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# Perceptions of Seventh-day Adventist Church Elders in Ghana and the United States on Servant Leadership and Culture: a Correlational Study

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ABSTRACT

PERCEPTIONS OF SEVENTH-DAY ADVENTIST CHURCH  
ELDERS IN GHANA AND THE UNITED STATES ON  
SERVANT LEADERSHIP AND CULTURE:  
A CORRELATIONAL STUDY

by

Appiah Kubi Kwarteng

Chair: Erich Baumgartner

## ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

School of Education

Title: PERCEPTIONS OF SEVENTH-DAY ADVENTIST CHURCH ELDERS IN GHANA AND THE UNITED STATES ON SERVANT LEADERSHIP AND CULTURE: A CORRELATIONAL STUDY

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Date completed: July 2014

### Problem

Servant leadership has been discussed and described mostly in the North American context. Thus, there are concerns that this model of leadership may be culturally anchored in North American metaphors and thinking and may have limited universal applicability outside that context. In recent times, the Seventh-day Adventist Church has seen its membership swell mainly in non-Western areas such as Sub-Saharan Africa.

With the changes taking place in the church membership globally, and the challenges these changes impose on leadership, this study was pursued with a twofold purpose. One was to investigate the differences in the perceptions of elders of the

Seventh-day Adventist Church in Ghana and the U.S. on four servant leadership attributes (*Agapao* Love, Empowerment, Vision, and Humility). The second was to investigate their on the relationship between servant leadership and three cultural dimensions (Power Distance, Gender Egalitarianism, and In-Group Collectivism).

### Method

A quantitative research design was used to survey the elders of the Seventh-day Adventist Church in two selected union conferences in two different countries, Ghana and the United States of America (USA). The Servant Leadership Assessment Instrument (SLAI), prepared by Dennis (2004) three cultural variables incorporated from the GLOBE Research Study (2004), served as part of the survey instrument for the collection of data on servant leadership and cultural attributes. In addition, a one-page, nine-item instrument was used to collect demographic information.

These surveys were sent to 3,000 randomly selected Seventh-day Adventist church elders which resulted in responses from 1,284 elders of the Seventh-day Adventist Church in Ghana and U.S., 831 and 417 respectively. Hotelling's  $T^2$  or two-group between subjects multivariate analysis of variance (MANOVA) was used to analyze the differences in perception of servant leadership. Canonical correlation was used to analyze the relationships between servant leadership and culture.

### Conclusions and Recommendations

The findings revealed statistically significant differences in the perceptions of elders of the Seventh-day Adventist Church in Ghana and the U.S. regarding the servant leadership attributes of *Agapao* Love, Empowerment, Vision, and Humility. Elders in

U.S. reported experiencing servant leadership behaviors significantly more than did their Ghanaian counterparts.

Secondly, there were statistically significant relationships between the perceptions of elders of the Seventh-day Adventist Church in Ghana and U.S. regarding the servant leadership attributes of *Agapao* Love, Empowerment, Vision, Humility and cultural dimensions of Power Distance, Gender Egalitarianism, and In-Group Collectivism. The elders in both countries reported moderate relationships between servant leadership and the cultural dimensions. In Ghana, the relationships were high between Gender Egalitarianism and Empowerment, while in the U.S., they were high between In-Group Collectivism and Vision.

Because the Seventh-day Adventist Church currently operates in 203 countries where cultures influencing the expectations about the process of leadership differ widely, it is imperative that it takes time to examine the qualities that characterize servant leadership, to assess current practices, to identify gaps, and to provide training to make up the difference.

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A CORRELATIONAL STUDY

A Dissertation

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

by

Appiah Kubi Kwarteng

July 2014

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Date approved

Dedicated to my family and particularly in honor  
of my beloved wife, Grace Kwarteng,  
my children, Jemimah and Samuel,  
my brother, Joseph Kwarteng,  
my late father, Agya Yaw Kwarteng,  
and my late mother, Godogodo Grace Adade.

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## CHAPTER 1

### INTRODUCTION

The Seventh-day Adventist Church worldwide is growing in membership at the rate of adding a new member to the church every 35 seconds. Globally, the church is doubling in size every 12 years. It has been determined that 39% of Adventists are of African descent, 30% Hispanic, 14% East Asian, and 11% European (Seventh-day Adventist Church, 2014, para 1). This creates cultural challenges for church leaders. How can they best lead across diverse constituencies? Servant leadership has been proposed as an approach useful to all Christian communities. However, it is unclear whether this approach can be used effectively in culturally diverse places. This study examines servant leadership in the Seventh-day Adventist Church in two geographical areas—Ghana and the United States of America (USA).

The current statistics of the Adventist Church indicate that almost 40% of the memberships are of African descent. The church has three divisions in Africa: East-Central Africa Division (EAD), Southern Africa-Indian Ocean Division (SID), and the West-Central Africa Division (WAD). The WAD has five union missions and only one union conference, the Ghana Union Conference of Seventh-day Adventists (GUC). A union conference is an entity of the Seventh-day Adventist Church that is capable of supporting itself financially and also has the human resource capability for assisting sister fields designated as WAD union missions. The Ghana union conference has 1,044

churches with 314,261 members. In this largest conference in the division; there are 308 credentialed and licensed ministers: 178 of these ministers are district pastors (Sampah, 2008). With the pattern of rapid growth, there are churches to develop and members to teach, organize, and lead.

### **Statement of the Problem**

Available literature supports the fact that, to date, servant leadership has been discussed and described almost entirely in the North American context (Farling, Stone, & Winston, 1999). There are lingering concerns that this model of leadership may be culturally anchored in North American metaphors and thinking and may have limited universal applicability outside that context. However, others feel that regardless of how servant leadership is anchored, it is perceived differently in other countries. With the changes taking place in church membership and the challenges these changes impose on leadership, this study analyzes the perceptions held by elders of the Seventh-day Adventist Church in Ghana and the U.S. It examines the perceptions of the elders of their pastors as leaders regarding the servant leadership attributes listed in the Servant Leadership Assessment Instrument (Dennis & Bocarnea, 2005) and three cultural dimensions of the Global Leadership and Organizational Behavior Effectiveness (GLOBE) study.

There is limited research on servant leadership in church organizations in general and organizations outside the USA in particular. One such study investigated the differences in perceptions between Ghana and the U.S. Hale and Fields's (2007) recent research suggests that investigations need to be conducted on the relationship of the perceptions of servant leadership to overall leadership effectiveness in both the Ghanaian

and the U.S. context, using samples drawn from a variety of occupations. I agree with this assessment. The need for greater understanding of servant leadership in international contexts and across various organizational environments undergirds this study.

### **Purpose of the Study**

The purpose of this study was twofold. One was to investigate the differences in the perceptions of elders of the Seventh-day Adventist Church in Ghana and the U.S. on four servant leadership attributes (*Agapao* Love, Empowerment, Vision, and Humility). The second was to investigate the perceptions of elders of the Seventh-day Adventist Church in Ghana and the U.S. on the relationship between servant leadership and three cultural dimensions (Power Distance, Gender Egalitarianism, and In-Group Collectivism).

### **Research Questions and Related Hypothesis**

There are two major questions for this study in the area of servant leadership in two countries on two different continents.

#### **Research Question 1**

Are there significant differences between the perceptions of elders of the Seventh-day Adventist Church in Ghana, West Africa, and the U.S. regarding the servant leadership attributes of *Agapao* Love, Empowerment, Vision, and Humility?

#### **Research Question 2**

Are there significant relationships between the perceptions of elders of the Seventh-day Adventist Church in Ghana and the U.S. regarding the servant leadership

attributes of *Agapao* Love, Empowerment, Vision, Humility and cultural dimensions of Power Distance, Gender Egalitarianism, and In-Group Collectivism?

Two hypotheses were used to investigate the research questions.

#### Research Hypothesis 1

There are significant differences in the perceptions of elders of the Seventh-day Adventist Church in Ghana and the U.S. regarding the servant leadership attributes of *Agapao* Love, Empowerment, Vision, and Humility.

#### Research Hypothesis 2

There are significant relationships between the perceptions of elders of the Seventh-day Adventist Church in Ghana and the USA regarding the servant leadership attributes of *Agapao* Love, Empowerment, Vision, Humility and the cultural dimensions of Power Distance, Gender Egalitarianism, and In-Group Collectivism.

### **Rationale and Relevance for the Study**

This research will inform church administrators about the perceptions of church leaders and members on the church's practice of servant leadership. It will also provide an assessment of the significance of some servant leadership and cultural factors.

The Seventh-day Adventist Church operates in the Republic of Ghana, which has a unique culture that influences the church's beliefs and practices. Certain Ghanaian cultural practices promote healthy family values, such as the extensive psychosocial support system of the family and community and respect for the elderly, which calls for service in exchange for rewards. Consequently, Ghanaian Seventh-day Adventist Church leaders have found it a challenge to provide spiritually congruent leadership that meets

the needs of this population. The situation in the U.S. is different in some respects and the same in others. The assessment of the perceptions held by the elders in both Ghana and the U.S. provides insight in showing how elders/members perceive servant leadership attributes. These insights can be used to develop a theoretical Servant-Leadership model for Ghana and the U.S.

### **Conceptual Framework**

The conceptual framework for servant leadership that guides this study has both a biblical foundation and social science grounding.

#### **Servant Leadership and the Bible**

Greenleaf's (1970) seminal work on servant leadership is the theory undergirding this study. His work and those who have used it make up the conceptual basis of this study. In view of the fact that the research population for this study is Christian, the teachings of the Bible on servant leadership were used. Chapter 2 provides a more detailed analysis of this literature. In this chapter, I provide only a short summary. The Bible reveals God as the creator of the heavens and the universe (Gen 1:1). By his creative act of forming man with dust and breathing life into his nostrils, God demonstrated his service to mankind. As the servant of his creation, he provided all the necessary natural resources—air, water, river bodies, vegetation, mountains, hills and valleys—in addition to the sun, moon, and stars. When he made man the stewards of this earth, he indicated service to others and the environment as a primary concern (Gen 1:26-31).

In Mark 10, Jesus called his disciples together and said, “You know that those

who are regarded as rulers of the Gentiles lord it over them. Not so with you. Instead, whoever wants to become great among you must be your servant” (Mark 10:43, NIV). In this example, Jesus used the term “servant” as a synonym for greatness. While Jesus indicated that an individual’s greatness is a measure of his or her commitment to serve fellow human beings, at the corporate level, Greenleaf (1970) points out that for an institution to be viable, it must be predominately servant-led.

Greenleaf (1970) took the position that the great leader is seen as a servant first, and that simple fact is the key to greatness. Although Greenleaf did not link his statements to teachers or those who had lived before him, some researchers (Sendjaya & Sarros, 2002) suggest that Greenleaf’s conceptualization of servant leadership was also taught by Christianity’s founder, Jesus Christ, who taught the concept of servant leadership to his disciples. Available literature suggests that the servant leadership practices seen in the life of Christ have been echoed in the lives of ancient monarchs for over a thousand years (Nair, 1994, p. 59), and the importance of service to leadership has been acknowledged and practiced for over a thousand years.

These explanations highlight the philosophical basis of servant leadership in terms of the ontological and ethical attributes of servant leadership. Sendjaya and Sarros (2002) describe the constructs of servant leadership from this perspective. First, the primary intent is to serve others first, not lead others first, while the self-concept is to be a servant and steward and not leader or owner.

### Servant Leadership, Culture, and Philosophy

Establishing that Jesus set a model for being a servant leader leads to another aspect of his leadership approach and cross-cultural appeal. Jesus crossed age, gender,

and ethnic boundaries with his approach, a quality needed in today's "flat world."

Friedman (2005) asserts that the world is "flat" by virtue of globalization's impact on the economies of the world. In his foreword to Greenleaf (1977), one of the great scholars on leadership, Stephen R. Covey, makes the following assertion: "There is a great movement taking place throughout the world today. Its' roots, I believe, are to be found in two powerful forces" (p. 1). He alludes to globalization and the idea of servant leadership as the two powerful forces taking place throughout the world today.

In his keynote address on July 7, 2009, at the Health and Lifestyle Conference in Geneva, Switzerland, Jan Paulsen, President of the World General Conference of Seventh-day Adventists, maintained that globalization and religion are the two powerful forces of the 21st century in the lives of individuals and societies where they live. "The two forces," he said, "globalization and religion, live together, interact with each other, and are often intertwined." For the Adventist church with its work in over 200 countries supported by thousands of church leaders, pastors, and lay leaders, the tension between global biblical teachings and culturally determined concepts and practices is real.

Greenleaf (1977) asked a penetrating question about servant leadership: "Servant and leader, can the two roles be fused in one person in all levels of status or calling?" This question is especially relevant in a religious organization where leadership is often seen as a calling. But does this mean that one becomes a servant leader automatically? Or is the development of servant leaders a culturally dependent process. With the powerful force of globalization, is it possible to have all religious leaders in the same denomination applying the main ideas of servant leadership in their roles as leaders? This study examines the cultures of two countries with the use of some of the tools employed by the

Global Leadership and Organizational Behavior Effectiveness (GLOBE) Research Program.

Again, Greenleaf (1977) asserts that his position on servant leadership emanated from his reading of Hermann Hesse's *Journey to the East*. To Greenleaf, this story clearly says that "the great leader is seen as a servant first, and that simple fact is the key to his greatness" (p. 21). Moreover, "leadership," according to Greenleaf, "was bestowed upon a person who was by nature a servant. It was something given, or assumed that could be taken away. His servant nature was the real man, not bestowed, not assumed, and not to be taken away. He was servant first" (p. 22). There are philosophical implications in this assertion. Chapter 2 will examine the philosophy behind this theory and the current use of it in social science research.

### **Significance/Importance of the Study**

If the model of servant leadership is biblical and if it needs to be recognized globally, it is important to identify how it is currently perceived and to explore the potential differences that might need to be addressed. The Seventh-day Adventist Church has work in over 200 countries, but a study of two countries on two continents will provide a beginning. In fact, the findings of this research should be useful in four ways. First, it expands the literature base of servant leadership in a non-North American context. Second, it adds empirical work on servant leadership in church contexts. Third, it provides useful information to the Seventh-day Adventist Church on leadership practices in servant leadership, specifically regarding ministry in Ghana, West Africa, and the U.S. Finally, the findings of this study may be useful for nurturing leaders and church members in these two countries.



## **Delimitations**

This study had the following delimitations:

1. The study was delimited to only one union conference of the Seventh-day Adventist Church in Ghana and one union conference from the United States of the America.
2. The study used the SLAI survey instrument, and a set of cultural variables taken from the GLOBE study, to survey church elders about their perceptions of pastors as servant leaders.

## **Definition of Terms**

*Culture:* Shared motives, values, beliefs, identities, and interpretations or meanings of significant events that result from common experiences of members of collectives that are transmitted across generations (House, Hanges, Javidan, Dorfman, & Gupta, 2004).

*Division:* Established regional offices of the General Conference which have been assigned, by action of the General Conference Executive Committee at Annual Councils, general administrative oversight for designated groups of unions and other Church units within specific geographical areas to facilitate its worldwide activity (*Seventh-day Adventist Church Manual*, 2010).

*Union Conference/Mission:* A group of conferences within a defined geographical area that has been granted by a General Conference in session, the status of a union conference/mission (*Seventh-day Adventist Church Manual*, 2010).

*Ghana Union Conference:* Regional headquarters unit for a cluster of conferences

over several regions in Ghana that has supervision and coordination for Seventh-day Adventist ministries.

*Lake Union Conference:* The headquarters for a cluster of conferences in the Mid-Western United States (Indiana, Illinois, Lake Region, Michigan, and Wisconsin) that has supervision and coordination for Seventh-day Adventist ministries.

*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).

*Pastor:* An individual, usually ordained to the gospel ministry in the Seventh-day Adventist Church, appointed by the conference to oversee an organized church or a cluster of local churches and ministry points.

*Church Elder:* An individual who has been elected by a local Adventist church to provide leadership in a specific ministry in the church and has been ordained as an elder by the laying on of hands.

*Seventh-day Adventist (SDA) Church:* A Christian denomination operating churches, schools, and health-care facilities throughout the world. This organization shares many common tenets with mainline Christian churches based on their common understanding of Biblical truth, but espouses certain unique beliefs such as keeping the seventh-day Sabbath and expecting the literal second coming of Jesus Christ.

*Member:* An individual who has voluntarily chosen to become a member of the Seventh-day Adventist Church, either by baptism or profession of faith.

*Organized Church:* A group of members in a defined location that has been granted, by the constituency of a conference in session, official status as a church (*Seventh-*

*day Adventist Church Manual, 2010).*

*Company:* A Seventh-day Adventist congregation of believers who share a common vision but are under the guidance of an organized church. The group has not yet been accepted into the sisterhood of churches by the local conference.

### **Assumptions**

Based on a review of the literature and the experiences of researchers familiar with the Seventh-day Adventist Church leadership in Ghana and the U.S., the following assumptions were made to provide a framework pertinent to the study:

1. Individual participants report their perceptions in sincerity.
2. Participants have some awareness of what is happening in the church organization with regard to leadership.

### **Organization of the Study**

Chapter 1 provided a general introduction and background to this study. It presented a statement of the problem, the purpose of the study and the research questions and related hypotheses, as well as the rationale and relevance of the study to leaders. The theoretical and conceptual framework, the significance and importance of the study, were also presented along with the definition of terms, assumptions, and the delimitations of the study.

Chapter 2 contains a review of the literature related to the study. It provides information in terms of what people know about the topic, how it has been explained, and the commonalities and differences in research methodologies and results. It is divided into five main sections: an introduction, leadership in general, servant leadership, the

Seventh-day Adventist Church, and the culture of Ghana and the United States of America. Under servant leadership, I have examined servant leadership and philosophy as well as servant leadership and empirical research.

Chapter 3 presents the research questions and the research design as well as the methodology and limitations for this study. It also describes the population and the sample, the hypotheses, the instrumentation, procedures for data collection, and process for analysis of the data.

Chapter 4 concentrates on the results of the study and analyzed data, and establishes the relationships between the variables. In this section, the hypotheses for this study are measured and tested.

Finally, Chapter 5 provides an interpretation and application of the findings, as well as recommendations and implications for further study.

## CHAPTER 2

### REVIEW OF LITERATURE

#### **Introduction**

This study is based on the interrelationships between servant leadership and culture. The seminal work on servant leadership by Greenleaf (1970) and others thus is the focus of this chapter. The other focus is the relationship between leadership and culture which has recently been studied by a multinational team of scholars called the GLOBE study. Greenleaf's (1970) seminal work on servant leadership and other subsequent authors, who have built on his research, are included in this chapter. Some of the scholarly articles published under the auspices of the Global Leadership and Organizational Behavior Effectiveness (GLOBE) study (House et al., 2004) are included. In view of the fact that the research population for this study is Christian, the teachings of the Bible on servant leadership were also explored.

#### **Leadership**

Interest in the study of leadership has been experienced by philosophers and religious scholars. Philosophers like Ashoka, Confucius, Plato, and Aristotle were interested in leadership (Bass, 1997). The Bible identifies persons like Moses, Miriam, Joseph, Joshua, and Nehemiah as leaders (Wolff, Pescosolido, & Druskat, 2002). Like

other concepts, leadership has different meanings to different people, in differing contexts.

In my experience, leadership in the context of the Akan people of Ghana, my home country, is hierarchal. The inheritance system is both patriarchal and matrilineal. A chief, or leader, must be born into a family heritage of chieftaincy. In this environment, elders meet to discuss and make decisions. As the son of a family whose father was the head of an extended family (*Abusuapanin*), I was provided more learning opportunities than other members of the family. The *Abusuapanin* met from time to time with the leaders of each family unit and I was included in those meetings by the time I was 6 years of age. Sometimes, the meetings would be held impromptu, in the middle of the night. General meetings were held from time to time. At these meetings, other children and youth could attend, but they could not ask questions. In this manner, we were taught the history of our family, the distinguishing features, and the relationship of our family to the nation. For example, it was from my mother's family that the local linguist was chosen. I was, therefore, taught to articulate and speak clearly.

As a youth, learning and leadership were intertwined; listening and observing and experimenting took place daily with increasing complexity. My father, by example, helped me to know that the more I learned, the higher the leadership position I could hold in the future. Thus, it was that I grew up with the understanding that there was a relationship between learning, position, and leadership. This understanding was rooted in the older paradigm models of leadership. In these models, leadership is seen as a process and that involves (a) influencing others, (b) occurs within a group context, and (c) involves goal attainment (Northouse, 2001).

The recent approaches to studying leadership stress the challenge of adjusting to frequent changes. They have been described as the new paradigm models. Some of the characteristics are: charismatic (House, 1971), visionary (Sashkin, 1988), and transformational (Bass, 1985). Whereas the old and new paradigms focused on the leader, in recent times many experts have shifted attention to ‘followership’ with the argument that leaders are also followers (De Pree, 1993; Lee, 1993).

The view that leaders are also followers is shared by current professors of leadership at Andrews University in Berrien Springs, Michigan, who believe that professors as leaders are also followers in the sense that they see themselves as participants in the leadership learning process. In an article authored by Freed, Covrig, and Baumgartner (2010) the following is asserted:

The faculty members involved in the Leadership Program at Andrews have consistently embraced a learner-centered approach to the program. We believe our work is to develop “thinkers and not mere reflectors of other men’s thoughts” (White, 1903, p. 17). Participants are always arranged in groups during the week-long orientation to facilitate dialogue and interaction. When we feel compelled to provide “information” in the form of lectures, we try to encourage discussion and application of this information. The fact that we call ourselves—faculty and students alike—“participants” suggests that the faculty do not see themselves as “experts” whose task is to provide information to passive recipients. Instead, the faculty see themselves participating in the learning process along with everyone enrolled in the program. (p. 38)

It is in the light of the relationship between leaders and followers that this study seeks to examine this relationship as it pertains to servant leadership in particular.

### **Servant Leadership**

Bierly, Kessler, and Christensen (2000) describe servant leadership as a philosophy in which leaders act as servants but with an additional dimension that includes conceptualization, foresight, stewardship, and community building. These

philosophical constructs give credibility to the leadership module postulated by Greenleaf (1970) and is used in this study to find how elders of the Seventh-day Adventist Church perceive their leaders with regard to four servant leadership attributes in the cultural contexts of Ghana and the U.S. Bierly et al. (2000) describe a servant as wise. In their view, servant leaders are likely to make good decisions because after acquiring knowledge they use it wisely. Srivasta and Cooperrider (1998) also describe servant leader managers as being worth their salt in view of their ability to combine wisdom with knowledge. From these views, one may deduce that there is more research needed for more understanding of servant leadership as it pertains to wisdom and the interpretation of wisdom as it is defined in other cultures.

#### The Example of Jesus

This resonates with my Christian worldview; I believe that God by nature is a servant. He made everything in this world to serve human beings who were created in his image and likeness (Gen 1:26-30). Rivers, mountains, rain, sunlight, snow, light and darkness and everything created were made by God and supplied by him in a timely fashion to serve the unlimited needs of mankind. At the same time, God relates to humans as leaders of their own lives. He does not force his created beings to follow him, and his followers have freedom of choice.

#### A New Leadership Philosophy (Greenleaf)

The main phrase that captures the theory of servant leadership is “the great leader is seen as servant first” (Greenleaf, 1977, p. 2). This came as a reflection by Greenleaf on the essence of Hesse Hermann’s story and Hesse’s *Journey to the East*. Greenleaf (1977)



stated that he didn't "get the notion of the servant as leader from conscious logic. Rather it came to me as an intuitive insight as I contemplated" (p. 5). In the story we see a band of men on a mythical journey, the central figure of the story is Leo who accompanies the party as the *servant* who does their menial chores, but who also sustains them with his spirit and his song. He is a person of extraordinary presence. All goes well until Leo disappears. Then the group falls into disarray and the journey is abandoned. They cannot make it without the servant Leo. The narrator, a member of the party, after some years of wandering finds Leo and is taken into the Order that had sponsored the journey. There he discovers that Leo, whom he had known first as *servant*, was in fact the titular head of the Order, its guiding spirit, a great and noble leader. Greenleaf (1977) then postulates, "To me, this story clearly says that *the great leader is seen as servant first*" and that simple fact is the key to his greatness. Leo was actually the leader all of the time, but he was servant first because that was what he was, *deep down inside*. Leadership was bestowed upon a man who was by nature a servant (p. 2). According to Greenleaf (1977), therefore, a leader can be great and noble when, by self-discovery, he realizes that by nature he is a servant and by relationship a leader.

