a decision and stand by it. They recognize that there is a time to listen and a time to act (Redmon et al., 2004). Servant leaders develop their listening skills as well as their capacity to make tough decisions.

The listening skill is probably the most important part of communication and the first component in meaningful dialogue, without which there can be no servant leadership. “Dialogue does not require people to agree with each other. Instead, it encourages people to participate in a pool of shared meaning that leads to aligned action” (Jaworski, 1998, p. 111). It is a difficulty, and to many in organizations, counterintuitive, since it can be so time consuming. It is about discovery rather than problem solving. It is about insight as the source of action. It “requires that I reveal my logic and hold up my assumptions and beliefs, rather than my arguments, for public scrutiny. It can be uncomfortable, but it can be a crucible for learning” (McCollum, 1998, p. 338). Real dialogue also indicates the mutual respect that both parties—the leader and the follower—hold for each other.

Empathy

Empathy has been described in the leadership literature as the capacity for participating in another’s feelings or ideas (DeGraaf et al., 2004). It invokes both love and caring and implies not agreement but understanding (Fryar, 2001, Wilson, 1998). This characteristic of servant leadership is a difficult one for proponents of traditional leadership to embrace, since it actively promotes and makes repeated reference to love and caring. While empathy may be an alien concept for traditional leaders, it is one of the distinguishing characteristics of the servant leadership paradigm.

A servant leader will work diligently to accept, understand, and empathize with others (DeGraaf et al., 2004; Rieser, 1995; Sullivan, 2004), but sometimes refuses to accept the person’s effort or performance that is not good enough. When this happens the servant-leader has too much self-respect, and cares too deeply for others to let them

perform at less than their best level, subsequently substandard effort is not accepted (Rieser, 1995; Sullivan, 2004). The presence of empathy does not prevent the servant leader from taking decisive action.

The servant leader accepts people and is tolerant of their mistakes and their less than perfect performance. This leader is patient and will consistently work with such workers to improve their level of performance and provide all the resources and assistance necessary to allow the worker to learn from failures or mistakes. People are recognized for their special and unique spirits (Spears, 1995) and are never rejected. “An empathetic orientation enables an individual to identify with another, to emphasize commonalities rather than differences, and to appreciate other perspectives as valid and legitimate” (Beazley & Beggs, 2002, p. 59).

Servant leaders are skilled emphatic listeners (Rowe, 2003). In Fryar’s (2001) view, when we listen, deeply and with empathy, the message of care and concern will come across in words and in action. This deep empathy and listening from the heart will help to cultivate an environment at the workplace that allows consensus to flourish (p. 58). Consensus does not mean total agreement. It does mean that everyone has had a say, been listened to, and can support the wisdom of the group, and most importantly, has committed himself or herself to making the decision work (Fryar, 2001; Smith, 1995). This act of consensus building and participating in the feelings of others provides an environment in which trust develops between the workforce and the leadership.

Smith (1995) has observed that “the implications of the servant leadership style in terms of trust, communication, shared information, ownership, and empowerment are quite clear, and those wishing to participate in this leadership style must enter the arena

of self-development and dialogue” (p. 211). They must also place a high premium on trust, since it is “only through direct interaction that we can develop a deep conviction in others of our basic trustworthiness” (Fairholm, 1994, p. 111). It is this trustworthiness that makes the servant leader.

Trust is based on honest and open communication that frequently involves being vulnerable as well as dependent on other employees. Trust is earned by upholding espoused values. To maintain their trustworthiness, servant leaders need to: be vulnerable; ask for help and be willing to admit mistakes; be loyal to those not present; acknowledge your need for professional improvement and ask others for feedback; be open to changing your mind regarding policies, practices and procedures. (Douglas, 2003, p. 7)

The establishing of trust is one of the most essential parts of good leadership, especially servant leadership (Bennis, 1994; Bennis & Nanus, 1997; Covey, 1990; DePree, 1997; Fairholm, 1997; Greenleaf, 2002; Kouzes & Posner, 1992, 2002; Maxwell, 1998; Melrose, 1996). The ability of leadership to truly empathize with followers provides the optimum environment for trust to flourish.

Healing

The authentic servant leader possesses a remarkable appreciation for the emotional health and spirit of others. This leader has come to realize that “learning to heal is a powerful force for transformation and integration” (Spears, 1995, p. 5). It is apparent to Spears (1995) that “one of the great strengths of servant-leadership is the potential for healing one’s self and others” (p. 5). This need to foster and facilitate the healing process in organizations comes only as we listen and empathize with those we serve and those with whom we work (Degraaf et al., cited in Spears, 2004). Greenleaf (2002) makes the point that “there is something subtle communicated to one who is being served and led if, implicit in the compact between servant-leader and led, is the

understanding that the search for wholeness is something they share” (p. 50). The leader who is a part of this compact will demonstrate a special kind of openness, and a willingness to share in mistakes and pain (Kiechel, 1995).

DeGraaf et al. (2004) observed that many leaders today are beginning to recognize the importance of healing within their organizations, especially as they deal with problems, crises, and change. Servant leaders demonstrate the ability to create a nurturing environment, for the leader and the led, that encourages emotional healing.

Awareness

From the servant-leader’s perspective, awareness speaks about keeping in touch with ourselves and with others (DeGraaf et al., 2004). Spears (1995) make the point that general awareness, and especially self-awareness, strengthens the servant-leader. He goes on to say that “awareness also aids in understanding issues involving ethics and values. It enables one to view most situations from a more integrated position” (Spears, 1995, p. 5). Leaders who are aware are able to appreciate all that is going on around and inside of them, and are in touch with other people and themselves (DeGraaf et al., 2004).

The servant-leader develops self-awareness, which allows him or her to make time for reflection, to understand the big picture of their organizations, and how they fit into this picture. This type of general awareness, and especially self-awareness, strengthens the servant-leader. It aids in understanding issues involving ethics and values and enables one to view most situations from a more integrated position (DeGraaf et al., 2004). Greenleaf (2002) challenges us to consider that

awareness is not a giver of solace—it is just the opposite. It is a disturber and an awakener. Able leaders are usually sharply awake and reasonably disturbed. They are not seekers after solace. They have their own inner serenity. (p. 41)

Consequently, servant leaders know what is happening to and around them. They constantly seek for various clues from their surroundings to inform their opinions and decisions.

Persuasion

Another distinguishing characteristic and one that sets servant leadership apart from other leadership paradigms is the premium that it places on persuasion. Servant leaders use the power of persuasion and example, not coercion, to lead others and to create opportunities to build their own autonomy (Sullivan, 2004). This key characteristic of servant leadership emphasizes the reliance upon persuasion rather than positional authority or power in making decisions within the organization (DeGraaf et al., 2004).

These leaders realize that coercive power can damage those who exercise it, those who are manipulated by it, and the institutions that rely on it (Fryar, 2001). They value the freedom and dignity of their followers (Fryar, 2001, 2002; Sullivan, 2004) and will not coerce or manipulate them. Instead they seek consensus through dialogue. DeGraaf et al. (2004) write that “the concept of dialogue is an important component in the art of persuasion.” They further assert that “in a dialogue, nobody is trying to win; there is no attempt to gain points. Dialogue is based on common participation, in which we are not working against each other but with each other” (p. 146).

There is reliance upon persuasion, rather than positional authority, in making decisions within the servant-led organization (Rowe, 2003; Spears, 1995; Wis, 2002). Servant leaders invite people into dialogue and discernment because they realize that more good can happen in an organization with the willing commitment of all

organization members (Koch, 2004). The appropriate use of power has always been an important concern for servant-leaders. They practice highly interpersonal relationships with their people, are effective persuaders, and lead by example (DeGraaf et al., cited in Spears, 1995). DePree (1992) reinforces the concept of persuasion by saying that “good leadership involves teaching and learning, building relationships and influencing people as opposed to exercising one’s power” (p. 177). While persuasion is more time consuming than using positional authority, it is more inclusive and its effects are more long term.

Conceptualization

Servant leaders are often characterized by their ability to see the big picture and to dream great dreams (Spears, 1995). They are able to “see their actions in relationship to others, and to collaboratively transform themselves and others, putting vision and values to work in their business, their communities, and the work in general” (DeGraaf et al., 2004, p. 148). According to Spears (1995), a servant-leader must stretch his or her thinking to encompass broader-based conceptual thinking. They must possess “the ability to look at a problem (or an organization) from a conceptualizing perspective, meaning, that one must think beyond day-to-day realities” (p. 6). The thinking of the servant leader must be stretched to encompass broader-based conceptual thinking (Rowe, 2003). Servant leaders should not only be consumed with day-to-day operations, but be able to conceptualize the dreams of their organizations (DeGraaf et al., 2004) and to clearly articulate these dreams for all relevant stakeholders.

Leaders who are conceptual thinkers are lifelong learners who create learning organizations. Senge (1994) presents the argument that “learning organizations are spaces

for generative conversations and concerted action. In them, language functions as a device for connection, invention, and coordination. People can talk from their hearts and connect with one another in the spirit of dialogue” (p. 11). Bennis and Nanus (1997) have observed that “learning is the essential fuel for the leader, the source of high-octane energy that keeps up the momentum by continually sparking new understanding, new ideas and new challenges” (p. 176). Creating a learning organization will help to foster an environment that encourages thinking big and fosters conceptualization.

Foresight

In his essay *The Servant as Leader*, Robert K. Greenleaf (2002) states that “foresight means regarding the events of the instant moment and constantly comparing them with a series of projections made in the past and at the same time projecting future events” (p. 39). According to Rowe (2003), foresight is deeply rooted within the intuitive mind. It is the ability to foresee the likely outcome of a situation and helps leaders understand lessons from the past, the realities of the present, and the likely consequences of a decision for the future (DeGraaf et al., 2004; Spears, 1995). It has been stated by Greenleaf (2002) that the servant leader needs to have a sense for the unknowable and to be able to foresee the unforeseeable. The implication here is that servant leaders must establish a strategic vision for the organization (Bennis & Nanus, 1997; DePree, 1997; Greenleaf, 2002; Kouzes & Posner, 1993; Senge, 1990). This vision must be compelling, inspiring, and empowering (Bennis, 1994).

