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Leadership and Religiosity: A Study of their Effects on Seventh-day Adventist Student Leaders

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LEADERSHIP AND RELIGIOSITY: A STUDY OF THEIR EFFECTS ON SEVENTH-DAY ADVENTIST STUDENT LEADERS

A dissertation

Presented to

The Faculty of the School of Education

La Sierra University

In Partial Fulfillment

of the

Requirements for the Degree

DOCTOR OF EDUCATION

By

James Vernon Bird Jr.

May 2003

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RESEARCH COMMITTEE

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Abstract of Dissertation

LEADERSHIP AND RELIGIOSITY: A STUDY OF THEIR EFFECTS ON
SEVENTH-DAY ADVENTIST STUDENT LEADERS

James Vernon Bird Jr.

School of Education, La Sierra University

May 2003

Procedure: This study consisted of a sample population of 116 collegiate
student leaders and examined the following, (a) the primary leadership
orientation of collegiate student leaders in relation to Bolman and Deal's four-
part framework of leadership, (b) the primary religious orientation of collegiate
student leaders in relation to Allport and Ross (1967) Intrinsic-Extrinsic Scale and
Batson Schoenrade and Ventis (1993) Quest Scale, (c) the relationships between
leadership and religiosity, (d) how demographic variable are related to
leadership orientations, and (e) the relationships between religious orientation
and the leadership activities of student leaders. A correlation research design
methodology was utilized which included two standardized instruments
(Leadership Orientation and Religious Life Inventory) and a questionnaire on
activity preference of student leaders. In addition to descriptive statistics, data
were analyzed using bivariate as well as multivariate statistical tools.

Findings: Analyses of the data reported that the human resource frame
was the primary leadership orientation of student leaders in this study followed
by the structural, political and symbolic frames. Less than half, (46%) of student

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leaders were multi-frame users indicating that they used two or more frames "often or always". The most utilized religious orientation of those sampled was the intrinsic orientation followed by the quest and extrinsic orientations. Statistically significant positive relationships were found between intrinsic religiosity and the structural frame, quest religiosity and the political frame and extrinsic and intrinsic religiosity and the symbolic frame. Six significant relationships were found between the demographic variables and leadership activities. A significant positive relationship was also found between extrinsic religiosity and the perception of importance of spiritual activities.

Conclusions: While this study revealed a number of significant relationships, the findings, when looked at altogether are, inconclusive. It is not clear whether one's religious orientation affects his/her leadership style and activities. It appears that while religion has a significant impact on the rest of our lives the interaction between religious orientation, leadership orientation and leadership activities is more complicated than thought.

ACKNOWLEDGEMENTS

The work before you represents three years of intense study, training and counsel and many more years of ideas and thoughts. No work of this magnitude can be done in isolation and would have been impossible without the guidance, support, mentoring, teaching and training of a number of individuals.

Each individual is a manifestation of those around him/her. I was blessed with great parents. I want to express thanks to my mom and dad for loving me and teaching me the importance of perseverance, hard work and the value of a Christian education. Without their guidance and PATIENCE in dealing with me everything I have done would have been impossible.

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I wish to express my total gratitude to my friend Liliana Lee for spending many hours searching through the library and pulling books for me, surfing the internet for articles, entering data, and being a wonderful friend. Your friendship and open ear were most appreciated.

Finally, I wish to thank God for giving me the ability to accomplish this task and giving me an almost endless supply of energy.

DEDICATION

This dissertation is dedicated to the unsung student leader and for the betterment of Adventist Education.

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CHAPTER I: INTRODUCTION

Colleges and universities have been called the cradle of leadership, makers of men, and creators of leaders. For years people have viewed institutions of higher education as the training ground for future leaders. Others have argued that while almost any student can quickly learn the technical skills requisite for leadership, the personal characteristics of leadership are not acquired as easily (Barsi, Hand & Kress, 1989). Following this line of thought, researchers such as McCall and Tichy have stated that "You can't create leaders in a classroom" (Zemke 2001, p.47). This leads us to the following questions, what type of leaders are created in the classroom? Do collegiate leaders show the same leadership characteristics as their more mature counterparts in other fields? Do personal religious practice and orientation impact leadership style?

Religion plays an integral part in the United States. Sixty-nine percent of American Christians say that religion is a very important part of their life while 40% of non-Christians also agree that religion is a very important part of their life. More than three in four Americans believe that all religions have at least some elements of truth. America was initially founded as a country that accepted people who had unique religious beliefs. Today, one can see that the trend has continued and the American society and culture are affected by a myriad of religions. While almost every religion found on the earth is represented in the United States, Christianity is the most predominant. There are approximately

159 million Christian adults in the U.S. This number accounts for more than three-fourths of the adult population of the U.S. (Jeffery Sheller, 2002).

There are currently about 4,000 colleges and universities in the United States (U.S. Census Bureau, 2000). Among those 4,000 colleges and universities are about 600-700 that maintain some type of religious affiliation (Choose A Christian College: A Guide To Academically Challenging Colleges Committed To A Christ-Centered Campus Life, 1988/1994).

At first glance, most colleges, public or private, look very similar. They all have a very similar basic curriculum. They all have libraries, students, teachers and all the other elements that constitute a college or university. The educational environments is what sets apart a religious college or university and more specifically Christian school. A Christian school seeks to create an environment in which, learning and life come together. The belief in Christ is at the very heart of what a Christ-centered college or university is all about. These institutions seek to provide a Christian view of education, bringing to every discipline important questions of origins, meaning and purpose (Choose A Christian College: A Guide To Academically Challenging Colleges Committed To A Christ-Centered Campus Life, 1998/1994).

People choose religiously oriented colleges and universities for a number of reasons. Beyond the pursuit for intellectual growth some of the reasons people choose religiously affiliated schools are the desire to share a similar philosophy, share values, make long-term friendships, form career goals more

for life meaning than merely financial benefits, acquire emotional balance to meet everyday challenges, develop a commitment to serving others and choose like-minded marriage partners (Tye, 2000).

It has also been claimed that leaders do not separate their religion from their secular lives (Pascarella, 1999). They try to make decisions that are in line with both sets of beliefs, meaning that their decisions should be a reflection of both their religious orientation and their leadership orientation.

Leaders and leadership are subjects that are of significant interest to many people. Today's world is much more complex and more confusing than that of the past, and are constantly searching for ways to become better leaders, thus, many "how to" books have been written on leadership (Nanus, 1992). However, these books often fail to discuss how an individual's religious beliefs affect his/her leadership style, and many books on leadership claiming to give guidance are often old religious credos wrapped in new paper. The main cause for this problem seems to be that many authors of leadership books and articles realize that what is missing in leadership is a clearer look into the relationship between the leadership practices and religious beliefs of leaders (Covey, 1989).

Authors such as Stephen Covey, James Kouzes, Barry Posner and Max DePree have referred in their writing to principles found in or associated with Christian teachings. In fact, they have attempted to use secular terms to entice an individual into evaluating how his/her religious beliefs affect him/her and his/her organization (Covey 1989). Books such as, *7 Habits of Highly Effective*

People, The Leadership Challenge and *Leadership Jazz* seek to change people by challenging them to look at who they are and how they think. The purpose of this study will be to look at the individual's religiosity and how it affects leadership.

Leadership in this study is looked at from the perspective of it being multi-dimensional and requiring a leader to approach problems from more than one perspective. The impact of religious orientation and leadership orientation is a theme that increasingly arouses the interest of researchers, followers and would-be leaders; to view how a leader affects the follower and vice versa (Shee, 2002).

The Problem

While many researchers such as Ralph Stogdill, Warren Bennis, Peter Senge, James Kouzes and Barry Posner have conducted extensive research on leadership, very little has been done on collegiate student leaders. This group, however, should be studied because collegiate leaders play an important role in almost every aspect of campus life. Students are routinely encouraged to engage in student-led organizations such as student associations, dormitory clubs, community service, athletics and other organizations as a way of enhancing their marketability and developing their skills. Evidence shows that involvement in co-curricular activities can be correlated with undergraduate success (Astin 1985; Pascarella & Terenzini, 1991). Others have speculated that successful student leaders also become successful leaders in the "real world" (Reed, 2001).

Each year, colleges and universities train thousands of students through leadership classes, weekend and week long leadership programs, leadership conventions, discussion groups and presentations, hoping to mold the next generation of leaders (National Clearinghouse for Leadership Programs, 1999). The training and development of student leaders is conducted in the hope that an individual's leadership skills will enable him/her to be a more successful leader and will eventually extend into his/her world after college.

Timothy Reed (2001) believes that being an effective leader in college might be a predictor of future leadership ability. Other scholars question the impact of the leadership experience of student leaders on the rest of their lives. This study will focus on the relationship between preferred leadership styles of collegiate student leaders and their religious orientation and practices.

Little research has been conducted on how the leadership style of collegiate leaders is affected by religious practice. This study is specifically focused on collegiate student leadership at colleges and universities. The surveyed individuals represent student leaders from twelve colleges and universities. The sample population was not confined to any one geographical area and includes collegiate student leaders from the northern, northeastern, southern, southwestern, mid-western, western and northwestern parts of the United States and Canada, and thus reflects a myriad of viewpoints, diverse backgrounds and unique perspectives. The term student leader is used in this

study to describe only those collegiate student leaders who have been elected to formal leadership positions.

Additional research on student organizations is necessary because student organizations provide collegiate leaders who are self confident and in control with a sense of self-efficiency. Student organizations provide channels through which students can develop those skills. Planning activities and hearing the problems and complaints of their peers and dealing with those challenges allows them to develop self-confidence. Without these experiences and the confidence that is gained one can never be a leader that can impact his/her environment. "Without a strong sense of self-efficacy, it is unlikely that a person will willingly take on a leadership role or even wish to be a leader" (Praxis Leadership, 1997, p. 438). Researching student leadership is of great importance because most contemporary researchers believe that leadership can be and is learned. Other notable researchers such as McCall and Tichy say, "You can't create leaders in a classroom" (Zemke 2001). Madeleine Greene also believes that leaders are created by a combination of situations and books. Student-led organizations allow colleges and universities the opportunity to exptend the leadership training experience from the classroom into the realm of real practicality. They allow students the chances to succeed and fail on their own and thus really learn (Green, 1990).