Expanding the meaning of the theory, Larry Spears (1996), Executive Director of the Robert K. Greenleaf Center for Servant-Leadership, defines servant leadership succinctly as "a new kind of leadership model—one that puts serving others as the number one priority. Servant-leadership emphasizes increased service to others. A holistic approach to work, promoting a sense of community; and the sharing of power in decision-making" (p. 33). Spears made it clear that servant leadership is an example or kind of leadership practice with different tenets: First and foremost it refers to *increased*

*service to others*. I like the fact that the service aspect is emphasized and practiced and not just a claim. Greenleaf referred to service as the route to greatness and nobility.

The second is *a holistic approach to work*. Servant leadership holds that this work exists for a person as much as a person exists for the work. This is an extension of the meaning of the theory from the self to the relational. The individual, according to this theory, needs to be authentic in professional and personal life.

The third is *promoting a sense of community*. Servant leadership argues that individuals function better in the community when they are jointly liable and members work together as a team.

The fourth is the *sharing of power in decision-making*. According to Russell (2001), “leaders enable others to act, not by hoarding the power they have, but by giving it away” (p. 80). Servant leaders share power in order to increase their power. By empowering others and encouraging the exercise of their wisdom and talents others are motivated to work with joy and a sense of belonging and ownership of the organization.

According to Barbuto and Wheeler (2006), since the publication of Greenleaf’s (1970) thought-provoking essay, several scholars and practitioners have embraced the concept of servant leadership. Although this concept is still being researched by many empirical studies, practically, some industries and organizations claim that it is relevant as a leadership model in the 21st century. Southwest Airlines, like other companies, has practiced and realized the advantages of servant leadership in many ways. In a recent report of an interview with the Chief Executive Officer, Colleen Barrett (2009), posted on the web, the underlying reasons for the success of this airline were the following:

Dallas, Texas-based Southwest has posted a profit for 35 consecutive years—something no other American carrier can boast. In 2007, the airline pulled in nearly

\$9.9 billion in revenues and reported a net profit of \$645 million. But Barrett said that the numbers that mean the most are not the ones on Southwest's balance sheet, but rather those that indicate how many millions of people have become frequent flyers because of the airline's low-fare, high-volume strategy. (para. 6)

This report resonates with the proposition by Greenleaf (1970) that the people served become better off. A question Adventists need to ask is, “Are those reached by Adventism better off?” The task of examining the perceptions of servant leadership held by Christian leaders from different cultures of the world and identifying the value to the church is one reason for this study.

My study will provide some clarification of the servant leadership construct. Some academic research efforts have focused on conceptually similar constructs such as altruism (Grier & Burk, 1992; Kanungo & Conger, 1993; Krebs & Miller, 1985), self-sacrifice (Choi & Mai-Dalton, 1998), charisma (Kanungo & Conger, 1993; Weber, 1947), transformational ability (Burns, 1978), authenticity (Bass & Steidlmeier, 1999), spirituality (Fry, 2003), and, to a lesser extent, transformation (Bass, 1985; Bass & Avolio, 1994), as well as Sendjaya and Sarros (2002) posit that increased attention has been paid to the conceptual meaning of servant leadership as a viable construct. A review of the literature, however, shows that the empirical examination of servant leadership in the context of cross cultural studies has not received much attention. One exception is the study by Hale and Fields (2007), which studied “the extent to which followers from Ghana and the U.S. have experienced three servant leadership dimensions in a work situation, and the extent to which these followers relate servant leadership dimensions to judgments about leadership effectiveness in each culture” (p. 398). This study builds on what has been done by addressing the differences in the perceptions of three cultural

variables as reported by elders of the Seventh-day Adventist Church in Ghana and the U.S.

### Operationalization and Measurement

This section builds the literature review further by examining, in detail, previous research on servant leadership, providing some criticism of the methods and results of the study and determining the contribution of each study to empirical research.

Whereas Bowman (1997) argued that there is only anecdotal evidence to support a commitment to an understanding of servant leadership, in recent times, other empirical studies have been done on the meanings attached to servant leadership as a concept (Bass, 1999; Bowman, 1997; Buchen, 1998; Chappel, 2000; Choi & Mai-Dalton, 1998; Farling et al., 1999; Russell, 2001). These studies examined the extent to which servanthood and leadership relate and complement each other. The review of literature indicates that being a servant, essentially a follower, does not detract from being a leader, some others follow. But how does servant leadership influence the health of an organization? This question led James Laub (1999) to develop an instrument to measure some characteristics of servant leadership in an organization. He measured three perspectives: the organization as a whole, its top leadership, and each participant's personal experience. His instrument is one of the most popular tools to assess the presence of servant leadership in an organization.

In 2003, Sendjaya used both quantitative and qualitative studies to build a measurement scale of servant leadership. In the same year, Dennis and Winston (2003) did a study based on Page and Wong's servant instrument and confirmed only three of the original 12 factors sought by Page and Wong. The factors confirmed by Dennis and

Winston were vision, empowerment, and service. In addition Barbuto and Wheeler (2006) developed a measurement tool to be used for pre- and post-testing of servant leadership development initiatives. From the foregoing, it is known that survey instruments for measuring the relationship of servant leadership and other factors have been published. I agree, however, with authors who assert that, although many studies have been carried out on the concept of servant leadership, what many of such studies have accomplished seems to be a comparison and contrast of the leadership attributes of servant leaders (Farling et al., 1999; Giampetro-Meyer, Brown, Browne, & Kubasek, 1998; Laub, 1999; Russell, 2000). I cannot agree more with Bass (2000) that, as a concept, servant leadership theory requires substantial empirical research. This study helps fill this gap in knowledge.

### **Culture Dimensions**

This study examines the effect of particular demographic factors on the perception of servant leadership and cultural attributes in two countries: Ghana and the United States. These are countries with differences, not only in location, but also in economic, religious, social, and cultural values. The cultural differences between the two countries were examined using some of the tools employed by the Global Leadership and Organizational Behavior Effectiveness (GLOBE) Research Program (House et al., 2004, p. xv). GLOBE is a worldwide organization of 170 investigators from 62 countries who worked on a project to investigate the cross-cultural factors relevant to effective leadership and organizational practices:

The GLOBE investigators used “an imaginative theoretical framework in which leader acceptance and effectiveness were the dependent variables and social culture and organizational practices were the independent variables. . . . The result is an

encyclopedia of findings linking culture to societal functioning and leadership (House et al., 2004, p. xvi). The investigators report empirical findings concerning the rankings of 62 societies (with at least three societies from each major geographical region of the world), with respect to nine attributes of their cultures; namely Future Orientation, Gender Egalitarianism, Assertiveness, Humane Orientation, In-Group Collectivism, Institutional Collectivism, Performance Orientation Power Concentration versus Decentralization—frequently referred to as Power Distance in the cross-cultural Literature—and Uncertainty Avoidance. When quantified, these attributes are referred to as cultural dimensions. (p. 3)

In this study, the following lists of definitions used by the GLOBE study (House et al., 2004, pp. 11-12) are used:

*Uncertainty Avoidance* is the extent to which members of an organization or society strive to avoid uncertainty by relying on established social norms, rituals, and bureaucratic practices.

*Power Distance* is the degree to which members of an organization or society expect and agree that power should be stratified and concentrated at higher levels of an organization or government.

*Collectivism I, Institutional Collectivism*, is the degree to which organizational and societal institutional practices encourage and reward collective distribution of resources and collective action.

*Collectivism II, In-Group Collectivism*, is the degree to which individuals express pride, loyalty, and cohesiveness in their organizations or families.

*Gender Egalitarianism* is the degree to which an organization or a society minimizes gender role differences while promoting gender equality.

*Assertiveness* is the degree to which individuals in organizations or societies are assertive, confrontational, and aggressive in social relationships.

*Future Orientation* is the degree to which individuals in organizations or societies

engage in future-oriented behaviors such as planning, investing in the future, and delaying individual or collective gratification.

*Performance Orientation* is the degree to which an organization or society encourages and rewards group members for performance improvement and excellence.

*Humane Orientation* is the degree to which individuals in organizations or societies encourage and reward individuals for being fair, altruistic, friendly, generous, caring and kind to others.

In this study I examined the relationship of Servant Leadership, to Power Distance, In-Group Collectivism, and Gender Egalitarianism, with the assumption that there may be notable differences in the cultures of Ghana and the United States.

## Ghana

According to Hale and Fields (2007), there is little scholarly literature available that specifically describes Ghanaian leadership. However, Sandbrook and Oelbaum (1997, p. 605) characterize contemporary Ghanaian national leadership as neo-patrimonial. Four practices according to these two researchers are associated with neo-patrimonialism.

1. The use of governmental powers to reward political insiders
2. The ruler's acquiescence, if not active involvement, in the misappropriation of state funds
3. The distribution of state jobs by political patrons to followers, especially in combination with the tacit acceptance of bureaucratic corruption, thus fosters incompetence, indiscipline, and unpredictability in civil services and state-owned enterprises

4. The threat to private property due to the weakness or non-existence of the rule of law.

One would expect that Sandbrook and Oelbaum's observations, which were made almost two decades ago in the late 1990s, would be something of the past. But, Akosah-Sarpong (2005) and Danso (2005) maintain that Ghana's contemporary press continues to describe and decry the same state of leadership. In an attempt to give a clearer picture, scholars like Masango (2003) have tried to link the past with the present by looking at the cultural dynamics. He points out that the hierarchy in African society is well defined, with the king at the top of the structure. The traditional Sub-Saharan African leadership centers on the concept of kingship. Together with other scholars (Banutu-Gomez, 2001; A. Williams, 2003) Masango (2003) asserts, however, that kingship in pre-colonial times was not the autocratic dictatorship that appeared in the colonial and post-colonial periods. In the earlier periods, followers expected the king to function as a servant to the clan, tribe, or community (A. Williams, 2003). In other words, one may say that essentially, in traditional African societies, premium was placed on the kingdom more than the king.

No wonder, that, my father, who was the head of his family used to place emphasis on the veracity of statements he made by quoting a proverb. "A king does not speak to his subjects with water in his mouth." Literally this saying means that "the king does not lie to his people." To be effective, a king was supposed to place the interest of the kingdom above the kinship, all for the sake of the growth and prosperity of the kingdom.

Banutu-Gomez (2001) and A. Williams (2003) assert that historical examples document the removal of kings who became a detriment to the kingdom. The king used



influence to build consensus (Banutu-Gomez, 2001; Masango, 2003). Finally, the king was the religious leader and guardian of the kingdom's religious heritage (Rugege, 1994).

More documented research is needed on the role of women leaders in Ghana; however, it is my observation that the Akan people of Ghana respect women in general and women as leaders. Many of the early leaders were women and their names are still revered, such as Nana Yaa Asantewaa, the queen mother who led the Asante against the British military. In the district practices, the queen mother has veto power, and, even though she may not enter all of the activities, such as the Day of Atonement, when the records of the year are reviewed by the chief or local leader—she sits with him the following day to welcome visitors and usher in the New Year. It is also said that the respect given to women leaders carried over into the time of slavery. For example, a slave named Nanny (derivative of Nana) led the slave revolt in Jamaica. She is said to have been taken from Ghana to Jamaica in 1711, during a battle in a place called Koramanteng (Oral history; Williams, 1930). Thus, it can be seen that qualities that characterize leaders were not applied only to men.

Researchers like Masango (2003), Nyabadza (2003), and Okumo (2002) contend that contemporary Sub-Saharan Africans seem to want leaders, male or female, who are strategy- and goal-directed, especially if their strategic objectives address social and economic issues. The observation is that anyone selected as a leader is expected to demonstrate good character, competency, compassion, justice, and wholeness, and in their view, decision making should be participatory, and leaders should provide spiritual and moral guidance.

Hale and Fields (2007) made an observation to the effect that, in practice, it

appears that both traditional and contemporary Sub-Saharan African leadership models include characteristics, such as earning credibility through competence, being visionary, using participatory decision-making, mentoring followers, and building community through service. These studies have produced some information about both traditional and contemporary African leadership, which are well noted; however, they seem to be stated as general descriptors of what is happening now as well as what took place in the past. This is why I include a study that was based on one specific African country.

Nelson (2003) studied Black leaders in South Africa using qualitative data from 27 leaders in the business and government sectors that were collected through open-ended interviews. The study results suggest that these South African leaders embraced the importance of humility, service, and vision. However, female participants in the study perceived that socio-cultural constraints inhibit free expression of these behaviors. Participants also indicated regard for both love and trust within organizational settings, but indicated that trust was low in their organizations and doubted that love would be adopted throughout their organizations.

In yet another study, qualitative interviews were used to complete a study of 25 Kenyan leaders focusing on the service aspect of servant leadership and found a strong understanding of the relationship between service and leadership. Seven expressions of the service construct emerged through the interview process:

1. Role-modeling
2. Sacrificing for others
3. Meeting the needs and development of others
4. Service as the primary function of leadership

5. Recognizing and rewarding employees
6. Treating employees with respect
7. Involving others in decision making.

From the two specific country-studies, the themes of love, service, humility, and vision emerged as components relevant to the servant leadership approach. However, it is yet to be determined if they are perceived the same way in Ghana, the Sub-Saharan African country used in this study. Ghana was not included in the GLOBE research; it is assumed, however, that there is much similarity between the culture of Ghana and a West African country like Nigeria, which was included in the GLOBE study.

#### United States

The task of summarizing the American cultural components of the 50 states is as difficult as summarizing those qualities that characterize leadership in the 10 states in Ghana, West Africa. However, to provide a basis for comparison, it is a given that descriptions of leadership trends in Ghana refer to Ghanaians, while descriptions of leadership trends in the United States should refer to Americans, but the question as to who is an American is still being debated. For the purpose of this study, it is important to note that an American is anyone with citizenship and it is not related to the country of ancestral origin, thus anyone who responded to the questionnaire is assumed to be an American citizen.

Leadership in the U.S. takes many forms, ranging from family to the governing class. Where outside the U.S., there might be leaders who rise from the homogenous population, American leaders rise from a heterogeneous experience. This can be seen in how a stranger might be assisted in Ghana and treated well, because the person is a

stranger. However, in the U.S., according to Murray (2012) there is “a widespread voluntary mutual assistance among unrelated people who happen to live alongside one another” (p. 242). In other words, Americans treat others as Americans regardless of gender or country of origin. If a task is beyond one person, Americans are known to create associations to resolve the solutions to a need. However, this is changing.

Neighborliness, defined by social scientists, refers to social capital. In the U.S., social capital used to mean anyone within one’s network of connections, but in the past few years, social capital has changed as *social trust* has declined. Social trust as defined by Murray (2012) is “generalized expectation that the people around you will do the right thing” (p. 251). According to Murray, *social disengagement* and *civic disengagement* have left Americans with less trust in each other or in the leadership of the city, state, and, in some cases, the government (p. 247). The U.S. is becoming more divided into an elite upper class and a broad spectrum of individuals making up a lower class. This divide that materialized in the year 2000, according to Murray, is changing the attitude toward leaders and what qualities Americans look for in a leader.

The educational system in America has affected the way in which Americans view leadership. When children sit in a classroom with one instructor, it detracts from the idea that everyone can be a leader. Seminal author, Nida, as early as 1954 suggested that the classroom as the site for educating the young is what is going to be detrimental to the Western culture. He suggests that the sense of community is lost when the fundamental teachings do not come from participation in the family and surrounding community (pp. 112, 113). Unlike my experience of learning within the family structure, American young people do not often have the opportunity to have that feeling of belonging to an

extended family; therefore, the system of education in the USA breeds a sense of competition—competition for recognition, for grades, and ultimately for leadership positions. I am not saying there is no competition in Ghanaian leadership, but there is more of a feeling of community.

The U.S. view of equality is still emerging. In the early years of the U.S., a citizen was defined as a White male who owned property. The first time women could vote was 1920. Even until recently, no one would have thought that a non-White candidate for presidency could be elected.

While previous studies suggest that the service, humility, and vision components inherent to the servant leadership approach may be well received in Ghana, other results from the Global Leadership and Organizational Behavior Effectiveness (GLOBE) Research Program (House et al., 2004) alerts us to cultural differences that may limit the applicability of servant leadership in the Ghanaian context. The GLOBE project obtained information on both cultural practices (the way things are done now) and cultural values (the way things should be) in 62 countries. Unfortunately, Ghana was not included in the study. However, a nearby West African country, Nigeria, was included. Other African countries included in the GLOBE study were Zambia, Namibia, and South Africa (White and Black samples).

GLOBE researchers grouped all of these countries together in a regional group, labelled as Sub-Saharan Africa. However, Ghana and Nigeria are located in West Africa, an area geographically distinct from more southern African countries such as Zambia, Namibia, and South Africa. In addition, Ghana and Nigeria are linked more closely economically as over 15% of Ghanaian trade occurs with Nigeria, compared to only 4%

with South Africa (Hale & Fields, 2007).

It was expected that the Ghanaian culture (as practiced today) would differ from the U.S. primarily in the areas of Power Distance and In-Group Collectivism. This is due to the fact that West African cultural practices emphasize In-Group Collectivism and, to a greater extent, there is some distance between those with power and all others. This is true more in Ghana than is found in the U.S. It was also observed that, while there are some differences between the West African group and the USA in the other cultural dimensions measured by the GLOBE study (House et al., 2004), the differences in power distance and in-group collectivism are nearly twice as large as the differences in any other cultural aspect (Table 1). From the foregoing, it can be said that there are major differences between the United States and West Africa in the three cultural dimensions selected. It is anticipated that, whereas in the U.S., the three cultural variables selected may be compatible with servant leadership described by Greenleaf (2002) as “first among equals” (p. 74), it may not be acceptable or desirable in a relatively high Power Distance, high In-Group Collectivism, and lower Gender Egalitarian culture like Ghana.

### **Culture and Servant Leadership**

It has been discovered that the cultures of Ghana and the U.S. have an influence on how leadership is valued and practiced differently in a given culture. While the GLOBE study examined the nine dimensions in which culture shapes leadership, in this literature review an examination of the three GLOBE culture dimensions used for the study is presented.

Table 1

*Some Gender-Role Characteristics of Ghana and the USA Compared*

| Venue      | Ghana  | USA   |
|------------|--|---|
| Education  | High professional qualifications are important only for the man  | High professional qualifications are important for men and women                |
| Profession | Professional and career advancement are deemed more important for men than women   | Professional and career advancement are deemed important for both men and women |
| Housework  | Housekeeping and child care are the primary functions of the woman; participation of the man in these functions is only partially wanted | Housework is divided into equal shares for both parties in the marriage         |

*Note.* Based on The Parsons model retrieved from [http://en.wikipedia.org/wiki/Gender\\_role](http://en.wikipedia.org/wiki/Gender_role)

### Power Distance and Servant Leadership

Hofstede (1997, p. 28) defines Power Distance as “the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally.” He maintains that small power distance cultures, like the USA, expect and accept power relations that are more consultative or democratic. People relate to one another more as equals, regardless of formal positions. Subordinates are more comfortable with and demand the right to contribute to and critique the decision making of those in power. In large power distance countries, like Ghana, however, Hofstede asserts that the less powerful accept power relations that are more autocratic and paternalistic. Subordinates acknowledge the power of others simply based on where they are situated in certain formal, hierarchical positions. Since servant leadership values

empowering others, one question embedded in this study is how power distance relates to servant leadership.

A recent study comparing the servant leadership characteristics found in the United States and Ghana among working adults who were also studying in two Christian seminaries—one located in Ghana, and the other in the Mid-Western region of the United States by Hale and Fields (2007)—indicates that power distance is one of the important differences of how servant leadership is seen and practiced. For example, Hale and Fields found that respondents from Ghana reported experiencing servant leadership behaviors significantly less frequently than did respondents from the U.S., consistent with their expectations, based on higher levels of Power Distance in the Ghanaian cultural practices. Servant leadership includes humility and development of followers, neither of which may be consistent with leadership behavior norms in cultures that are comfortable with greater distance between leaders and followers. A recent research by Fock, Hui, Au, and Bond (2012) affirmed what a number of researchers (e.g., Robert, Probst, Martocchio, Drasgow, & Lawler, 2000) have pointed out namely that empowerment as a form of management intervention is less compatible with the cultural values of societies high in Power Distance. It was anticipated that findings from this study would give more insight on the relationship between Power Distance and servant leadership.

#### Gender Egalitarianism and Servant Leadership

Societies differ greatly in their perception of gender roles. Coltrane (1992), in an essay on “The Micro-politics of Gender in Nonindustrial Societies” making reference to Martin Whyte, makes the assertion that whereas there are more societies that show less concern for demarcating men from women than societies that act otherwise, egalitarian



societies have been existent in every major region of the world. According to House et al. (2004), Hofstede affirms that “one of the most fundamental ways in which societies differ is the extent to which each prescribes and proscribes different roles for men and women” (p. 343). Some societies, like the U.S., are more gender egalitarian and seek to “minimize gender role differences” (House et al., 2004, p. 343). Other societies, like Ghana, are more gender differentiated and seek to maximize such differences. A closer examination of the reality in the case of U.S. and Ghana from recent visitors, however, reveals that whereas in the past this description could be deemed accurate, it is not the case in modern urban Ghana. The society is seeking for more gender equality although the predominant situation still reveals less gender egalitarianism than in the U.S.

When the cultures of Ghana and the U.S. are compared, as in Table 1, some differences can be noted. Ghana clearly has a more traditional view of gender roles which have been described in the work of Talcott Parsons. But there is a change. In recent decades women have been expected to get more education, which has introduced new dynamics in the way genders relate to each other, especially among the younger generation. It was in the light of the differences in gender roles in these countries and the challenges they pose to servant leadership that Gender Egalitarianism was chosen as a variable for this study. Servant leadership attributes of *Agapao* Love, Empowerment, Vision, and Humility are likely to be experienced differently in both countries given the differences in the gender role characteristics.

### In-Group Collectivism and Servant Leadership

The recognition of individuals as being interdependent and as having duties and obligations to other group members are defining attributes of the cultural construct that is

called collectivism (House et al., 2004, p. 438). Although the GLOBE study does not include a report on Ghana, I assumed for the purpose of this research, based on my experience as a Ghanaian, that, like other African countries, the Ghanaian culture is among those that rank as one of the most collectivist in this category, in contrast to the USA which is one of the most individualistic cultures.

In-Group Collectivism is the degree to which people express pride, loyalty, and cohesiveness in their organizations, families, or church. It is usually associated with characteristics like interdependence on one another, social interaction which involves some form of verbal or nonverbal communication among members of the collective and a strong feeling of group identification and belonging. On the other hand, individualistic societies tend to be characterized by respect for the privacy of individuals. Social interactions are limited and individuals interact casually at the place of work or recreation grounds.

The differences in the perceptions of respondents from the two countries were anticipated in this study as useful for understanding the relationship between culture and servant leadership.

### **Summary**

The definitions of leadership may vary among cultures, but generally, they center on the tripod typology presented by Bennis (2007) to the effect that “leadership is grounded in relationships. In its simplest form [leadership] is a tripod—a leader or leaders, followers, and a common goal they want to achieve, none of those three elements can survive without the other” (pp. 3-4).

Servant leadership includes four central tenets: (a) increased service to others; (b)

holistic approach to work; (c) promoting a sense of community; and (d) sharing of power in decision-making. The exemplary servant leader follows these tenets and is both a follower and a leader.

The mission of the Seventh-day Adventist Church is based on a calling that supports servant leadership. Given the gospel commission to share salvation worldwide, and following the servant leadership example of Jesus in the cultures of various communities, it will be helpful to bear in mind that there could be tension. An understanding and appreciation of this will facilitate the gospel commission.

## CHAPTER 3

### RESEARCH METHODOLOGY

#### **Introduction**

This chapter describes the framework and design of the research. The study examines the relationships between the perceptions of servant leadership and culture in Ghana and the United States of America (USA). The servant leadership attributes used in this study are four of the major attributes identified by Dennis and Bocarnea (2005) when they developed a quantitative instrument, the Servant Leadership Assessment Instrument (SLAI), to measure characteristics of servant leadership of a leader from the perspective of the follower: *Agapao* Love, Empowerment, Vision, and Humility. These four servant leadership attributes were the independent variables for the study.