Greenleaf (2002) has emphatically stated that foresight is the central ethic of leadership. He underscores this point by saying that

the failure of a leader to foresee may be viewed as an ethical failure, because a serious ethical compromise today . . . is sometimes the result of a failure to make the effort at an earlier date to foresee today's events and take the right actions when there was freedom for initiative to act. (p. 39)

Foresight allows us to map out how we are going to accomplish our goals by anticipating the various consequences of our actions and then picking the actions that will serve us best (DeGraaf et al., 2004). It demands that leaders be aware of their individual situations, that they listen to others, conceptualize the big picture, and persuade and empower others to lend their own talents in fulfilling the mission of the organization (DeGraaf et al., 2004). Servant leaders with foresight are able to pick up trends in their environment, and accurately predict the consequences of various decisions.

Stewardship

Stewardship is holding something in trust for another (Block, 1996; Rowe, 2003). It is, writes Block (1996), "the willingness to be accountable for the well-being of the larger organization by operating in service, rather than in control, of those around us. Stated simply, it is accountability without control or compliance" (p. xx). Servant leadership, like stewardship, assumes at its foundation a commitment to serving the needs of others. It also emphasizes the use of openness and persuasion, rather than power and control and requires that a leader consider service over self-interest (Douglas, 2003; Spears, 1995). Stewardship leaders often sacrifice their own achievement for others. They are known as empowering leaders and do this because they realize their interdependence with all humanity (Douglas, 2003; Koch, 2004). Part of stewarding our organizations involves acknowledging and building on the legacy we have inherited from those who have gone before us (Fryar, 2002).

DeGraaf et al. (2004) write that

being a steward means choosing service to our customers, our community, as well as the world at large and our work colleagues, it demands that we enlarge our vision of the world and our responsibility to make it a better place for all. It further demands that we search out win/win situations whereby, through our actions, our customers win, the larger community and natural work win, and our organizations and the people within them also win. (p. 154)

Being good stewards also means that each worker not only has a sense of responsibility but also is authorized to effectively use the available resources. The stewards experience a fundamental dimension of stewardship—empowerment. Vaill (1998) writes that

empowerment exists in an organization when lower-level employees feel that they are expected to exercise initiative in good faith on behalf of the mission, even if it goes outside the bounds of their normal responsibilities, and if their initiative should lead to a mistake—even a serious one—they trust that they will not be arbitrarily penalized for having taken the initiative. (p. 83)

By empowering people, leaders must first enable them with education, training, equipment, and the financial resources needed to accomplish their responsibilities (Sullivan, 2004). The empowering leader looks out for his or her employees and provides the resources necessary for their growth and development. When servant leaders empower others, and help them grow and develop according to their own needs rather than those of the organization, then power is used ethically, and teams work collaboratively and in an atmosphere of mutual respect and trust (Howatton-Jones, 2004).

Commitment to the Growth of People

Servant leaders believe that people have an intrinsic value beyond their tangible contribution as workers (Rowe, 2003; Spears, 1995). They constantly show their respect for their employees, and seek to meet their personal and professional development needs as well as the needs of the organization. The commitment of servant leaders is that each

and every individual in their organization grow personally, spiritually, and professionally (DeGraaf et al., 2004; Spears, 1995). The provision of these opportunities helps leaders to build and sustain trusting and long-term relationships with their associates and demonstrates that followers are trusted as committed humans who are capable of performing to the best of their ability (Banutu-Gomez, 2004). Servant leaders gain satisfaction from assisting the growth of those they lead (Blanchard, 2000), and they connect to the developmental needs of their followers and actively seek out ways to meet those needs.

Building Community

Leadership is rooted in community (Bolman & Deal, 2001), servant leadership, consequently, is inclusive rather than exclusive, and is therefore devoted to community-building rather than to isolation (Beazley & Beggs, 2002). Servant leaders will seek to identify various means for building community among those who work within their organization (Spears, 1995). They continually look for ways to enhance the quality of life of customers, communities, and staff (DeGraaf et al., 2004). These leaders have a strong sense of community spirit and work hard to instill this spirit in the workplace. When a community stands together, the collective possibilities are endless. This shared commitment grows out of servant leadership, which dares to lead by building shared trust and—even more—unconditional love (McGee-Cooper & Looper, 2001).

Description of Servant Leadership

Having discussed Spears' 10 characteristics of servant leadership, it seems appropriate to introduce Russell's (2001) more comprehensive description of servant leadership.

Servant leaders seek not to be served, but rather to serve. They view leadership positions as opportunities to help, support, and aid other people. Servant leaders create trusting work environments in which people are highly appreciated. They listen to and encourage followers. Servant leaders visibly model appropriate behavior and function as effective teachers. They have a high degree of credibility because of their honesty, integrity, and competence. These persons have a clear leadership vision and implement pioneering approaches to work. Servant leaders are also conscientious stewards of resources. They have good communications with followers and exercise ethical persuasion as a means of influence. Servant leaders invite others to participate in carrying out their leadership vision. They empower people by enabling them to perform at their best and by delegating decision-making responsibilities. Overall, servant leaders provide direction and guidance by assuming the role of attendant to humanity. (p. 66)

They fully understand that everyone needs to be heard, praised, encouraged, forgiven, accepted, and guided back to the right path whenever they drift off course (Blanchard & Hodges, 2003).

Criticism of Servant Leadership

Servanthood often means servitude, a condition either imposed on women and racially different groups by male-dominated cultures or self-imposed by both men and women out of fear of their own power (Sims, 1997). Servant leadership has been seen as a contradiction in terms because serving is about collaborating with and supporting others, while leaders are challenging, goal focused, and can make others feel uncomfortable in order to achieve their goals (Howatton-Jones, 2004). It has been criticized for seeming unrealistic, encouraging passivity, not working in every context, sometimes serving the wrong cause, and being associated with the negative connotation

of the term *servant* or *slave* (Whetstone, 2002). It is also dismissed as a paradigm of weakness, not fitting with our egocentric natures, our assertiveness, or our will to power. It is not only different, but also threatening to those wielding or seeking power in hierarchical structures (DiStefano, 1995).

Servant Leadership in Business

It should be noted here that leadership in general is studied from a business perspective and based on these studies and research, applications are made to education and other fields. This also holds true for servant leadership. The available research has been predominantly focused on business applications of this paradigm. Corporations such as Southwest Airlines (Freiberg & Freiberg, 1997; McGee-Cooper & Looper, 2001); Tom's of Maine (Chappell, 1999); Toro Company (Melrose, 1995); Herman Miller (DePree, 1989); Service Master Company (Pollard, 1996); Synovus Financial Corporation (Turner, 2000); Men's Wearhouse and TDIndustries (Spears, 1995) are led by servant leadership practitioners who have adopted servant leadership as part of their corporate philosophy or as a foundation for their mission statement. These and other companies that practice servant leadership have been economically stable and financially successful. The success enjoyed by these and other servant-led corporations demonstrates that the practice of servant leadership does not prevent an organization from enjoying economical gains and financial success. It imbues leadership with a different dimension, and with its overt religious overtones seems well suited for the P-12 school system of the North American Division.

Biblical Perspectives on Servant Leadership

The Bible makes no specific reference to leadership as we study it today, yet it contains many and varied examples of different leadership styles. The servant approach to leadership has been prominently referenced, especially as one studies the life and teachings of Jesus Christ. Even though the name servant leadership is never used in scriptures, the similarities are unmistakable. It becomes evident as one studies the servant leadership paradigm that it has its roots in the divine principles that Jesus Christ established, taught and practiced as recorded in scriptures.

One of the most powerful and instructive references is recorded in the Gospel of Luke (Chap. 22). There was a belief among the disciples that Jesus Christ would assert His power, and literally assume His position on the throne of David. Each of the 12 disciples desired to occupy the highest place in this kingdom (White, 1940, p. 643). The apostle Luke writes that “the apostles got into an argument about which one of them was the greatest” (Luke 22:24, Contemporary English Version). White (1940) makes the point that “they had placed their own estimate upon themselves and upon one another, and, instead of regarding their brethren as more worthy, they had placed themselves first” (p. 644).

The result of this bickering and constant jockeying for position led to the demise of harmony among the disciples (Sendjaya & Sarros, 2002). Some scholars suggest that these arguments must have been intense since they are outlined in all four Gospels (the books of Matthew, Mark, Luke, and John). So Jesus told them: “Foreign kings order their people around, and powerful rulers call themselves everyone's friends. But don't be like them. The most important one of you should be like the least important, and your leader

should be like a servant. Who do people think is the greatest, a person who is served or one who serves? Isn't it the one who is served? But I have been with you as a servant” (Luke 22:25–27, CEV). The teachings of Jesus Christ indicated that the greatness of a leader, to paraphrase Sendjaya and Sarros (2002), is measured by a total commitment to serve fellow human beings. Cedar (1987), a Bible scholar, in underscoring that point, challenges us to consider that

Jesus is not talking about taking the role of a servant or a servant leadership style. He is talking about being a servant. The radical difference is that the servant leads totally for the good of other people. He goes on to say that Jesus didn't merely “act” like a servant. He became a servant. (p. 85)

As is recorded in the Gospel of John (Chap. 13), Jesus decisively demonstrates to His disciples the practice of servant leadership. “At a feast it was customary for a servant to wash the feet of the guests, and on this occasion preparation had been made for the service. The pitcher, the basin, and the towel were there, in readiness for the feet washing; but no servant was present” (White, 1940, p. 644). In the absence of the host's servant, it was common for the lowest-ranking guest to wash the feet of the others. Therefore, the foot washing was to be performed by the disciples, “but each of the disciples, yielding to wounded pride, determined not to act the part of a servant” (White, 1940, p. 644). “So during the meal Jesus got up, removed his outer garment, and wrapped a towel around his waist, He put some water into a large bowl, then began washing His disciples' feet and drying them with the towel he was wearing“ (John 13:4, 5, CEV). This action was unexpected and came as a shock for the disciples (Sendjaya & Sarros, 2002). It was unambiguous and undoubtedly one of the most powerful demonstrations of servant leadership in the life and teachings of Jesus Christ.