This study is significant when viewed within the context of the times in which we live. A 1985 *New York Times/CBS News Poll* revealed that 55% of the

American people believe that most corporate executives are dishonest. 59%

believe that white-collar crime occurs on a regular basis. A 1987 *Wall Street*

Journal study of 671 executives surveyed by a leading researcher believed that

ethics can impede a successful career (Hickman,1998). Those studies were

conducted in the eighties. Things have only become worse. It would be hard to

make the case that things are better today. We live in a time in which names like

Enron, Tyco and Worldcom are in the news on a daily basis and are synonymous

with the deep ethical crisis that plagues our society (Capps, 2003).

In light of recent ethical problems in business, education and politics it is

important that an emphasis be placed on molding leaders who will be able to

make a positive contribution to society. Warren Bennis has noted that a recent

study conducted by the University of Pennsylvania showed that companies that

invested 10% more on education saw an 8.5% increase in productivity while

companies that simply upped capital expenditures by 10% only experienced a

productivity increase of 3% (Bennis, 1997). It might be possible that the same

business principles would hold true for religious organizations. If they spent

more on educating and training future leaders perhaps they would also be better

prepared and more effective leaders can be developed. It has also been said that

leaders are rarely, if ever, made in the classroom. With this in mind student

organizations with formal responsibilities and "job descriptions" become more

important because they provide many young people with their first taste of

leadership. Student organizations provide real leadership training and soak the feet of many one-day leaders (Zemke & Zemke, 2001).

Leadership does not solely involve leading other people it involves both influencing others and learning the disciplines of leadership. Individuals face many problems among which is the problem of self-leadership and keeping themselves aligned with the principles for which they have strong convictions (Bray, 1995). It is important for colleges and universities to develop leaders who are proactive and are willing to take a chance and change the world they live in. Finally we don't know whether or not collegiate leaders display the same characteristics as more senior leaders.

We now live in a culture, a society in which we only have to turn on a television, read a newspaper or talk to anyone or simply listen to the conversations of those around to learn something of the problems that imbue our leaders and our world. The sample population of this study will be Christian collegiate-student leaders in Christian institutions. They are studied because they are Christian and because in a world withering without the water of principle, Christian schools and leaders may provide us with an antidote to problems we are faced with.

The Problem Statement

The purposes of this study are to explore: (1) the relationship between leadership style of collegiate student leaders and religious orientation, (2) the relationship between leadership style of collegiate student leaders, religious

orientation and religious practice and maturity, (3) the relationship between religious orientation and religious practice and maturity, (4) the relationship between leadership style of collegiate leaders, religious orientation and activity preference of collegiate student leaders.

Theoretical Foundations: Leadership Orientations

For as long as people have lived the topic of leadership has generated intrigue and interest. People glamorize leadership by imagining leaders who command great armies, control the destiny of nations or direct corporate conglomerates. How do leaders become successful? Why do certain leaders have dedicated followers while others do not? People have asked these questions for thousands of years, even before the time of Aristotle. Though leadership has been studied since ancient times, the subject wasn't scientifically studied until the emergence of management. However all of this scientific study has been unable to yield one definition that everyone agrees on. There is no one correct definition of leadership because leadership is dynamic, and because leadership is studied in different ways that require different definitions. Bernard Bass (1990) defines leadership as the,

> "Interaction between two or more members of a group that often involves a structuring and restructuring of the situations and the perceptions and expectations of the members. Leaders are agents of change-persons whose acts affect other people more than other people's acts affect them.

Leadership occurs when one group member modifies the motivation or competencies of others in groups" (pp.19-20).

The first and possibly best known theory of leadership, which has existed in some form for as long as leadership has been studied, is that of the great men and their impact on society (Bass 1990). This theory, known as trait theory, was propounded by Carlyle's (1907) famous essay, which reinforced the idea that leaders are endowed with unique innate abilities that allow them to rise to the top and contribute in some way, regardless of the situation. Trait theorists looked for certain skills/talents/qualities that were inherited. The central idea of this theory was that great leaders were born not made.

Though the trait theory has been largely disproved by researchers such as Stogdill (1948) it has found a second breath in the contemporary traits theory. These theorists argue that there are certain broad categories of traits that all leaders possess. Kirkpatrick and Locke (1991) claim that all leaders possess the following six traits: drive, the desire to lead, honesty/integrity, self confidence, cognitive ability, and knowledge of the business.

When research on the trait theory failed to turn up consistent results, researchers turned to a new theory to explain leadership-the style approach. This was a behavioral theory which sought to meld the still strong belief in traits with that of behavior. Style research focused on what behaviors allowed leaders to be successful. Research was conducted by administering questionnaires to

subordinates. The questionnaire focused on what types of behaviors the focal leaders engaged in (Bryman, 1992).

Researchers reasoned that this approach would yield the answers they were looking for because once the behavior that allows one to be an effective leader is identified, leaders can be trained to exhibit that behavior. The style approach was unique in that it introduced the notion that there are many different behaviors which a person could use to become an effective leader (Bryman, 1992).

By the late 1960s researchers began to view the style approach with increasing skepticism because it failed to account for other vital variables such as situational analysis. This led them to synthesize the trait and style approaches with the situationalist view (Fiedler, 1967; Yukl, 1998). These three views gave rise to the contingency theory. This theory posited that leadership effectiveness has a situational contingent. Thus, a particular style or behavior that is effective in one situation might not be so in another. Hersey and Blanchard (1988) hypothesized that factors such as the type of work, environment and characteristics of the followers all play a role in the type of leadership necessary. This meant that a leader was dependent on the follower and the characteristics of the unique situation in which he is to function.

Fielder's (1967) research indicated that there was no singular style that was universally effective in all situations. In high control situations, where the outcome is assured by a clear task and cooperative group, the leader can remain

calm and relaxed while maintaining a strong emphasis on task accomplishment. However, in situations where there is moderate control, caused by an ambiguous task or an uncooperative group, the leader must be able to think quickly and, at times, be critical and punitive. Low control situations call for firm and directive leadership.

Research on leadership soon expanded to include the study of the followers because leadership was now viewed as a transaction between the leader and the follower. This transactional relationship illustrated that the leader and the follower influence each other. Robert Kelly said, "Without his armies, after all, Napoleon was just a man with grandiose ambitions" (17) (Lussier & Achua, 2001). Organizations stand or fall, to a certain extent, on the basis of how well their leaders lead, but partly also on the basis of how well their followers follow. Along the same line of thought, John Gardner (1986) wrote, "Leaders are almost never as much in charge as they are pictured to be and followers almost never as submissive as one might imagine" (p.7).

<u>Bolman and Deal's Leadership Theory</u>

Lee Bolman and Terence Deal (1991, 1997) believe that the leader of an effective organization must be able to utilize and operate in more than one frame at a time. This means that leaders must be able to view organizational problems from multiple vantage points in order to better understand and appreciate the complexity of the situation they are dealing with. They further believe that an

organization can be viewed using four frames. A short description of each frame follows.

Structural Frame

The structural frame emphasizes goals, efficiency and formal relationships. It states that effective organizations must define clear goals and develop organizational structures such as policies, rules and chain of command. Structural leaders value analysis and data, keep their eye on the bottom line, set clear directions, hold people accountable for results and try to solve organizational problems with new policies and rules or through restructuring (Bolman & Deal, 1991).

Human Resource Frame

The human resource frame places its emphasis on the interdependence and relationships between people. The human resource frame states that people will be more apt to putting forth more effort for those organizations that meet their basic human needs than for those organizations that don't, thus the attention of the human resource frame is placed on ways to relate a people's needs, skills and values within the underlying framework of the organization. Human resource leaders value relationships and feelings; they seek to lead through facilitation and empowerment (Bolman & Deal, 1991).

Political Frame

The political frame views organizations as scenes where there will inevitably be conflict for limited resources. This frame views political leaders as

pragmatic individuals who are realistic negotiators for resources. Organizational objectives are attained by leaders who understand the use of power, coalitions, power bases and compromise (Bolman & Deal, 1991).

Symbolic Frame

The symbolic frame places its emphasis on meaning. It views the organization as something that is abstract and requiring interpretation. This frame also views predictability as a social creation. This frame claims that the organization needs to develop shared symbols that shape human behavior and provide a shared sense of mission and identity. Leaders who use this frame instill a sense of enthusiasm and commitment through charisma. They pay attention to stories, myths, rituals, ceremonies and other organizational symbols (Bolman & Deal, 1991).

Theoretical Foundations: Religiosity

Since 1950 a significant amount of research has been conducted on religious orientation. These studies have sought to identify the effect of religiosity on an individual's life. Allport, in 1950, described two types of religion: "mature" and "immature." Realizing that an individuals actual age was not an accurate indicator of maturity, Allport outlined what he believed at the time were the three attributes of religious maturity. The first was concerned with values that are beyond the level of basic biological needs and functions, while the second attribute was the ability to reflect on oneself and ones actions in a constructive and insightful way. The third type was an individual having a

philosophy of life that provides direction and organization to life. Immature religion, however, was characterized as "impulsive self-gratification", and self-centeredness (Allport, 1950).

Over the years many researchers have sought to tie religious orientation to various aspects to human life. Initially religious orientation researchers sought to find the relationships between religious orientation and racial prejudice. This led some researchers to posit that religion was a causal factor in bigotry (Gorsuch & Aleshire, 1974). It was hypothesized that those who had a mature, sincere and devout faith, and were, therefore, characterized as intrinsically religious, would be less prejudice than those who were extrinsically religious and attended church for their own utilitarian reasons.

Other studies have shown a positive association between religious orientation and self-esteem (Benson & Spilka, 1973; Rosenberg, 1979). Still other researchers such as Adorno, Frenkel-Brunswik, Levinson and Sanford (1950); and Rokeach (1960) have sought to find the relationship between religious dogmatism and authoritarianism and their impact on thinking.

While others have researched religious orientation over the last half-century, Allport's 1950 description has remained as the basis for almost all research on religious orientation. Allport initially had chosen to use the value-laden terms of "mature" and "immature" religiosity. Over the years Allport continually adapted and refined his definitions and methods of measuring religiosity. By 1967 he had developed his Religious Orientations Scale (ROS).