In this study I also included three of the nine GLOBE dimensions of culture, namely Power Distance, Gender Egalitarianism, and In-Group Collectivism, as dependent variables to compare the perceptions of leadership in the two cultures, and also to determine the relationship between these cultural and the independent variables of servant leadership.

I chose the three cultural dimensions from the GLOBE study, in view of the assertion made by the authors in the book that “leadership is culturally contingent” (House et al., 2004, p. 5). Perceptions about the value and relevance of leadership are therefore expected to differ from one culture to another. This study focused specifically

on elders of the Seventh-day Adventist Church in Ghana and the U.S. as the unit of observation. Elders were chosen as the focus of this study because, in the Seventh-day Adventist Church, they work closely and harmoniously with the pastors and the members (*Seventh-day Adventist Church Manual*, 2010, p. 72).

### **Type of Research**

This study used a quantitative, descriptive, non-experimental, and correlation design. It is quantitative because my aim was to determine the significant relationships between the perceptions of servant leadership attributes of *Agapao* Love, Empowerment, Vision, Humility, and the cultural dimensions of Power Distance, Gender Egalitarianism, and In-Group Collectivism among Seventh-day Adventist church elders in Ghana and the USA. Using a sample of 1,500 participants in each country, it is a descriptive study in view of the fact that it may establish associations, but not causality, between the variables. It is non-experimental because there are many independent variables that could not be manipulated. This means that, the results may not tell which variable influences the other. They may hint or suggest that one variable influences another, but they will not be evidence of causality. The study is correlative because it establishes the relationship between the selected independent variables and dependent variables and predicts scores to determine whether they are positively or negatively related. In this research, my objective was to relate variables rather than to manipulate the independent variables. Hence, this was a correlation research.

### **Population and Sample**

The population for this study consisted of elders of the Seventh-day Adventist

Church in the Ghana Union Conference in Ghana, West Africa, and the Lake Union Conference in the United States of America. The sample groups studied were three elders from each of 500 organized churches in the Lake Union Conference (LUC) in the United States of America and three elders from 500 organized churches in the Ghana Union Conference (GUC). I use the term “elders” as a reference to any member of the church who has ever been ordained as an elder and is in good and regular standing. Tables 2 and 3 show the number of organized churches and the membership in each union.

### **Sample**

There were 1,055 churches in the GUC and 500 churches in the LUC. I wanted to study a sample size of 3,000 respondents. I randomly selected three elders from 500 churches in both union conferences, so I could have 1,500 possible respondents from each union.

Table 2

*Ghana Union Conference: Population Data for 2007*

| <b>Name of Sub-Field</b>       | <b>Number of Churches</b> | <b>Total Membership</b> |
|--------------------------------|---------------------------|-------------------------|
| Central Ghana Conference       | 243                       | 92,098                  |
| East Ghana Conference          | 124                       | 30,206                  |
| Mid-West Ghana Conference      | 162                       | 51,285                  |
| North Ghana Conference         | 16                        | 7,713                   |
| South Central Ghana Conference | 223                       | 69,321                  |
| South West Ghana Conference    | 155                       | 55,264                  |
| South Ghana Conference         | 132                       | 29,558                  |
| <b>Ghana Union Conference</b>  | <b>1,055</b>              | <b>335,445</b>          |

Table 3

*Lake Union Conference: Population Data for 2007*

| <b>Name of Sub-Field</b>     | <b>Number of Churches</b> | <b>Total Membership</b> |
|------------------------------|---------------------------|-------------------------|
| Illinois Conference          | 95                        | 12,708                  |
| Indiana Conference           | 69                        | 7,018                   |
| Lake Region Conference       | 106                       | 28,041                  |
| Michigan Conference          | 162                       | 25,192                  |
| Wisconsin Conference         | 68                        | 6,806                   |
| <b>Lake Union Conference</b> | <b>500</b>                | <b>79,765</b>           |

The GUC has 1,055 churches distributed across six conferences and one mission field as shown in Table 4. In order to arrive at a sample size of 500 churches, I divided the number of churches in each field by the total number of churches in the union, and multiplied it by 500. The result is as shown in Table 4.

The LUC has 500 churches, so all of the 500 churches were my population. The three elders randomly selected from each of those churches formed the sample population in the LUC. In order to arrive at a sample size of 500 churches, as shown in Table 5, I divided the number of churches in each field by the total number of churches in the union, and multiplied it by 500.

### **Hypotheses**

Two hypotheses are presented regarding elders: servant leadership and cultural dimensions.

Table 4

*Ghana Union Conference: Population and Sample*

| <b>Name of Field</b>           | <b>Number of Churches</b> | <b>Total Sample size</b> |
|--------------------------------|---------------------------|--------------------------|
| Central Ghana Conference       | 243                       | 115                      |
| East Ghana Conference          | 124                       | 59                       |
| Mid-West Ghana Conference      | 162                       | 77                       |
| North Ghana Conference         | 16                        | 7                        |
| South Central Ghana Conference | 223                       | 106                      |
| South West Ghana Conference    | 155                       | 73                       |
| South Ghana Conference         | 132                       | 63                       |
| <b>Ghana Union Conference</b>  | <b>1,055</b>              | <b>500</b>               |

Table 5

*Lake Union Conference: Population and Sample*

| <b>Name of Sub-Field</b>     | <b>Number of Churches</b> | <b>Total Sample Size</b> |
|------------------------------|---------------------------|--------------------------|
| Illinois Conference          | 95                        | 95                       |
| Indiana Conference           | 69                        | 69                       |
| Lake Region Conference       | 106                       | 106                      |
| Michigan Conference          | 162                       | 162                      |
| Wisconsin Conference         | 68                        | 68                       |
| <b>Lake Union Conference</b> | <b>500</b>                | <b>500</b>               |



### Research Hypothesis 1

There are significant differences in the perceptions of elders of the Seventh-day Adventist Church in Ghana and the U.S. regarding the servant leadership attributes of *Agapao* Love, Empowerment, Vision, and Humility.

### Research Hypothesis 2

There are significant relationships between the perceptions of elders of the Seventh-day Adventist Church in Ghana and the U.S. regarding the servant leadership attributes of *Agapao* Love, Empowerment, Vision, Humility and the cultural dimensions of Power Distance, Gender Egalitarianism, and In-Group Collectivism.

### **Null Hypotheses**

This study addresses the following null hypotheses:

1. There are no significant differences in the perceptions of elders of the Seventh-day Adventist Church in Ghana and the U.S. regarding the servant leadership attributes of *Agapao* Love, Empowerment, Vision, and Humility and the cultural dimensions of Power Distance, Gender Egalitarianism, and In-Group Collectivism.

2. There are no significant relationships between the perceptions of elders of the Seventh-day Adventist Church in Ghana and the U.S. regarding servant leadership attributes of *Agapao* Love, Empowerment, Vision, Humility and cultural dimensions of Power Distance, Gender Egalitarianism, and In-Group Collectivism.

### **Definition of Variables**

This study used seven variables: four servant leadership variables and three cultural dimension variables. The servant leadership variables used in this study include

four of the major attributes identified by Dennis and Bocarnea (2005) when they developed a quantitative instrument, the Servant Leadership Assessment Instrument (SLAI), to measure characteristics of servant leadership of the leader from the perspective of the follower: *Agapao* Love, Empowerment, Vision, and Humility. The three cultural dimensions were selected from the nine cultural dimensions of the GLOBE study mentioned earlier: Power Distance, Gender Egalitarianism, and In-Group Collectivism.

The definitions for the servant leadership variables were obtained from Robert Dennis in an e-mail message I received from him on Monday, May 11, 2009 (Appendix B), regarding the use and modification of the SLAI instrument. The definitions of the cultural variables were obtained from the book, *Culture, Leadership, and Organizations, the GLOBE Study of 62 Societies* (House et al., 2004, p. 12).

1. **Agapao Love** refers to the degree to which a servant leader demonstrates meaning and purpose on the job. The servant leader is forgiving, teachable, shows concern for others, is calm during times of chaos, strives to do what is right for the organization, and has integrity.

In this study, *Agapao* Love was examined using questions 2, 7, 17, 19, 21, and 27. Examples are questions 2 and 27, respectively: *My pastors have been genuinely interested in me as a person*, and *My pastors have shown concern for me*. This is one of the four attributes of servant leadership, as described in Appendix E.

2. **Empowerment** means the degree to which a servant leader empowers others through giving positive emotional support providing actual experience of task mastery, observing models of success, and words of encouragement. The servant leader allows for

employee self-direction. Leaders encourage professional growth. The leader lets people do their jobs by enabling them to learn.

In this study, Empowerment was examined using questions 6, 11, 24, 25, 28, and 33. Examples are questions 11 and 28 respectively: *My pastors have allowed me to make decisions with increasing responsibility*, and *My pastors have empowered me with opportunities that develop my skills*. This is one variable of the four attributes of servant leadership, as illustrated in Appendix E.

3. **Vision** is the degree to which a servant leader incorporates the participation of all involved players in creating a shared vision for the organization. The servant leader seeks the vision of others for the organization, demonstrates that he or she wants to include employees' visions into the organization's goals and objectives, seeks commitment concerning the shared vision of the organization, encourages participation in creating a shared vision, and has a written expression of the vision of the organization.

In this study, Vision was examined using questions 14, 32, 34, 36, 40, and 42. Examples are questions 32 and 42 respectively. *My pastors have encouraged me to participate in determining and developing a shared vision*, and *My pastors have sought my commitment concerning the shared vision of our church*. This is one variable of the four attributes of servant leadership, as described in Appendix E.

4. **Humility** is the degree to which a servant leader keeps accomplishments and talents in perspective. It includes self-acceptance the idea of true humility as not being self-focused but rather focused on others. Servant leaders do not overestimate their own merits, talk more about the accomplishments of the employees rather than their own, are not interested in self-glorification, do not center attention on personal accomplishments,

are humble enough to consult others to gain further information and perspective, and have a humble demeanor.

In this study, Humility was examined using questions 8, 12, 20, 37, and 39. Examples are questions 8 and 22 respectively: *My pastors talk more about members' accomplishments than their own*, and *My pastors have been humble enough to consult others in the church organization when they do not have all the answers*. This variable is one of the four attributes of servant leadership, as illustrated in Appendix E.

5. **Power Distance** is the degree to which members of an organization or society expect and agree that power should be stratified and concentrated at higher levels of an organization or government.

In this study, Power Distance was examined using questions 3, 9, 15, 23, 30, and 38. Examples are questions 3 and 15 respectively: *In my society, followers are expected to obey their leader without question*, and *I believe that followers should support their leader without question*. This is one of the three dimensions of culture as illustrated in Appendix E.

6. **Gender Egalitarianism** is the degree to which a collective minimizes gender inequality (House et al., 2004, p. 30). It can also be described as how much an organization or a society minimizes gender role differences while promoting gender equality.

In this study, Gender Egalitarianism was examined using questions 1, 5, 10, 16, 18, and 41. Examples are questions 1 and 10 respectively: *In my society, boys are encouraged more than girls to attain a higher education*, and *In my society, men are likely to serve in a position of high office*.

This variable is one of the three dimensions of culture as illustrated in Appendix E.

7. **In-Group Collectivism** is the degree to which individuals express pride, loyalty, and cohesiveness in their organizations or families.

In this study, In-Group Collectivism was examined using questions 4, 13, 26, 29, 31, and 35. Examples are questions 4 and 31: *In my society, children take pride in the individual accomplishments of their parents*, and *In this church, leaders take pride in the individual accomplishments of their members*. This variable is one of the three dimensions of culture as illustrated in Appendix E.

### **Instrumentation**

The questionnaire used in the study used items from three sources: (1) the Servant Leadership Assessment Instrument, (2) items from the Power Distance, In- Group Collectivism, and Gender Egalitarianism scales used by the research teams of the GLOBE study, and (3) a nine item scale of demographic factors.

#### **The Servant Leadership Assessment Instrument (SLAI)**

The SLAI was developed by Dennis and Bocarnea (2005) who conducted a study on Patterson's (2003) seven constructs of servant leadership and developed a quantitative instrument to measure characteristics of servant leadership of the leader from the perspective of the follower.

The seven constructs of servant leadership outlined by Patterson (2003) include (a) *Agapao* Love, (b) Humility, (c) Altruism, (d) Vision, (e) Trust, (f) Empowerment, and (g) Service. Dennis and Bocarnea's (2005) study yielded Cronbach's alpha scores for four of the constructs: *Agapao* Love, Humility, Vision, and Empowerment. The service

construct loaded with only one item, and the trust construct loaded with two items, thus neither were included as factors because a Cronbach's alpha needs at least three items to be considered a factor (Dennis & Bocarnea, 2005).

According to Herndon (2007), because Dennis's (2004) SLAI is relatively new in the field of servant leadership studies, it would be helpful to introduce the instrument's basic properties. The following Cronbach alpha coefficients were found for the scales in the SLAI: (a) *Agapao* Love = .94, (b) Empowerment = .94, (c) Vision = .89, and (d) Humility = .92. Because the trust scale has only two items, a Cronbach alpha coefficient could not be calculated. Dennis included the trust scale in the SLAI because the two items loaded together in two independent data collections.

#### The GLOBE Study Scales

To pinpoint more specific cultural differences in the perception of elders of the Seventh-day Adventist Church in Ghana and the U.S., I used items for three of the nine cultural dimensions employed by the Global Leadership and Organizational Behavior Effectiveness (GLOBE) research program as independent variables: Power Distance, Gender Egalitarianism, and In-Group Collectivism.

GLOBE, according to House et al. (2004), is a research program. The program consists of three phases, and phases one and two are reported in the book *Culture, Leadership, and Organizations: The GLOBE Study of 62 Societies* (hereafter referred to as GLOBE). Wolf (2006) reviewed the GLOBE study and observed that the study investigated and described how each of 62 societies in 10 regions of the world scored on nine major dimensions of cross-cultural factors relevant to effective leadership and organizational practices (House et al., 2004, p. xv).

Culture is often thought to include shared understandings expressed in acts and artifacts. The GLOBE research project went one step further by examining culture as practices and values. Practices are the way people do things, and values are the way people would ideally like to see things. Values have to do with the spiritual, moral, and mental constructs. In other words, the GLOBE study explored culturally endorsed implicit theories of leadership. The GLOBE investigators “used an imaginative theoretical framework in which leader acceptance and effectiveness were the dependent variables and social culture and organizational practices were the independent variables. . . . The result is an encyclopedia of findings linking culture to societal functioning and leadership” (House et al., 2004, p. xvi).

The investigators report empirical findings concerning the rankings of 62 societies (with at least three societies from each major geographical region of the world), with respect to nine attributes of their cultures; namely, Future Orientation, Gender Egalitarianism, Assertiveness, Humane Orientation, In-Group Collectivism, Institutional Collectivism, Performance Orientation Power Concentration versus Decentralization—frequently referred to as Power Distance in the cross-cultural literature—and Uncertainty Avoidance. When quantified, these attributes are referred to as cultural dimensions (House et al., 2004, p. 3).

In this study, in addition to the servant leadership attributes, three of the cultural variables used in the GLOBE study, namely, Power Distance, Gender Egalitarianism, and In-Group Collectivism, were used as dependent variables.

These three cultural dimensions, Power Distance, Gender Egalitarianism, and In-Group Collectivism, were examined with the four servant leadership aspects, with the

assumption that there may be significant differences in the cultures of Ghana and the United States.

With regard to the instrumentation on the cultural variables, the authors acknowledge in an article posted on the web under the title *Globe: Guidelines for the Use of GLOBE Culture and Leadership Scales*, August 2006 that:

in the GLOBE project, we were interested in identifying leadership attributes that were culturally endorsed. Thus, similar to the analyses conducted for the culture dimension scales, a variety of statistical analyses were conducted to determine whether people from organizations or societies agreed in terms of their rating of leadership attributes. Specifically, we used James and colleagues' (1984; James, Demaree, & Wolf, 1993) and ICC to determine whether aggregation was justified. Second, we calculated ICC (2) (Shrout & Fleiss, 1979) to assess the reliability of our culturally endorsed scales at the organizational or societal level of analysis. Finally, we conducted a series of confirmatory factor analyses to determine whether the factor structure of our scales was operating appropriately at the aggregate level of analysis. Indeed, these analyses revealed that the leadership scales were uni-dimensional (average CFI was .92). Thus, all analyses indicated substantial support for the culturally endorsed nature of the leadership scales. (GLOBE, 2006, p. 4)

### **Procedures for Data Collection**

The procedure for acquiring approval from the Institutional Review Board was followed and an approval was granted for the conduct of the research (Appendix B). The first step was the submission of my application with a copy of my dissertation proposal. Then, letters from the secretary of the Ghana Union Conference and the secretary of the Lake Union Conference were submitted as evidence of permission granted for the conduct of the research among the respective respondents.

Data were collected from the Lake Union Conference (LUC) in the United States and from the Ghana Union in West Africa. In the LUC, I contacted the Secretary of the Union who wrote a letter introducing me to the five conference secretaries in the Union. He also arranged for me to have face-to-face contact with all of them during one meeting



at the Union office in Berrien Springs, Michigan. After explaining the rationale and significance of the research, each secretary gave me personal contact information and asked me to write for official permission from their conferences. I wrote those letters a week later. I received favorable responses from each conference, which I followed by mailing the survey to the list of elders I received for each conference. The importance and confidentiality of the names were emphasized in each letter that granted permission for the survey to be sent.

When the lists were received from each of the five sub-fields, namely the Illinois, Indiana, Lake Region, Michigan, and Wisconsin conferences, I ranked the names in number from 1-10. I picked the first five names with odd numbers. The first three among the five were chosen. In the LUC, I sent the survey to the elders from the office of the local conference with self-addressed stamped envelopes enclosed in each packet.

In the Ghana Union Conference (GUC), the Union Secretary was my first contact. He wrote a letter of permission for me. He also directed the Associate Secretary to follow up with each conference for the names. I obtained the names of the elders for each of the seven sub-fields, namely the Central, East, Mid-West, North, South-Central, South-West, and South Ghana conferences. I ranked the names of the elders in number from 1-10. I picked the first five names with odd numbers. The first three among the five were chosen. I sent the survey to the elders from the office of the local conference or mission with self-addressed stamped envelopes enclosed in each packet. Responses from the elders were sent to the conferences, and I received all of them together when the conference officers attended the General Conference Session in June of 2010 in Atlanta.

## Procedures for Data Analysis

Data from both Ghana and the U.S. were scanned and analyzed using the statistical software package PASW 18.0 (formerly, SPSS). The research and analysis method used in this study is descriptive statistics. This approach, according to Patten (2000), is useful in the sense of “help[ing] us summarize data so they can be easily comprehended” (p. 91). In this section I describe the procedures for data analysis. A detailed explanation for data analysis for each hypothesis is provided in Chapter 4.

Table 6 lists the variables and the way in which they were measured. In order to test for Hypothesis 1, a Hotelling’s  $T^2$  or two-group between subjects multivariate analysis of variance (MANOVA) was used. This is a multivariate generalization of the  $t$ -test, Hotelling’s  $T^2$  (or MANOVA of the two-group independent variable context) (Meyers, Gamst, & Guarino, 2006, p. 365). The ingredients for this two-group MANOVA include a categorical independent variable (Country of Residence) with two levels or treatment groups (Ghana and U.S.) and four quantitative, conceptually related dependent attributes of servant leadership (*Agapao* Love, Empowerment, Vision, and Humility). Canonical correlation was used to test Hypothesis 2 to determine the relationship between the two sets of variables as illustrated in Figures 3-4. (Figure 1 is included in this chapter. Figures 2-4 are found with the detailed description in chapter 4.)

Chacko (1986) indicated that canonical correlation analysis is a multivariate statistical model which facilitates the study of interrelationships among multiple dependent variables and multiple independent variables. In this study, canonical correlation analysis was used to estimate the strength and nature of the relationships between servant leadership as a set of variables consisting of *Agapao* Love,

Empowerment, Vision, and Humility and cultural dimensions as a set of variables consisting of Power Distance, Gender Egalitarianism, and In-Group Collectivism.

Canonical correlation is a statistical technique that enables the assessment of the degree of linear relationship between two sets of variables. It represents the highest level of the general linear model and can be rather easily conceptualized as a method closely linked with Pearson  $r$  correlation coefficient (Sherry & Henson, 2005).

Table 6

*Data Analysis Procedures*

| Null Hypotheses  | Variables             | Level | Test/Rejection Criteria  |
|--|-----------------------|-------|--|
| 1. There are no significant differences in the perceptions of elders of the Seventh-day Adventist Church in Ghana and the USA regarding servant leadership attributes of <i>agapao</i> love, empowerment, vision, and humility.  | <i>Agapao</i> love    | Scale | Hotelling's $T^2$ or two-group between subjects multivariate analysis of variance (MANOVA) |
|  | Empowerment           | Scale |  |
|  | Vision                | Scale |  |
|  | Humility              | Scale |  |
|  | Country of Residence  | Scale |  |
| 2. There are no significant relationships in the perceptions of servant leadership attributes of <i>agapao</i> love, empowerment, vision, humility and the cultural variables of power distance, gender egalitarianism, and in-group collectivism among Seventh-day Adventist elders in Ghana and the USA. | Agape love            | Scale | Canonical Correlation to test the hypothesis using 0.05 as the test of significance.       |
|  | Empowerment           | Scale |  |
|  | Vision                | Scale |  |
|  | Humility              | Scale |  |
|  | Power Distance        | Scale |  |
|  | Gender Egalitarianism | Scale |  |
|  | In-Group Collectivism | Scale |  |

The technique relies on the extraction of linear combinations within each set of variables in a manner that allows for maximizing the correlation between the two sets. During the canonical analysis, the weights are calculated for each variable, the correlation between the two sets is calculated, and the value of the canonical correlation is obtained. There are  $p$  possible canonical functions (roots), where  $p$  indicates the number of variables in the smaller set. The weights for each of the resulting canonical functions (roots) are calculated so that the sets of weights are orthogonal with respect to any other combination of those variables, which means that each set of predictor and criterion variables will be perfectly uncorrelated with all other synthetic predictor and criterion variables from other functions (Sherry & Henson, 2005).

In this study, therefore, the canonical correlation analysis between the four servant leadership attributes and the three cultural dimension variables yielded three correlation functions (roots). In this case the number of canonical functions (roots) is equal to the number of tests in the cultural dimensions (3), which is the smaller set in the analysis (Tabachnick & Fidell, 2007).

Table 6 describes Null Hypothesis 1. It shows the variables involved and the level at which it is tested and the test criterion. The ingredients for this two-group MANOVA include a categorical independent variable (Country of Residence) with two levels or treatment groups (Ghana and U.S.) and four quantitative, conceptually related dependent attributes of servant leadership (*Agapao* Love, Empowerment, Vision, and Humility).

In the case of Null Hypothesis 2, as illustrated by Figure 1,  $X_1^*$  is the canonical variate for the measured variables  $X_1$ ,  $X_2$ ,  $X_3$ , and  $X_4$ . On the other hand,  $Y_1^*$  is the canonical variate for the measured variables  $Y_1$ ,  $Y_2$ , and  $Y_3$ .  $R_C^2$  is the maximum

amount of correlation between Servant Leadership and the Globe Cultural Dimensions in the first canonical function. In the second canonical function,  $X_2^*$  is the canonical variate for the measured variables X1, X2, X3, and X4. On the other hand,  $Y_2^*$  is the canonical variate for the measured variables Y1, Y2, and Y3.  $R_C^2$  is the maximum amount of correlation between Servant Leadership and the Globe Cultural Dimensions in the second canonical function.

### **Summary**

In this chapter, I have described the framework and design of the research, and the methodology used. The population sample was described and the two hypotheses and null hypotheses were stated. A definition of the variables was provided and the instruments used were described, as well as the procedures for data collection and analysis. The findings are reported in the next chapter.