Blanchard and Hodges (2003) write that for a follower of Jesus, servant leadership is not just an option, it is a mandate. They further articulate that Jesus sent a clear message to all those who would follow him that leadership was to be first and foremost an act of service. “Biblically, servant-leadership means being the ultimate servant, or the self as servant, with serving others as the mission. So, the Bible’s notion fits the leadership concepts. Even though the academic world doesn’t really respond to the Christian belief, I think that is the strongest basis—you simply serve other people” (Frick, 1995, p. 265).

Cedar (1987) contends that Jesus taught an inverted pyramid of power. To be a Christian leader one must humble oneself, submit to God’s authority, and serve those who need a shepherd. Leaders were to function from the bottom up, not from the top down. Takamine (2002) writes that “Jesus wanted to demonstrate to all humanity that he requires all true followers of His to be a servant to the world” (p. 30).

White (1940) has suggested that “Jesus, the served of all, came to be the servant of all. And because He ministered to all, He will again be served and honored by all. And those who would partake of His divine attributes, and share with Him the joy of seeing souls redeemed, must follow His example of unselfish ministry” (p. 651). The evidence suggests that followers of Jesus Christ are called to this unnatural, paradoxical leadership style (Cedar, 1987). Seventh-day Adventist P-12 schools should therefore make this leadership paradigm a centerpiece of their leadership repertoire. They should be cognizant of the fact that “those who have leadership qualities will become leaders because it is their most effective way of serving and that “leader” is an assumed role; while “servant” defines the person (Hennessy, Killian, & Robins, 1995).

Studies on Servant Leadership

A review of the literature reveals that while there are many books and articles written about servant leadership, there are not enough empirical studies that address this topic. The empirical studies found were primarily doctoral dissertations.

In his study, *Servant Leadership and Job Satisfaction: A Correlational Study in Texas Education Agency Region X Public Schools*, Mears (2004) chose a public school organization and used the Organizational Leadership Assessment (Educational Version) trying to determine if it was a useful tool for measuring the level of servant leadership and job satisfaction. He also examined the link between the level of servant leadership perceived and the level of job satisfaction felt in the public school organization. This research indicated that teachers are more satisfied with their jobs when servant leadership was present and that the OLA (Educational Version) accurately measures the level of servant leadership within a school organization as well as job satisfaction felt by those in the organization.

Herbst's (2003) study looked at *Organizational Servant Leadership and Its Relationship to Secondary School Effectiveness*. The purpose of this study was to "determine if schools where higher degrees of servant leadership were practiced performed better than schools, which practiced lower levels of servant leadership" (p. 7). The primary means of data collection was by utilizing Laub's Organizational Leadership Assessment. This study found that "principals who embed the characteristics of servant leadership throughout their organization may expect higher levels of student achievement particularly in math and reading" (p. 109).

Thompson's study (2002) looked at *The Perception of Servant Leadership Characteristics and Job Satisfaction in a Church Related College*. Data were collected for this study using Laub's Organizational Leadership Assessment and the Minnesota Satisfaction Questionnaire. The study found that the church related college studied was not a servant organization using Laub's classification, and that the perception of servant leadership positively impacts job satisfaction.

Conclusion

Servant leadership is presented here as an approach to leadership. It is multi-faceted and difficult to implement however, it enriches the leader and the followers and with its focus on compassionate, caring service it is closely aligned with the goals and objectives of the SDA school system. It provides for students a positive model of leadership and a standard worthy of emulation. The suggestion here for the inclusion of servant leadership characteristics in the SDA P-12 school leaders repertoire is mindful of the failure of the trait theory and does not present these attributes as traits. These characteristics are tools in the process of leadership. This philosophical base springs from deep within the leader, and as these attributes become a part of the culture of the SDA P-12 school system the issue of congruence could be eloquently addressed, and the written and hidden curriculums can be more perfectly aligned.

This chapter reviewed the literature on Seventh-day Adventists' philosophy on education, organization, and school culture, and then looked briefly at the growth and development of leadership theories over the years. The review investigated various definitions of leadership and traced the development of modern servant leadership. Servant leadership was presented as the paradox that it is, and 10 of its attributes were

discussed. It spoke briefly about this leadership paradigm and its actual practice in various institutions. Since servant leadership is prominently referenced in the Bible, the review also looked at a biblical perspective on servant leadership.

CHAPTER III

RESEARCH METHODOLOGY

Introduction

This study utilized a cross-sectional survey design to assess the perceptions of the evidence of a servant leadership culture in the P-12 school system of the North American Division of Seventh-day Adventists. The participants in this study were educators working in administrative positions as well as those in non-administrative positions. This chapter discusses the research design, the population and sample that were studied, the instrumentation, procedure, research questions and null hypotheses, and data analysis methods that were used in this research study.

Research Design

This quantitative study was descriptive and exploratory in nature and used the survey methodology. It utilized a four-page, 66-item survey instrument to measure perceptions of the presence of servant leadership and a servant leadership culture. It also employed a one-page 14-item instrument to collect demographic information. This study was designed to examine at the main research question: To what extent is servant leadership practiced by the leadership of P-12 school system in the North American Division of Seventh-day Adventists?

Population and Sample

The population for this study consisted of the 6,697 educators who are employed by the various schools that make up the North American Division P-12 school system. The sample group studied was comprised of principals, vice principals, and teachers. Local, union conference and NAD office of education personnel, and school board chairpersons and members were not invited to participate in the study.

Jim Laub, the creator of the instrument that was used for this study, has recommended that for the OLA to be considered a fair representation of an adequate description of organizational perception there should be a sample size for this population of 361 to 364. It was my intention to work with a minimum sample size of 363. However, since the surveys were mailed, I over sampled and sent out 1,110 surveys to compensate for uncooperative respondents and surveys that were lost in the mail.

The General Conference of Seventh-day Adventists in its *World Report 2003* reports that as of December 2003, there were a total of 6,697 educational personnel employed throughout the North American Division. The nine Union Conferences that comprise the North American Division and their total P-12 educational personnel are listed in Tables 1–3.

A stratified random sampling procedure was used to select most of the potential participants for the study. The first step in this procedure was to accurately identify the total number of schools in each union, as well as the number of elementary, junior high, and high schools. This information is displayed on Table 1.

Table 2 displays the total number of teachers and principals employed by each union. It further presents this total number of educators in each union as a percentage of all those educators employed by the P-12 school system of the North American Division.

Table 1

Distribution of SDA Schools by Union

Union	Configuration of School Operation			Total Number of Schools
	Elementary	Junior High	High	
Atlantic	67	5	8	80
Canadian	31	27	9	67
Columbia	118	18	15	151
Lake	100	18	11	129
Mid-America	74	8	13	95
North Pacific	99	42	14	155
Pacific	139	18	41	198
Southern	170	30	16	216
South-Western	59	18	7	84
TOTAL	857	184	134	1,175

The percentage of educators in each union was calculated by dividing the number of educators in each union by the total number of P-12 educators in the North American Division. Using the percentage shown in Table 2, the sample size for each union was selected and represented in Table 3. Each percentage was then multiplied by 1,110—the numbers of surveys to be sent—to determine how many educators from each union would be recipients of the surveys. The sample sizes in Table 3 were calculated by multiplying the principal and teacher population in Table 2 by the percentage of educators in each union.

Table 2

Principal and Teacher Populations by Union

Union	Principal Population	Total-Teacher Population	Total Population	
			No.	%
Atlantic	80	426	506	7.5
Canadian	67	348	415	6.2
Columbia	151	523	674	10.0
Lake	129	414	543	8.1
Mid-America	95	335	430	6.4
North-Pacific	155	690	845	12.6
Pacific	198	1470	1668	25.0
Southern	216	1002	1218	18.0
South-Western	84	314	398	6.0
TOTAL	1,175	5,522	6,697	100.0

Table 3

Suggested Principal and Teacher Sample Size by Union

Union	Principal Sample	Total Teacher Sample	Total Sample
Atlantic	13	71	84
Canadian	11	58	69
Columbia	25	86	111
Lake	21	69	90
Mid-America	16	55	71
North-Pacific	26	114	140
Pacific	33	245	278
Southern	35	165	200
South-Western	14	53	67
TOTAL	194	916	1,110

This total sample size was the total number of surveys that was mailed, not the minimum needed for the analysis. Respondents were selected from a list of names and addresses of educators that were obtained from the North American Division Office of Education, the nine union conference offices of education, the local conference office of education, and from the schools themselves.

The following criteria for selecting the sample were used in the selection process:

1. Educators employed by all P-12 schools associated with an SDA college or university, whether or not the school is located on the college or university campus, were selected.
2. Schools employing one or two educators only were not selected.
3. Educators from at least one boarding school in each union were selected.
4. Each regional conference had at least one of their schools represented.
5. Each union was represented by at least one P-12 or K-12 academy, one junior academy, one large elementary, and one small elementary school, as well as at least one school with a Pre-K program.

These criteria did not apply uniformly to all unions because of the different sample sizes used. Some unions did not have a regional conference, while for other unions the given criteria would have yielded a number of respondents greater than the union's assigned sample size. Surveys were sent to selected schools from each union to satisfy the total sample size calculated and represented in Table 3.

Surveys were mailed to all the educators in a selected school. This allowed for a more accurate representation from the selected pockets of educators. The surveys were

mailed to the selected educator (individually addressed) at the school at which he or she worked.

Instrumentation

The survey instrument used for this study was the Organizational Leadership Assessment (OLA), Educational Version. Permission to use this instrument in this study was obtained from the author of the instrument, James A. Laub. The OLA was designed in 1999 for “assessing the level at which leaders and workers perceive that . . . characteristics of servant leadership are displayed in their organizations” (Laub, 1999, p. 5). The OLA, therefore, seeks to identify six levels of organizational health. Laub describes the healthy organization as one in which the characteristics of servant leadership are evidenced in the organizational culture, and are valued and practiced by the leaders and workers.

The OLA, Educational Version, is divided into three sections, with a total of 66 questions. It uses the following Likert rating scale for scoring: 1 = Strongly Disagree; 2 = Disagree; 3 = Undecided; 4 = Agree; 5 = Strongly Disagree.

Section 1 (People Within this School) consists of 21 questions (1–21) and applies to people within the school at which the respondents work. Respondents were asked in this section to respond to statements as they believe they apply to the entire school including teachers, staff, supervisors, school leadership, and all support personnel.