The ROS measured two types of religiosity, they were labeled as intrinsic and extrinsic religiosity.

The ROS was challenged by Batson & Ventis (1982) and Batson, Schoenrade and Ventis (1993) because of their belief that the ROS failed to measure another overlooked dimension of religiosity. They labeled this new dimension the Quest Scale and developed a new scale to measure intrinsic, extrinsic and quest religiosity and called it the Religious Life Inventory (RLI).

This study will measure religiosity using Batson, Schoenrade and Ventis (1993) Religious Life Inventory Scale (RLI). Their Religious Life Inventory Scale posited three orientations to religion. They are; extrinsic, intrinsic and quest religiosity. Batson et al. (1993) based their scale on a reformulation of Allport's intrinsic and extrinsic orientations toward religion and came up with the following three orientations:

Extrinsic (means) Orientation- Refers to the degree to which one uses religion as a means to other self-serving ends. People with this orientation believe in what suits their own personal needs.

Intrinsic (end) Orientation- An orientation characterized by conformity and internalization of religious creeds that guide everyday life. Religion is seen as an "end" in itself.

Quest Orientation- An orientation characterized by complexity of thought, an active questioning of traditional religious interpretation and a search for religious answers.

Theoretical Foundation: Relationship between Leadership Orientation, Religious

Orientation and Supplemental Information

Structural frame leaders are those who tend to make policies and rules. It

is the structural leaders who attempt to lay down a track for others to follow.

Structure is constructed to ensure that organizational objectives are met as

efficiently as possible through the integration and coordination of resources. The

structural frame is most effective in mature organizations where major change is

not necessary. The structural frame emphasizes efficiency above all, and when

stretched to an extreme, individuals are viewed as replaceable line cogs of a

machine and not valued as individuals (Crabb, 1987).

On the other hand the human resource frame places a very high value on

the individual and stresses empowerment, achievement and self-actualization for

the good of organization and the employee himself. Researchers contributing to

the creation of the human resource frame are Maslow and McGregor. Human

resource leaders believe that people are not machines and that they cannot

simply be substituted in and out of the system. They believe that it is the duty of

management to align jobs with employees needs (Bolman & Deal, 1997). Once

the employees see that they are valued and that an organization is looking out

for their interests they will be motivated to "give their all." Extreme cases

include identifying oneself with the organization to the point of losing ones

identity.

The political frame views organizations as warfare. Organizations are the battleground for limited resources. This frame stresses the need for negotiation and compromise inside and outside of the organization. The collegiate student leader is also confronted with the challenge of navigating competing positions and must be adept at networking and coalition building in order to gain the support of the students and administration. Political leaders must be able to explain their reasoning and position and try to achieve a consensus (Bolman & Deal, 1997).

Every organization has an identity. Identity is created by the culture of that organization. This includes, values, beliefs, mission and symbols. Individuals viewing an organization from the vantage point of the symbolic frame place a great emphasis on modeling appropriate organizational behavior. The leader seeks to create a system of symbols, stories, rituals and fairy tales encouraging the values, mission and ideals of the organization while stressing its difference from others (Peters & Waterman, 1982).

To summarize, the structural frame is characterized by control, command and integration. The human resource frame is characterized by alignment, involvement, ownership and cooperation. The political frame is classified by networking, alliances and consensus, and the symbolic frame by shared values, symbols and powerful influence. Shee (2001) puts it nicely when he says:

"Leaders in such a context may be characterized as being restrictive and controlling in their use of structure, manipulative and patronizing in their

empowering of human resource, defensive and socializing in their

approach to the political and possibly dysfunctional in the way they

generated a symbolic cohesive culture" (pp.18).

From this explanation it is evident that Bolman and Deal's leadership

frames explain a variety of leadership actions and characteristics. Following is a

look into the religious orientation.

The intrinsically religious are those people who are characterized by their

complete devotion to an organization's values, vision and culture. They are

persons who often form the middle management and bureaucracy of many

organizations because of their complete commitment to organizational

objectives. In support of this, Shee (2002) found that most principals at Christian

schools had an intrinsic orientation to religion, he believed that this could be

explained by their deep religiosity, which entailed a total commitment to their

faith. Shee (2001) believed that most of the principals he surveyed were

intrinsics because they were "socialized to relate positively to organizational

goals and conventions. They do not question bureaucratic efforts to promote

control, cooperation, coercion, and commitment even if these elements may

perpetuate organizational dysfunction" (pp.19).

Intrinsics view religion as an end in itself, because of their deep

convictions and belief that they are right in their beliefs, their characteristics of

control, cooperation, coercion and commitment fit into Bolman and Deal's four

frame model (Batson, Schoenrade, & Ventis, 1993). It is postulated that the

intrinsic-oriented persona are positively related to the frames of Bolman and

Deal (Shee, 2002)

Extrinsically religious persons are those who use religion for themselves.

Religion is viewed as an instrument that is to be used and because of this,

extrinsics are often viewed as selfish, self-centered and shallow. Extrinsics join

groups and organizations because they serve the function of helping them

identify with a group, network, support and fulfilling other utility needs.

Though extrinsics don't "buy into" religion in the same way as intrinsics, they

often display some of the same characteristics because they are adept at acting

out what they believe will gain them the acceptance of the group. This ability to

fit in allows them to adopt and absorb many different characteristics and

attitudes while never necessarily internalizing any of them (Batson, Schoenrade,

& Ventis, 1993). Thus extrinsics are postulated to relate positively to Bolman and

Deal's four leadership orientations (Shee, 2002).

The quest orientation is characterized by a questioning of ones beliefs,

doubt and challenge. Quest religious persons are those who actively search for

answers to questions that they realize might never be answered. They are people

who, while believing in something, have no problems questioning their beliefs

and changing them if they find something that might make more sense (Batson,

Schoenrade, & Ventis, 1993). Because quest religious leaders often do not

completely believe in structure and patterns like intrinsics do, and because they

don't conform to it like extrinsics, and because they question, it is postulated that they are negatively related to Bolman and Deal's four frames (Shee, 2002).

A study by Soon Chiew-Shee (2001) sought to establish whether or not religious orientation impacts leadership style and behavior. To test this theoretical model Shee surveyed 206 K-12 administrators affiliated with a Protestant church in the United States. Pearson correlations between leadership orientation and religious orientation were investigated. Pearson's correlation yielded two statistically significant relationships, a statistically significant relationship between the intrinsic orientation and the structural frame ($r = .19$; $p < .01$). A negative relationship was found to exist between the quest orientation and the human resource frame ($r = -.19$; $p < .01$) (Shee, 2002). Positive correlations existed between the intrinsic orientation and all of the leadership frames, while the direction was negative between the quest orientation and all of the leadership frames. Positive correlations were found to exist between two of the four leadership frames and the extrinsic orientation. While the direction of the relationships discovered by Shee are significant, the strength of those relationships are only marginal.

Although Shee's research turned up only weak relationships between religious orientation and leadership orientation, it is my view that his theoretical foundations explaining the relationship between the two still remain logical and sound. Given that Shee's theoretical foundation was well supported by the literature, it is the view of the researcher that Shee's study should have resulted

in more significant findings. Furthermore, Shee's findings of a weak relationship between religious orientation and leadership orientation may only be confined to K-12 administrators and not to collegiate student leaders. One possible explanation of a phenomenon such as differences in leadership style between collegiate student leaders and K-12 administrators might be attributed to younger leaders being more idealistic than the more senior K-12 administrators. This may result in younger leaders allowing their personal religiosity to have more of an impact on leadership orientation, whereas K-12 administrators have learned over the course of their experience that things need to be done regardless of individual beliefs.

While Shee's findings (2001) were inconclusive they might have been better explained had Shee not failed to control variables such as religious practice. Religious practice variables such as frequency of church attendance, Bible reading outside of church and prayer have been found to be important predictors of religiosity, lifestyle and activity choice in a number of studies (Batson, Schoenrade, & Ventis, 1993; Neal, 1998; Marty, 1996; Spilka, Hood, & Gorsuch, 1985; behavior). Another weakness of Shee's research was that his study only sought to relate the impact of religiosity on leadership orientation. Added components of this study will include religious practice variables which are added as control variables and an activities questionaire which will hopefully shed more light on the mystery of whether or not leadership and activity preference are impacted by religiosity. Finally, Shee's research gives rise to

questions of whether or not religious orientation affects both leadership style and activity preference of student leaders. To fill this research gap, this study will focus on religious orientation and its impact on leadership style and activity preference of collegiate student leaders.

Should a relationship between religiosity and leadership exist, the next question asked is, how is activity preference of college student leaders impacted? It seems reasonable to assume that an individual who is religious in a certain way also prefers a specific style of leadership. In addition, a person who is religious in one way may also prefer to participate in some activities and not others. One potential area that seems promising is the study of student association activities. The interest in this behavioral component, activity preference of collegiate student leaders, led to the inclusion of a portion of the survey packet that deals with student activities. This portion of the survey was designed to collect information on the activity preference of student leaders. The activities of student leaders at Christian colleges and universities can generally be divided into three activity categories; they are, administrative, social and spiritual. Administrative activities include academic and campus life committees; social activities include banquets, parties and sporting events; spiritual activities include spiritual retreats, community service and campus religious activities.

It has been postulated that religiously centered leaders do not compartmentalize the religious and secular aspects of their lives (Pascarella,

1999). Extending this type of thinking further one might ask whether religious orientation impacts leadership activity. The interaction between religious orientation and leadership style can be seen when one considers and studies the data collected by Shee. He found that extrinsic religiosity was positively correlated to both the symbolic and political frame of leadership. In addition the extrinsically religious leader uses religion for his own self-serving end. If such is the case it can be expected that the extrinsically religious leader will score higher on the leadership activities than the intrinsically religious because of his desire to build a power base for his ideas. The extrinsically religious leader has a higher likelihood of placing a greater emphasis on all activity groupings because the extrinsic religious orientation coupled with any type of leadership style will seek to place himself/herself in situations that would facilitate networking and alliance building as a means of furthering himself/herself (Shee, 2001). The extrinsically religious leader visualizes the importance of the activities and uses them for his/her own ends.