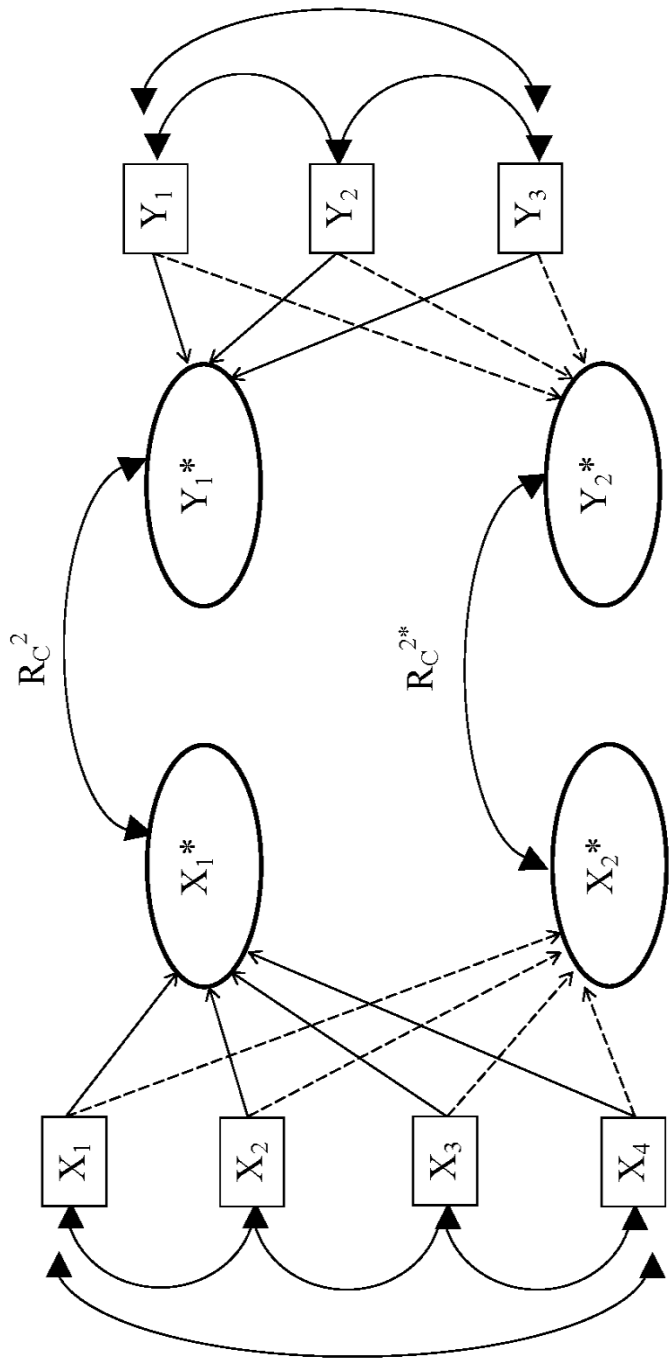


Figure 1. Graphic representation of canonical correlation design.

$X_1^*$  = Servant Leadership  
 $X_1$  = *Aqapzo* Love  
 $X_2$  = Empowerment  
 $X_3$  = Vision  
 $X_4$  = Humility  
 $Y_1^*$  = GLOBE Cultural Dimensions  
 $Y_1$  = Power Distance  
 $Y_2$  = Gender Egalitarianism  
 $Y_3$  = In-Group Collectivism

$X_2^*$  = Second Function of Servant Leadership  
 $R_C^2$  = Squared Correlation Coefficient of Function One  
 $R_C^{2*}$  = Squared Correlation Coefficient of Function Two  
 $Y_2^*$  = Second Function of GLOBE Cultural Dimensions

## CHAPTER 4

### RESEARCH FINDINGS

The purpose of this study was to investigate the relationships in the perceptions of elders of the Seventh-day Adventist Church in Ghana and the U.S. on four servant leadership attributes of (a) *Agapao* Love, (b) Empowerment, (c) Vision, and (d) Humility; and three cultural dimensions: (a) Power Distance, (b) Gender Egalitarianism, and (c) In-Group Collectivism.

This chapter presents the findings of the study regarding the relationship between servant leadership and culture. Included is a summary and analysis of the responses to a survey administered to the elders serving the Seventh-day Adventist Churches in 12 fields in Ghana and the United States on their perceptions of servant leadership as it relates to culture: seven fields (six conferences and one mission) from the Ghana Union of Seventh-day Adventists and five fields from the Lake Union Conference of Seventh-day Adventists in the United States. The survey instrument consisted of two sections: demographics and questions exploring perceptions of servant leadership and selected dimensions of culture.

#### **Data**

The data for this study were collected using a two-page survey document titled Elders Survey: Servant Leadership and Culture. The questionnaire containing nine

demographic items and 42 servant leadership and culture items was sent to 3,000 randomly selected elders in both the Ghana Union Conference in West Africa and the Lake Union Conference in the United States. Forty-one percent of the questionnaires were returned: a combined total of 1,248 responded from both conferences. The data were scanned and transferred into the Software Program for the Social Sciences (SPSS). The data sets were screened and cleaned. There were some missing cases in all demographic variables, except the Church (field) Affiliation variable which was complete in all cases for the U.S. The missing cases were not pursued for corrections due to anonymity. Their data were, however, included in the analysis because it was assumed that the omissions were more or less random and would not skew any of the results significantly, except that the years served as elder statistics may not be accurate. Overall the general demographic data from the survey yielded the results shown in Table 7.

### **Description of General Characteristics**

The respondents in this study serve as elders of local churches in the 12 conferences selected for this study. Of the total of 1,248 respondents, 831 reside in Ghana, while 415 reside in the United States. Two cases were missing from the Ghana sample in that the respondents did not bubble any answer to the question on country of residence. Four hundred forty elders representing 42% of the respondents were serving their first year as elders, while 313 representing 30% had served 1 to 5 years, and 288 representing nearly 28% who had served for 6 or more years. Nearly 58% have served as elders for more than a year. This group would then be considered experienced elders.



Table 7

*Respondents' Characteristics*

| <b>Item</b>               | <b>Description</b>  | <b>Frequency</b> | <b>Valid Percent</b> |
|---------------------------|---------------------|------------------|----------------------|
| Country of Residence      | Ghana               | 831              | 67                   |
|                           | USA                 | 415              | 34                   |
|                           | Missing             | 2                |                      |
| Years Served as Elder     | < 1 year            | 440              | 42                   |
|                           | 1-5 years           | 313              | 30                   |
|                           | > 6 years           | 288              | 28                   |
|                           | Missing             |                  |                      |
| Age                       | < 35 years          | 611              | 49                   |
|                           | > 35 years          | 625              | 51                   |
|                           | Missing             | 12               |                      |
| Gender                    | Male                | 1188             | 96                   |
|                           | Female              | 49               | 4                    |
|                           | Missing             | 11               |                      |
| Level of Education        | Below Bachelors     | 977              | 79                   |
|                           | Bachelors           | 113              | 11                   |
|                           | Graduate            | 129              | 11                   |
|                           | Missing             |                  |                      |
| Years as Church Member    | < 35 years          | 923              | 75                   |
|                           | > 35 years          | 308              | 25                   |
|                           | Missing             | 14               |                      |
| Language Background       | English             | 370              | 30                   |
|                           | Akan                | 724              | 60                   |
|                           | Other               | 120              | 10                   |
| Members in Current Church | 1-50                | 357              | 29                   |
|                           | 51-100              | 387              | 31                   |
|                           | 101-150             | 176              | 14                   |
|                           | 151-200             | 114              | 9                    |
|                           | 201-250             | 85               | 7                    |
|                           | 251+                | 116              | 9                    |
| Church Affiliation        | Central Ghana       | 151              | 12                   |
|                           | East Ghana          | 147              | 12                   |
|                           | Mid-west Ghana      | 80               | 6                    |
|                           | North Ghana         | 18               | 1                    |
|                           | South-central Ghana | 142              | 11                   |
|                           | South Ghana         | 141              | 11                   |
|                           | South-west Ghana    | 151              | 12                   |
|                           | Illinois            | 47               | 34                   |
|                           | Indiana             | 47               | 4                    |
|                           | Lake Region         | 132              | 116                  |
|                           | Michigan            | 99               | 8                    |
|                           | Wisconsin           | 93               | 8                    |

With regard to the age distribution of respondents, 625 were above 35 years, representing over 50%; while 611 were below 35 years of age representing 49%. Of the total respondents, there was an overwhelming disparity between the numbers of 1,188 males, making up 96%, and the remaining 49 females representing only 4% of all respondents.

On the question of level of education, a great number of 977 respondents, nearly 79%, indicated that their level of education was below a bachelor's degree, 113 respondents, almost 11%, had completed a baccalaureate, and 129, a little over 11%, had completed a graduate degree. Regarding how long respondents have been church members, 25% of respondents had been members of the church for more than 35 years. A greater number of 923 (75%) had been church members for less than 35 years. This general description shows many elders who responded were young adults, but this number has to take into consideration that nearly 75% of the elders responding to the survey were under age 35. The responses did not indicate whether or not they were born into an Adventist family or converted later.

Regarding language background, apart from almost 10% who indicated that neither Akan nor English was their language background, more than half of the respondents, 60%, indicated that Akan was their language background; while a little over 30% indicated that English was their language background.

In reference to the item on members in the current church of the elders, respondents indicated that about 60% were members of small churches with membership up to 100. Elders who responded from medium churches with a total current membership of between 100-200 members were about 23%. Respondents from large churches with

over 200 members represented 16%.

When asked in which conference they held their membership, the largest group of respondents indicated that they were from churches in the Central and South-Central Ghana conferences: 151 each (12%), closely followed by the East Ghana Conference with 147 respondents (12%). The lowest number of respondents was from North Ghana, 18 in all (1%). The U.S. groups were generally smaller (see Table 9 for a detailed list of participants by conference affiliation).

### **Comparative Demographics**

A comparison of the characteristics of the respondents by country, such as age, gender, language background, years of membership, and affiliation with the Church, as well as the number of years the individual had served as an elder, revealed some important differences.

#### **Years Served as an Elder**

In the demographic of years served as an elder, there were 426 participants who had less than a year's experience as elders in Ghana. On the other hand, there were 246 participants in the U.S. who had over 6 years' experience as elders. The percentage of elders with 1-5 years' experience was more than 25% for Ghana and nearly 37% for the USA; 42 elders, almost 7%, from Ghana had over 6 years of experience as elders; in the USA, 246 elders (60%) had served as elders for over 6 years.

#### **Age**

Of the 826 respondents from Ghana, 573 (69%) were below 35 years of age. On the other hand, of the 410 respondents from the U.S., 372 (91%) were over 35 years of

Table 8

*Ghana and USA General Characteristics of Participants Compared*

| Demographic Variable          | Frequency |     | Valid Percent |     |
|-------------------------------|-----------|-----|---------------|-----|
|                               | Ghana     | USA | Ghana         | USA |
| <b>Years as an elder (D2)</b> |           |     |               |     |
| < 1 year                      | 426       | 14  | 68            | 03  |
| 1-5 years                     | 163       | 150 | 26            | 37  |
| >6 years                      | 42        | 246 | 7             | 60  |
| Total                         | 631       | 410 | 100           | 100 |
| Total                         | 831       | 415 |               |     |
| <b>Age (D3)</b>               |           |     |               |     |
| < 35                          | 573       | 38  | 69            | 9   |
| >35                           | 253       | 372 | 31            | 91  |
| Total                         | 826       | 410 | 100           | 100 |
| Total                         | 831       | 415 |               |     |
| <b>Gender(D4)</b>             |           |     |               |     |
| Male                          | 822       | 366 | 99            | 90  |
| Female                        | 7         | 42  | 1             | 10  |
| Total                         | 826       | 408 | 100           | 100 |
| Total                         | 831       | 415 |               |     |
| <b>Education (D5)</b>         |           |     |               |     |
| <Bachelor's                   | 773       | 204 | 93            | 50  |
| Bachelor's                    | 46        | 87  | 6             | 21  |
| Graduate                      | 12        | 121 | 1             | 29  |
| Total                         | 831       | 412 | 100           | 100 |
| Total                         | 831       | 415 |               |     |

Table 8—Continued.

| Demographic Variable               | Frequency |       | Valid Percent |     |
|------------------------------------|-----------|-------|---------------|-----|
|                                    | Ghana     | USA   | Ghana         | USA |
| <b>Years as Church Member (D6)</b> |           |       |               |     |
| < 35 years                         | 735       | 188   | 89            | 46  |
| >35 years                          | 91        | 217   | 11            | 54  |
| Total                              | 826       | 405   | 100           | 100 |
| Total                              | 831       | 415   |               |     |
| <b>Language Background (D7)</b>    |           |       |               |     |
| English                            | 5         | 365   | 0             | 91  |
| Akan                               | 717       | 12    | 88            | 3   |
| Other                              | 96        | 25    | 12            | 6   |
| Total                              | 818       | 402   | 100           | 100 |
| Total                              | 831       | 100.0 |               |     |
| <b>Total Church Members (D8)</b>   |           |       |               |     |
| 1-50                               | 260       | 97    | 32            | 24  |
| 51-100                             | 265       | 122   | 32            | 30  |
| 101-150                            | 83        | 93    | 10            | 23  |
| 151-200                            | 86        | 28    | 10            | 7   |
| 201-250                            | 71        | 14    | 9             | 03  |
| 251+                               | 59        | 57    | 7             | 14  |
| Total                              | 824       | 411   | 100           | 100 |
| Total                              | 831       | 415   |               |     |

age. The age demographic from participants indicated that many of the elders who participated in this survey from Ghana were younger. On the other hand, the age demographic from participants in the USA indicated that many of the elders who

participated in this survey were older.

#### Gender

Less than 1% of the 826 the respondents from Ghana were female. In the USA, over 10% of the 408 respondents were female.

#### Level of Education

Regarding the education of respondents, 773 respondents from Ghana (93%) indicated that their education level was below a bachelor's. In the USA, out of the 412 respondents, over 70% were educated up to the bachelor's level.

#### Language Background

The demographics on language background revealed that Akan was the major language of the respondents from Ghana in that there were 717 participants representing 88% of the total, while 365 participants (91%) from the U.S. indicated English as their language background. The survey was in English and a higher percentage of respondents had to supply their responses based on their understanding of the questions. It was assumed that English being the official language of Ghana put none of the respondents from that country in a disadvantageous position.

#### Years as a Church Member

On the responses to the question on years as church member, 735 out of the 831 respondents from Ghana, almost 89%, indicated that they had been members less than 35 years, while 217 of the 405 participants, nearly 54%, in the U.S. sample had been church members for over 35 years.

## Church Size

The highest number of participants in both countries belong to churches with 51-100 membership. In Ghana, 265 respondents, a little over 32%, were from churches in this category while the highest number of participants in the U.S., 122 out of 411, nearly 30%, were from churches with 51-100 members. Participants in churches with 251 members and above were the least in the Ghana sample of 824 participants, while participants in churches with 201-250 in the U.S. sample of 411 were the least.

## Affiliation to Conference/Field

Table 9 shows the last demographic item on the respondent's church affiliation to a conference or field. In Ghana, an equal number of respondents, 151, came from two conferences, the Central Ghana and Southwest Ghana Conferences, each representing 18% of the Ghana sample. In the U.S., two conferences, Illinois and Indiana, had almost an equal number of over 45, each representing over 11% of the U.S. sample.

## **Variables: Statistical Description**

In this section, I describe (Table 10) the four independent variables of servant leadership (*Agapao* Love, Empowerment, Vision, and Humility) and the three dependent variables of culture (Power Distance, Gender Egalitarianism, and In-Group Collectivism) used in this study and the characteristics of their statistical values.

Table 10 shows that in general of the seven variables, In-Group Collectivism had the highest mean of 22.25 while the variable with the lowest mean was Power Distance at 18.75. This shows that two variables, In-Group Collectivism and Power Distance, stood out among the seven variables with outstanding characteristics about their mean values.

Table 9

*A Comparison of the Conference/Fields in Ghana and the USA*

| Conference (D9) | Ghana     |            |             | USA       |            |
|-----------------|-----------|------------|-------------|-----------|------------|
|                 | Frequency | Percentage |             | Frequency | Percentage |
| Central         | 151       | 18         | Illinois    | 46        | 11         |
| East            | 147       | 18         | Indiana     | 47        | 11         |
| Mid-West        | 80        | 10         | Lake Region | 130       | 31         |
| North           | 18        | 2          | Michigan    | 99        | 24         |
| South-Central   | 142       | 17         | Wisconsin   | 93        | 22         |
| South           | 141       | 17         |             |           |            |
| South-West      | 151       | 18         |             |           |            |
| Missing         | 1         | 1          | Missing     | 0         | 0          |
| Total           | 831       | 100.0      | Total       | 415       | 100.0      |

When the statistics of Ghana and the U.S. are compared, Table 10 shows that for five variables (*Agapao* Love, Empowerment, Vision, Humility, and In-Group Collectivism) the mean scores for the U.S. were comparatively higher than the mean scores for Ghana. In comparing the servant leadership variables in both countries, Empowerment had the highest mean of 21.65 while Vision had the lowest mean of 20.94. With regard to the cultural variables, In-Group Collectivism had the highest mean in both countries, 22.25, while Power Distance had the lowest mean scores of 18.75.

Reports by country, on the servant leadership variables, however, indicate that Humility had the highest mean of 20.87, with *Agapao* Love having the lowest mean of 20.42 in Ghana. In the U.S samples, however, Empowerment had the highest mean score, 23.36, while Vision had the lowest score, 21.40. With regard to the cultural variables,



Table 10

*Description of Mean and Standard Deviation of Variables and a Comparison of Statistics for Ghana and USA*

| Variable              | Ghana and USA<br>(n=1,248) | Ghana<br>(n=831) | USA<br>(n=415)  |
|-----------------------|----------------------------|------------------|-----------------|
| Agape Love            | 21.35<br>(4.32)            | 20.42<br>(3.97)  | 23.17<br>(4.42) |
| Empowerment           | 21.65<br>(3.78)            | 20.79<br>(3.34)  | 23.36<br>(4.04) |
| Vision                | 20.94<br>(4.46)            | 20.70<br>(3.89)  | 21.40<br>(5.40) |
| Humility              | 21.44<br>(4.05)            | 20.87<br>(3.76)  | 22.56<br>(4.34) |
| Power Distance        | 18.75<br>(3.48)            | 19.64<br>(3.32)  | 16.96<br>(3.08) |
| Gender Egalitarianism | 18.86<br>(3.48)            | 19.32<br>(3.47)  | 17.94<br>(3.32) |
| In-Group Collectivism | 22.25<br>(3.79)            | 20.94<br>(3.46)  | 24.87<br>(2.98) |

*Note.* Standard Deviation in parenthesis.

In-Group Collectivism had the highest mean score in Ghana, while Gender Egalitarianism had the lowest mean score in Ghana.

### **Hypotheses Testing**

The study used two null hypotheses to analyze the differences of the perceptions of elders in Ghana and the U.S.

#### **Null Hypothesis 1**

There are no significant differences in the perceptions of elders of the Seventh-

day Adventist Church in Ghana and the U.S. regarding the servant leadership attributes of *Agapao* Love, Empowerment, Vision, and Humility.

In order to test this hypothesis, a Hotelling's  $T^2$  or two-group between subjects multivariate analysis of variance (MANOVA) was conducted. The ingredients for this two-group MANOVA include a categorical independent variable (Country of Residence) with two levels or treatment groups (Ghana and U.S.) and four quantitative, conceptually related dependent attributes of servant leadership (*Agapao* Love, Empowerment, Vision, and Humility).

The numerical figures for this analysis were derived from an elder's survey data set of 1,248 elders of the Seventh-day Adventist Church in Ghana and the U.S. The dependent variables were derived from the Servant Leadership Assessment Instrument (SLAI; Dennis, 2004), a 42-item servant leadership instrument.

A statistically significant Box M test ( $p < .000$ ) indicated unequal variance-covariance matrices of the dependent variables across countries of residence and thus necessitated the use of Pillai's trace in assessing the multivariate effect (Meyers et al., 2006). Using Pillai's criterion, the composite dependent variate was significantly affected by Country of Residence (Pillai's trace was .132,  $F [4, 1241] = 47.38, p < .05$ , partial  $\eta^2 = .132$ ).

Univariate ANOVAs were conducted on each dependent measure separately to determine the locus of the statistically significant multivariate effect. It was observed that Country of Residence significantly affected *Agapao* Love,  $F (4, 1241) = 122.24, p = .000$  partial  $\eta^2 = .090$ . Empowerment,  $F (4, 1241) = 141.36, p = .000$  partial  $\eta^2 = .102$ . Vision,  $F$

(4, 1241) = 6.79,  $p = .009$  partial  $\eta^2 = .005$  and Humility,  $F(4, 1241) = 49.86, p = .000$  partial  $\eta^2 = .039$ .

Means and standard deviations of the four dependent variables for the two countries have been presented in Table 10. It appears elders of the U.S. reported higher *Agapao Love* ( $M=23.17, SD=4.42$ ) than did elders in Ghana ( $M= 20.42, SD=3.97$ ). It appears that U.S. elders reported higher Empowerment ( $M = 23.36, SD = 4.04$ ) than did elders in Ghana ( $M = 20.79, SD = 3.34$ ). It appears elders of the USA reported higher Vision ( $M = 21.40, SD = 5.40$ ) than did elders in Ghana ( $M = 20.70, SD = 3.89$ ). It appears U.S. elders indicated higher Humility ( $M = 22.56, SD = 4.34$ ) than did elders in Ghana ( $M = 20.87, SD = 3.76$ ).

#### Null Hypothesis 2

There are no significant relationships between the perceptions of elders of the Seventh-day Adventist Church in Ghana and U.S. regarding servant leadership attributes of *Agapao Love*, Empowerment, Vision, Humility and cultural dimensions of Power Distance, Gender Egalitarianism, and In-Group Collectivism.

A canonical correlation analysis was conducted to test the multivariate relationship between the variables of servant leadership and three cultural dimensions. This test helped to decide the extent to which the variables are correlated with the respective canonical variables and the level of shared variance between them. In addition, the beta coefficients helped to determine the extent to which variables on the independent canonical variate predicted the variables of the dependent canonical variate.

The model was found to be statistically significant (Pillai's trace was .367,  $F(12, 3729) = 43.26, p = .000$ ). The canonical correlation coefficient ( $R_C$ ) between servant

leadership and culture was .55, the squared canonical correlation coefficient ( $R_C^2$ ) was .30, and the Redundancy Index was .12. Therefore the null hypothesis was rejected.

Canonical loadings were examined to determine the correlation between dependent variables and the respective canonical variables, Servant Leadership in one instance and the Globe Cultural Dimensions in the other instance. The correlations between each variable and the respective canonical variate are shown in Table 11. It presents the canonical loadings of the variables as a measure of the correlation and shared variances between the observed variables and the respective canonical construct.

The canonical correlation analysis yielded two statistically significant orthogonal functions. The values of their correlation coefficient were .55 for function one, and .24 for the second canonical function. The values of the corresponding squared correlation coefficient, which measures the strength of the overall relationship between the two canonical variates, were .30 for function one and .06 for function two (see Figure 2).

For example, as can be seen in Figure 2, whereas Empowerment has a high loading ( $r^2=.79$ ) for the construct  $X_1^*$  in the first function, the same variable had a low loading ( $r^2=.01$ ) in the second function in the construct  $X_2^*$ . On the side of the GLOBE Cultural Dimensions, whereas In-Group Collectivism had a high loading ( $r^2=.70$ ) for the construct  $Y_1^*$  in the first function, the same variable had a low loading ( $r^2=.00$ ) in the second function in the construct  $Y_2^*$ .

Figure 2 shows a similar contrasting result for Power Distance: whereas Power Distance had a low loading ( $r^2=.16$ ), for the construct  $Y_1^*$  in the first function, the same variable had a high loading ( $r^2=.77$ ) in the second function in the construct  $Y_2^*$ . In view of the dynamics associated with the constructs in the correlation coefficient (loadings) for

Table 11

*Correlation Analysis Between Servant Leadership and Culture (N=1,248)*

|   | Function 1 |          | Function 2 |          |
|---|------------|----------|------------|----------|
|   | $r^b$      | $r^{2c}$ | $r^b$      | $r^{2c}$ |
| Canonical loadings between the dependent variables<br>and their canonical variables   |            |          |            |          |
| Power Distance  | -.35       | .16      | .88        | .77      |
| Gender Egalitarianism   | -.60       | .39      | .06        | .00      |
| In-Group Collectivism   | -.84       | .70      | -.03       | .00      |
| $R_c$   | .55        | .30      | .24        | .06      |
| Canonical loadings between the independent variables<br>and their canonical variables |            |          |            |          |
| Agapao Love   | -.80       | .63      | -.49       | .24      |
| Empowerment   | -.89       | .79      | -.10       | .01      |
| Vision  | -.81       | .65      | .33        | .11      |
| Humility  | -.70       | .49      | .22        | .05      |

Note.  $r^b$ =canonical loadings of the variables;  $r^{2c}$ =squared canonical loadings,  $R_c$ =canonical correlation.

both countries and for a better discussion of the results, I have labeled the four constructs as follows:  $X_1$ \* Empowering Servant Leadership;  $Y^*_1$  Group Egalitarian Culture;  $X^*_2$  Sacrificial Visionary Leadership;  $Y_2$ \* Status Conscious Culture.