Section 2 (Managers/Supervisors and the School Leadership in this School) is made up of 33 questions (22–54). Respondents were asked to respond to each statement as they believe it applies to the leadership of the school. The school leadership is described as consisting of managers/supervisors and other school administrators.

In Section 3 (Viewing My Own Role), there are 12 questions (55–66). Respondents were asked to respond to each statement as they believe it is true about themselves and their role in the school.

Data Collection Procedures

The surveys were sent to the participants using the addresses of the school at which they work. The names of all education personnel in the North American Division were collected from the individual schools, the local conference office of education, and the union offices of education or from the North American Division Office of Education. A stratified sample was chosen from this list. Survey packets consisting of the survey instruments, a cover letter, and a stamped, self-addressed envelope were sent by first-class mail to all potential respondents simultaneously. Six weeks later, a follow-up postcard was sent to all potential respondents, thanking those who had already returned the instrument and reminding those who had not yet responded to complete and return the survey instrument.

Research Questions and Related Null Hypotheses

Laub (1999) has suggested that “servant leadership promotes the valuing and development of people, the building of community, the practice of authenticity, the providing of leadership for the good of those led and the sharing of power and status for the common good of each individual, the total organization and those served by the organization” (p. 81). This definition forms the basis for the six subscales used in this study. This study addressed the following research questions and the related null hypotheses:

Research Question #1: To what extent is servant leadership practiced by the leadership of the P-12 schools in the Seventh-day Adventists system in North America?

No hypothesis was tested for this question. It was answered by using descriptive statistics, determined by comparing the mean obtained to predetermined threshold level.

Research Question #2: Is there a difference in how educators perceive the attributes of servant leadership as practiced in the P-12 school system in the North American Division of Seventh-day Adventists?

Null Hypothesis 1: There is no difference in how educators perceive the attributes of servant leadership based on gender.

Null Hypothesis 2: There is no difference in how educators perceive the attributes of servant leadership based on age.

Null Hypothesis 3: There is no difference in how educators perceive the attributes of servant leadership based on their ethnic background.

Null Hypothesis 4: There is no difference in how educators perceive the attributes of servant leadership based on the size of the school in which they work.

Null Hypothesis 5: There is no difference in how educators perceive the attributes of servant leadership based on the gender of their principal.

Null Hypothesis 6: There is no difference in how educators perceive the attributes of servant leadership based on their level of education.

Null Hypothesis 7: There is no difference in how educators perceive the attributes of servant leadership based on the configuration of operation of their school.

Null Hypothesis 8: There is no difference in how educators perceive the attributes of servant leadership based on the type of SDA certification that they hold.

Data Analysis

This study was comprised of two basic research questions and their related hypotheses. The first research question was analyzed by descriptive statistics using a comparison of means. A mean score of 4.0 on the OLA was used to as a threshold to determine the presence of servant leadership. Research question 2 and the 8 related hypotheses were tested at the 0.05 level of significance, using one-way ANOVA in SPSS (Statistical Package for Social Sciences) for Windows, version 11.5.

Summary

The chapter presented a description of the study's research design, population and sample, instrumentation and data collection procedures. It concluded with a presentation of the two research questions and 8 related null hypotheses and the data analysis techniques.

CHAPTER IV

ANALYSIS OF DATA

Introduction

The purpose of this study was to determine the extent to which servant leadership is being practiced in the P-12 school system of the North American Division of Seventh-day Adventists. The study also sought to determine the influence of the factors (gender, age, ethnic background, school size, gender of the principal, highest level of education, configuration of school operation, and the type of SDA certification held) on the educators' perception of servant leadership as practiced in the P-12 school system in the North American Division of Seventh-day Adventists. The results of the study are presented in this chapter, in narrative and tabular form. A description of the sample is presented, followed by the results organized by research question/hypothesis and finally a summary of the major findings.

The population studied here consisted of the 6,697 educational personnel, employed in the P-12 school system, of the nine unions of the North American Division. From this population a sample size of 363 was deemed to be adequate. The actual sample size was 371.

The 66-item Organizational Leadership Assessment, Educational Version (OLA) asked for respondents' opinions using a Likert-type scale which ranged from strongly disagree (value of 1) to strongly agree (value of 5). This was sent along with a 12-item demographic information sheet to a stratified random sample of 1,110 educators, from whom there was a 33.4% response rate.

There were two research questions and eight null hypotheses in this study. The null hypotheses were tested statistically using one-way analysis of variance (ANOVA). Throughout this chapter there is a fluctuation in the total number of responses for each question on the demographics and the survey, because some respondents chose not to answer some questions.

Description of Respondents

Of the 371 respondents, 79.7% ($n = 290$) were teachers/staff members, and 20.3% school leadership ($n = 74$) were a part of the school leadership team as is represented in Table 4.

Table 4

Present Role/Position in the School

Present Role/Position in the School	<i>n</i>	%
School Leadership	74	20.3
Teacher/Staff–Member, Worker	290	79.7
Total	364	100.0

Table 5 shows that there were 229 (63.8%) female and 130 (36.2%) male respondents. In Table 6 the age of the respondents is reported by categories. One hundred eleven (31.1%) of the respondents were in the 50–59 age group; 90 (25.2%) were in the 40–49 age group; 63 (17.6%) belonged to the 30–39 age group; 51 (14.3%) were in the 20–29 age group, with 42 (11.8%) belonged to the 60 and above age group.

Table 5

Gender of Respondents

Gender of Respondents	<i>n</i>	%
Female	229	63.8
Male	130	36.2
Total	359	100.0

Table 6

Age of Respondents by Categories

Age of Respondents	<i>n</i>	%
20 – 29	51	14.3
30 – 39	63	17.6
40 – 49	90	25.2
50 – 59	111	31.1
60 and above	42	11.8
Total	357	100.0

The majority of the respondents shown in Table 7 ($n = 275$, 77.0%) were Caucasians followed by African Americans ($n = 39$, 10.9%), Hispanic ($n = 24$, 6.7%), Other ($n = 11$, 3.1%), with the smallest ethnic group being Asian ($n = 8$, 2.2%). The schools at which these respondents worked (Table 8) are led by 288 (80.2%) male and 71 (19.8%) female principals.

Table 7

Ethnic Background

Ethnic Background	<i>n</i>	%
African American	39	10.9
Asian	8	2.2
Caucasian	275	77.0
Hispanic	24	6.7
Other	11	3.1
Total	357	100.0

Table 8

Gender of Principal

Gender of Principal	<i>n</i>	%
Female	71	19.8
Male	288	80.2
Total	359	100.0

The fifth demographic question (Table 9) asked respondents how many years they had taught at their current schools by categories. Most respondents ($n = 198, 55.3\%$) reported that they had been at their current schools for 1 to 7 years with the fewest ($n = 16, 4.5\%$) being at their current schools for more than 28 years. The other responses were: 8 to 14 years–82 (22.9%); 15 to 21 years–39 (10.9%); and 22 to 28 years–23 (6.4%).

Table 9

Years at Current School

Years at Current School	<i>n</i>	%
1–7	198	55.3
8–14	82	22.9
15–21	39	10.9
22–28	23	6.4
More than 28	16	4.5
Total	358	100.0

The sixth demographic question inquired about the total number of years the respondent had been working in education. The results in Table 10 indicate that the majority of respondents ($n = 94, 26.6\%$) working in the education field have been in education for 1 to 7 years, and the fewest ($n = 56, 15.9\%$) have worked in education for more than 28 years. The other categories were 8 to 14 years–80 (22.7%), 15 to 21 years–58 (16.4%) and 22 to 28 years–65 (18.4%).

Table 10

Years in Education

Years in Education	<i>n</i>	%
1–7	94	26.6
8–14	80	22.7
15–21	58	16.4
22–28	65	18.4
More than 28	56	15.9
Total	353	100.0

Demographic question 7 asked the respondents to indicate their highest level of education (see Table 11). The largest number of respondents ($n = 182$, 51.4%) reported that they had a master's degree. The fewest number of respondents ($n = 13$, 3.7%) reported that they had a post master's degree. One hundred twenty-nine respondents (36.4%) had a bachelor's degree, and 30 (8.5%) had less than a bachelor's degree.

There were 137 respondents (38.6%), who worked at P/K-12 schools, 119 (33.5%) worked at 9-12 schools, 76 (21.4%) worked at P/K-8 schools, and the fewest number, 23 (6.5%) worked at P/K-10 schools (see Table 12). There were also 4 respondents who worked at schools whose configuration of school operation was not listed on the demographic sheet and were not included in the analysis for this variable.

Table 11

Highest Degree

Highest Degree	<i>N</i>	%
Less than a Bachelor's	30	8.5
Bachelor's	129	36.4
Master's	182	51.4
Post Master's	13	3.7
Total	354	100.0

Table 12

Configuration of School Operation

Configuration of School Operation	<i>N</i>	%
P/K-8	76	21.4
P/K-10	23	6.5
P/K-12	137	38.6
9-12	119	33.5
Total	355	100.0

Respondents were asked in demographic question 9 to indicate the type of SDA certification that they held (Table 13). The majority of respondents ($n = 153$, 43.3%) held professional teaching certificates, with the fewest ($n = 18$, 5.1%) holding designated teaching certificates. There were also 73 respondents (20.7%) holding regular teaching certificates, 70 (19.8%) holding no SDA teaching certificate, 20 (5.7%) holding a conditional teaching certificate, and 19 (5.4%) holding administrator certificates.

Table 13

Type of SDA Certification

Type of SDA Certification	<i>n</i>	%
Conditional	20	5.7
Regular	73	20.7
Professional	153	43.3
Administrator	19	5.4
Designated	18	5.1
None	70	19.8
Total	353	100.0

Demographic question 10 (see Table 14) asked respondents to indicate the current enrollment of the school in which they worked. The majority of respondents ($n = 176$, 49.0%) indicated that their school had an enrollment of more than 250 students, and the fewest ($n = 7$, 1.9%) had an enrollment of 1–50 students. There were 53 (14.8%) at

schools with 151–200 students, 48 (13.4%) at schools with 101–150 students, 45 (12.5%) at schools with 51–100 students, and 30 (8.4%) at schools with 201–250 students.