On the other hand the intrinsically religious leader will not be as likely to view all activities with the same importance and is much more likely to view an activity category from his/her specific leadership frame. An intrinsically religious leader who scores highest on the symbolic frame may place a greater importance on spiritual activities. However he/she is less likely to place as great an emphasis on administrative and social activities.

The quest leader is the most difficult to explain because of the negative correlation found by Shee (2002) between quest religiosity and all four leadership frames. It is hard to predict the activity preference of a quest religious leader because he is more likely to just go along with what he believe to be "right". He would not use the activity for his own ends and is more likely to participate in that activity simply because he truly enjoy it. He would not feel the same commitment of "needing" to participate in the activity that an intrinsic might. He won't have the same feeling of "having" to be seen at an activity as that an extrinsic would have. He is likely to be there because he "wants" to.

The following research questions arise from the literature and were designed to address the relationships which have not been conclusively answered.

<u>Research Questions and Hypotheses</u>

To determine the nature, level and use of cognitive reframing and the iterrelatedness of the previously described relevant moderating variables, the following questions and subhypotheses were pursued:

1. What is the primary leadership orientation of SDA student leaders?

2. What is the primary religious orientation of SDA student leaders?

3. Are there significant relationships between leadership orientations (structural, human resource, political, symbolic) and religious orientations (extrinsic, intrinsic and quest)?

In conjunction with this question and given the aforementioned theoretical conceptualization between leadership and religiosity, the research postulates the following three subhypotheses:

(a) The extrinsic religious orientation is positively related to the structural, human resource, political and symbolic leadership frames.

(b) The intrinsic religious orientation is positively related to the structural, human resource, political and symbolic leadership frames.

(c) The quest religious orientation is negatively related to the structural, human resource, political and symbolic leadership frames.

4. Are there significant relationships between demographic variables of gender, class standing, Student Association (SA) position, incoming or outgoing status, major, religious practice and maturity variables and leadership orientations?

5. Are there significant relationships between religious orientations (extrinsic, intrinsic and quest) and activity preference of Student Association leaders (administrative, social and spiritual)?

In conjunction with this question and given the aforementioned theoretical conceptualization between religiosity and activity preference the following three subhypotheses arise:

(a) The extrinsic religious orientation is positively related to the administrative, social and spiritual activities.

(b) The intrinsic religious orientation is positively related to the administrative, social and spiritual activities.

(c) The quest religious orientation is negatively related to the administrative, social and spiritual activities

Delimitations

For the scope and purpose of this study, the following delimitations are important:

1. All data collection and analyses are based on (a) the model of leadership reframing described in Bolman and Deal's (1997) Leadership Orientations (Self) Survey as well as (b) on the Religious Life Inventory developed by Batson, Schoenrade and Ventis (1993), and (c) supplemental information developed by this researcher.

2. The data was collected by handing questionnaires out at the Adventist Intercollegiate Association Convention and by mailing the questionnaires out.

3. The population of the study is limited to elected Student Association leaders in Seventh-day Adventist colleges and universities whose schools had delegates at the 2002 Adventist Intercollegiate Association Convention.

4. Assessments and analyses of student leaders is limited to the answers of those leaders who replied to questions on the Leadership Orientations Survey, the Religious Life Inventory and the Supplemental Information questionnaire.

Assumptions

The following were recognized as assumptions of this study:

1. It was assumed that the survey instruments utilized for this research

   was appropriate to obtain repondents' self-ratings of leadership orientation and

   religious orientation

2. It was assumed that the surveyed participants would have the same

understanding of terminology utilized in the survey instruments as the researcher.

3. It was assumed that surveyed participants would provide honest

responses to the survey instruments.

4. It was assumed that responses to the survey instruments would

provide accurate data regarding the survey participants' utilization of Bolman

and Deal's frames of the participants' religious orientation.

Definition of Terms

The special definitions used in this study were as follows:

Student Leader. The words leader and Student Association (SA) Officer

are used interchangeably. These are individuals who have been elected by their

respective schools to Student Association positions.

Leadership Orientation Frames are:

Structural Frame- focusing on goals, roles and policies.

Human Resource Frame- focuses on the relationship of the human organism

in an organization.

Political Frame- focuses on organizations as sites where dispute is

inevitable and where resources are finite and competed for.

Symbolic Frame- focuses on the organization as a product of a shared culture of its workforce.

Multiframe Thinking. The simultaneous and flexible use of multiple frames in understanding organizations (Bolman & Deal, 1997).

Leadership Orientation (Self) Survey. This is an instrument developed by Lee Bolman and Terrence Deal (1991a) and based on the assumptions of their book, Reframing Organizations (1997).

Religious Life Inventory (religious orientation). This refers to a survey which seeks to define the characteristic ways individuals come to grips personally with the existential questions that confront them. The orientations scales are quest, intrinsic and extrinsic.

Religious Orientation Frames are:

Extrinsic (means) Orientation- Refers to the degree one uses religion as a means to other self-serving ends. People with this orientation believe in what suits their own personal needs.

Intrinsic (end) Orientation- An orientation characterized by conformity and internalization of religious creeds that guide everyday life. Religion is seen as an "end" in itself.

Quest Orientation- An orientation characterized by complexity of thought, questioning of traditional religious interpretation and a search for religious answers.

<u>Cognitive Reframing.</u> This refers to the ability to view a particular situation (problem) from more than one perspective.

CHAPTER II

Introduction

The purpose of this chapter is to summarize the various approaches to the study of leadership and religious orientation. This chapter is arranged into three parts. The first section reviews literature pertaining to leadership, the second focuses on religious orientations development of the intrinsic, extrinsic and quest religious orientations and the third section deals with research conducted on student leadership.

Origins of Leadership Study

Today's interest in leadership is not new; Bass (1990) considered the study of leadership an ancient art. Discussions on leadership have been found in numerous documents that date back to the time of the ancient Chinese and Greek classics; this demonstrates ancient thinkers' attempts to analyze and define the concepts of leadership (Bass, 1981). In Bass's search of the literature he found the origins of the terminology of leader and leadership. Bass (1990) stated:

A preoccupation with leadership as opposed to headship based on inheritance, usurpation, or appointment occurs predominantly in countries with an Anglo-Saxon heritage. The Oxford English Dictionary (1933) notes the appearance of the word "leader" in the English language as early as the year 1300. However, "leadership" did not appear until the

first half of the nineteenth century in writings about political influence and control of the British Parliament. (p. 11)

While leaders and leadership have been studied for at least 3,000 years, the area of study is still developing. Burns (1978) stated, "Leadership is one of the most observed and least understood phenomena on earth" (p. 2). Leadership and what constitutes leadership have perplexed man from the beginning of his interest in the discipline. Common people and researchers alike have been confused because they have seen leaders practice "leadership" in so many different ways (Bennis & Nanus, 1985). From the 21st century alone Adolph Hitler, Josef Stalin, Pol-Pot all practiced what they called leadership, so did Mahatma Gandhi, Martin Luther King and John F. Kennedy. These stark contrasts in leadership types have led to confusion, a few theorists can actually agree on what leadership is. Warren Bennis and Burt Nanus (1985) summarized:

> Through the years our view of what leadership is and who can exercise it has changed considerably. Leadership competencies have remained constant, but our understanding of what it is, how it works, and the ways in which people learn to apply it has shifted. We do have the beginnings of a general theory of leadership from history and social research and above all from the ruminations of reflective practitioners such as Moses, Pericles, Julius Ceasar, Jesus Christ, Martin Luther, Niccolo Machiavelli, and James Madison, and in our own time from disparate sources of

wisdom as Gandhi, V.I. Lenin, Winston Churchill, Charles de-Gaule, Dean

Acheson, Mao Tse-tung, Chester Barnard, Martin Luther King Jr., John

Garder, and Henry Kissinger, who have very little in common except that

they have not only been there but tried with some candor to speculate on

paper about it. (p. 3-4)

Many have tried to define and explain leadership, even more have

attempted to practice leadership, yet no consensus exists. Bass (1981) stated,

"There are almost as many different definitions of leadership as there are persons

who have attempted to define the concept" (p. 7). According to Bennis and

Nanus (1985) more than 350 definitions of leadership exist. Those definitions

encompass thousands of attempts in the pursuit of a more clear understanding of

what leadership really is.

In man's quest to explain leadership, he has created a list of traits, a list of

behaviors and theoretical models. Following is a closer look into some of the

more influential theories.

Leadership Theory and Research

The three main approaches to the study of leadership prior to the 1980s

were the "trait", "style" and "contingency" approaches (Bryman, 1992).

Researchers of leadership have argued that there are three main components to

being a leader; they are: influence, group, and goal (Hellriegel, Slocum &

Woodman, 2001). First, leaders are perceived as individuals who influence the

behavior of others more than they are influenced by others. Thus leadership is a relationship between two or more where influence and power is unevenly distributed. Second, leadership exists within the context of a group, it cannot exist in isolation. Third, leadership research states that leaders must have a goal that has to be accomplished. This third element of leadership means that leadership entails a social component by which the leader steers group members toward a goal.

<u>Trait Approach</u>

The trait approach to leadership was popular up until the late 1940s as most research focused on leaders and their individual traits. The characteristics of this approach were the emphasis on personal qualities of leaders. People of the time believed that leaders were endowed with certain special qualities that differentiated them from their followers. This led them to believe that those qualities or traits could be identified (Bass, 1990). This theory implied that leaders are born and not made. The main thrust of trait theory research was done by trying to differentiate between characteristics that leaders possessed and those that non-leaders possessed. The trait theory of leadership was finally disproved by Ralph Stogdill, who after an exhaustive study concluded that, "A person does not become a leader by virtue of the possession of some combination of traits (Stogdill, 1948)". Stogdill concluded that both person and situation must be included to explain leadership (Bass,1990).

Though the trait theory fell out of favor, it never entirely disappeared. Shelley Kirkpatrick and Edwin Locke (1991) reintroduced the idea of the importance of traits to researchers by identifying certain broad trait categories that they believed all leaders must possess. The characteristics that they believed were universal and possessed by all leaders were: drive, desire to lead, honesty and integrity, self-confidence, cognitive ability, knowledge of the business and other weaker traits such as charisma, creativity and flexibility.