To examine the nature of the relationship between the dependent variables and its canonical variates, *structure coefficients* linking each observed measure with its canonical variable were analyzed (Table 11). In the first canonical function, the variable that presented the highest canonical loadings between the dependent variables (cultural dimensions) and its canonical variables was In-Group Collectivism ( $r^2=.70$ ). In the second canonical function it scored the lowest loading ( $r^2=.00$ ). Power Distance had the lowest score ( $r^2=.16$ ) in the dependent variables category for the first function, but the highest in the second function ( $r^2=.77$ ). Gender Egalitarianism had moderate loadings

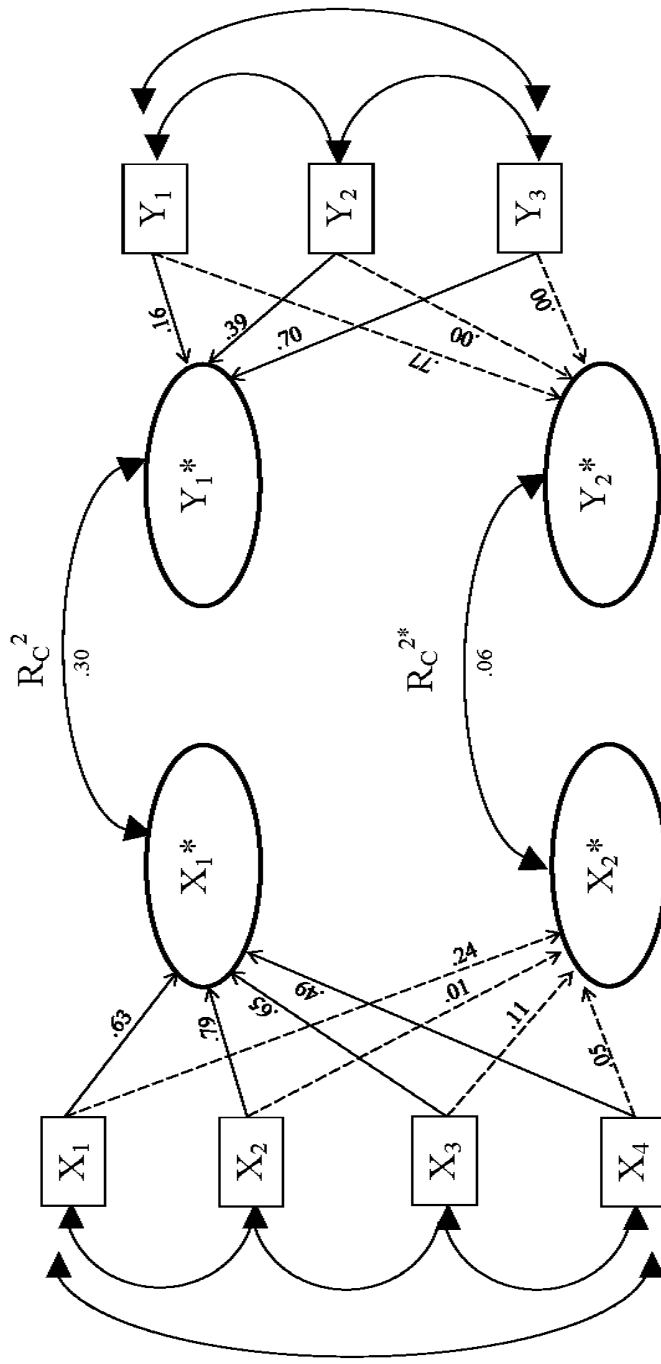


Figure 2. Graphic representation of correlation coefficients and loadings for Ghana and USA.

- $X_1^*$  = Empowering Servant Leadership
- $X_1$  = *Agapao* Love
- $X_2$  = Empowerment
- $X_2^*$  = Sacrificial Visionary Leadership
- $X_3$  = Vision
- $X_4$  = Humility
- $Y_1^*$  = Group Egalitarian Culture
- $Y_1$  = Power Distance
- $Y_2$  = Gender Egalitarianism
- $Y_3$  = In-Group Collectivism
- $Y_2^*$  = Status Conscious Culture
- $R_C^2$  = Squared Correlation Coefficient of Function One
- $R_C^{2*}$  = Squared Correlation Coefficient of Function Two

( $r^2=.39$ ) in the first function and ( $r^2= .00$ ) in the second function.

To examine the nature of the relationship between the independent variables and their canonical variates, *structure coefficients* linking each observed measure with its canonical variable were analyzed (Table 11). In the first canonical function, the variable that presented the highest canonical loadings between the independent variables (servant leadership) and their canonical variables was Empowerment ( $r^2= .79$ ). It is interesting that in the second canonical function it had the lowest loading ( $r^2= .01$ ). Vision had a moderate loading ( $r^2= .65$ ) in the first function but a low loading ( $r^2=.11$ ) in the second function. *Agapao* Love had a high loading in function one ( $r^2= .63$ ) and a moderate loading in function two ( $r^2= .24$ ). Humility had a lower loading in function one ( $r^2= .49$ ) and ( $r^2= .05$ ) also in function two.

This study found that the servant leadership variables were significant predictors of all the cultural dimension variables as represented by the regression coefficients of: Power Distance ( $R= .08$ ), Gender Egalitarianism ( $R= .11$ ), and ( $R= .21$ ) for In-Group Collectivism (Table 12).

Beta coefficients (Table 11) were examined to determine how the variables of servant leadership predicted the cultural dimension variables. It was observed that Humility predicted Power Distance ( $\beta= .21$ ), Vision ( $\beta= .19$ ), and *Agapao* Love ( $\beta= .22$ ). Humility was a predictor ( $\beta = .11$ ) of Gender Egalitarianism, also Vision ( $\beta = .12$ ) and Empowerment ( $\beta = .11$ ). Regarding In-Group Collectivism, the servant leadership variables Vision ( $\beta= .21$ ), Empowerment ( $\beta = .24$ ) and *Agapao* Love ( $\beta = .11$ ) were predictors.

Table 12

*β* Coefficients of Servant Leadership Variables as Predictors of the Cultural Dimension Variables (N=1,248)

| Independent Variable | Power Distance | Gender Egalitarianism | In-Group Collectivism |
|----------------------|----------------|-----------------------|-----------------------|
| Agapao Love          | <b>-.22*</b>   | .07                   | <b>.11*</b>           |
| Empowerment          | .07            | <b>.11*</b>           | <b>.24*</b>           |
| Vision               | <b>.19*</b>    | <b>.12*</b>           | <b>.21*</b>           |
| Humility             | <b>.21*</b>    | <b>.11*</b>           | -.01                  |
| <i>R</i>             | <b>.08*</b>    | <b>.11*</b>           | <b>.21*</b>           |

Note. Beta coefficients indicating *the most important* predictors of the relationship between servant leadership and culture at \*  $p < .05$  level are in bold. *R* = regression coefficient.

### Canonical Analyses for Ghana and the USA

In this section, I present canonical analyses for the two groups, Ghana and the U.S. Although in this study there was no research hypothesis addressing this relationship, by using the output from the canonical correlations, this test helped to decide the extent to which the variables are correlated within each geographical region. The correlation between the variables and the respective canonical variates in Ghana and the USA is shown in Table 13.

The model was found to be statistically significant for Ghana: Pillai's trace was .448,  $F [12, 2478] = 40.15, p = .000$ .

The canonical correlation coefficient ( $R_C$ ) between the dependent and independent variables for Ghana in function one was .63 and the squared correlation coefficient ( $R_C^2$ ) was .39. The Redundancy Index was .21. Therefore the null hypothesis was rejected.

With regard to the U.S., the model was found to be statistically significant: Pillai's trace was .33,  $F [12, 1230] = 12.70, p = .000$ .



The canonical correlation coefficient between the dependent and independent variables for USA in function one was .54. The squared correlation coefficient was .29.

The Redundancy Index was 12. Therefore the null hypothesis was rejected.

Table 13

*Correlation Analysis Between Pastor's Servant Leadership and Culture: Ghana (N=831) and USA (N=415)*

|   | FUNCTION 1 |          |       |          | FUNCTION 2 |          |       |          |
|---|------------|----------|-------|----------|------------|----------|-------|----------|
|   | Ghana      |          | USA   |          | Ghana      |          | USA   |          |
|   | $r^b$      | $r^{2c}$ | $r^b$ | $r^{2c}$ | $r^b$      | $r^{2c}$ | $r^b$ | $r^{2c}$ |
| Canonical loadings between the dependent variables<br>and their canonical variables   |            |          |       |          |            |          |       |          |
| Power Distance  | -.66       | .44      | .45   | .21      | .75        | .56      | -.89  | .79      |
| Gender Egalitarianism   | -.94       | .88      | .29   | .09      | -.20       | .04      | -.45  | .20      |
| In-Group Collectivism   | -.54       | .30      | .95   | .91      | .11        | .01      | .26   | .07      |
| $R_c$   | .63        | .39      | .54   | .29      | .25        | .06      | .15   | .02      |
| Canonical loadings between the independent variables<br>and their canonical variables |            |          |       |          |            |          |       |          |
| Agapao Love   | -.79       | .63      | .70   | .49      | -.48       | .23      | .70   | .49      |
| Empowerment   | -.85       | .72      | .76   | .57      | .18        | .01      | .24   | .06      |
| Vision  | -.71       | .50      | .98   | .97      | .04        | .00      | .07   | .04      |
| Humility  | -.74       | .55      | .67   | .44      | .37        | .13      | .17   | .03      |

Note.  $r^b$  = canonical loadings of the variables;  $r^{2c}$  = squared canonical loadings;  $R_c$  = canonical correlation.

Canonical loadings were examined to determine the correlation between dependent variables and the respective canonical variables (servant leadership in one instance and cultural dimensions in the other instant) in the Ghana and U.S. groups. The correlation between each variable and the respective canonical variate is shown in Table 13. It presents the canonical loadings of the variables as a measure of the correlation and

shared variances between the observed variables and the respective canonical construct.

The canonical correlation analysis for Ghana yielded two statistically significant orthogonal functions showing the relationship between the attributes of Servant Leadership and Globe Cultural Dimensions. This has been reported in Table 13 and is illustrated in Figure 3.

The values of their correlation coefficients were .63 and .25 for the first and second canonical functions respectively. The values of the corresponding squared correlation coefficients, which represent the proportion of variance shared by the two sets of variables, were .39 for function one and .06 for function two. The first function suggests a stronger relationship between cultural dimensions and servant leadership. The second function suggests a weaker relationship between cultural dimensions and servant leadership. The variables had different loadings for each construct in both functions.

For example, in Ghana, whereas Empowerment had high squared canonical loading of .72, for the construct  $X_1^*$  in the first function, the same variable had low squared canonical loading of .01 in the second function in the construct  $X_2^*$ . On the other side of the Globe Cultural Dimensions, whereas Gender Egalitarianism had high squared canonical loading of .88 for the construct  $Y_1^*$  in the first function, the same variable had a low squared canonical loading of .04 in the second function in the construct  $Y_2^*$ .

Again as can be seen in Table 12 and illustrated in Figure 3, whereas Vision had a low squared canonical loading of .00 for the construct  $X_2^*$  in the second function, the same variable had high squared canonical loading of .50 in the first function in the construct  $X_1^*$ .

In view of the dynamics associated with the constructs in the correlation

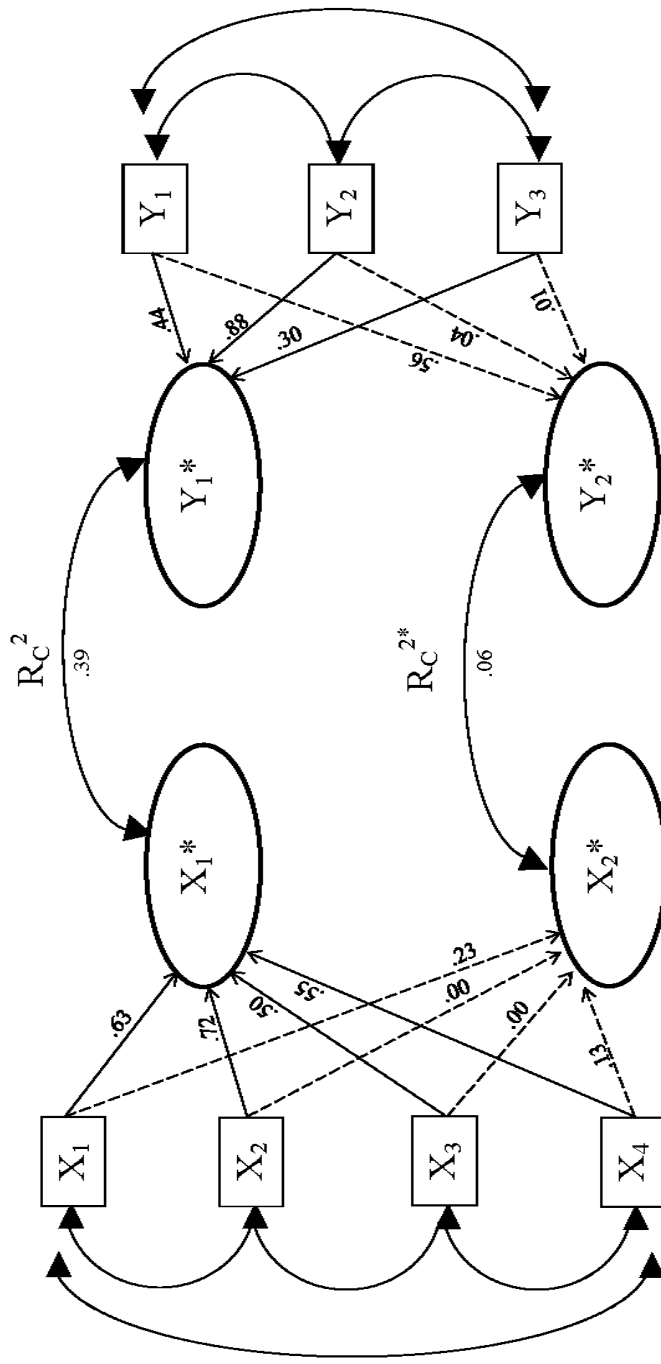


Figure 3. Graphic representation of correlation coefficients and loadings for Ghana.

- $X_1^*$  = Empowering Leadership
- $X_1$  = *Agapaa* Love
- $X_2$  = Empowerment
- $X_2^*$  = Sacrificial Leadership
- $X_3$  = Vision
- $X_4$  = Humility
- $Y_1^*$  = Gender Egalitarian Culture
- $Y_1$  = Power Distance
- $Y_2$  = Gender Egalitarianism
- $Y_3$  = In-Group Collectivism
- $Y_2^*$  = Status Conscious Culture
- $R_{C^2}$  = Squared Correlation Coefficient of Function One
- $R_{C^2}$  = Squared Correlation Coefficient of Function Two

coefficient (loadings) of Ghana and for a better discussion of the results, I have labeled the four constructs for Figure 3 as follows:  $X_1^*$  Empowering Leadership;  $Y_1^*$  Gender Egalitarian Culture;  $X_2^*$  Sacrificial Leadership;  $Y_2^*$  Status Conscious Culture.

The canonical correlation analysis for U.S. yielded two statistically significant orthogonal functions showing the relationship between the attributes of Servant Leadership and GLOBE Cultural Dimensions. This has been reported in Table 12 and illustrated in Figure 4.

The values of their correlation coefficients were .54 and .15 for the first and second canonical functions respectively. The values of the corresponding squared correlation coefficients, which represent the proportion of variance shared by the two sets of variables, were .29 for function one and .02 for function two. The first function suggests a stronger relationship between cultural dimensions and servant leadership. The second function suggests a weaker relationship between cultural dimensions and servant leadership. The variables had different loadings for each construct in both functions.

For example, in the U.S., whereas Vision had a high squared canonical loading of .97 for the construct  $X_1^*$  in the first function, the same variable had low squared canonical loading of .04 in the second function in the construct  $X_2^*$ . On the other side of the GLOBE Cultural Dimensions, whereas Gender Egalitarianism had a low squared canonical loading of .09 for the construct  $Y_1^*$  in the first function, the same variable had a moderate squared canonical loading of .20 in the second function in the construct  $Y_2^*$ .

Again, as can be seen in Table 13 and in Figure 4, whereas Empowerment had a low squared canonical loading of .06 for the construct  $X_2^*$  in the second function, the same variable had a moderate squared canonical loading of .57 in the first function in the

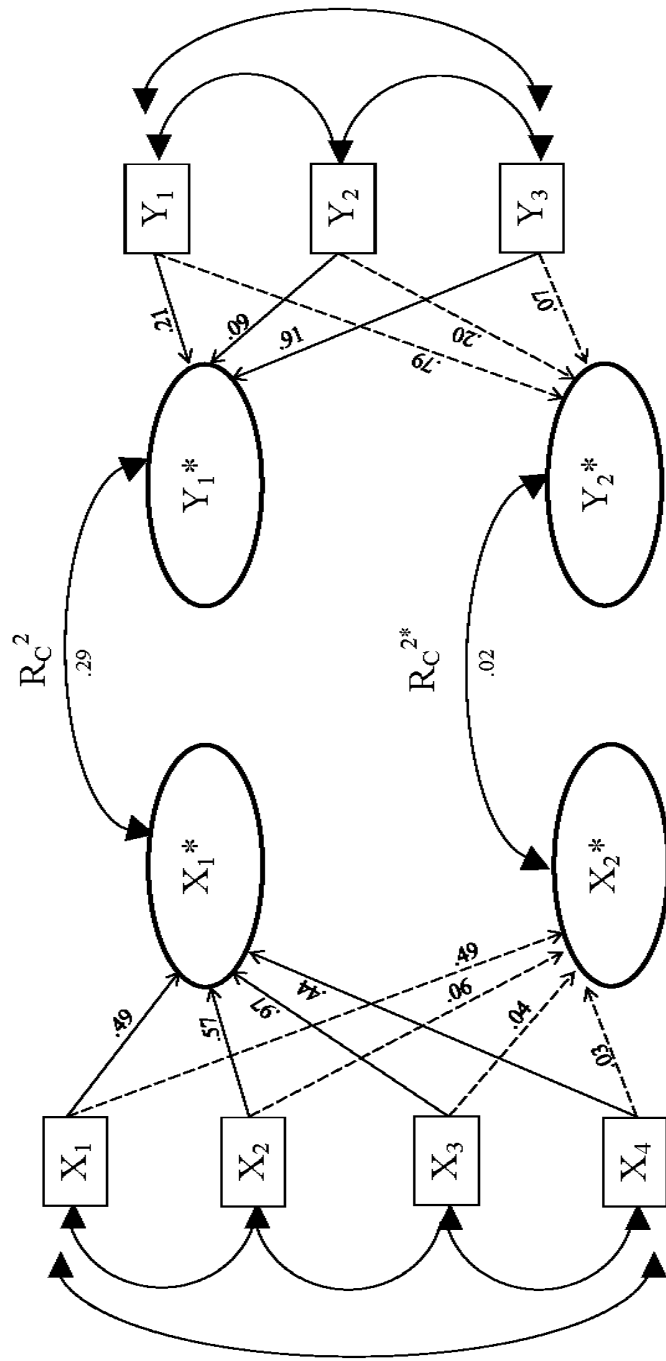


Figure 4. Graphic representation of correlation coefficients and loadings for USA.

- $X_1^*$  = Visionary Servant Leadership
- $X_1$  = *Agapao* Love
- $X_2^*$  = Altruistic Leadership
- $X_2$  = Empowerment
- $X_3$  = Vision
- $X_4$  = Humility
- $Y_1^*$  = Group Power Culture
- $Y_1$  = Power Distance
- $Y_2^*$  = Power Egalitarian Group Culture
- $Y_2$  = Gender Egalitarianism
- $Y_3$  = In-Group Collectivism
- $R_C^2$  = Squared Correlation Coefficient of Function One
- $R_C^{2*}$  = Squared Correlation Coefficient of Function Two

construct  $X_1^*$ . Power Distance on the other hand had a moderate squared canonical loading of .21 for the construct  $Y_1^*$  in the first function; the same variable had a high squared canonical loading of .79 in the second function in the construct  $Y_2^*$ .

In view of the dynamics associated with the constructs in the correlation coefficient (loadings) for the U.S. and for a better discussion of the results, I have labeled the four constructs (shown in Figure 4) as follows:  $X_1^*$  Visionary Servant Leadership;  $Y_1^*$  Group Power Culture;  $X_2^*$  Altruistic Leadership;  $Y_2^*$  Power Egalitarian Group Culture.

To examine the nature of the relationship between the dependent variables and their canonical variates, *structure coefficients* linking each observed measure with its canonical variable were analyzed for each country (Table 13).

In the first canonical function for Ghana (Figure 3), the variable that presented the highest canonical loadings between the dependent variables (cultural dimensions) and their canonical variables (servant leadership variables) was Gender Egalitarianism ( $r^2=.88$ ). Power Distance loaded moderately ( $r^2=.44$ ) and In-Group Collectivism loaded the lowest ( $r^2=.30$ ).

In the first canonical function for U.S., the variable that presented the highest canonical loadings between the dependent variables (cultural dimensions) and their canonical variables (servant leadership variables) was In-Group Collectivism ( $r^2=.91$ ). Power Distance had a low loading ( $r^2=.21$ ) and Gender Egalitarianism had the lowest loading ( $r^2=.09$ ).

In the second canonical function, for Ghana, the variable that presented the highest canonical loadings between the dependent variables (cultural dimensions) and their canonical variables (servant leadership variables) was Power Distance ( $r^2=.56$ ). It is

interesting that in the first canonical function it scored a moderate loading ( $r^2=.44$ ). Gender Egalitarianism had a low loading ( $r^2=.04$ ). In-Group Collectivism had the lowest score ( $r^2=.01$ ) in the dependent variables category.

In the second canonical function for the U.S., the variable that presented the highest canonical loadings between the dependent variables (cultural dimensions) and their canonical variables (servant leadership variables) was Power Distance ( $r^2=.79$ ). In the first canonical function it had a moderate loading ( $r^2=.21$ ). In-Group Collectivism had the lowest loading ( $r^2=.07$ ) in the dependent variables category for the second function, and Gender Egalitarianism had a moderate loading in the second function ( $r^2=.20$ ).

To examine the nature of the relationship between the independent variables and their canonical variates, for Ghana, *structure coefficients* linking each observed measure with its canonical variable were analyzed (Table 13).

In the first canonical function for Ghana, the variable that presented the highest canonical loading between the independent variables (servant leadership variables) and their canonical variables (cultural dimensions) was Empowerment ( $r^2=.72$ ). *Agapao Love* had a high loading ( $r^2=.63$ ). Humility and Vision had moderate loadings ( $r^2=.55$  and  $r^2=.50$ ).

In the first canonical function for U.S., the variable that presented the highest canonical loadings between the independent variables (servant leadership variables) and their canonical variables was Vision ( $r^2=.97$ ) followed by Empowerment ( $r^2=.57$ ), *Agapao Love* ( $r^2=.49$ ) and Humility ( $r^2=.44$ ), all with moderate scores.

In the second canonical function for Ghana, the variable that presented the highest canonical loadings between the independent variables (servant leadership variables) and

their canonical variables was *Agapao Love* ( $r^2=.23$ ). Humility ( $r^2=.13$ ), Empowerment ( $r^2=.01$ ), and Vision ( $r^2=.00$ ) all had low scores.

In the second canonical function for the U.S., the variable that presented the highest canonical loadings between the independent variables (servant leadership variables) and their canonical variables (cultural dimensions) was *Agapao Love* ( $r^2=.49$ ). It was followed by Empowerment ( $r^2=.06$ ), Vision ( $r^2=.04$ ), and Humility ( $r^2=.03$ ), all with low loadings.