Table 14

School Enrollment

School Enrollment	<i>n</i>	%
1–50	7	1.9
51–100	45	12.5
101–150	48	13.4
151–200	53	14.8
201–250	30	8.4
More than 250	176	49.0
Total	359	100.0

In the final demographic question (Table 15) respondents indicated the union conference in which they worked. Most respondents ($n = 77$, 20.9%) worked in the Pacific Union, whereas the Canadian Union had the fewest respondents ($n = 11$, 3.0%). There were also 72 (19.5%) working in the Southern Union, 60 (16.3%) working in the Columbia Union, 48 (13.0%) working in the North Pacific Union, 32 (8.7%) working in the Mid-America Union, 29 (7.9%) working in the Atlantic Union, 20 (5.4%) working in the Lake Union, and 20 (5.4%) working in the Southwestern Union.

Table 15

Affiliation by Union

Union	<i>n</i>	%
Atlantic	29	7.9
Canadian	11	3.0
Columbia	60	16.3
Lake	20	5.4
Mid-America	32	8.7
North Pacific	48	13.0
Pacific	77	20.9
Southern	72	19.5
Southwestern	20	5.4
Total	369	100.0

Research Questions and Related Null Hypotheses

Research Question #1: To what extent is servant leadership practiced by the leadership of the P-12 system in the North American Division of Seventh-day Adventists?

Research question #1 was not answered through any hypotheses. Instead, the mean scores were compared to pre-determined criterion. The OLA measures respondents' response on a 5-point scale, with 3.64 being the average and 4.0 the threshold score used for identifying an organization as servant (Laub, 2005, p. 161).

According to Laub, the average score of 3.91 indicates that the P-12 school system of the

North American Division of Seventh-day Adventist can not be identified as a servant organization. Instead this score indicates that a positive paternalistic style of leadership is being practiced (Laub, 2005, p. 162). Paternalistic leaders see themselves as parents and treat the workers like children while servant leaders see themselves as stewards and treat workers as partners. The 66-questions on the survey can be sub-divided into six subscales: values people, develops people, builds community, displays authenticity, provides leadership, and shares leadership. Table 16 presents each of these subscales with the average score for each subscale.

Table 16

Average Score by Subscale

Subscale	Average Score
Values people	3.99
Develops people	3.82
Builds community	3.90
Displays authenticity	3.87
Provides leadership	3.75
Shares leadership	3.93

Research Question #2: Is there a difference in how educators perceive the attributes of servant leadership as practiced in the P-12 school system in the North American Division of Seventh-day Adventists?

Null Hypothesis 1: There is no difference in how educators perceive the attributes of servant leadership based on gender.

The null hypothesis was rejected ($F_{1, 328} = 4.09, p = .044$), therefore there is a significant difference in how educators perceive the attributes of servant leadership based on gender. The ANOVA table for these results is presented in Table 17. Male respondents (mean = 3.28, $SD = 0.54$) scored higher than did female respondents (mean = 3.14, $SD = 0.60$) in this category. This indicates that male educators had a stronger perception of the practice of servant leadership in their school than did the female educators.

Table 17

ANOVA Table for Null Hypothesis 1

	Sum of Squares	<i>df</i>	Mean Square	<i>F</i>	<i>p</i>
Between Groups	5799.011	1	5799.011	4.092	.044
Within Groups	464783.852	328	1417.024		
Total	470582.864	329			

Null Hypothesis 2: There is no difference in how educators perceive the attributes of servant leadership based on age.

The null hypothesis was retained ($F_{4,323} = 2.28, p = 0.060$), therefore there is no difference in how educators perceive the attributes of servant leadership based on age.

The ANOVA table for these results is presented in Table 18.

Null Hypothesis 3: There is no difference in how educators perceive the attributes of servant leadership based on their ethnic background.

The null hypothesis was retained ($F_{4,323} = 1.23, p = 0.300$), therefore there is no difference in how educators perceive the attributes of servant leadership based on their ethnic background. The ANOVA table for these results is presented in Table 19.

Table 18

ANOVA Table for Null Hypothesis 2

	Sum of Squares	<i>df</i>	Mean Square	<i>F</i>	<i>p</i>
Between Groups	12876.530	4	3219.132	2.283	.060
Within Groups	455349.394	323	1409.750		
Total	468225.924	327			

Table 19

ANOVA Table for Null Hypothesis 3

	Sum of Squares	<i>df</i>	Mean Square	<i>F</i>	<i>p</i>
Between Groups	7024.775	4	1756.194	1.225	.300
Within Groups	463048.856	323	1433.588		
Total	470073.631	327			

Null Hypothesis 4: There is no difference in how educators perceive the attributes of servant leadership based on the size of the school in which they work.

The null hypothesis was rejected ($F_{5, 324} = 2.43, p = .035$), therefore there is a significant difference in how educators perceive the attributes of servant leadership based on the size of the school in which they work. The ANOVA table for these results is presented in Table 20. However, an investigation of the Post-Hoc tests (Tukey HSD) did

not reveal statistically significant mean differences. This may be attributed to the sample size of the group with 1–50 students. There were only 6 schools.

Null Hypothesis 5: There is no difference in how educators perceive the attributes of servant leadership based on the gender of their principal.

The null hypothesis was retained ($F_{1,328} = .001, p = .971$), therefore there is no difference in how educators perceive the attributes of servant leadership based on the gender of their principal. The ANOVA table for these results is presented in Table 21.

Table 20

ANOVA Table for Null Hypothesis 4

	Sum of Squares	<i>df</i>	Mean Square	<i>F</i>	<i>p</i>
Between Groups	16983.671	5	3396.734	2.426	.035
Within Groups	453599.193	324	1399.998		
Total	470582.864	329			

Table 21

ANOVA Table for Null Hypothesis 5

	Sum of Squares	<i>df</i>	Mean Square	<i>F</i>	<i>P</i>
Between Groups	1.894	1	1.894	.001	.971
Within Groups	470580.970	328	1434.698		
Total	470582.864	329			

Null Hypothesis 6: There is no difference in how educators perceive the attributes of servant leadership based on their level of education.

The null hypothesis was retained ($F_{4,320} = .97, p = .422$), therefore there is no difference in how educators perceive the attributes of servant leadership based on their level of education. The ANOVA table for these results is presented in Table 22.

Table 22

ANOVA Table for Null Hypothesis 6

	Sum of Squares	<i>df</i>	Mean Square	<i>F</i>	<i>p</i>
Between Groups	5645.585	4	1411.396	.974	.422
Within Groups	463759.166	320	1449.247		
Total	469404.751	324			

Null Hypothesis 7: There is no difference in how educators perceive the attributes of servant leadership based on the configuration of operation of their school.

The null hypothesis was rejected ($F_{3,318} = 2.06, p = .047$), therefore there is a significant difference in how educators perceive the attributes of servant leadership based on the configuration of operation of their school. The ANOVA table for these results is presented in Table 23. However, further investigation of the Post-Hoc tests did not reveal any significant statistical differences between the groups.

Null Hypothesis 8: There is no difference in how educators perceive the attributes of servant leadership based on the type of SDA certification that they hold.

Table 23

ANOVA Table for Null Hypothesis 7

	Sum of Squares	<i>df</i>	Mean Square	<i>F</i>	<i>p</i>
Between Groups	20180.618	3	2882.945	2.061	.047
Within Groups	450402.246	318	1398.765		
Total	470582.864	321			

The null hypothesis was retained ($F_{5, 319} = .79, p = .558$), therefore there is no difference in how educators perceive the attributes of servant leadership based on the type of SDA certification that they hold. The ANOVA table for these results is presented in Table 24.

Table 24

ANOVA Table for Null Hypothesis 8

	Sum of Squares	<i>df</i>	Mean Square	<i>F</i>	<i>p</i>
Between Groups	5639.609	5	1127.922	.790	.558
Within Groups	455543.621	319	1428.036		
Total	461183.231	324			

Summary

In chapter 4, the results of the survey conducted to ascertain the extent to which servant leadership was being practiced in the P-12 school system of the North American Division of Seventh-day Adventists were presented along with the relevant statistical analysis. Table 25 summarizes some of the findings of this study.

Table 25

Composite ANOVA Table for Demographics

Demographic Variable	<i>df</i>	<i>F</i>	<i>p</i>
Gender	1,328	4.092	.044*
Age	4,323	2.283	.060
Ethnic background	4,323	1.225	.300
Gender of principal	1,328	0.001	.971
School size	5,324	2.426	.035
Highest educational degree	4,320	0.974	.422
Configuration of school operation	3,318	2.061	.047*
Type of SDA certification	5,319	0.790	.558
Years at current school	4,325	0.533	.712
Years in education	4,319	1.084	.364
Present role/position	2,329	6.238	.002**

* = Significant at the .05 level. ** = Significant at the .01 level.

The 371 respondents represented a 31% response rate. Because of the low response rate, the results of this study should be interpreted with caution.

According to the thresholds that Laub established for measuring the presence of servant leadership in an organization using the OLA, servant leadership is not the predominant approach to leadership being practiced in the P-12 school system in the North American Division of Seventh-day Adventists. It further indicated no difference in how educators perceived the attributes of servant leadership based on the age of the respondents, their ethnic background, the gender of their principal, the number of years they have spent in education or at their current school, their level of education and the type of SDA teacher certification they held. There was, however, a difference in how educators perceived the attributes of servant leadership based on their gender, the size (enrollment) of the school where they work, the configuration of school operation, and the present role or position that the respondent held at the school.

CHAPTER V

SUMMARY, DISCUSSION OF FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

Summary

This chapter presents a summary of the study which includes a statement of the problem and purpose of the study, an overview of the literature, and a review of the methodology used. It also contains a discussion of the findings, conclusions, and recommendations for practice as well as recommendations for further research.

Statement of Problem and Purpose of Study

Leadership scholars and corporate America struggle with various leadership styles and philosophies questioning which is better suited for specific organizational purposes. The P-12 school system in the North American Division of Seventh-day Adventists must carry out its mandate to educate for today and for eternity, but must also ensure that the leadership paradigm it embraces is supportive of and does not undermine its mission. The Adventist church teaches about the servanthood of Christ, being of service to others, and of creating a community of believers who are loving, kind, and considerate of others.