Style Approach

After Stogdill's findings, research on leadership moved increasingly toward the study of what particular leaders do in order to be successful. The goal of researchers was to identify the leadership style or behavior of leaders. Researchers became primarily concerned during this era with what leaders were doing to raise the performance levels of their subordinates (Bass, 1990).

The shift from the trait to style theories was significant once one fully understands what this shift meant. For the first time researchers began to look for specific styles or behaviors that could be identified and taught to others in order to create leaders. All prior research conducted during the time of trait theory domination had assumed that leadership skills were innate and could not be taught. The old belief was that you either had it or you did not. The style approach introduced the concept that leaders use different methods of achieving organizational objectives (Bryman, 1992).

Contingency Approaches

From the 1970s onward leadership research has been dominated by the

Contingency Theories (Bryman, 1992). These theories of leadership proposed

that the effectiveness of a leader is dependent on a situation; a style that is

successful in one situation might not be successful in another. Some tools that a

leader uses to motivate one person may not be effective in motivating another

person (Fielder, 1967; Hersey & Blanchard, 1988). Researchers of the contingency

approaches, such as Paul Hersey, Kenneth Blanchard, Lee Bolman, Terrence Deal

and Fred Fiedler, of the contingency approaches came to believe that there isn't

any one leadership style that works in all situations. These researchers believed

that leadership is not something that is static; leadership is an art; it is ever

changing; like a meandering river a leader's style must adapt to the various

situations at hand.

Some of the contingency models that were proposed were Fielder's

Contingency Model, Robert House's path-goal model, the Vroom-Jago model

and Hershey and Blanchard's situational leadership model (Hellriegel, Slocum &

Woodman, 2001).

Fiedler's Contingency Model specified that an individual's performance is

contingent upon the leader's motivational system and the degree to which the

leader controls and influences the situation (Hellriegal, Slocum & Woodman,

2001). Fiedler believed that there were two types of leaders: the task-oriented

leader and the relationships-oriented leader. The task oriented leader focused

primarily on the completion of work. Esteem and satisfaction resulted from a job being accomplished. Relationship-motivated people seek good interpersonal relationships with team members and get work done through good working relations. An individual could determine his leadership preference using the least preferred coworker (LPC) scale. The results of this scale would yield either a low-LPC or a high-LPC classification. Low-LPC scoring persons were classified as task-oriented and high-LPC persons were relationship-oriented. The type of leadership needed for a specific situation is determined by three criteria: (1) leader-member relations, (2) task structure, and (3) position power (Harris, & Hartman, 2002). Leader-member relations deal with how well the leader is accepted by the group. Task structure deals with the extent to which a performed task is routine or nonroutine, and position power is the extent to which a leader has reward, coercive and legitimate power (Hellriegel, Slocum & Woodman, 2001).

Later research by Robert House and Mitchell led them to propose four kinds of leadership behavior which they believed had an impact on employee motivation (Bryman, 1992):

(1) Instrumental leadership (p. 13)- this form of leader behavior entails a systematic clarification of what is expected of subordinates, how work should be accomplished and each person's role in the organization.

(2) Supportive leadership (p. 16)- this approach entails a concern by the leader for the employee's well-being and progress. Thus the supportive leader tries to be open and friendly.

(3) Participative leadership (p. 17)- this approach attempts to involve employees in the decision making process so that the overall outcome is collaborative and the employee takes more responsibility for the outlined objectives.

(4) Achievement-oriented leadership (p. 18)- this approach is concerned with setting high goals and hitting those goals. This approach entails leaders being confident in the skills of their employees.

Another contingency model that is popular is the Vroom-Jago leadership model which focuses on the leadership role of managers in decision-making situations. The Vroom-Jago model identifies four leadership styles that vary according to the levels of empowerment and participation available to the leader's subordinates (Hellriegel, Slocum & Woodman, 2001). The four styles are:

(1) Decide style - The leader makes the decision and either announces it or sells it to the team. The leader asks the team and questions and collects information from members who have insight into solving the problem. The role of the employees is clearly one of providing specific information that is requested by the leader. Employees do not generate or evaluate solutions.

(2) <u>Consult individually style</u> - The leader presents the problem to team members in isolation, getting their ideas and suggestions without bringing them together as a group. The leader then makes a decision which may or may not reflect his influence.

(3) <u>Facilitate style</u> - The leader presents the problem in a team meeting and acts as a facilitator. The leader's objective is to get a concurrence on a decision without being dominant. Leaders using this style must be willing to accept and implement any solution that has the support of the entire team.

(4) <u>Delegate style</u> - The leader allows the team members to make all decisions within prescribed limitations. The leader will not enter into the decision making process unless specifically requested by the team.

In order to identify what style to use in a particular situation, eight questions must be answered in sequence. Once the questions are answered the appropriate leadership style for that situation is revealed (Harris & Hartman, 2002).

Another popular contingency model is the Hershey and Blanchard (1988) situational approach. In this approach the leader's leadership approach is determined by the follower's readiness and maturity. Readiness is determined by the employee's ability and willingness or his level of confidence or security. An individual in the R1 category is unable and unwilling or insecure. This renders an individual incapable of accomplishing a certain task without the

leader using a selling kind leadership which is instructive and providing guidance and structure. An R2 individual is unable but willing or confident in his/her ability to accomplish a task. The R2 person needs a selling kind of leadership which explains and clarifies. An R3 person is able, but unwilling or lacking in confidence. The R3 individual needs a participative leader who will be willing to spend time collaborating and encouraging him/her. An R4 person is able, willing and confident in his ability to accomplish a task. An R4 individual enjoys a leadership that is delegating, there is little need for guidance or instruction. The R4 individual can work almost totally independently. Thus the leadership style used is chosen by the leader to fit the ability, willingness and confidence of his subordinates (Hersey & Blanchard, 1988).

To summarize, contingency theorists believe that leadership and employee performance are dependent on three main variables: The leaders, the personal characteristics of the team members and environmental factors such as structure, nature of task and leadership approach. These models and theories are important when one realizes that people are different. Different people possess different traits, different people display different behaviors, different situations require different leadership, and finally, different leaders view different situations differently. This leads us to the conclusion that leadership is uniquely different. In order for a leader to be most successful he should be able to view organizational issues from multiple viewpoints.

Leaders and managers use a number of methods, techniques, strategies and styles to attain organizational objectives. In other words, there is no one correct way of doing any particular thing. There are many paths that lead to the same destination.

Following is a detailed description of Bolman and Deal's (1997) multiframe description of leadership.

The Structural Frame

The structural frame emphasizes goals and efficiency and the work place is often viewed as highly bureaucratic places where one has to deal with layers of red tape (Bolman & Deal, 1991a). The emphasis in the structural frame is on vertical and lateral coordination. The organization uses structural authority based on job descriptions. It also establishes clear procedures and policies with a distinct view of organization as a rational and hierarchical system (Heimovics, Herman, & Jerkiewicz Coughlin, 1993). Bolman and Deal postulated that structural leaders emphasize data collection, analyses, and research to obtain information because of their concern with the bottom line. Bolman and Deal's structural frame is based on the following assumptions:

(1) Organizations exist to achieve established goals and objectives.

(2) Organizations work best when rationality prevails over personal preferences and external pressures.

(3) Structures must be designed to fit an organization's circumstances (including its goals, technology, and environment).

(4) Organizations increase efficiency and enhance performance through specialization and division of labor.

(5) Appropriate forms of coordination and control are essential to ensuring that individuals and units work together in the service of organizational goals.

(6) Problems and performance gaps arise from structural deficiencies and can be remedied through restructuring. (40)(Bolman & Deal, 1997)

Bolman and Deal (1984, 1991c) believe that structural leaders work to solve problems by developing policies because they believe that organizations are predictable, rational systems that operate with a high degree of predictability when correct policies, procedures and structures are in place.

The structural frame was largely shaped by the work of Frederick Taylor, Henry Fayol and Max Weber. It can be argued that initial research on the structural frame was conducted by Frederick Taylor (1911) in his famous time-and-motion studies. Taylor's approach entails breaking large tasks into small tasks that employees are trained to perform. Each employee would specialize in a particular portion of the whole task and the task is repeated over and over. This is the same method that Henry Ford so effectively used to dominate the automotive industry and flood the world with cars. This approach to management came to be known as scientific management (Taylor, 1947). Contemporaries of Taylor such as Fayol and Weber also stressed similar ideas. Under their direction scientific management came to include specialization, span

of control, authority and delegation of responsibility (Fayol, 1930). Max Weber

created a model bureaucracy which emphasized: (1) division of labor and

specialization, (2) rules and regulations, (3) an impersonal orientation where

personal and property rights were separated, (4) a hierarchy of authority, and (5)

a career orientation in which employment in the organization was viewed as

long-term (Weber, 1987). Taylor, Fayol and Weber's research and studies

stressed roles and rules and overlooked the fact that people are not machines.

Though the structural frame began as extremely rules-oriented and

hierarchical, structures began to reflect flexibility as managers began to realize

that other factors must also be considered. Managers began to seek employee

participation in job design and to accommodate individual differences. The

changing dynamics between management and workers allowed organizations to

enhance productivity by developing shared goals (Bolman & Deal, 1997).

<u>The Human Resource Frame</u>

The human resource frame views people as being an integral part of an

organization. The human resource frame focuses on the needs of individuals

and the interaction between people and the organization. This frame views

people as having the ability to either propel that organization to success or

consume it. Accordingly, it focuses on ways to provide a better fit between an

individual's needs, abilities and principles and formal organizational roles and

relationships (Bolman & Deal, 1997). The human resource frame is built on the

following assumptions:

(1) Organizations exist to serve human needs rather than the reverse.

(2) People and organizations need each other: organizations need ideas, energy, and talent; people need careers, salaries and opportunities.

(3) When the fit between individual and system is poor, one or both suffer: individuals will be exploited or will exploit the organization — or both will be victims.

(4) A good fit benefits both: individuals find meaningful and satisfying work, and organizations get the talent and energy they need to succeed. (102-103)(Bolman & Deal, 1997)

Bolman and Deal (1984, 1991) based their assumption on their belief that human resource leaders value relationships and feeling. They concluded that human resource leaders sought to lead through support and empowerment. They were also more apt to defining and approaching problems in individual or interpersonal terms and to looking for ways to modify the organization (Durocher, 1996).