This study found that in Ghana (Table 14), the servant leadership variables were predictors of the cultural dimension variables ( $p < .05$ ): Power Distance ( $R=.20$ ), Gender Egalitarianism ( $R=.35$ ) and In-Group Collectivism ( $R=.14$ ). In the U.S., the servant leadership variables were predictors of the cultural dimension variables ( $p < .05$ ): Power Distance ( $R=.08$ ), Gender Egalitarianism ( $R=.04$ ), and In-Group Collectivism ( $R=.26$ ).

Beta coefficients (Table 13) were examined to determine how the four servant leadership variables predicted the three cultural dimension variables in each geographical region. In Ghana, it was observed that the variables Humility ( $\beta=.25$ ), Empowerment ( $\beta=.23$ ), and Vision ( $\beta=.15$ ) were predictors of Power Distance. In the U.S., the variables Vision ( $\beta=.31$ ) and *Agapao Love* ( $\beta=.23$ ) were predictors of Power Distance.

With regard to Gender Egalitarianism, in Ghana, the servant leadership variables *Agapao Love* ( $\beta=.27$ ), Empowerment ( $\beta=.19$ ), Vision ( $\beta=.18$ ), and Humility ( $\beta=.11$ ) were the predictors. In the U.S., the servant leadership variables *Agapao Love* ( $\beta=.19$ ) and Empowerment ( $\beta=.21$ ) were the predictors of Gender Egalitarianism.

In the case of In-Group Collectivism in Ghana, the servant leadership variables Vision ( $\beta=.28$ ) and Empowerment ( $\beta=.17$ ) were the predictors. Only one servant



Table 14

*β* Coefficients of Servant Leadership Variables as Predictors of the Cultural Dimension Variables for Ghana (N=831) and USA (N=415)

| Individual Variables  | Power Distance | Gender Egalitarianism | In-Group Collectivism |
|---|----------------|-----------------------|-----------------------|
| <i>β</i> Coefficients of Servant Leadership Variables as Predictors of the Cultural Dimension Variables (Ghana N=831) |                |                       |                       |
| Agapao Love   | -.10           | <b>.27*</b>           | .01                   |
| Empowerment   | <b>.23*</b>    | <b>.19*</b>           | <b>.17*</b>           |
| Vision  | <b>.15*</b>    | <b>.18*</b>           | <b>.28*</b>           |
| Humility  | <b>.25*</b>    | <b>.11*</b>           | -.02                  |
| <i>R</i>  | <b>.20*</b>    | <b>.35*</b>           | <b>.14*</b>           |
| <i>β</i> Coefficients of Servant Leadership Variables as Predictors of the Cultural Dimension Variables (USA N=415)   |                |                       |                       |
| Agapao Love   | <b>-.23*</b>   | <b>-.19*</b>          | .03                   |
| Empowerment   | .07            | <b>.21*</b>           | .07                   |
| Vision  | <b>.31*</b>    | .08                   | <b>.42*</b>           |
| Humility  | .08            | .08                   | .04                   |
| <i>R</i>  | <b>.08*</b>    | <b>.04*</b>           | <b>.26*</b>           |

*Note.* Beta coefficients indicating *the most important* predictors of the relationship between servant leadership and culture at \*  $p < .05$  level are in bold. *R* = regression coefficient.

leadership variable, Vision ( $\beta=.42$ ), was a significant predictor of In-Group Collectivism in the U.S.

### Summary of Findings

This chapter reported the data obtained through this exploratory study to empirically investigate the differences in the perceptions of elders of the Seventh-day Adventist Church in Ghana and the U.S. on four servant leadership attributes: (a) *Agapao* Love, (b) Empowerment, (c) Vision, and (d) Humility.

The chapter also reported the findings of an investigation of the relationships

between the perceptions of elders of the Seventh-day Adventist Church in Ghana and the U.S. on three cultural dimensions: (a) Power Distance, (b) Gender Egalitarianism, and (c) In-Group Collectivism and four servant leadership attributes: (a) *Agapao* Love, (b) Empowerment, (c) Vision, and (d) Humility.

The findings of the statistical analyses of the data derived from a survey of elders serving in Ghana and in the Midwest of the United States, Hotelling's  $T^2$  or two-group-between-subjects multivariate analysis (MANOVA) revealed that there were statistically significant differences in the perceptions of elders of the Seventh-day Adventist Church in Ghana and the U.S. regarding the servant leadership attributes of *Agapao* Love, Empowerment, Vision, and Humility. A canonical correlation analysis also revealed that there were statistically significant relationships between the perceptions of elders of the Seventh-day Adventist Church in Ghana and the U.S. regarding servant leadership attributes of *Agapao* Love, Empowerment, Vision, Humility and three cultural dimensions of Power Distance, Gender Egalitarianism, and In-Group Collectivism.

## CHAPTER 5

### SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

#### **Summary**

The doctoral program at Andrews University has the motto “Leadership is a platform for service.” Prior to my participation in the program, I had associated leadership with position. In my experience as a pastor in the Seventh-day Adventist (SDA) Church in Ghana, I considered leaders to be the men and women who had the chance to be “on the platform” on any occasion. It seemed to me that, as a member of a growing church, being a leader would put me ahead of my colleagues as I would be seen and known by my appearances on the platform. But when I encountered the word “service” in connection with leadership my attention was drawn away from the platform to “servanthood.” Perhaps some of my colleagues working for the Seventh-day Adventist Church worldwide can identify with the challenge of juxtaposing service, platform, and leadership.

The Adventist Church is growing in membership at a rapid global rate. It is currently doubling in size every 12-15 years. The current statistics of the Adventist Church indicate that 39% of Adventists are of African descent, 30% Hispanic, and 14% East Asian, and 11% European (Seventh-day Adventist Church, 2014, para. 1). Almost a fourth of the membership lives in Africa, south of the Sahara. The church has three divisions in Africa: the East-Central Africa Division (EAD), the Southern Africa-Indian

Ocean Division (SID), and the West-Central Africa Division (WAD). The WAD has five union missions and only one union conference, the Ghana Union Conference of Seventh-day Adventists (GUC). A union conference is an entity of the Seventh-day Adventist Church that is capable of supporting itself financially and that also has the human resource capability for assisting sister fields designated as union missions. The Ghana Union Conference has 1,044 churches with 314,261 members. In this largest conference of the WAD there are 308 credentialed and licensed ministers; 178 of these ministers are district pastors (Sampah, 2008).

Given the pattern of rapid growth, there are churches to develop and members to teach, organize, and lead across diverse cultures. Yet all of the churches in this vast cultural mosaic aspire to express the meaning of biblical Christianity in its practices and structures. Cultural practices and ideas and biblical principles sometimes find themselves in tension. This is true for what people expect of leaders in the church. When people come to church they bring their cultural understanding as they read the stories of leaders in the Bible. These cultural lenses shape how the Bible is read. By being able to be part of two national cultures that differ, I began to realize that there are differences in how the insights from the Bible are applied to the role of leaders in different countries. This experience led me to ask: How do we create awareness and insights that are based on the biblical worldview of servant leadership in this worldwide church?

To date, servant leadership has been discussed almost entirely in the North American context. Some wonder therefore if this model of leadership may be too culturally anchored in North American metaphors and thinking and have only limited universal applicability outside that context the cultural roots of (Farling et al., 1999).

Others feel, however, that regardless of servant leadership concepts, they will be perceived differently in other countries. With the global changes taking place in the SDA church membership and the challenges these changes impose on leadership, the need for a study on servant leadership in international contexts seemed relevant.

### Purpose of the Study

The purpose of this study was twofold. One was to investigate the differences in the perceptions of elders of the Seventh-day Adventist Church in Ghana and the U.S. on four servant leadership attributes (*Agapao* Love, Empowerment, Vision, and Humility). The second was to investigate the perceptions of elders of the Seventh-day Adventist Church in Ghana and the U.S. on the relationship between servant leadership and three cultural dimensions (Power Distance, Gender Egalitarianism, and In-Group Collectivism).

### Review of Literature

For this study, I reviewed works by authors who specifically discussed servant leadership. Servant leadership includes four central tenets: (a) increased service to others; (b) a holistic approach to work; (c) the promotion of a sense of community; and (d) the sharing of power in decision-making. The exemplary servant leader follows these tenets and is both a follower and a leader (Spears, 1996, p. 33).

Although the literature contains many specific definitions and cultural variations of leadership, most of them contain three elements. “In its simplest form [leadership] is a tripod—a leader or leaders, followers, and a common goal they want to achieve” (Bennis, 2007, p. 3). These descriptions center on a universal reality of leaders, followers, and

goals seen from a holistic perspective of decision-making.

The mission of the Seventh-day Adventist Church is to share God's message (Rev. 14: 6-12) with the whole world is a call to service. Their corporate calling requires leaders with a spiritual mindset and a willingness to serve God and His people wherever He calls. Servant leadership is thus conceptually not only compatible but strategically necessary with the mission of the church. But this mission contains a cultural dimension that is often overlooked. God's message has to be incarnated by human messengers to communicate within the worldwide culture mosaic. In the Bible, it is clear that God relates with humans within their culture. Glenn Rogers (2004) sums up this vital fact by pointing out that

God interacted with Abraham, Israel, and the Prophets, with Jesus, with the apostles, and with every one of us not in some otherworldly or heavenly context, but in the context of this material world, a world of human culture. . . . God uses human culture as a vehicle for interaction and communication with humans because human culture is the only context in which humans can communicate. This is not because God is limited. It is because humans are limited. Human culture is the only frame of reference humans have. If God wants to communicate with humans it must be within the framework of human culture. (pp. 27, 28)

Given the gospel commission to share salvation worldwide, any given church following the servant leadership of Jesus will embody this mission in its very life and not just talk about it in theory. The culture of a community impacts not only how life is lived but also how the mission is carried out. It also influences their way leaders work. The three dimensions of culture—Power Distance, Gender Egalitarianism, and In-Group Collectivism—defined by the GLOBE study (House et al., 2004) provide a way to describe how servant leadership is defined and practiced in different cultural settings.

## Methodology

This study used a quantitative, descriptive, non-experimental, correlation design. It is quantitative because my aim was to determine the significant relationships between the perceptions of servant leadership attributes of *Agapao* Love, Empowerment, Vision, Humility, and the cultural dimensions of Power Distance, Gender Egalitarianism, and In-Group Collectivism among Seventh-day Adventist Church elders in Ghana and the U.S. It was a descriptive study in view of the fact that this research identified associations, but not causality, between the variables. It was non-experimental because there are many independent variables that could not be manipulated. The results may not tell which variable influences the other. They may hint or suggest that one variable influences another, but they will not be evidence of causality. It is correlative because this study established the relationship between selected independent variables and dependent variables and predicts scores to determine whether they were positively or negatively related.

This study examined factors influencing the perception of individuals on some attributes of servant leadership and culture among Seventh-day Adventists in Ghana and the U.S. It used the Servant Leadership Assessment Instrument (Dennis, 2004) with three cultural variables from the GLOBE Research Study (House et al., 2004) and nine demographic variables.

The survey instruments were sent to 1,500 randomly selected Seventh-day Adventist church elders in both countries. The respondents, church elders in Ghana and the U.S., received hard copies of the survey instruments by mail. In view of the fact that the Seventh-day Adventist Church has only one union conference in Ghana, the survey in

the United States was also limited to one union, the Lake Union Conference. A canonical correlation model was used to analyze the data.

### **Sample**

A total of 1,248 elders of the Seventh-day Adventist Church in Ghana and the U.S. participated in the study. The respondents in this study serve as elders of local churches in the 12 conferences selected for this study (see Table 6). Eight hundred thirty-one responded from Ghana, while 415 responded from the United States.

The demographic profiles of the elders recorded in Tables 6 and 7 show marked differences. Six hundred twenty-five respondents were above 35 years, representing over 50%; while 611 were below 35 years of age, representing 49%. The overwhelming majority were males (1,188 males, 96%), only 49 were females (4%) most of them from the U.S. (4%).

Two thirds of the respondents from Ghana (68%) had less than a year's experience as elders. On the other hand, a majority of 246 participants in the U.S. (60%) had over 6 years of experience as elders.

Akan was the major language of 717 respondents from Ghana (88%), while 365 participants (88%) from the U.S. spoke English. There was also a marked difference in the length of church membership. In Ghana, 735 respondents (89%) indicated that they had been church members for less than 35 years. In the U.S., 217 participants (54%) indicated they had been church members for over 35 years. Sixty-four percent of the Ghanaian elders and 54% of the U.S. elders served in churches of less than 100 members. Only about 16% (Ghana) or 17% (U.S.) served in churches with more than 200 members. In Ghana, respondents were distributed quite equally across five conferences except for



the North field that represented only 2% of the respondents and the Mid-West field representing 10%. In the U.S. the Lake Region Conference had the highest representation (31%), followed by the Michigan, Wisconsin, (24% and 22%), Illinois, and Indiana conferences (11% each).

## **The Results**

This research investigated the differences in the perceptions of elders regarding their pastors of the Seventh-day Adventist Church in Ghana and the U.S. regarding the servant leadership attributes of *Agapao* Love, Empowerment, Vision, and Humility. The results revealed there were statistically significant differences in the perceptions of elders of the Seventh-day Adventist Church in Ghana and the U.S. regarding the servant leadership attributes.

This research also investigated the relationships in the perceptions of elders of the Seventh-day Adventist Church in Ghana and the U.S. on the four servant leadership and the three cultural dimensions of (a) Power Distance, (b) Gender Egalitarianism, and (c) In-Group Collectivism. The results revealed there were statistically significant relationships between servant leadership and culture as expressed by the cultural variables, but in some surprising ways, which I will discuss in more depth later.

### **Cultural Variables**

Two cultural variables, In-Group Collectivism and Power Distance, stood out among the seven variables with their mean values. The report from both countries indicated that In-Group Collectivism had the highest mean of 22.25 while the cultural variable with the lowest mean was Power Distance at 18.75 (see Table 9). The mean

scores for two cultural variables (Power Distance and Gender Egalitarianism) were higher in Ghana than in the U.S.

### Servant Leadership Variables

In comparing the servant leadership variables in both countries, Empowerment had the highest mean of 21.64, while *Agapao* Love had the lowest mean of 20.42. With regard to the cultural variables, In-Group Collectivism had the highest mean in both countries, 24.87, while Power Distance had the lowest mean score of 16.96.

Reports by country, on the servant leadership variables, however, indicated that Humility had the highest mean of 20.87, with *Agapao* Love having the lowest mean of 20.42 in Ghana. In the U.S. samples however, Empowerment had the highest mean scores, 23.36, while Vision had the lowest score, 21.40.

### Limitations of the Study

The reader should keep in mind several limitations of this study.

1. The study surveyed some of the elders of a denomination on their perceptions of the pastor as a servant leader in their region. The results may be different from a study that concentrates on only one local church.
2. The study examined the significant relationships between the perceptions of the servant leadership attributes of *Agapao* Love, Empowerment, Vision, Humility, and the cultural dimensions of Power Distance, Gender Egalitarianism, and In-Group Collectivism among Seventh-day Adventist Church elders in the U.S. and Ghana. The responses may be different in a qualitative study using the same variables.
3. The perceptions of servant leadership and of the culture dimensions of such a

population (elders of a denomination) may differ from the perceptions of workers in secular corporate organizations.

### **Discussion**

When the elders of the Seventh-day Adventist Church in Ghana and U.S. were asked in a survey (Appendix A) to respond to selected statements as to what they believed their pastor (all the pastors with whom they have interacted or worked) or how they themselves thought and acted, they reported differently.

#### Differences in Perceptions of Servant Leadership

But what do these differences mean? A more detailed look at the servant leadership variables will help clarify some of the differences.

#### ***Agapao Love***

The variable *Agapao Love* explains how a servant leader demonstrates meaning and purpose on the job by giving people the ability to realize their full potential and to feel like they are associated with a good and/or ethical organization. The servant leader who demonstrates *Agapao Love* is forgiving, teachable, shows concern for others, is calm during times of chaos, strives to do what is right for the organization, and has integrity (Dennis, 2004).

*Agapao Love* scored higher in the U.S. than in Ghana. Elders in the U.S. perceive that their pastors think, act, and behave with *Agapao Love* more than do the elders in Ghana. The elders in USA indicated that their pastors show interest, concern, and compassion for members. They also make them feel important and encourage them to a greater degree than do the elders in Ghana.

This difference may explain the characteristics of church work in both countries. I grew up in Ghana and worked for the Seventh-day Adventist Church in various capacities as church pastor, district pastor, conference departmental director, and conference administrator for 15 years. I have also lived and worked as an assistant pastor, church elder, and chaplain in the USA for 12 years. I can relate to the perceptions of the elders from both countries. One of the significant differences is the number of churches assigned to pastors in the two countries. In 1991, when I was the district pastor for Techiman in the Brong Ahafo Region of Ghana, I was solely responsible for 36 churches with over 4,000 members. Today that district has been divided into six districts each with their own pastor who now oversees not less than 15 churches. The tendency for local elders in Ghana to perceive their pastor as an administrative leader with less personal *Agapao* Love characteristics cannot be underestimated.

In USA, the highest number of churches a pastor may shepherd will be four or less. Therefore, the proximity of the pastor to a member is relatively high. In my work as a hospital chaplain in the USA, it was not uncommon for patients to call their clergy to be with them at the hospital after the family had been notified. Often even more than one clergy person from the patient's church showed up for a visit. In similar situations in Ghana, due to the volume of work, a prayer over the phone followed by a visit at home later may be all a pastor can provide. The real servant leaders in Ghana are the elders who receive no cash remuneration but serve the members in the immediate day-to-day situations of life.

### **Empowerment**

The variable *Empowerment* describes a leader who shares information with

others, gives emotional support, helps them master a task, observes, and provides models of success and words of encouragement. Such servant leaders allow for employee self-direction and encourage professional and personal growth. The servant leader lets people do their jobs by enabling them to learn (Dennis, 2004).

*Empowerment* scores were higher in the U.S. than in Ghana. Elders in the U.S. experienced pastors as leaders who gave them the opportunity and authority to make decisions while taking responsibility for their actions. The elders in Ghana indicated that they felt such empowerment to a lesser degree.

This result was expected. Recent research by Fock et al. (2012) affirmed that a number of researchers (e.g., Robert et al., 2000) have pointed out that empowerment as a form of management intervention is less compatible with the cultural values of societies high in power distance, like Ghana, where people are more receptive to and accepting of the unequal distribution of power across different levels of the organizational hierarchy.

## **Vision**

The variable *Vision* refers to how a servant leader incorporates the participation of all involved players in creating a shared vision for the organization. Servant leaders demonstrate that they want to include the people's vision in the organization's goals and objectives; they build commitment to a shared vision by encouraging participation in creating a shared vision of the organization.

*Vision* scored higher in the U.S. than in Ghana. Elders in the U.S. indicated that *Vision* is a more significant attribute of their pastors than did the elders in Ghana. This result suggests that U.S. pastors gave members more opportunities to contribute, participate, and commit to a shared vision of the church than did elders in Ghana.

This result was expected since U.S. pastors typically stay in their districts longer than pastors serving in Ghana who sometimes hardly settle down before they are transferred elsewhere. In such a situation, the tendency is to avoid developing vision statements altogether, since it is a process that typically involves quite a bit of time and congregational energy.

### **Humility**

The independent variable *Humility* indicates how servant leaders keep their own accomplishments and talents in perspective. It includes self-acceptance, without being self-focused but rather focused on others. Servant leaders do not overestimate their own merits, and talk more about other people's accomplishments rather than their own. They are not interested in self-glorification, do not center attention on their own accomplishments, consult others to gain further information and perspective, and have a humble demeanor.

*Humility* scored significantly higher in the U.S. than in Ghana. Elders in the U.S. indicated that *Humility* was a more significant attribute of their pastors than did elders in Ghana. This result seems to suggest that the elders in the U.S. perceive that pastors focus attention on the accomplishments of members rather than on their own. U.S. pastors also give members more opportunity to contribute by consulting and using their expertise where necessary with them. The elders in Ghana felt they were less recognized and consulted by their pastors. More attention was given to the accomplishments and opinions of pastors.

This result was expected. The demographic report shown in Table 6 shows that elders with less than 1 year of experience were more in Ghana and less in the U.S. The

elders' experience could influence their rating of the extent of Humility of pastors.

### The Relationship between Leadership and Culture

One of the contributions of this study to the SL literature is the integration of the culture dimensions into the research focus. I asked if there are any signs between the SL variables and their cultural variables taken from the GLOBE study (House et al., 2004). These culture dimensions, Power Distance, Gender Egalitarianism, and In-Group Collectivism, were selected because while the first research question established that there was a significant difference between the perception of leaders in Ghana and the U.S. on servant leadership attributes, the second question probed in more detail into these differences caused by culture.

Canonical correlation analysis was used to estimate the strength and nature of the relationships between servant leadership and three cultural dimensions. The resulting values indicate that there are two different outcomes which statisticians call functions. The results can be seen in Figure 2, in Chapter 4, where Empowerment had high loadings for the servant leadership attributes, but the same variable had a low loading in the second outcome of the servant leadership attributes.

With regard to the GLOBE Cultural Dimensions, although In-Group Collectivism had high loadings for the first outcome, the same variable had a low loading in the second outcome. Power Distance had low loadings for the first outcome; the same variable had a high loading in the second outcome.

This means that elders in both Ghana and the U.S. by their responses indicated that there is a statistically significant relationship between the theory of servant leadership and cultural dimensions in both Ghana and the U.S.

This result was expected because the GLOBE study clearly established that the amount of influence, prestige, and privilege given to leaders varies widely by culture (House et al., 2004, p. 10). In addition, Winston and Ryan (2008) posit that servant leadership, as a model, is more global than Western in nature. First, I looked at the overall dynamics that emerged from the relationship of servant leadership to the GLOBE Cultural Dimensions in both countries. I have tried to capture these dynamics by labeling the constructs using the variable that contributed the most to the outcome as the primary descriptor (see Figure 2):  $X^*_1$  Empowering Servant Leadership;  $Y^*_1$  Group Egalitarian Culture;  $X^*_2$  Sacrificial Visionary Leadership;  $Y^*_2$  Status Conscious Culture.

### **Empowering Servant Leadership**

Elders in both countries felt that their leaders empower them. Empowerment contributed the greatest proportion ( $r^2=.79$ ) to the servant leadership attributes, hence the construct  $X^*_1$  has been labeled Empowering Servant Leadership. This outcome is in consonance with the theory on servant leadership as stated by Hanney (2009, p. 63) that servant leaders respect the capabilities of their followers and enable them to exercise abilities, share power, and do their best. Also, in his assessment of servant leaders, Robert Greenleaf (2002) posited that anyone claiming to be a servant leader should ask themselves whether while being served, the followers have become healthier, wiser, freer, more autonomous, and more likely to also become servant leaders.

The elders of both Ghana and the U.S. seem to suggest that pastors give or delegate some decision-making responsibilities to members and entrust them with a sense of authority that calls for accountability and responsibility. In the Seventh-day Adventist Church, most leaders are empowered at the beginning of the year with some explanation



or specific training on how to be effective in their sphere of influence; however, there is a quarterly business meeting at which members who have been entrusted with offices and positions are required to present their reports to the entire church for evaluation and assessment. Empowerment is hence rated high by elders in both countries, suggesting that they perceive that this servant-leadership attribute is valued, practiced, and evaluated in the ministry of the church pastors.

### **Group Egalitarian Culture**

Elders in both countries indicated the importance of their group identity in the work as leaders. The construct labeled Group Egalitarian Culture derived its name from the high In-Group Collectivism practice and value scores which explained a total of 70% of the Group Egalitarian Culture construct. Gender Egalitarian practices and values scores were also moderately related to the source construct and explained a total of 39%. This means In-Group Collectivism and Gender Egalitarianism are perceived by the elders of both Ghana and the U.S. as contributing highly and moderately, respectively, to the Group Egalitarian Culture construct which is related to Empowering Servant Leadership.