Are these principles and those attributes of servant leadership so eloquently stated in the mission or philosophy statements of the P-12 school system in the North American Division of Seventh-day Adventists actually being practiced? A review of

current and recent research indicates that there are no studies related to the perceptions of a servant leadership culture among educators in the P-12 school system in the North American Division of Seventh-day Adventists.

This study sought to address this research deficiency in the P-12 school system in the North American Division of Seventh-day Adventists. It also investigated and reported the extent to which servant leadership is being practiced among educators in the P-12 school system in the North American Division of Seventh-day Adventists. It sought to determine if this theory of leadership is at the center of the Seventh-day Adventist P-12 schools' culture.

Overview of Literature

In the late 1960s after a long career in organizational research with AT&T, Robert K. Greenleaf retired and began to write essays which detailed his thoughts on organizational life and leadership. In a 1970 essay entitled *The Servant as Leader*, Greenleaf conceptualized the notion of servant leadership and introduced it into the lexicon of modern organizational theories (Sendjaya & Sarros, 2002). The servant theme evolved out of his work with colleges and universities during their turbulent period in the late 1960s when some of these institutions literally crumbled (Greenleaf, 1998). During this experience he was intimately involved with students, faculty, administrators, and trustees, and was introduced by students to the writings of Herman Hesse. Greenleaf's thoughts and prior experiences took on a definite form upon his reading of Hesse's novel *Journey to the East* (Spears, 1998).

In Greenleaf's view, servant leadership is characterized by a consistent pattern of persuasion over coercion, sustaining spirit over ego, foresight over control, listening over

directing, and healing over judgment. He further asserts that a servant institution honors the acts of question and criticism, acknowledges and tends to the corrupting influence of power, makes explicit its aspirations to serve, and monitors both the accomplishments and attitudes of the served. It also balances the stability of good administration with the creativity of leadership, and builds trust by performance and in the process rejects both blind trust and trust based on charisma (Greenleaf, 1996).

As contradictory as it may seem, servant leadership is not a contradiction of the basic rigors of business. It recognizes that organizations must make hard decisions and must be successful at what it does, but it also changes in fundamental ways the manner in which business is conducted. Inherent in its principles is the realization that workers within an organization are partners and that serving their interests invariably serves the needs of the organization.

Servant leadership has been defined as an

an understanding and practice of leadership that places the good of those led over the self-interest of the leader. Servant leadership promotes the valuing and developing of people, the building of community, the practice of authenticity, the providing of leadership for the good of those led, and the sharing of power and status for the common good of each individual, the total organization, and those served by the organization. (Laub, 2005, p. 160)

Values People

Servant leaders are genuine authentic people who truly care about the people they lead (Kahl, 2004). People are viewed as the organizations best assets and are not used for the purposes of the leader or the organization; instead they are valued and developed. Their successes are celebrated and they are allowed to learn and grow from their mistakes (Burke, 2004). Effective leaders demonstrate how much they value their people by

trusting and believing in them, serving the needs of others before serving their own needs, and are receptive non-judgmental listeners (Laub, 2005). They work together with their people, identifying, understanding, and solving problems. (Beazley & Beggs, 2002; Vanourek, 1995).

Develops People

Growing people to their full potential as servants and as leaders is a major responsibility of servant leaders. They do this by providing opportunities for learning and growth, modeling appropriate behavior, and by building up others through encouragement and affirmation (Laub, 2005). Leaders in servant organizations provide the resources that will allow the group to do its job well. They “coach, facilitate, nurture, affirm, question and support the group as it strives towards its objectives” (Chappell, p. 27). In this environment people are empowered to develop and grow both personally and professionally.

Builds Community

Servant leaders build community by “valuing the differences of others, working collaboratively with others and by building strong personal relationships” (Laub, 2005, p. 160). They will seek to identify various means for building community among those who work within their organization and continually look for ways to enhance the quality of life of their customers, their communities, and their staff (DeGraaf et al., 2004; Spears, 1995). These leaders have a strong sense of community spirit and work hard to instill this spirit in the workplace. They work intentionally to build a community that works together, and in the process learns to serve one another (Laub, 2005). This shared

commitment grows out of servant leadership, which dares to lead by building shared trust and unconditional love (McGee-Cooper & Looper, 2001).

Displays Authenticity

Leaders display authenticity by “being open and accountable to others, by demonstrating a willingness to learn from others and by maintaining integrity and trust” (Laub, 2005, p. 160). Servant leaders are transparent and quick to admit the mistakes they make. This helps to foster an environment of trust in which people are willing to take risks. The leaders are readily approachable, true to their word, accessible to their people, and are skilled emphatic listeners. Fryar (2001) writes that when we listen deeply and with empathy the message of care and concern will come across in our words and actions. This will help to cultivate an atmosphere at the workplace that allows consensus to flourish (p. 58). As this happens there will be meaningful dialogue and mutual respect between the leader and the led.

Provides Leadership

The servant leader provides leadership by clarifying goals, taking initiative and by envisioning the future (Laub, 2005). Servant-led organizations are able to look ahead and envision what could and should be. They are able to “see their actions in relationship to others, and to collaboratively transform themselves and others, putting vision and values to work in their business, their communities, and the work in general” (DeGraaf et al., 2004, p. 148). According to Spears (1995), a servant-leader must stretch his or her thinking to encompass broader-based conceptual thinking. They possess “the ability to look at a problem (or an organization) from a conceptualizing perspective, meaning, that

one must think beyond day-to-day realities” (p. 6). They are able to pick up trends in their environment and accurately predict the consequences of various decisions. They use the power of persuasion and example, not coercion, to lead others and to create opportunities to build their autonomy.

Shares Leadership

Leadership is shared in a servant-led organization “by facilitating a shared vision, sharing power and releasing control and by sharing status and promoting others” (Laub, 2005). Status and power are not what a servant-led organization is all about. People in this organization know what the organizational vision is and the role they are expected to play in accomplishing this vision.

Servant leaders believe that people have an intrinsic value beyond their tangible contribution as workers (Rowe, 2003; Spears, 1995). They constantly show their respect for their employees, and seek to meet their personal and professional development needs as well as the needs of the organization. The commitment of servant leaders is that each and every individual in their organization grow personally, spiritually and professionally (DeGraaf et al., 2004; Spears, 1995).

Servant leadership imbues leadership with a different dimension, and with its overt religious overtones seems well suited for the P-12 school system of the North American Division.

Methodology

A descriptive, exploratory, cross-sectional survey was conducted to look at the main research question: To what extent is servant leadership practiced in the P-12 school

system of the North American Division of Seventh-day Adventists? The participants in this study were selected from 6,697 educators working in administrative as well as non-administrative positions. A stratified random sampling procedure was used to select 1,110 potential participants for this study. An attempt was made to have each union represented in the stratified random sample by at least one P-12 or K-12 academy, one junior academy, one large and one small elementary school, and at least one school with a Pre-K program.

The study utilized a four-page, 66-item survey instrument—the Organizational Leadership Assessment (Educational Version)—which used a 5-point Likert rating scale for scoring. Demographic information was collected using a one-page 14-item questionnaire. The survey and questionnaire were mailed to the school at which the teacher worked and was followed up 6 weeks later with a postcard that thanked those who had already returned their surveys and reminded those who had not yet done so to return theirs.

The first research question was analyzed using descriptive statistics using a comparison of means. All related hypotheses were tested at the .05 level of significance, using one-way ANOVA. There were three main research questions and related hypotheses examined in this study. A summary of the results is presented and discussed in the next section.

Discussion of Findings

Research Question 1

The first research question was: To what extent is servant leadership practiced by the leadership of the P-12 school system in the North American Division of Seventh-day

Adventists? It was analyzed by comparing the mean scores to a pre-determined criterion. The OLA measures participant's responses on a 5-point scale and its creator James A. Laub (2005) contends that organizations at or above a 4.0 composite mean score can be identified as a servant organization. The composite means of all scores on this survey was found to be 3.91 which were very close to the Laub threshold score of 4.0. This would seem to indicate that the P-12 school system of the North American Division of Seventh-day Adventists is not a fully servant organization, but instead, a positive version of a paternalistic style of leadership permeates the organization.

Research indicates that the paternalistic leader assumes the role of a good parent, and educators are encouraged to assume the role of children. The needs of the organization are paramount and take precedence over those of educators. These leaders are protective of their employees, look out for them, love and care for them, and provide them with constant guidance. A leader within this paradigm does not help educators to develop their full capabilities and cultivates attitudes of dependency and helplessness, which stifle creative responsibility and a sense of personal responsibility (Cheng et al., 2004; Laub, 2005; Westwood, 1997).

Laub (2005) believes that making the shift from paternalistic leadership to servant leadership "requires a mind shift in which the leaders see themselves differently, view the led differently, and reshape their whole view of the purpose and meaning of leadership" (p. 165). In servant-led organizations people are partners. They are treated as adults and empowered to lead, serve, and are comfortable in the knowledge that their needs are being put first by the organization.

Research Question 2

The second research question was: Is there a difference in how educators perceive the attributes of servant leadership as practiced in the P-12 school system in the North American Division of Seventh-day Adventists? It was analyzed by using one-way analysis of variance (ANOVA). The results show that there are some differences in the way that educators perceive the attributes of servant leadership as practiced in the P-12 school system in the North American Division of Seventh-day Adventists. An analytical look at the related null hypotheses will further clarify the response to research question #2. These hypotheses were tested at an alpha of .05.

Null Hypothesis 1

There is no difference in how educators perceive the attributes of servant leadership based on gender.

The gentler and more caring side of management that the servant leadership paradigm emphasizes is traditionally perceived by society as more feminine than masculine. The literature reviewed supports this notion by suggesting that the feeling and doing dimension of servant leadership align it with stereotypical female behaviors and that emotion and feelings are socially endorsed characteristics of female but not male leaders (Eicher-Catt, 2005). The null hypothesis was tested and rejected; therefore, there is a significant difference in how educators perceive the attributes of servant leadership based on the gender of the educator. Further analysis of the results indicated that male educators seemed to have had a more positive perception of the practice of servant leadership in their school, than did their female counterparts. The contradictions here can

be attributed to the fact that 63% of the sample consisted of male respondents whereas 37% were female, which was not representative of the population.

Null Hypothesis 2

There is no difference in how educators perceive the attributes of servant leadership based on age.