The roots of the human resource frame can be traced back to the work of Maslow and McGregor. Maslow (1954) postulated that every person has needs. The lower-order needs must be met before higher-order needs can be met. Maslow's hierarchy of needs comprised of five levels. The first level of needs, the most basic, were named physiological. Those needs include water, food, oxygen and health. The second level of the hierarchy is safety needs. At this level, human beings need to feel safe from danger, threat, attack, or anything or anyone who may cause them harm. The third level of needs encompasses

affiliation needs such as a sense of love and belonging. The fourth level is made up of esteem needs; these needs include the ability to value oneself and be regarded as being valued. The fifth and final level of the hierarchy is labeled self-actualization. Self-actualization needs involve the reaching of one's potential (Maslow, 1954). Maslow referred to the first three levels of his hierarchy as lower-order and levels four and five as being higher-order needs. Maslow believed that human motivation stemmed from the desire to attain each level of the hierarchy.

Building on Maslow's work McGregor (1960) formulated what is now known as Theory X and Theory Y. According to Theory X, "subordinates are passive, lazy, have little ambition, prefer to be led, and resist change" (Bolman & Deal, p.105). In order to control worker productivity and keep them motivated, management had to use tight controls, coercion, threats, and punishment. However those management techniques led to low productivity, militant unions and other forms of employee sabotage (Bolman & Deal, 1997).

Theory Y maintains that people actually want to be productive and do not have to be pulled and pushed by management to get things done (Bolman & Deal, 1997). McGregor believed that if management would align jobs with worker needs, the employees would be more motivated to do their work. As such, the organization fuels the worker and the worker adds a valuable component to the organization (Bingham, 2000). Shee (2001) put it neatly when he said, "the central proposition of Theory Y was that the task of management

was to arrange organization conditions so that people could achieve their own goals best by directing their efforts toward organizational rewards" (p. 30).

To summarize McGregor's Theories X and Y proposed that the frame of reference a manager held about people determined how people responded. Put in another way, a person's motivation was tied to how he viewed his treatment by management.

<u>The Political Frame</u>

The political frame incorporates ideas from the field of political science (Bolman & Deal, 1992). This frame views organizations as lively, ultra-competitive environments in which hosts of coalitions, and group and individual interests exist in the contention for scarce resources. The political frame is based on the following five assumptions:

(1) Organizations are coalitions of various individuals and interest groups.

(2) There are enduring differences among coalition members in values, beliefs, information, interests and perceptions of reality.

(3) Most important decisions involve the allocation of scarce resources — who gets what.

(4) Scarce resources and enduring differences give conflict a central role in organizational dynamics and make power the most important resource.

(5) Goals and decisions emerge from bargaining, negotiation, and

jockeying for position among different stakeholders. (p. 163)(Bolman &

Deal, 1997)

Bolman and Deal (1991) viewed political leaders as being advocates and negotiators who are matter of fact and logical. Political leaders are people who comprehend the significance of shared decision-making and thus value networking, creating coalitions, building power bases, and negotiating compromises. Furthermore, the political leader must not allow his own interests to affect his judgement. Above all the political leader is a realist.

Specialized jobs, division of labor, and large organizations with scarce resources result in the formation of many interconnected groups and coalitions within the organization. Each group or coalition varies in its organizational importance; however, each group and coalition must compete with one another for limited resources. While different coalitions within an organization might have different objectives, organizational conflict is rarely caused by goals. Most often organizational friction centers around the allocation of power (Bolman & Deal, 1997). Power has been discussed and defined in many ways. Some have defined it as the ability to affect others or the potential to influence others. However, others have defined power as the ability to get things done the way one wants them done. French and Raven identified five types of power in their 1959 taxonomy of social power. The five types of power identified by French and Raven are; 1) expert power, 2) charismatic power, 3) legitimate power, 4)

reward power, 5) and coercive power. Expert power is the power of knowledge. Charismatic power is based on an individual's ability to create strong interpersonal bonds with subordinates. Legitimate power is the power of one's formal position. Reward power is based on a superior's ability to control what subordinates desire, while coercive power is the ability to influence others through the use of negative sanctions or the removal of what is desired by subordinates (French & Raven, 1996).

Gamson (1968) argued that power involved a relationship between authorities and partisans. Authorities were those who made binding decisions while partisans were those who were significantly affected by the decision. Gamson identified two perspectives on power and discontent. The influence perspective emphasized the process by which potential partisans attempted to influence the decisions of authorities. This perspective was based on the following assumptions:

(1) Coalitions in the system are more important than the system as a whole.

(2) The strategy of conflict is more important than the regulation of conflict.

(3) Discontent is an opportunity or a danger for a particular coalition, not a problem of social control. (p. 10)

The social control perspective emphasized the process by which authorities sought to attain mutual goals and maintain legitimacy and

compliance with their decisions when a significant number of potential partisans were not fully contented. This perspective was based on the following assumptions:

(1) The system as whole is more important than the coalition in the system.

(2) The regulation of conflict is more important than the strategy of conflict.

(3) Discontent is a problem for the system to manage, not an opportunity for coalitions to increase their influence. (p. 17)

Mintzberg (1979) viewed organizational behavior as a power game in which internal and external coalitions comprised of influencers attempt to control the decisions and actions of the organization. The internal coalition consisted of the following six groups of influencers: the chief executive officer, operators, line managers, analysts, support staff, and the "ideology" of the organization. The external coalition consisted of the following five groups of influencers: owners, associates (suppliers, clients, trading partners and competitors), employee associations, the organization's various publics, and the corporate directors. Mintzberg believed that in order to understand the organization, the leader must know which influencers were present, the needs that each influencer was seeking to fulfill in the organization, and how each was able to use power to fulfill needs.

<u>The Symbolic Frame</u>

The symbolic frame incorporates ideas from a number of fields, yet it is primarily rooted in the field of anthropology (Bolman & Deal, 1992). The symbolic frame focuses on a confusing world in which organizations are typified by ambiguity. The symbolic frame seeks to interpret data through symbols such as myths, metaphors, ceremonies, heroes and heroines, rituals, and stories (Deal, 1982). The symbolic frame is based on the following assumptions:

(1) What is most important about any event is not what happened but what it means.

(2) Activity and meaning are loosely coupled: events have multiple meanings because people interpret experience differently.

(3) Most of life is ambiguous or uncertain — what happened, why it happened, or what will happen next, are all puzzles.

(4) High levels of ambiguity and uncertainty undercut rational analysis, problem solving and decision-making.

(5) In the face of uncertainty and ambiguity, people create symbols to resolve confusion, increase predictability, provide direction and anchor hope and faith.

(6) Many events and processes are more important for what is expressed than what is produced. They form a cultural tapestry of secular myths, rituals, ceremonies and stories that help people find meaning, purpose and passion (p. 216-217)(Bolman & Deal, 1997).

Bolman and Deal (1991) claim that symbolic leaders view the world as confusing and needing to be interpreted. Symbolic leaders use symbols, stories, rituals, ceremonies, and metaphors to define their work and interpret data. Symbolic leaders understand the importance of creating shared values and of building pride in the organization (Deal, 1982).

The Multiframe View

Bolman and Deal's (1991b) study incorporated both quantitative and qualitative methods to survey convenience samples of 63 educational administrators (48 principals and 15 superintendents) in the United States and 220 administrators (mostly principals) in Singapore. The qualitative research focused on what frames those educators used and how many they used. Their qualitative inquiry employed the Leadership Orientations Self survey (Bolman and Deal, 1990). The results indicated that those surveyed rarely utilized more than two frames and almost none described situations where they used all four frames. Less than a quarter of those sampled utilized more than two frames, and only about 5% used all four (Bolman and Deal, 1991).

They concluded that the Singapore administrators were scored highest on the structural frame and the United States administrators were dominant on the human resource frame. Both groups were lowest on the political frame; however, Singaporean administrators rated higher on their utilization of the symbolic frame than the American administrators (Bolman & Deal, 1991).

In her 1996 Ed.D dissertation at Columbia University, Elizabeth Durocher discussed the results of her research on 70 North American administrators who were identified in The Executive Educator (February, 1993) issue as being among North America's 100 best and brightest school executives. Durocher's research indicated that 24.3% of those surveyed used all four frames *often* or *always*. Three frames were used by 21% of the administrators, 21.4% used two frames while 12.9% used none of the frames *often* or *always*.

Durocher (1996) found that among those administrators who used only one frame *often* or *always*, 71.4% used the human resource frame. Among those administrators utilizing one of the four frames none used the political frame *often* or *always*. Of those administrators using two or more frames *often* or *always*, 80% used the human resource frame and only 33.3% used the symbolic frame *often* or *always*. Of the administrators using three frames, 100% reported using the human resource frame *often* or *always* as opposed to only 53.3% who used the structural frame *often* or *always*. Seventeen administrators used 100% of all four frames *often* or *always*.

A summary of Durocher's findings shows that 45.7% of those surveyed used multiple frames. The results indicated that the human resource frame had the highest mean score of all the frames, followed by the political and symbolic frames. The structural frame had the lowest mean for this group (Durocher, 1996).

In 1994, Janice Harlow surveyed 18 superintendents in southeastern Washington State. She reported that those respondents scored highest on the human resource frame, followed by the structural, political and symbolic frames (Harlow, 1994).

In his 1999 dissertation, <u>Preferred Leadership Frames of Texas Priniacipals in Implementing the Professional Development and Appraisal System</u>, Gary Bingham found that Texan principals preferred the human resource frame, followed by the structural, symbolic and the political frames. His sample population included 125 randomly selected Texan principals (Bingham, 1999). His findings are similar to Bolman and Deal's (1992) study where colleagues rated public school administrators as being highly structural and human resource oriented, followed by the political and symbolic frame orientations.

Jean Holt discussed her findings in her dissertation, <u>Leadership Orientations of Student personnel Professionals</u>. Holt found that student personnel professionals also use the human resource frame most often, followed by the structural, political and symbolic frames (Holt 2000).

<u>Historical Perspectives on the Psychological Study of Religion</u>

By 1945 social psychologists were already discussing different ways of being religious. Most agreed on two basic dimensions of religiosity. The first dimension was one in which religion was used to justify self-centered ends, and the second was a way in which religious commitments were carefully thought through and taken very seriously as a major goal of life (Allport & Kramer, 1946).