This result was unexpected. In-Group Collectivism would have been expected as higher in Sub-Saharan Africa countries such as Ghana and lower in Anglo cultures like the U.S. Gender Egalitarianism, according to the GLOBE study (House et al., 2004, p. 376), would have been expected to score lower in Sub-Saharan Africa and higher mean score values for countries in the Anglo geographic region such as the U.S. (House et al., 2004, pp. 479-480). This study therefore reveals a report different from the GLOBE Study. While I do not intend to challenge the findings of the GLOBE study, it seems some examination of this phenomenon in the study may help explain the findings.

Table 7 reveals that 69% of respondents from Ghana were elders under 35 years of age, while 91% have been elders for more than 35 years in the U.S. This demographic item may be one reason for the responses from the elders. The relatively younger elders in Ghana may not believe that in society and church there should be discrimination between genders in terms of roles. On the other hand, the elders from the U.S., who are mainly in the Mid-Western part of the country where conservative beliefs and practices prevail, may have indicated that in their responses, women's and men's roles should be clearly identified and separated both in the church and society.

It must be pointed out, however, that while the link between a society's religion and the status of women is equivocal, what is clear, however, is that the elders perceive pastors in both Ghana and the U.S. to be respectful and proud of their members' accomplishments.

### **Sacrificial Visionary Leadership**

Elders in the U.S. view vision as a most important dimension of leadership. Given the discussion of women's ordination in the U.S. in 2013 and 2014 these experienced U.S. elders may well have answered the question to gender equality in a more cautious way. Vision is the ability to see what is invisible to others. Russell and Stone (2002), evaluating the attributes of servant leaders and assimilating the servant leadership attributes into a rational model, included vision with the set of nine functional attributes (vision, honesty, integrity, trust, service, modeling, pioneering, appreciation of others, and empowerment). By identifying Vision as a functional attribute, it is seen as an intrinsic quality of servant leaders. An intrinsic quality means that the servant leader by nature is a visionary leader. The elders of the Seventh-day Adventist Church in Ghana

and the USA indicated that while their pastors treat them with love ( $r^2=.24$ ), they also involve them in thinking about the progress of the churches ( $r^2=.11$ ). With this observation it can be said that the pastors are perceived as leaders who combine the two leadership styles of task orientation and people orientation for quality output. It can be expected, therefore, that members of the church will perform tasks because they are happy to do them and because they share a common cause. McLaughlin (2001) opined that visionary leaders work with imagination, insight, and boldness. They present a challenge that calls forth the best in people and bring them together around a shared sense of purpose. But a visionary leader is good with actions as well as words. A visionary leader is effective in manifesting their vision because they create specific, achievable goals, initiate action, and enlist the participation of others.

### **Status Conscious Culture**

Elders in both countries indicated a respect for elected church leaders. Power Distance practices and values scores were highly related to Power Distance Culture and explained a total of 77% of the Status Conscious Culture construct. Power Distance is perceived by the elders as contributing highly to Visionary Leadership among pastors of the Seventh-day Adventist Church in Ghana and the U.S.

This result was unexpected. According to House et al. (2004, p. 559), societies that value a low level of Power Distance, like the U.S., do not expect leaders to be caring and benevolent while societies that value a high level of Power Distance, like Ghana, expect leaders to be caring and benevolent while being conscious of status and privilege. Leaders in such high Power Distance societies are treated with such a level of deference and respect that they are not expected to be performance-oriented or visionary. This

probably explains why there is a very weak relationship between Visionary Leadership and Power Group Culture.

### The Relationship Between Leadership and Culture in Ghana

Some of the results were even more surprising when each of the countries was analyzed separately. Let us briefly look at the results of the canonical correlation analysis for the respondents of Ghana and then the U.S. In view of the dynamics that emerged from the relationship of servant leadership ( $x$ ) to the GLOBE Cultural Dimensions ( $y$ ) in Ghana and, as shown by the two constructs  $X^*_1$  and  $X^*_2$  in the canonical correlation and canonical loadings of Figure 3, I have labeled the four constructs (outcomes) using the variable that contributed the most to the outcome as the primary descriptor. Hence in this section I state, describe, and explain the meaning of the labels. In Figure 3, the following labels were used:  $X^*_1$  Empowering Leadership;  $Y^*_1$  Gender Egalitarian Culture;  $X^*_2$  Sacrificial Leadership;  $Y^*_2$  Status Conscious Culture.

#### **Empowering Leadership**

These results mirror the results discussed in the section above looking at both countries together. Empowerment contributed the greatest proportion (72%) to the servant leadership attributes, hence the construct  $X^*_1$  has been labeled Empowering Leadership. This is in consonance with the theory on servant leadership as stated by Hanney (2009, p. 63) that servant leaders respect the capabilities of their followers and enable them to exercise abilities, share power, and do their best. Again, in his assessment of servant leaders, Greenleaf (2002) posited that anyone claiming to be a servant leader should ask themselves whether, while being served, the followers have become healthier, wiser,

freer, more autonomous, and more likely to also become servant leaders.

The results were not surprising. The elders seem to suggest that pastors give or delegate some decision-making responsibilities to members and entrust them with a sense of authority that calls for accountability and responsibility. In the Seventh-day Adventist Church in Ghana, pastors oversee many churches as district pastors. In view of the distances between the churches and the inability of the pastor to visit the churches at shorter intervals, church elders are empowered with leadership training both at the district and conference levels so that they can nurture the churches in the absence of the pastors. This may account for the high perception among the elders that the pastors are leaders who empower their members.

### **Gender Egalitarian Culture**

Gender Egalitarianism practices and values scores were highly related to Status Conscious Culture and explained a total of 88% of the construct. Power Distance was also perceived by the elders as contributing moderately to Status Conscious Culture among pastors of the Seventh-day Adventist Church in Ghana and contributed a moderate 44% to the Gender Egalitarian Culture construct. This means that the elders in Ghana perceive their pastors to be highly inclined towards both gender egalitarianism and power distance.

This result was not expected in this constellation. On the one hand Ghana is a high Power Distance society where leaders are treated with a high level of deference and respect. The significance of Power Distance was thus expected. On the other hand, Gender Egalitarianism was not expected to load so prominently in a country typically grouped with other African countries showing low Gender-Egalitarian scores (see House

et. al., 2004). Societal Gender Egalitarianism is low, as can be seen from the low percentage of female elders in the respondents from Ghana. So how can the high loading be explained? The elders in Ghana are probably responding with a passion for a change in these values with regard to their pastors. But more studies are needed to answer this question more clearly.

### **Sacrificial Leadership**

*Agapao* Love attribute scores were moderately related to Sacrificial Leadership and explained a total of 23% of the construct. *Agapao* Love is perceived by the elders as contributing moderately to Sacrificial Leadership among pastors of the Seventh-day Adventist Church in Ghana.

This result was expected. The elders in Ghana play a significant role in the nurture of the churches and probably responded to show that their pastors do not exhibit much sacrificial love in their relationships with the members because they seem to be dealing with them from a distance.

### **Status Conscious Culture**

Power Distance practices and values scores were highly related to Status Conscious Culture and explained a total of 56% of the construct. This result can be explained by the fact that Ghana is a high Power Distance culture and Power Distance is perceived by the elders as contributing highly to Power Egalitarian Culture among pastors of the Seventh-day Adventist Church in Ghana. Hence this construct was labeled Power Egalitarian Culture. House et al. (2004) indicated that high power-distance cultures see leaders as part of an elite who exercise leadership (p. 517). Do Ghanaian

elders see pastors as part of the elite class who exercise leadership? One thing is sure. Pastors are highly educated and belong to a class of their own and they are different from elders and church members by office, role, and authority.

This probably explains why it had an insignificant relationship with sacrificial leadership. The pastor is perceived as a boss and different not only by level of sacrifice but also by position and office.

### The Relationship Between Leadership and Culture in USA

To appreciate the findings of this study let me reiterate sources of the GLOBE study estimates for West Africa and the U.S. concerning Power Distance, In-Group Collectivism, and Gender Equalitarianism. Keep in mind that the GLOBE study separated what respondents considered ideal (Values) from what society actually lived (Practices). The dynamics that emerged from the relationship of servant leadership to the GLOBE Cultural Dimensions in the U.S. are shown by the two constructs in the correlation coefficient (loadings) of Figure 4. I have labeled the constructs using the variable that contributed the most to the outcome as the primary descriptor. Hence in this section I state, describe, and explain the meaning of the labels. In Figure 4, the following labels were used:  $X^*_1$  Visionary Servant Leadership;  $Y^*_1$  Group Power Culture;  $X^*_2$  Altruistic Leadership;  $Y^*_2$  Power Egalitarian Group Culture.

#### **Visionary Servant Leadership**

The elders in North America saw Servant Leadership through the lens of a leader with vision. Vision attribute scores were highly related to Visionary Servant Leadership and explained a total of 97% of this construct. Empowerment attribute scores were

moderately related to Visionary Servant Leadership and explained a total of 57% of the construct. Vision and Empowerment were perceived by the elders as qualities they saw in the pastors of the Seventh-day Adventist Church in the U.S.

This result was expected. Unlike other styles of leadership where people are told what to do, and are pushed or dominated, visionary leaders learn how to listen and learn from other points of view. In view of the democratic culture of the church in the U.S., the relationship between pastors and church members is usually devoid of intimidation. Members share their views about the vision of pastors and receive respectful feedback. The visionary characteristic of the pastors in the U.S. is probably due to the fact that they respond to the people by visiting with them in times of need and the fact that they include the church members in designing the future of their churches.

Again, the elders in the U.S. tend to experience longer term relationships with their pastors because a pastor may stay with one parish for several years and see their churches grow and develop overtime. Elders probably attribute such growth to the visionary leadership of their pastors who over time turn challenges into opportunities by looking at them as learning experiences. The pastors work in a society characterized by low Power Distance. Therefore they do not lose stature as leaders; often they share their plans and goals with members for involvement.

### **Group Power Culture**

The elders in the U.S. saw their pastors as promoters of group identity and loyalty, fostering a strong group identity. In-Group Collectivism practices and values scores were highly related to Group Power Culture and explained a total of 91% of the Group Power Culture construct. Similarly, Power Distance practices and values scores



were moderately related to Group Power Culture and explained a total of 21% of the Group Power Culture construct. With this outcome, it can be explained that In-Group Collectivism and Power Distance are perceived by the elders as contributing highly and moderately, respectively, to effective Visionary Servant Leadership among pastors of the Seventh-day Adventist Church in the U.S. Hence this construct was labeled Group Power Culture.

The elders of the Seventh-day Adventist Church in the U.S. indicated that their pastors appreciated Power Distance in a church that places a high value on In-Group Collectivism. As pointed out by House et al. (2004, p. 459), it may be explained that church members assume that they are highly interdependent with each other in the church and believe it is important to make personal sacrifices to fulfill their obligations to the church. The elders have developed a long-term relationship with their pastors with a level of respect for their office and position but freely express their opinions with the understanding that the pastor and the members together as a group are accountable for the successes and failures of the church.

### **Altruistic Leadership**

The U.S. elders perceived their pastors as leaders who cared about others. *Agapao* Love attribute scores were highly related to Altruistic Leadership and explained a total of 49% of the Altruistic Leadership construct. *Agapao* Love is perceived by the elders as contributing highly to Altruistic Leadership among pastors of the Seventh-day Adventist Church in the U.S. This result was expected. The pastors are closer to the members in many ways. At the hospital they take time to visit with them. When they encounter personal problems, invariably the pastor is sought for support and encouragement. The

elders in the U.S. by their response are affirming the caring responses they encounter with their pastors.

### **Power Egalitarian Group Culture**

Elders in the U.S. recognize the authority of their pastors as leaders of their church. They also see them concerned about including women in the mission of the church but not to the degree their Ghanaian counterparts did. Power Distance practices and values scores were highly related to Power Egalitarian Group Culture and explained a total of 79% of the Power Egalitarian Group Culture construct. Gender Egalitarian practices and values scores were moderately related to Power Egalitarian Group Culture and explained a total of 20% of the construct. Power Distance and Gender Egalitarian were perceived by the elders as contributing highly and moderately, respectively, to Altruistic Leadership among pastors of the Seventh-day Adventist Church in U.S.

This result was unexpected. According to House et al. (2004, p. 559), societies that value a low level of Power Distance like the U.S. do not expect leaders to be caring and benevolent while being conscious of status and privilege. In the case of the elders of the Seventh-day Adventist Church in the U.S., it seems the pastors are respected but there is room for members to challenge their pastors with constructive feedback which originates from members irrespective of gender. This probably explains why there is a very weak relationship between Altruistic Leadership and Power Egalitarian Group Culture. The pastor is not perceived as philanthropic but a diligent worker, seeking the welfare of the community of believers according to stated rules which can be adapted when necessary.

## Culture as Predictor of Leadership

An observation of how the variables differ in their roles in both countries indicated that of the cultural dimension variables, In-Group Collectivism was the best predictor of servant leadership. This means that the elders of the Seventh-day Adventist Church in both Ghana and the U.S. perceive that pastors who value and practice In-Group Collectivism are more likely to be servant leaders. This result was unexpected but not surprising.

The literature on culture suggests that individualism in the USA is high while In-Group Collectivism is high in Ghana which is part of West Africa. However, the respondents of this study being elders of a Christian denomination that usually maintains a long period of orientation for new members before they are baptized, it is likely that the questions were answered with regard to the church as the point of reference for the values of a community.

Among the servant leadership variables, Empowerment was the best predictor of the cultural dimensions. This means that the elders of the Seventh-day Adventist Church in both Ghana and the U.S. perceive that pastors who value and practice Empowerment are likely to do so within the unique dynamics each culture brings to bear on leadership situations. Pastoral leadership functions within the context of cultural dimensions and my research confirmed that relationship.

When the responses of all the elders of both countries were analyzed (see Table 11), it was found that they perceive that their pastors who are servant leaders will have a low relationship to Power Distance ( $R=.08$ ), a moderate relationship to Gender Egalitarianism ( $R=.11$ ), and a higher relationship with In-Group Collectivism ( $R=.21$ ).

This means the pastors in both countries do not expect and agree that power should be stratified and concentrated at higher levels in the society. They also expect society to minimize gender-role differences while promoting gender equality. Finally they expect individuals to express pride, loyalty, and cohesiveness in their organizations or families.

These perspectives from the elders of the two countries together were not unexpected in view of the differences in the values and practices of culture in both countries. The differences seem to suggest, however, that as a church, if the attributes of servant leadership are emphasized and practiced, this will likely lead to changes in the perceptions of the Cultural Dimensions, at least in the context of the Seventh-day Adventist faith community.

With regard to the perceptions of elders in Ghana, it was found (see Table 13) that pastors in Ghana who believe and practice servant leadership will likely have a high regard for Power Distance ( $R=.20$ ) and Gender Egalitarianism ( $R=.35$ ) and a moderate regard for In-Group Collectivism ( $R=.14$ ). This means that the pastors in Ghana who are perceived as servant leaders expect and agree that power should be stratified and concentrated at higher levels in the society. At the same time, society may not minimize gender-role differences while promoting gender equality and, also, society may allow individuals to express pride, loyalty, and cohesiveness in their organizations or families.

With regard to the perceptions of elders in the Lake Union of the U.S., it was found that they perceive that their pastors who believe and practice servant leadership will likely have a low regard for both Power Distance ( $R=.08$ ) and Gender Egalitarianism ( $R=.04$ ), but a high regard for In-Group Collectivism ( $R=.26$ ). This means that the pastors in the U.S. who are perceived as servant leaders expect and agree that power should not

be stratified and concentrated at higher levels in the society. At the same time, society may minimize gender-role differences while promoting gender equality but allow individuals to express pride, loyalty, and cohesiveness in their organizations or families.

The findings on Power Distance were not a surprise. The U.S. is classified as a low Power Distance, and although society values Gender Egalitarianism highly, the social practices lag behind society's ideals. The finding on In-Group Collectivism, however, was a surprise. The U.S. society is known to value individualism which is often seen as downplaying the importance of the collectivist functions of organizations and society. But this research found a strong sense of collectivist identity, loyalty, and pride associated with servant leadership in the U.S.

The findings above show that, in both countries, there is the likelihood that pastors who believe and practice servant leadership will likely have a high regard for In-Group Collectivism and, to the contrary, it shows that in both countries, there is the likelihood that pastors who believe and practice servant leadership will likely have different ratings for Power Distance and Gender Egalitarianism. Whereas the pastors in Ghana are perceived as rating Power Distance and Gender Egalitarianism high, the pastors in the U.S. are perceived as rating Power Distance and Gender Egalitarianism low.

### **Conclusions**

While many findings were reported, major findings were:

There were statistically significant differences between servant leadership perceptions among elders of the Seventh-day Adventist Church in Ghana and the U.S.

Elders of the U.S. reported experiencing more *Agapao* Love, Empowerment,

Vision, and Humility than did elders in Ghana.

There was a statistically significant relationship between the two constructs of servant leadership and GLOBE Cultural Dimensions in Ghana and the U.S.

Elders of both Ghana and U.S considered In-Group Collectivism as the highest predictor of servant leadership.

Elders of the U.S. considered In-Group Collectivism as the highest predictor of servant leadership.

Elders of Ghana perceived Gender Egalitarianism as the highest predictor of servant leadership.

Elders of Ghana perceived Empowerment as the highest predictor of the GLOBE Cultural Dimensions.

Elders of the U.S. perceived Vision as the highest predictor of the GLOBE cultural dimensions.

### **Implications for Practice**

1. The Seventh-day Adventist Church is united by common doctrines outlined in the 28 Fundamental Beliefs. However, the practice of servant leadership is not one of the listed doctrines. In view of the importance that the role of leadership plays in the nurture of members, it is imperative that the Church explore its culture and identify the universals that will inform the approach to global ministry.

2. The Church currently operates in 203 countries where cultures differ widely and yet Adventist ethics are supposed to be uniform. Despite this diversity of cultures the Church strives to maintain a high standard for ethical conduct in all cultures. The ethical use of power is one of the concerns, especially the use of power by leaders. Given the

influence of culture in the practice of leadership, it may be important for the Church to realize that the biblical teaching of servant leadership may be in danger of being hijacked by powerful currents found in culture.

3. The Seventh-day Adventist Church trains its leaders in methods to reflect on the way leadership is practiced and to compare it to servant leadership principles.

Walking into a Seventh-day Adventist Church anywhere in the world should reveal a unified understanding of servant leadership as evidenced in the lives and practices of its members and leaders.

4. The General Conference and the leaders of the various divisions throughout the world need to take time to examine the qualities that characterize servant leadership and assess the current practices, identify the gaps, and provide training to make up the difference.

### **Recommendations for Further Study**

The study also suggests some areas for further research:

1. The relationship of servant leadership with culture in general requires further investigation into the cultures that make up the Seventh-day Adventist Church.

2. The youth of the Church's need to be trained in the practice of servant leadership and then involved in the decision-making process as the results affect the Church's programs, such as Adventist Youth, Pathfinders, etc., and the overall practices of the Church.

3. This study utilized one survey instrument (SLAI). I recommend the use of additional instruments to triangulate the findings. For example, Laub's Organizational Leadership Assessment tool could be used to examine the health of the church

organization as a whole regarding servant leadership.

4. Qualitative studies in which interviews are conducted with both followers and leaders would provide an opportunity to explore the effectiveness of pastors within each culture.

5. Finally, the responses to the open-ended question, the positive and negative aspects of leadership included in the survey questions accompanying this study, could form the basis for qualitative research as to the place of servant leadership in the Seventh-day Adventist Church.

### **Epilogue**

This study allowed me to re-examine the importance of servant leadership. It has convinced me that the understanding of leadership and servant leadership, in particular, is perceived very differently in the countries of Ghana and the United States. Regardless of the differences, however, there can be a unified approach to servant leadership.

This study has revolved around three main elements: the two constructs of servant leadership, the GLOBE Cultural Dimensions, and how they are perceived by elders of a Christian denomination in two countries as they think about their pastors. Metaphorically, the study can be represented by the traditional three-stone stove used in some rural areas in Ghana for preparing meals. Each stone plays an important role of holding the cooking pot in balance so that the firewood placed under them when ignited can produce the right atmosphere for the preparation of meals.

Servant leadership is one of those stones, the GLOBE Cultural Dimension is the second, and the Church represents the third stone. In order to feed the Church members with the rich meal of the word of God, the Church needs to appreciate the importance of



the differences and relationships between servant leaders in different cultures. Pastors who were the objects of this study can be likened to the pieces of wood under the pot. They serve the Church with their assumptions, knowledge, practices, and biases from their cultures. Ignited by the power of the Holy Spirit, which is the fire, these men and women of God are expected to maintain their positions under the pot, keeping in mind that as much as each stone is different, there are bound to be differences in how church leaders value and practice the common Bible teaching on servant leadership, which is also appreciated in the corporate world. Any attempt at maintaining uniformity of thoughts and actions on servant leadership would be tantamount to pushing one of the stones out of place and may lead to imbalance in the position of the pot and does affect the ability of the pot to cook the food excellently.

Again, in view of cultural differences, in a meeting of pastors from both Ghana and the U.S. with world church leaders, the Ghanaian pastors may ask few questions compared to their U.S. colleagues. Such comportment must not be misconstrued as timidity or less knowledge. Each participant must be respected for intercultural differences.

The Seventh-day Adventist Church is growing at a very fast rate in Africa. In the U.S. church growth is not phenomenal. Studies are yet to be conducted on the relationship between how high Power Distance societies embrace the Gospel as compared to low Power Distance societies where presenters face many questions and challenges in dealing with the same Bible concepts. With the impact of the positive consequences of globalization on world societies, I believe a similar study in the future may yield different results.

APPENDIX A  
INSTRUMENT

## Elders' Survey: Servant Leadership and Culture

The purpose of this survey is to explore the perceptions held by elders of the Seventh-day Adventist Church in Ghana and the United States regarding the relationship between servant leadership and culture.

The 42 items in this survey cover a variety of attitudes and behaviors. You may spend about 15 minutes in answering the questions. The benefit of this survey is that you will be helping me and church leaders to better understand the relationship between servant leadership and culture among Seventh-day Adventists.

To facilitate the reading of your response, use a #2 pencil in completing the survey.

**Section 1: Demographic Information.** Bubble the response that applies to you.

1. Country of residence:     Ghana                       United States of America (USA)
2. Years served as an elder:     Less than 1 year     1-5 years                       6 years or more
3. Age:     35 or less                       over 35
4. Gender:     Male                       Female
5. Level of education:     Below Bachelors     Bachelors                       Graduate
6. Years as a church member:     35 years or less                       over 35 years
7. Language background:     English-speaking     Akan-speaking                       Other
8. Total members in current church:     1-50     51-100     101-150     151-200     201-250     more than 250
9. Church is affiliated to the \_\_\_\_\_ conference.

**Instructions:** Please respond to the statements regarding pastors, as you believe all the pastors with whom you have interacted or worked with would generally think, act, or behave. Some items address your personal opinion and thoughts about your society.