The ages of the educators who participated in this study ranged from 20 years to above 60 years with most of the educators (73.9%) being in the 30–59 age group. It was thought that different generations would have different perceptions on servant leadership. This was not supported by the research. The null hypothesis was tested but retained; therefore, there is no difference in how educators perceive the attributes of servant leadership based on age. The ages of the respondents participating in this study did not affect their perceptions of servant leadership.

Null Hypothesis 3

There is no difference in how educators perceive the attributes of servant leadership based on their ethnic background.

The study indicated that the dominant ethnicity of the respondents was Caucasian (77.0%), which mirrors that of the population studied and that of the membership of the Seventh-day Adventist church in the North American Division. One might expect that the different histories of the various ethnic groups could impact their perceptions of servant leadership. The research and this study did not support this assumption. The null hypothesis was tested and retained; therefore, there is no difference in how educators perceive the attributes of servant leadership based on their ethnic background.

Null Hypothesis 4

There is no difference in how educators perceive the attributes of servant leadership based on the size of the school in which they work.

The introduction of this variable into the study came from the notion that in smaller schools there may be more intentional practice of some of the characteristics of servant leadership than in larger schools. The P-12 school system of the North American Division of Seventh-day Adventists has many one-and two-teacher schools; however, these schools were not represented in this study. In this study, the size of a school was determined by the school's enrollment, which is different from the classification used by the NAD and union conferences who determine school size based on the number of teachers employed by the school. The null hypothesis was tested and rejected; therefore, there is a significant difference in how educators perceive the attributes of servant leadership based on the size of the school in which they work. The results further indicated that educators in smaller schools perceived their schools as practicing servant leadership whereas educators in larger schools perceived their schools as practicing paternalistic leadership.

Null Hypothesis 5

There is no difference in how educators perceive the attributes of servant leadership based on the gender of their principal.

Stereotypical female behavior embraces empathy, awareness, commitment to the growth of people, healing, stewardship, and community building (Eicher-Catt, 2005). Prior to conducting this research it was thought that these servant leadership characteristics would be more evident in a female than a male leader, and that educators

in a female-led school would have a more positive perception of servant leadership. This view was not supported by this research. Instead, the null hypothesis was retained; therefore, there is no difference in how educators perceive the attributes of servant leadership based on the gender of their principal. This research indicated that the majority (79.8%) of P-12 schools in the North American Division were led by male principals, which might have influenced the results.

Null Hypothesis 6

There is no difference in how educators perceive the attributes of servant leadership based on their level of education.

This variable was introduced into the study even though the research did not indicate that it might be a factor. The assumptions going into this study was that one's level of education would affect the opinion one held of servant leadership. As educators gain more knowledge, there is usually a change in certain thought processes. The NAD Office of Education requires that all its teachers hold at least a bachelor's degree and is very proactive in its support of educators who seek graduate degrees. It should be noted that even though the intention was to distribute the survey to classroom teachers, principals, and vice principals, in some cases surveys were sent to all school employees. This factor contributes to the number of educators in the study with less than a bachelor's degree. The null hypothesis was tested and retained; therefore, there is no difference in how educators perceive the attributes of servant leadership based on their level of education.

Null Hypothesis 7

There is no difference in how educators perceive the attributes of servant leadership based on the configuration of operation of their school.

The schools in the SDA P-12 school system are generally classified as elementary, junior high, and high. Within these categories are various configurations. Elementary schools start at pre-kindergarten, kindergarten, or first grade and end at the eighth grade. The junior high typically starts at pre-kindergarten, kindergarten, or 1st grade and ends at the 9th or 10th grade, while high school typically starts at 9th and ends at 12th grade. There are also some schools starting at pre-kindergarten, kindergarten, or 1st grade and ending at the 12th grade.

For this study, the types of schools studied were configured as follows: pre-kindergarten/kindergarten to 8th grade (p/k-8); pre-kindergarten/kindergarten to 10th grade (p/k-10); pre-kindergarten/kindergarten to 12th grade (p/k- 12) and 9th grade to 12th grade (9-12). The null hypothesis was tested and rejected; therefore, there is a significant difference in how educators perceive the attributes of servant leadership based on the configuration of operation of their school. Educators in 9-12 schools had a more positive perception that servant leadership was being practiced at the school where they work than did educators in other schools.

Null Hypothesis 8

There is no difference in how educators perceive the attributes of servant leadership based on the type of SDA teaching certification that they hold.

The North American Division Office of Education, through the various union offices of education, acts as the certification body for all P-12 teachers. Certification and

endorsements are issued to educators upon the completion of certain pre-set criteria, which include degree held, classes or seminars taken, professional development, and years of teaching. A certificated educator must maintain this certification by taking classes or by attending or participating in other professional development activities. It was thought that the rigorous process of obtaining SDA certification would impact an educators' perception of servant leadership. The null hypothesis was tested and retained; therefore, there is no difference in how educators perceive the attributes of servant leadership based on the type of SDA certification that they hold.

Conclusions

The following conclusions can be drawn from this study:

1. The composite means of all scores on this survey was found to be 3.91 which, according to the thresholds that Laub established for measuring the presence of servant leadership in an organization using the OLA, would seem to indicate that the P-12 school system of the North American Division of Seventh-day Adventists is not completely a servant organization.
2. OLA suggests that positive paternalistic leadership may appear to be the predominant leadership style practiced in the P-12 school system in the North American Division of Seventh-day Adventists. However, because of the low response rate (33.4%), this conclusion is drawn cautiously.
3. There is a difference in how educators perceive the attributes of servant leadership based on the educator's gender, the size (enrollment) of the school in which the educator works, and the configuration of school operation where the educator works.

4. There is no difference in how educators perceive the attributes of servant leadership based on the educator's age, the educator's ethnic background, the gender of the educator's principal, the educator's level of education, and the SDA teaching certification that the educator holds.

Recommendations

Recommendations for Practice

Based on the literature reviewed and the findings and conclusions of this study on the presence of servant leadership in the P-12 school system in the North American Division of Seventh-day Adventists, the following recommendations for practice are proposed:

1. Educators, especially principals and administrators, need more exposure to the servant leadership paradigm through graduate course work, continuing education classes, and professional development. It may be helpful to identify the servant leaders within the system and have them serve as mentors for non-servant leaders. Courses of study should focus on the skills of persuasion, communication, consensus building, and team building.

2. There is a need for teachers to be fully empowered to assume the mantle of steward and leader, realizing that through their conduct the students entrusted to them could learn the essence of servant leadership.

3. Should servant leadership be the identified leadership approach of choice among schools in the North American Division of Seventh-day Adventists?

4. Even though Seventh-day Adventists are able to identify the characteristics of servant leadership, it needs to be operationalized for the church.

Recommendations for Future Research

Based on the literature reviews and the findings and conclusions of this study on the practice of servant leadership in the P-12 school system in the North American Division of Seventh-day Adventists, the following recommendations for future research are proposed:

1. A quantitative study is needed to identify servant organizations (schools) within the North American Division, and then to follow up with a qualitative study of some of these servant leaders and organizations within this system.
2. A study is needed to assess the perception of a servant leadership culture in colleges and universities in the North American Division of Seventh-day Adventists.
3. A study is needed to assess the practice of servant leadership by the Seventh-day Adventist clergy and non-educational workers in the North American Division.
4. A study is needed to further investigate the differences revealed in this study on how educators perceive the attributes of servant leadership based on the gender of the respondents, size (enrollment) of the school in which they work, and the configuration of school operation.
5. This study needs to be replicated, but should include school boards and superintendents, all school employees and incorporate other predictor variables such as boarding or day school and location of school by state, paying special attention to the respondents to be included in the study.
6. An instrument needs to be developed to measure the presence of servant leadership in the P-12 school system in the North American Division of Seventh-day Adventists.

7. A cadre of models of servant leaders - past and present - in the Seventh-day Adventist church needs to be identified and developed. It will be necessary to design a special instrument or system for identifying these current servant leaders.

APPENDIX A
CORRESPONDENCE

Andrews University

November 9, 2005

Mr. Donovan B. Ross
6157 Carnation Road
Dayton, OH 45449-3061

Dear Mr. Ross,

RE: APPLICATION FOR APPROVAL OF RESEARCH INVOLVING HUMAN SUBJECTS
IRB Protocol #: 05-108 **Application Type:** Original **Dept:** Leadership and Educational Administration
Review Category: Exempt **Action Taken:** Approved **Advisor:** Hinsdale Bernard
Protocol Title: Perceptions of the Evidence of a Servant Leadership Culture among Education in the P-12 School Systems in the North American Division of Seventh-day Adventists

This letter is to advise you that the Institutional Review Board (IRB) has reviewed and approved your proposal for research. You have been given clearance to proceed with your research plans.

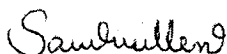
All changes made to the study design and/or consent form, after initiation of the project, require prior approval from the IRB before such changes can be implemented. Feel free to contact our office if you have any questions.

The duration of the present approval is for one year. If your research is going to take more than one year, you must apply for an extension of your approval in order to be authorized to continue with this project.

Some proposal and research design designs may be of such a nature that participation in the project may involve certain risks to human subjects. If your project is one of this nature and in the implementation of your project an incidence occurs which results in a research-related adverse reaction and/or physical injury, such an occurrence must be reported immediately in writing to the Institutional Review Board. Any project-related physical injury must also be reported immediately to the University physician, Dr. Loren Hamel, by calling (269) 473-2222.

We wish you success as you implement the research project as outlined in the approved protocol.

Sincerely,



Samuel Millen
Graduate Assistant
Institutional Review Board
Cc: Hinsdale Bernard

APPROVED
Office of Scholarly Research

Office of Scholarly Research
(269) 471-6360 Fax: (269) 471-6246 E-mail: irb@andrews.edu
Andrews University, Berrin Springs, MI 49104



SEVENTH-DAY
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Columbia Union Conference

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October 25, 2005

To Whom It May Concern,

Please be advised that Mr. Donovan Ross had been granted permission by the Columbia Union Conference Office of Education, as approved by the Columbia Union Conference K-12 Board of Education to conduct his research within established, appropriate procedures. Mr. Ross's topic, "Perceptions of the Evidence of a Servant Leadership Culture Among Educators in the P-12 School Systems in the North American Division Of Seventh-Day Adventists" is one of considerable interest to the Columbia Union Office of Education and we would ask that findings, conclusions, and recommendations that emerge from his research be shared.