In 1950 Gordon Allport published his work on differences in religiosity. Allport categorized the religiosities as mature and immature religiosity. He characterized mature religion as being a complex critical reflection of religious issues (Allport, 1950, p.59). Allport further described mature religion as developed faith providing direction to life and being complex, adaptable, and responsive to new information while dealing honestly with questions of ethics through critical reflection of religious issues. (Allport, 1950).

On the other hand, immature religion was characterized as somewhat of a carryover from childhood. Immature religion is rather shallow, primarily concerned with appearance and superficial behavior. "Immature religion is characterized by a high level of impulsive self-gratification, it serves either a wish-fulfilling soporific function for the self centered interest..." (Allport, 1950, p.54). Uses of immature religion included security, status and socialization.

Allport's first publication on the dimensions of religion didn't include an empirical means of distinguishing between mature and immature religion. Thus Allport was forced to identify people as either religiously mature or immature using his judgment. Allport realized that this method of describing people proved to be far too subjective and sought a means of empirically ascertaining one's religiosity (Allport, 1966).

During the ensuing years Allport's concept of religiosity changed. He discontinued the use of the terms "mature" and "immature" religion and began to speak of extrinsic and intrinsic religions because of his realization that mature

and immature were value-laden terms (Allport, 1959). In Allport and Ross's

seminal work <u>Personal Orientation and Religious Prejudice</u> (1967), Allport

described his ideas of intrinsic and extrinsic religiosity in more detail:

> *Intrinsic orientation.* Persons with this orientation find their master motive
>
> in religion. Other needs, strong as they may be, are regarded as of less
>
> ultimate significance, and they are, so far as possible, brought into
>
> harmony with the religious beliefs and prescriptions. Having embraced a
>
> creed the individual endeavors to internalize it and follow it fully. It is in
>
> this sense that he *lives* his religion.
>
> *Extrinisic orientation.* Persons with this orientation are disposed to use
>
> religion for their own ends. The term is borrowed from axiology, to
>
> designate an interest that is held because it serves other, more ultimate
>
> interests. Extrinsic values are always instrumental and utilitarian.
>
> Persons with this orienation may find religion useful in a variety of ways-
>
> to provide security and solace, sociability and distraction, status and self-
>
> justification. The embraced creed is lightly held or else selectively shaped
>
> to fit more primary needs. In theological terms, the extrinsic type turns to
>
> God, but without turning away from self. (Allport & Ross, 1967, p. 434)

In other words, the intrinsically religious are people who view religion as

an end in itself. They are people who buy-in to their religion and are directed by

their beliefs. Extrinsic religion is used as a means to an end. It is the dimension

of religiosity that looks out for self and is characterized as a "religion that is

strictly utilitarian; useful for self in granting safety, social standing, solace and endorsement of one's chosen way of life" (Allport, 1966, p. 455). Essentially, an intrinsically religiously oriented individual is one who "lives" his/her religion while an extrinsically religious individual is one who "uses" his/her religion for social needs, status and to provide security (Allport & Ross, 1967).

In many ways, both descriptions of the intrinsic and extrinsic religious dimensions identified by Allport remained similar to his earlier description of mature and immature religion; however, intrinsic religion differed in an important way. Allport's description of intrinsic religion places less emphasis on "flexibility, skepticism and resistance to absolutist thinking and more on religion as a master motive that is internalized and followed fully" (Batson, Schoenrade & Ventis, 1993). Another important discovery of Allport's study (1967) was that the intrinsic and extrinsic religiosity did not exist on a single continuum. Allport began to notice that some individuals agreed with items on both ends of his scale. Since Allport was unable to explain extrinsic and intrinsic religiosity as being on opposite ends of his scale, he developed a new approach to explain religiosity as an alternative to his previous bipolar approach. The result was a fourfold typology. He now classified those who agreed with items on the extrinsic scale and disagreed with items on the intrinsic scale as extrinsically religious. Those who agreed with items on the intrinsic scale and disagreed with items on the extrinsic scale were referred to as intrinsically religious. The other two typologies were made up of people that Allport labeled indiscriminately

proreligious and indiscriminately antireligious. Indiscriminately proreligious people were those who agreed with items on both the extrinsic and the intrinsic scale. Indiscriminately antireligious persons were those who disagreed with items on both scales (Allport & Ross, 1967).

The scale developed by Allport and Ross (1967) to capture an individual's extrinsic or intrinsic religiosity is called the Religious Orientation Scale (ROS). This scale actually consists of two sub-scales, one to measure extrinsic religiosity and one for intrinsic religiosity. Using the ROS, those surveyed are to respond to the questionaire by either agreeing or disagreeing with the statements in the questionaire using a 9-point Likert scale with (9) being, strongly agree and (1) being, strongly disagree.

While the ROS scale developed by Allport continues to be very popular, it has been challenged (Hood & Morris, 1985). There are researchers who believe that Allport's scale does not provide the whole picture of religiosity, foremost among them is Charles Daniel Batson. Having studied and tested the ROS, Batson and Ventis (1982) concluded that Allport left out significant portions of his concept of mature and immature religion in his description of intrinsic and extrinsic religion. They believe that while the extrinsic seems to address religious immaturity quite well, the description of the intrinsic scale and the questions written to obtain an individual's religiosity exclude key characteristics of his earlier description of mature religiosity. More specifically, they argue that Allport's ROS left out three areas included in his original concept of mature

religiosity. These include the ability to face complex problems without reducing their complexity, a readiness to be self-critical and to doubt, and an emphasis on tentativeness and incompleteness in the process of continual search for more information concerning religious matters and faith.

Recent Psychological Perspectives on Religiosity

Because of his doubts and questioning, Batson (1976) set out to develop another scale to correct Allport's omission of the full breadth of characteristics of mature religiosity. Batson and Ventis (1982) formulated the characteristics which they believed embodied Allport's initial description. The scale they developed has come to be called the quest scale. They define this orientation as the following:

> ...an approach that involves honestly facing existential questions in all their complexity, while resisting clear-cut, pat answers. An individual who approaches religion in this way recognizes that he or she does not know, and probably will never know, the final truth about such matters. But still the questions are deemed important, and however tentative and subject to change, answers are sought...We shall call this open-ended, questioning orientation *religion as quest* (pp. 149-150).

This quest orientation seeks to measure a third dimension of religiosity, one that included an openminded approach to existential questions that might never be answered. A high score on the Batson and Ventis quest scale means that an individual is more likely to actively confront their questions. The quest

orientation scale used most often is a revised 12-item version (Batson &

Shoenrade, 1991a) of the original 6-item scale quest scale.

Over the years Allport's religious orientation survey and Batson's quest

scale have been challenged. Some researchers have questioned whether Batson's

quest scale measures religion or some type of sophomoric religious doubt.

However, these questions have not prevented researchers from using Allport

and Ross's intrinsic/extrinsic scale as well as Batson's quest scale in a number of

studies.

Leadership Development On The College/University Campus

Leadership on college and university campuses has been the subject of

countless books, articles, and discussions. One of the results of this ongoing

discussion on student leadership has been the implementation in most schools of

some type of leadership program. Schwartz, Axtman, and Freeman (1998)

reported that nearly 800 colleges and universities promoted some form of

leadership program. Many other colleges and universities promoted student

leadership programs in a more informal way. The reason for the preponderance

of leadership programs is the belief that leadership can be taught (Conger, 1992;

Hashem, 1997; Rossing, 1998). Numerous studies have shown that students

involved in some type of leadership training or development program

demonstrate more leadership and civic skills than those students not involved in

those programs (Badura, Millard, Peluso, & Ortman, 2000; Binard & Brungardt,

1997). The knowledge that student involvement positively affects students has

prompted many colleges and universities to review how they involve their students.

The involvement of students in college and university programming is not really a new one; however, the depth of that involvement is. Students have probably been involved in activities outside of the regular curriculum since the beginning of organized education. Rudolph (1962) found that students in even the earliest colleges and universities formed sports teams, literary societies, and drinking clubs. It seems that even though we are just beginning to explore student leadership, the concept and practice of it has existed in some form for a considerable length of time.

Over the past thirty years many studies have shown that activity outside the classroom can be crucial to the learning, development, and success of the student in the collegiate environment (Astin, 1977, 1985, 1993). In fact some studies have shown that students who become more involved often display more learning and greater personal development (Pascarella & Terenzini, 1991). The idea of involvement manifests itself in almost every aspect of the life of a collegiate student. Astin developed his Involvement Theory (1985) in an attempt to capture the experiential ideas of being involved. Astin's Involvement Theory (1985) holds the following:

1. investment of psychological and physical energy in "objects" of one sort or another;

2. different students will invest different amounts of energy in different topics;

3. there are qualitative and quantitative elements;

4. the entent of learning is directly proportional to the quality and quantity of involvement; and

5. the educational effectiveness of any policy capacity to induce involvement. (Astin, 1985, p.135-136)

Astin (1996) also stated that "the three most potent forms of involvement turn or practice is related to its out to be academic involvement, involvement with faculty and involvement with peers" (p.126). Astin's categories compare favorably with this study's designation of three activity categories for students involvement at a Christian college or university. The three categories are administrative, social, and spiritual. Pascarella and Terenzini (1991) found that positive social activities with peers and faculty are more likely to aid the students' progress than negative social interactions.

Kuh, Schuh, Whitt, and Associates (1991) suggested that institutions that actively seek student involvement in learning and campus life create a personal culture among the students which keeps them involved. Kuh, Schuh, Whitt and Associates believe that involvement is the key to a successful learning environment for students (p. 347-349). Thus the student leaders studied today may very well be the corporate, educational and political leaders studied tomorrow. Those involved early in life tend to remain involved later in life.

While research on student leaders has been conducted, no study has been conducted on collegiate student leaders utilizing Bolman and Deal's Leadership Orientation instrument or Batson, Schoenrade and Ventis' Religious Life Inventory. Furthermore, while there have been studies that discuss the activities and work of student affairs administrators in colleges and universities, no similar study has been conducted on collegiate student leaders. It is this gap in the literature that this research aims to fill.