**Section 2: Perceptions of Elders.** Use the scale to indicate your agreement or disagreement with each of the items. Please provide your response to each statement by bubbling one of the five circles, the higher the number the stronger the agreement with that statement.

|  | Strongly<br>Disagree | Somewhat<br>Disagree | Neutral | Somewhat<br>Agree | Strongly<br>Agree |
|--|----------------------|----------------------|---------|-------------------|-------------------|
| 1. In my society, boys are encouraged more than girls to attain a higher education.        | 1                    | 2                    | 3       | 4                 | 5                 |
| 2. My pastors have been genuinely interested in me as a person.                            | 1                    | 2                    | 3       | 4                 | 5                 |
| 3. In my society, followers are expected to obey their leader without question.            | 1                    | 2                    | 3       | 4                 | 5                 |
| 4. In my society, children take pride in the individual accomplishments of their parents.  | 1                    | 2                    | 3       | 4                 | 5                 |
| 5. I believe that girls should be encouraged more than boys to attain higher education.    | 1                    | 2                    | 3       | 4                 | 5                 |
| 6. My pastors have desired to develop my leadership potential.                             | 1                    | 2                    | 3       | 4                 | 5                 |
| 7. My pastors have created a culture that fosters high standards of ethics.                | 1                    | 2                    | 3       | 4                 | 5                 |
| 8. My pastors talk more about members' accomplishments than their own.                     | 1                    | 2                    | 3       | 4                 | 5                 |
| 9. In my society, followers are expected to question their leaders when in disagreement.   | 1                    | 2                    | 3       | 4                 | 5                 |
| 10. In my society, men are likely to serve in a position of high office.                   | 1                    | 2                    | 3       | 4                 | 5                 |
| 11. My pastors have allowed me to make decisions with increasing responsibility.           | 1                    | 2                    | 3       | 4                 | 5                 |
| 12. My pastors have not overestimated their merits.  | 1                    | 2                    | 3       | 4                 | 5                 |
| 13. In my society, parents take pride in the individual accomplishments of their children. | 1                    | 2                    | 3       | 4                 | 5                 |
| 14. My pastors have sought my vision regarding the church                                  | 1                    | 2                    | 3       | 4                 | 5                 |
| 15. I believe that followers should support their leader without question.                 | 1                    | 2                    | 3       | 4                 | 5                 |
| 16. In my society, women are likely to serve in a position of high office.                 | 1                    | 2                    | 3       | 4                 | 5                 |
| 17. My pastors have shown care for me by encouraging me.                                   | 1                    | 2                    | 3       | 4                 | 5                 |
| 18. I believe that boys more than girls should be encouraged to attain a higher education. | 1                    | 2                    | 3       | 4                 | 5                 |
| 19. My pastors have shown compassion in actions toward me.                                 | 1                    | 2                    | 3       | 4                 | 5                 |
| 20. My pastors have not been interested in self-glorification.                             | 1                    | 2                    | 3       | 4                 | 5                 |
| 21. My pastors have made me feel important.  | 1                    | 2                    | 3       | 4                 | 5                 |

Please continue on the back.

|  | Strongly Disagree | Somewhat Disagree | Neutral | Somewhat Agree | Strongly Agree |
|--|-------------------|-------------------|---------|----------------|----------------|
| 22. My pastors have been humble enough to consult others in the church organization when they do not have all the answers. | 1                 | 2                 | 3       | 4              | 5              |
| 23. I believe that followers should question their leader when in disagreement   | 1                 | 2                 | 3       | 4              | 5              |
| 24. My pastors have given me the authority I need to do my job.  | 1                 | 2                 | 3       | 4              | 5              |
| 25. My pastors have turned over some control to me so that I could accept more responsibility.                             | 1                 | 2                 | 3       | 4              | 5              |
| 26. In my society, children should take pride in the individual accomplishments of their parents.                          | 1                 | 2                 | 3       | 4              | 5              |
| 27. My pastors have shown concern for me.  | 1                 | 2                 | 3       | 4              | 5              |
| 28. My pastors have empowered me with opportunities that develop my skills.  | 1                 | 2                 | 3       | 4              | 5              |
| 29. In my society, parents should take pride in the individual accomplishments of their children.                          | 1                 | 2                 | 3       | 4              | 5              |
| 30. In this church, men are encouraged to participate in church activities more than women.                                | 1                 | 2                 | 3       | 4              | 5              |
| 31. In this church, leaders take pride in the individual accomplishments of their members.                                 | 1                 | 2                 | 3       | 4              | 5              |
| 32. My pastors have encouraged me to participate in determining and developing a shared vision.                            | 1                 | 2                 | 3       | 4              | 5              |
| 33. My pastors have entrusted me to make decisions.  | 1                 | 2                 | 3       | 4              | 5              |
| 34. My pastors and I have written a clear and concise vision statement for our church.                                     | 1                 | 2                 | 3       | 4              | 5              |
| 35. In my church, group leaders take pride in the individual accomplishments of group members.                             | 1                 | 2                 | 3       | 4              | 5              |
| 36. My pastors have asked me what I think the future direction of our church should be.                                    | 1                 | 2                 | 3       | 4              | 5              |
| 37. My pastors have not centered attention on their own accomplishments.   | 1                 | 2                 | 3       | 4              | 5              |
| 38. In this church, women are encouraged to participate in church activities more than men.                                | 1                 | 2                 | 3       | 4              | 5              |
| 39. My pastors have had a demeanor of humility.  | 1                 | 2                 | 3       | 4              | 5              |
| 40. My pastors have shown that they want to include members' visions into the church's goals and objectives.               | 1                 | 2                 | 3       | 4              | 5              |
| 41. I believe that opportunities for leadership positions should be equally available for men and women.                   | 1                 | 2                 | 3       | 4              | 5              |
| 42. My pastors have sought my commitment concerning the shared vision of our church.                                       | 1                 | 2                 | 3       | 4              | 5              |

**Section 3:** Please write your answers in the boxes below.

Write an example of a **good** action by a leader

Write an example of a **bad** action by a leader.

Thank you for taking time to participate in this survey. Return the survey to:  
 Appiah K Kwarteng, 4459 International Ct. Apt 16, Berrien Springs, MI 49103

APPENDIX B  
CORRESPONDENCE

[Message](#)[List](#) | [Unread](#) | [Delete](#) | [Edit](#)      [Previous](#) | [Next](#)      [Forward](#) | [Forward as Attachment](#) | [Reply](#) | [Reply All](#)  
[Message as New](#)

**Subject:** RE: Servant Leadership Instrument  
**From:** kwarteng@andrews.edu  
**Date:** Tue, May 12, 2009 9:45 pm  
**To:** "Rob Dennis" <dennis\_robby@hotmail.com>  
**Priority:** Normal  
**Mailer:** SquirrelMail/1.4.15  
**Options:** [View Full Header](#) | [View Printable Version](#) | [Download this as a file](#)

Dear Dennis,  
Thank you for the permission for the use of your instrument. I  
promise to  
keep you posted as you've requested.  
Sincerely,  
Appiah.

> Dear Appiah Kwarteng,  
>  
> I received your message for using the SLAI instrument. You may use  
it for  
> your research, and slightly modify it for your use (i.e., change  
> organization & company to group) if needed.  
>  
> Send an abstract/synopsis of expected use of instrument (once  
completed),  
> in addition to the modified instrument you plan to use (if  
applicable).  
>  
> Please send me copy of finished work (or article  
publication/draft).  
>  
> Enclosed are:  
>  
> Updated Instrument - SLAI; URL address, if applicable (most  
requests use  
> paper forms), and factor breakdown for coding.  
>  
> In His service,  
> Rob Dennis  
>  
>  
>> Subject: FW: Servant Leadership Instrument  
>> Date: Tue, 12 May 2009 07:55:06 -0400

>> From: [Rob.Dennis@va.gov](mailto:Rob.Dennis@va.gov)  
>> To: [dennis\\_robbie@hotmail.com](mailto:dennis_robbie@hotmail.com)  
>>  
>>  
>> -----Original Message-----  
>> From: Mihai Bocarnea [<mailto:mihaboc@regent.edu>]  
>> Sent: Monday, May 11, 2009 10:19 PM  
>> To: Dennis, Rob; [kwarteng@andrews.edu](mailto:kwarteng@andrews.edu)  
>> Cc: [marinho@andrews.edu](mailto:marinho@andrews.edu)  
>> Subject: RE: Servant Leadership Instrument  
>>  
>> Appiah,  
>> Dr. Rob Dennis is the principal author of the SLAI. I am  
forwarding your  
>> request to him.  
>>  
>> Mihai C. Bocarnea, Ph.D.  
>> Associate Professor; Director, Ph.D. in Organizational Leadership  
>> Regent University, School of Global Leadership and  
Entrepreneurship  
>> 1333 Regent University Drive, Suite 102; Virginia Beach, VA 23464  
>> phone: (757) 352-4726, fax: (757) 352-4634  
>>  
>> -----Original Message-----  
>> From: [kwarteng@andrews.edu](mailto:kwarteng@andrews.edu) [<mailto:kwarteng@andrews.edu>]  
>> Sent: Monday, May 11, 2009 7:40 PM  
>> To: Mihai Bocarnea  
>> Cc: [marinho@andrews.edu](mailto:marinho@andrews.edu)  
>> Subject: Servant Leadership Instrument  
>>  
>> Dear Profssor,  
>> I am a student at Andrews University studying for a PhD in  
Leadership at  
>> the School of Education.I am writing my dissertation on servant  
>> leadership.  
>>  
>> Dr. Marinho who attended a conference with you, gave your email  
address  
>> for me to contact you.  
>>  
>> I should be grateful if you would kindly give me the instrument  
and all  
>> the conditions attached to it.  
>>  
>> Hoping to hearing from you soon.  
>>  
>> Appiah Kwarteng  
>>  
>  
>  
> \_\_\_\_\_  
> Hotmail® has a new way to see what's up with your friends.>

# Andrews University

November 24, 2009

Appiah Kwarteng  
4459 International CT. # 16  
Berrien Springs, MI 49103

**RE: APPLICATION FOR APPROVAL OF RESEARCH INVOLVING HUMAN SUBJECTS**  
**IRB Protocol #:** 09-143    **Application Type:** Original    **Dept:** Leadership & Educational Administration  
**Review Category:** Exempt    **Action Taken:** Approved    **Advisor:** Erich Baumgartner  
**Title:** The perceptions of elders of the Seventh-day Adventist Church in Ghana and the United States of America on servant leadership and culture.

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. In all communications with our office, please be sure to identify your research by its IRB Protocol number.

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 University Medical Specialties, by calling (269) 473-2222.

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

Sincerely,

 Joseth Abara

Administrative Coordinator  
Institutional Review Board

Institutional Review Board  
(269) 471-6360 Fax: (269) 471-6246 E-mail: [irb@andrews.edu](mailto:irb@andrews.edu)  
Andrews University, Berrien Springs, MI 49104-0355



# Andrews University

Institutional Review Board  
Tel: (269) 471-6361 Fax: (269) 471-6246 E-mail: [irb@andrews.edu](mailto:irb@andrews.edu)  
Andrews University, Berrien Springs, MI 49104-0355

December 9, 2010

Appiah Kwarteng  
4459 International Court, #16  
Berrien Springs, MI 49103  
Tel: (269) 471-6938  
Email: [kwarteng@andrews.edu](mailto:kwarteng@andrews.edu)

**RE: APPLICATION FOR EXTENSION OF RESEARCH INVOLVING HUMAN SUBJECTS**  
IRB Protocol #: 09-143      Application Type: Extension      Dept: Leadership  
Category: Exempt      Action Taken: Approved      Advisor: Erich Baumgartner  
Title: The perceptions of elders of the Seventh-day Adventist church in Ghana and the United States of America on servant Leadership and culture

This letter is to inform you that your request for extension of your research project entitled: "*The perceptions of elders of the Seventh-day Adventist church in Ghana and the United States of America on servant Leadership and culture*" has been approved by the Institutional Review Board. The duration of this approval is for one year from the date of approval. If your research is not completed by the end of this period you must apply for an extension.

Any future changes made to the study design and/or consent form require prior approval from the IRB before such changes can be implemented.

While there appear to be no risks with your study, should an incidence occur that results in a research-related adverse reaction and/or physical injury, this must be reported immediately in writing to the IRB. 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 continue with your research project as outlined in the approved protocol.

Please feel free contact our office if you have questions.

Sincerely,



Sarah Kimakwa  
Administrative Assistant  
Office of Research & Creative Scholarship, IRB



SEVENTH-DAY  
ADVENTIST CHURCH

Ghana Union Conference

Office of the Secretary  
P. O. Box 1014 Accra-Ghana  
Tel: 233-021-223720/248571  
Fax: 233-021-227074  
E-mail: gutafo@ghana.com

**October 30, 2009**

APPIAH KUBI KWARTENG  
4459 INTERNATIONAL CT APT #16  
BERRIEN SPRINGS, MI 49103

Dear Pastor Appiah,

This letter comes as written permission for you to proceed with your doctoral research within the Ghana Union Conference. We understand this process is being overseen by Andrews University, and that you will be conducting research in harmony with their guidance, protocols and procedures.

Not only do we grant access to Pastors, Elders and Members, we hope to benefit by the information gained. Consequently, we invite you to share with us what you learn in the process, especially as it might help us to more effectively accomplish our mission and purpose.

God bless you in this significant endeavor.

Yours sincerely,

**AMBROSE K. WAAHU**  
**EXECUTIVE SECRETARY**



SEVENTH-DAY  
ADVENTIST  
CHURCH

**Lake Union Conference**

PO Box C  
Berrien Springs Michigan 49103  
Phone: (269) 473-8200  
Fax: (269) 473-8209  
[www.luc.adventist.org](http://www.luc.adventist.org)

December 21, 2009

Pastor Appiah Kubi Kwarteng  
4459 International Ct. Apt 16  
Berrien Springs, MI 49103

Dear Pastor Kwarteng,

This letter comes as written permission for you to proceed with your doctoral research within the conferences of the Lake Union Conference. We understand this process is being overseen by Andrews University and that you will be conducting research in harmony with their guidance, protocols and procedures.

This **does not** give you access to the pastors, elders and members as unions do not have that authority in the North American Division. It does, however, give you credibility as you seek that access with the Ministerial Secretaries of the local conferences. Only they can give you access to the groups you wish to contact.

May God bless you as you seek to serve Him.

Straight ahead,

Rodney A. Grove  
Executive Secretary

cc: Conference Secretaries  
Conference Ministerial Secretaries

APPENDIX C  
ANALYSIS OF VARIANCE

MANOVA  
 AL EM VN HM with PD GM IC  
 /PRINT=SIGNIF (EIGEN DIMENR)  
 /DISCRIM= COR ALPHA (0.05)  
 .

The default error term in MANOVA has been changed from WITHIN CELLS to WITHIN+RESIDUAL. Note that these are the same for all full factorial designs

A n a l y s i s o f V a r i a n c e

1248 cases accepted.  
 0 cases rejected because of out-of-range factor values.  
 0 cases rejected because of missing data.  
 1 non-empty cell.  
 1 design will be processed

A n a l y s i s o f V a r i a n c e -- Design 1

EFFECT .. WITHIN CELLS Regression

Multivariate Tests of Significance (S = 3, M = 0, N = 619 1/2)

| Test Name  | Value         | Approx. F       | Sig. of F   |
|------------|---------------|-----------------|-------------|
| Pillais    | .36661        | 43.26111        | .000        |
| Hotellings | .50044        | 51.69836        | .000        |
| Wilks      | <b>.65328</b> | <b>47.77380</b> | <b>.000</b> |
| Roys       | .30141        |                 |             |

Eigenvalues and Canonical Correlations

| Root No. | Eigenvalue | Pct.     | Cum. Pct. | Canon Cor.    | Sq. Cor       |
|----------|------------|----------|-----------|---------------|---------------|
| 1        | .43146     | 86.21537 | 86.21537  | <b>.54901</b> | <b>.30141</b> |
| 2        | .06317     | 12.62319 | 98.83856  | .24376        | .05942        |
| 3        | .00581     | 1.16144  | 100.00000 | .07602        | .00578        |

Dimension Reduction Analysis

| Roots  | Wilks L. | F        | Hypoth. DF | Error DF | Sig. of F |
|--------|----------|----------|------------|----------|-----------|
| 1 TO 3 | .65328   | 47.77380 | 12.00      | 3283.67  | .000      |
| 2 TO 3 | .93515   | 14.11507 | 6.00       | 2484.00  | .000      |
| 3 TO 3 | .99422   | 3.61237  | 2.00       | 1243.00  | .027      |

EFFECT .. WITHIN CELLS Regression (Cont.)

Univariate F-tests with (3,1244) D. F.

| Var | Sq. Mul. R | Adj. R-sq. | Hypoth. MS | F         | Sig. of F |
|-----|------------|------------|------------|-----------|-----------|
| AL  | .20732     | .20541     | 14.82464   | 108.45432 | .000      |
| EM  | .23831     | .23647     | 10.91995   | 129.73624 | .000      |
| VN  | .20318     | .20125     | 15.86601   | 105.73288 | .000      |
| HM  | .15459     | .15255     | 13.86960   | 75.82670  | .000      |

Correlations between DEPENDENT and canonical variables

| Variable | Function No. |         |         |
|----------|--------------|---------|---------|
|          | 1            | 2       | 3       |
| AL       | -.79934      | -.48834 | .31376  |
| EM       | -.88798      | -.10275 | -.05431 |
| VN       | -.80703      | .33093  | -.25040 |
| HM       | -.70336      | .22019  | .67088  |

Variance in dependent variables explained by canonical variables

| CAN. VAR. | Pct Var DEP | Cum Pct DEP | Pct Var COV | Cum Pct COV |
|-----------|-------------|-------------|-------------|-------------|
| 1         | 64.33616    | 64.33616    | 19.39164    | 19.39164    |
| 2         | 10.17588    | 74.51204    | .60463      | 19.99627    |
| 3         | 15.35439    | 89.86643    | .08873      | 20.08500    |

Correlations between COVARIATES and canonical variables  
CAN. VAR.

| Covariate | 1       | 2       | 3       |
|-----------|---------|---------|---------|
| PD        | -.34910 | .87818  | .32700  |
| GM        | -.59934 | .06209  | .79809  |
| IC        | -.83932 | -.03206 | -.54269 |

Variance in covariates explained by canonical variables

| CAN. VAR. | Pct Var DEP | Cum Pct DEP | Pct Var COV | Cum Pct COV |
|-----------|-------------|-------------|-------------|-------------|
| 1         | 11.91105    | 11.91105    | 39.51761    | 39.51761    |
| 2         | 1.53711     | 13.44816    | 25.86944    | 65.38706    |
| 3         | .20002      | 13.64818    | 34.61294    | 100.00000   |

Regression analysis for WITHIN CELLS error term

--- Individual Univariate .9500 confidence intervals

Dependent variable .. AL

| COV | B            | Beta         | Std. Err. | t-Value  | Sig. of t |
|-----|--------------|--------------|-----------|----------|-----------|
| PD  | -.1812787206 | -.1459367868 | .03690    | -4.91231 | .000      |
| GM  | .4068207871  | .3274810438  | .03685    | 11.03996 | .000      |
| IC  | .3984232736  | .3497100227  | .02888    | 13.79615 | .000      |

Dependent variable .. EM

| COV | B            | Beta         | Std. Err. | t-Value  | Sig. of t |
|-----|--------------|--------------|-----------|----------|-----------|
| PD  | -.0366690409 | -.0337163164 | .03167    | -1.15776 | .247      |
| GM  | .3024857344  | .2781061195  | .03163    | 9.56426  | .000      |
| IC  | .3952846512  | .3962743374  | .02479    | 15.94796 | .000      |

Dependent variable .. VN

| COV | B           | Beta        | Std. Err. | t-Value  | Sig. of t |
|-----|-------------|-------------|-----------|----------|-----------|
| PD  | .1179876188 | .0920545453 | .03818    | 3.09054  | .002      |
| GM  | .2341384832 | .1826613570 | .03812    | 6.14180  | .000      |
| IC  | .4222209482 | .3591649971 | .02988    | 14.13225 | .000      |

Dependent variable .. HM



| COV | B           | Beta        | Std. Err. | t-Value  | Sig. of t |
|-----|-------------|-------------|-----------|----------|-----------|
| PD  | .0640124369 | .0550208040 | .03569    | 1.79334  | .073      |
| GM  | .2652308470 | .2279563432 | .03564    | 7.44130  | .000      |
| IC  | .2928158971 | .2744117163 | .02793    | 10.48258 | .000      |

A n a l y s i s o f V a r i a n c e -- Design 1

EFFECT .. CONSTANT

Multivariate Tests of Significance (S = 1, M = 1, N = 619 1/2)

| Test Name  | Value  | Exact F  | Sig. of F |
|------------|--------|----------|-----------|
| Pillais    | .09954 | 34.29797 | .000      |
| Hotellings | .11055 | 34.29797 | .000      |
| Wilks      | .90046 | 34.29797 | .000      |
| Roys       | .09954 |          |           |

Note. F statistics are exact.

Eigenvalues and Canonical Correlations

| Root No. | Eigenvalue | Pct.      | Cum. Pct. | Canon Cor. |
|----------|------------|-----------|-----------|------------|
| 1        | .11055     | 100.00000 | 100.00000 | .31551     |

EFFECT .. CONSTANT (Cont.)

Univariate F-tests with (1,1244) D. F.

| Variable | Hypoth. SS | F         | Sig. of F |
|----------|------------|-----------|-----------|
| AL       | 1236.44502 | 83.40470  | .000      |
| EM       | 1126.61685 | 103.17049 | .000      |
| VN       | 443.15982  | 27.93139  | .000      |
| HM       | 1397.52918 | 100.76201 | .000      |

EFFECT .. CONSTANT (Cont.)

Correlations between DEPENDENT and canonical variables

|          | Canonical Variable |
|----------|--------------------|
| Variable | 1                  |
| AL       | -.77877            |
| EM       | -.86614            |
| VN       | -.45067            |
| HM       | -.85597            |

APPENDIX D

MAPS OF FIELDS OF THIS STUDY



Map showing Ghana Union Conference as part of West Central Africa Division



Map showing Lake Union Conference as part of North America Division

APPENDIX E  
DESCRIPTION OF VARIABLES

*Description of Variables*

| Variable           | Description   | Survey items                             | Objective   |
|--------------------|---|--|---|
| <b>Agapao Love</b> | Measures the degree to which a servant leader demonstrates meaning and purpose on the job where the employee has the ability to realize his or her full potential as a person and feels like he or she is associated with a good and/or ethical organization. | Response to items 2, 7, 17, 19, 21, 27   | To measure the variable, I added each item score as indicated by each respondent, and arrived at a total score between 6-30 points. An exact interval scale |
| <b>Empowerment</b> | Measures the degree to which a servant leader empowers information to others: positive emotional support, actual experience of task mastery, observing models of success, and words of encouragement  | Response to items 6, 11, 24, 25, 28, 33  | To measure the variable, I added each item score as indicated by each respondent, and arrived at a total score between 6-30 points. An exact interval scale |
| <b>Vision</b>      | Measures the degree to which a servant leader incorporates the participation of all involved players in creating a shared vision for the organization   | Response to items 14, 32, 34, 36, 40, 42 | To measure the variable, I added each item score as indicated by each respondent, and arrived at a total score between 6-30 points. An exact interval scale |
| <b>Humility</b>    | Measures the degree to which a servant leader keeps his or her own accomplishments and talents in perspective, which includes self-acceptance, and further includes the idea of true humility as not being self-focused but rather focused on others          | Response to items 8,12,20,22,37,39       | To measure the variable, I added each item score as indicated by each respondent, and arrived at a total score between 6-30 points. An exact interval scale |

| Variable                     | Description   | Survey items                            | Objective   |
|------------------------------|---|---|---|
| <b>Power Distance</b>        | Measures the degree to which members of an organization or society expect and agree that power should be stratified and concentrated at higher levels of an organization or government. | Response to items 3, 9, 15, 23, 30, 38  | To measure the variable, I added each item score as indicated by each respondent, and arrived at a total score between 6-30 points. An exact interval scale |
| <b>Gender Egalitarianism</b> | Measures the degree to which an organization or a society minimizes gender role differences while promoting gender equality   | Response to items 1, 5, 10, 16, 18, 41  | To measure the variable, I added each item score as indicated by each respondent, and arrived at a total score between 6-30 points. An exact interval scale |
| <b>In-Group Collectivism</b> | Measures the degree to which individuals express pride, loyalty, and cohesiveness in their organizations, or families   | Response to items 4, 13, 26, 29, 31, 35 | To measure the variable, I added each item score as indicated by each respondent, and arrived at a total score between 6-30 points. An exact interval scale |

---



## REFERENCE LIST

## REFERENCE LIST

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VITA

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### EDUCATION

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|--------------|---|---------------------|
| 2004-Present | PhD candidate in Leadership<br>Andrews University                         | Berrien Springs, MI |
| 2004-2006    | CPE Units I & II<br>St. Joseph Regional Med. Center                       | South Bend, IN      |
| 2001-2004    | Master of Divinity<br>Andrews University                                  | Berrien Springs, MI |
| 1988-1992    | MA Pastoral Ministry<br>Andrews University<br>(Babcock University Campus) | Illishan, Nigeria   |
| 1981-1985    | BA (Honors) Sociology with Political Science<br>University of Ghana       | Accra, Ghana        |

### PROFESSIONAL EXPERIENCE

|              |                                       |                     |
|--------------|---------------------------------------|---------------------|
| 2013-Present | Pastor                                | Philadelphia        |
| 2003-2013    | Elder, Pioneer Memorial Church        | Berrien Springs, MI |
| 2008-2009    | Research Assistant to Dr. Baumgartner | Berrien Springs, MI |
| 1997-2001    | President, Midwest Ghana Conference   | Sunyani, Ghana      |