Please do not hesitate to contact our office if you should have any questions.

Sincerely,

Hamlet Canosa, Ed. D
Vice President for Education

cc: Jay Colburn, Ohio Conference Superintendent
Brad Durby, Principal, Spring Valley Academy

gms:bjf

cc: [illegible]

cc: [illegible]

cc: [illegible]

cc: [illegible]

cc: [illegible]

cc: [illegible]

cc: [illegible]

Donovan B. RossP. O. Box 41442
Dayton, OH 45441Office: 937-433-0790 x 259
Email: donovanbross@msn.com

November 7, 2005

Dear Colleague:

I am a doctoral student at Andrews University pursuing a PhD in Educational Administration and Leadership. In my studies on leadership, I was exposed to a leadership theory called Servant Leadership. In this leadership paradigm, leaders are basically servants of the people that they lead. They look out for the welfare of their employees and are caring, loving, considerate, and have chosen to lead because it is the best way they can serve their organization. As I reflected and looked at our P-12 educational system, I wondered how much servant leadership was being practiced in the administrative offices as well as in the classrooms.

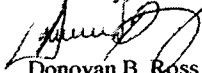
I need your help as I try to determine the perceptions of a servant leadership culture in educators employed by the SDA P-12 school systems. This is not a study about individual leaders in the school system but an investigation of the perceived presence of this leadership paradigm in the entire system. The enclosed survey and accompanying demographic information sheet seek information that will allow us to further determine this perception. There are no risks or hazards associated with the completion of this survey, which can be completed in fifteen minutes or less.

I would really appreciate if you would return the completed survey in the enclosed, envelope within seven (7) calendar days of receiving it. Your completion and return of the survey is an indication of your consent to participate in this study. Upon completion of this study I would be delighted to send you a summary of my findings if you so request.

Permission to conduct this study has been granted by the Columbia Union Conference Office of Education with the approval of the North America Division Office of Education. If you have any questions or if I can be of assistance in completing the survey please email me at donovanbross@msn.com or by phone at the office: (937) 433-0790 x 259 or my doctoral advisor, Dr. Hinsdale Bernard may be reached at (423) 326-0428 or by email at hbernard@andrews.edu. If you have any questions concerning your rights as a human subject, please contact the Andrews University Institutional Review Board at (269) 471-6360 or irb@andrews.edu.

Thank you for your time, and for giving this study your consideration.

Sincerely,



Donovan B. Ross
PhD Candidate



T h a n k Y o u

December 25, 2005

Dear Colleague,

Last month, a survey was mailed to you seeking your opinions about the practice of servant leadership in your institution.

If you have already completed and returned the survey, thank you very much. If not, please do so today. I want you to know that I really do appreciate your time and effort in responding to the survey.

If you did not receive a survey, or if it was misplaced, please call me at (937) 433-0790 X 259 or e-mail me at donovanross@msn.com and I will send another one in the mail to you immediately. Thank you once again for your help.

Sincerely,

Donovan Ross

Donovan Ross
P. O. Box 41442

PLEASE
PLACE
STAMP
HERE

APPENDIX B
DEMOGRAPHIC INFORMATION

DEMOGRAPHIC INFORMATION

Please circle the letter next to your answer or fill in the blanks as is appropriate

1. Your gender
 - a. Male
 - b. Female
2. Your age
 - a. 20 – 29
 - b. 30 – 39
 - c. 40 – 49
 - d. 50 – 59
 - e. 60 and above
3. Your ethnic background
 - a. African American
 - b. Asian
 - c. Caucasian
 - d. Hispanic
 - e. Other _____
4. Gender of the principal
 - a. Male
 - b. Female
5. Number of years you have been employed at your current school
 - a. 1 – 7
 - b. 8 – 14
 - c. 15 – 21
 - d. 22 – 28
 - e. More than 28
6. Total number of years you have been employed in education
 - a. 1 – 7
 - b. 8 – 14
 - c. 15 – 21
 - d. 22 – 28
 - e. More than 28
7. Highest educational degree you have completed
 - a. Less than a Bachelor's
 - b. Bachelor's
 - c. Master's
 - d. Post Master's
8. Configuration of operation of current school
 - a. P/K – 8
 - b. P/K – 10
 - c. P/K – 12
 - d. 9 – 12
 - e. Other _____
9. Type of SDA certification you hold
 - a. Conditional
 - b. Regular
 - c. Professional
 - d. Administrator
 - e. Designated
 - f. None
10. Enrollment of your school
 - a. 1 – 50
 - b. 51 – 100
 - c. 101 – 150
 - d. 151 – 200
 - e. 201 – 250
 - f. More than 250
11. Affiliation of School (by Conference)

Conference Name _____

APPENDIX C

ORGANIZATIONAL LEADERSHIP ASSESSMENT

Organizational Leadership Assessment

Educational Version

General Instructions

The purpose of this instrument is to allow schools to discover how their leadership practices and beliefs impact the different ways people function within the school. This instrument is designed to be taken by people at all levels of the organization including teachers/staff, managers and school leadership. As you respond to the different statements, please answer as to what you believe is generally true about your school or school unit. Please respond with your own personal feelings and beliefs and not those of others, or those that others would want you to have. Respond as to how things are ... not as they could be, or should be.

Feel free to use the full spectrum of answers (from Strongly Disagree to Strongly Agree). You will find that some of the statements will be easy to respond to while others may require more thought. If you are uncertain, you may want to answer with your first, intuitive response. Please be honest and candid. The response we seek is the one that most closely represents your feelings or beliefs about the statement that is being considered. There are three different sections to this instrument. Carefully read the brief instructions that are given prior to each section. Your involvement in this assessment is anonymous and confidential.

IMPORTANT Please complete the following

Write in the name of the organization or organizational unit (department, team or work unit) you are assessing with this instrument.

School being assessed: _____

Name of Work Unit: _____

Indicate your **present role/position** in the school. Please **circle one**.

1 = Top Leadership (top level of leadership)

2 = Management (supervisor, manager)

3 = Teacher/Staff (staff, member, worker)

Please provide your response to each statement by placing an X in one of the five boxes

1 **2** **3** **4** **5**
Strongly Disagree **Disagree** **Undecided** **Agree** **Strongly Agree**

Section In this section, please respond to each statement as you believe it applies to
1 **the entire school** including teachers/staff, workers, managers/supervisors
and top school leadership.

In general, people within this school

1 2 3 4 5

- 1 Trust each other
- 2 Are clear on the key goals of the school
- 3 Are non-judgmental – they keep an open mind
- 4 Respect each other
- 5 Know where this school is headed in the future
- 6 Maintain high ethical standards
- 7 Work well together in teams
- 8 Value differences in culture, race & ethnicity
- 9 Are caring & compassionate towards each other
- 10 Demonstrate high integrity & honesty
- 11 Are trustworthy
- 12 Relate well to each other
- 13 Attempt to work with others more than working on their own
- 14 Are held accountable for reaching work goals
- 15 Are aware of the needs of others
- 16 Allow for individuality of style and expression
- 17 Are encouraged by supervisors to share in making important decisions
- 18 Work to maintain positive working relationships
- 19 Accept people as they are
- 20 View conflict as an opportunity to learn & grow
- 21 Know how to get along with people

Please provide your response to each statement by placing an **X** in one of the five boxes

1	2	3	4	5
Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree

Section 2 In this next section, please respond to each statement as you believe it applies to the school leadership including managers/supervisors and top school leadership

Managers/Supervisors and Top Leadership in this School	1	2	3	4	5
22 Communicate a clear vision of the future of the school					
23 Are open to learning from those who are below them in the organization					
24 Allow workers to help determine where this school is headed					
25 Work in collaboration with teachers/staff, not separate from them					
26 Use persuasion to influence others instead of coercion or force					
27 Don't hesitate to provide the leadership that is needed					
28 Promote open communication and sharing of information					
29 Give workers the power to make important decisions					
30 Provide the support and resources needed to help teachers/staff meet their professional goals					
31 Create an environment that encourages learning					
32 Are open to receiving criticism & challenge from others					
33 Say what they mean, and mean what they say					
34 Encourage each person to exercise leadership					
35 Admit personal limitations & mistakes					
36 Encourage people to take risks even if they may fail					
37 Practice the same behavior they expect from others					
38 Facilitate the building of community & team collaboration					
39 Do not demand special recognition for being leaders					
40 Lead by example by modeling appropriate behavior					
41 Seek to influence others from a positive relationship rather than from the authority of their position					
42 Provide opportunities for all workers to develop to their full potential					
43 Honestly evaluate themselves before seeking to evaluate others					
44 Use their power and authority to benefit the teachers/staff					
45 Take appropriate action when it is needed					

Please provide your response to each statement by placing an X in one of the five boxes

1 **2** **3** **4** **5**
Strongly Disagree **Disagree** **Undecided** **Agree** **Strongly Agree**

Managers/Supervisors and Top Leadership in this School **1 2 3 4 5**

- 46 Build people up through encouragement and affirmation
- 47 Encourage teachers/staff to work together rather than competing against each other
- 48 Are humble – they do not promote themselves
- 49 Communicate clear plans & goals for the school
- 50 Provide mentor relationships in order to help people grow professionally
- 51 Are accountable & responsible to others
- 52 Are receptive listeners
- 53 Do not seek after special status or the “perks” of leadership
- 54 Put the needs of the teachers/staff ahead of their own

Section In this next section, please respond to each statement as you believe it is true about you personally and your role in the school.
3

In viewing my own role ... **1 2 3 4 5**

- 55 I feel appreciated by my principal for what I contribute
- 56 I am working at a high level of productivity
- 57 I am listened to by those above me in the school
- 58 I feel good about my contribution to the school
- 59 I receive encouragement and affirmation from those above me in the school
- 60 My job is important to the success of this school
- 61 I trust the leadership of this school
- 62 I enjoy working in this school
- 63 I am respected by those above me in the school
- 64 I am able to be creative in my job
- 65 In this school, a person’s work is valued more than their title
- 66 I am able to use my best gifts and abilities in my job

REFERENCE LIST

REFERENCE LIST

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