Studies Incorporating Religiosity and Leadership

Soon-Chiew Shee (2001) sought to identify the relationships between religiosity and leadership in his dissertation, Leadership and Religiosity: A Study of Seventh-Day Adventist K-12 School Leaders. Shee surveyed 206 K-12 leaders. His findings in regard to the leadership orientation frames correlated with previous studies. Shee found that the human resource frame was the most utilized leadership orientation of his sample of school leaders followed by the structural frame. Shee also found that the four leadership frames; human resource, structural, political and symbolic were positively related to the extrinsic and intrinsic religious frames, while they were negatively related to the quest religious orientation.

While Shee's (2002) data yielded only a weak relationship between religiosity and leadership, the general direction of the relationship was positive, showing that there is indeed some value in the model that he devised. His

inability to find a more statistically significant relationship resulted in the question of whether religion has any impact on leadership and behavior.

<u>Summary of Literature Review</u>

Throughout this chapter an attempt has been made to summarize relevant literature regarding leadership, religiosity, and collegiate student leadership and relate them to each other. The study of leadership dates back many thousands of years, and thus, a brief history of leadership, followed by differences in what leadership is, are described. The three main approaches to leadership study prior to the 1980s were the trait, style, and contingency approaches. The contingency approaches stressed that different situations called for different styles of leadership and different ways of viewing organizational issues.

Bolman and Deal's multiframe view arises from the contingency approach and proposes four styles of leadership. The four frames of leadership categorize different types of leaders while stressing that effective leaders must be able to utilize more than one frame of leadership and view problems from multiple vantage points. The four leadership frames identified are the political, structural, human resource, and symbolic.

Research on religious orientation is explored from its modern beginnings with Allport's work. Emphasis is placed on the development of the different surveys and instruments used to measure religious orientation. Three different scales are looked into depth; they are the intrinsic scale, extrinsic scale, and the

quest scale. The discussion on religious categorization includes the evolving scales and definitions used for each.

Student leadership and research are briefly explored, mainly from the perspective of student affairs officers and general student association training programs. There is a dearth of research on student leaders regarding their leadership orientation, religious orientation, and activity preference. The purpose of the activity preference supplement was to ascertain whether behavior is impacted by religious orientation and leadership orientation.

In conclusion, the goal of this chapter was to establish a connection between religious orientation, leadership orientation, and leadership activities.

CHAPTER III: RESEARCH METHODOLOGY

Introduction

This chapter delineates the methods used to collect and analyze the data

obtained from the leadership orientations instrument, religious life inventory

and the supplemental survey.

Research Sample Subjects

The surveyed population for this study were student association officers

from 12 Adventist colleges and universities. The 12 colleges and universities

were: (1) Andrews University (2) Atlantic Union College, (3) Canadian

University College, (4) Columbia Union College, (5) La Sierra University, (6)

Loma Linda University, (7) Pacific Union College, (8) Oakwood College, (9)

Southern Adventist University, (10) Southwestern Adventist University, (11)

Union College and (12) Walla Walla College. Student association officers were

those who had been elected by the general student body to positions of

leadership within the structure of the student association. The Seventh-day

Adventist Church operates the largest Protestant world wide educational system,

including 12 major colleges and universities in the United States and Canada

used in this study (Whalen, 1994).

Research Instruments

The instruments used to collect data from student association officers

from the 12 colleges and universities were: the Bolman and Deal Leadership

Orientations (Self) scale (1990a) and the Religious Life Inventory developed by

Batson, Schoenrade, and Ventis (1993). A supplemental information survey

section was also added in order to ascertain information regarding the officer's

age, student association position, major, class standing gender, religious practice

and maturity information, perception of the importance of individual student

association activities and resources spent on those activities.

Leadership Orientation Instrument

The Leadership Orientations (Self) scale was developed by Terrence E.

Deal, Ph.D., professor of education at Peabody College of Vanderbilt University,

Nashville, Tennessee, and Lee G. Bolman, Ph.D., lecturer on education at the

Harvard Graduate School of Education, Cambridge Massachusetts.

The survey instrument was designed to measure the organizational

frames of leaders and managers. The instrument was in its third iteration and

has a very high level of internal reliability (Bolman & Deal, 1991). The validity of

the instrument was measured through regression analysis. The instrument has

two forms: the Leadership Orientations (Self) scale was designed for participants

to rate themselves and the Leadership Orientations (Other) survey was designed

for others to rate the participant (Bolman & Deal, 1991). This study only utilizes

the Leadership Orientations (Self) scale.

The Leadership Orientations (Self) scale is made up of 32 questions. Each

of the 32 questions was designed to measure the four different leadership

orientations that were proposed. The 32 items addressed the four dimensions of

leadership within the context of the four frames (structural, human resources, political and symbolic). A Likert-type of scale was used to measure self-perceptions of leadership orientations in the 32 items. The following scale was used in the survey: 1 = Never, 2 = Ocassionally, 3 = Sometimes, 4 = Often and 5 = Always.

Bolman and Deal stated the following regarding the 32 rated items:

The items for each scale were selected from a larger pool generated by the authors and their colleagues. The instrument was pilot tested on populations of both students and managers to access the internal reliability of each scale. The instrument is now in its third iteration and internal reliability is very high. Cronbach's alpha for the frame ranges between .91 and .93. (p.518)

The 32 items on the questionnaire were designed to be organized into one of Bolman and Deal's four frames of leadership (1990). The perceived use of the structural orientation was obtained by adding items 1, 5, 9, 13, 17, 21, 25 and 29. Items 2, 6, 10,14, 18, 22, 26 and 30 were summed to compute the perceived use of the human resource orientation. To compute the perceived use of the political orientation items 3, 7, 11, 15, 19, 23, 27 and 31 were summed. Items 4, 8, 12, 16, 20, 24, 28, and 32 were summed as a measure of perceived use of the symbolic orientation. The mean and standard deviation was computed for each item and each frame.

It was determined that each student with a mean score of 4.0 or greater was considered to use that particular frame consistently.

<u>Religious Orientation Instrument</u>

The Religious Life Inventory used in this study was the 1993 version by Batson, Schoenrade and Ventis (1993). This is an abridged scale that was originally derived from a 78-item questionaire by (Batson & Schoenrade, 1991a; Batson & Schoenrade, 1991b; Batson and Ventis, 1982), that yields six raw scores on six scales. The inventory was designed to yield raw scores for three types of religious orientation. The religiosity scores that are computed are extrinsic, intrinsic, and quest religiosity. The inventory used for this research has a total of 32 question with extrinsic being derived from 11 items, intrinsic 9 items and quest 12 items in order to attain scores for the means, end and quest dimensions. Participants responded to the items on a 9-point Likert scale, ranging from <u>strongly disagree</u> (1) to <u>strongly agree</u> (9).

The perceived tendency to be viewed as an extrinsically religious individual was realized by adding items 1, 2, 3, 4, 5, 6, 7, 8, 9, 10 and 11. Items 12, 11, 13, 14, 15, 16, 17, 18, 19 and 20 were compiled to measure one's tendency to be intrinsically religious. 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31 and 32 were added to ascertain a measure of an individual's quest religiosity. Items 26 and 27 are reverse scored. That is an answer of 7 is scored as a 3. As with the Leadership Orientations Survey (Self), the mean and standard deviation were computed for each item and each frame.

The Religious Life Inventory was chosen because most of those surveyed were of a Christian background. While the RLI was chosen for its applicability to those being surveyed, its applicability is also one of its major weaknesses. The RLI is only applicable to subjects within the Judeo-Christian tradition. RLI statements such as, "My religious beliefs are what really lie behind my whole approach to life," have little meaning for subjects who are atheist. Thus the data gleaned from studies using the RLI can only be generalizable to similar populations of Judeo-Christian background (Peterson, 2001).

<u>Reliability and Validity of the Religious Life Inventory</u>

There are no published test-retest reliability studies available for the RLI as a whole. However, one study has examined the reliability of Batson's earlier six-item Quest scale. This study involved two administrations of the survey to 44 undergraduates one month apart. This study yielded a correlation of .63 ($p < .05$) (Batson & Schoenrade, 1991a).

Many more studies have been conducted on the inter-item consistency of the three scales. The intrinsic scale has consistently achieved the highest Cronbach's alpha of the three scales, ranging from .75 to .85. The extrinsic scale has been found to have an internal consistency ranging from .65 to .75. The original six-item Quest scale achieved a poorer alpha of .45 to .50 for the internal consistency of the scale. Because of the low Cronbach's alpha achieved by the original Quest scale Batson and Schoenrade added more similarly worded

questions in the hope of increasing the internal consistency of the scale (Batson & Schoenrade, 1991a).

The newer 12-item Quest scale included two scores that must be reversed. A study of 210 subjects using the new Quest scale yielded an internal-consistency reliability (Cronbach's alpha) of .75 and correlated .85 with the previous six-item scale (p < .05) (Batson & Schoenrade, 1991a). In order to re-check for reliability, the new Quest scale and the extrinsic and intrinsic scales were administered to psychology students at the University of Kansas. This study found that the new 12-item Quest scale had an internal-consistency reliability (Cronbach's alpha) of .81 and a correlation of .87 with the six-item scale (p < .05) (Batson & Schoenrade, 1991a).

Supplemental Information

The supplemental information component of the questionnaire was designed to obtain information within three broad categories. They are: demographics, religious practice, and student activities.

Demographics information collected included gender, whether or not the student leader was a Seventh-day Adventist, age, major, class standing, college or university, student association position, and whether or not the student was an incoming or outgoing officer. Religious practice variables were included because they have been found to be an important predictor or many types of behaviors. In Batson and Ventis (1993) survey of the literature regarding mental health, 51 of the 101 studies they reviewed included religious practice variables.

Religious practice variables included in this study include church attendance, frequency of Bible reading, prayer, opportunities to spiritually help others and application of faith to social issues.

The student activities portion of the survey packet included 14 questions 12 of which fell into the three broad categories of activities that consume most of the time of collegiate student leaders on a Christian campus. The personal experience of the researcher led to the grouping of three activity areas; they are the administrative, social and spiritual activity areas. The administrative category includes five activities that all student associations participate in. These activities include, academic committees, academic counsel, student senate, campus life committees and other university administrative committees such as the board of trustees. The social category included three activities that are of vital importance to the spirit of the student body and are common to all student associations. They are, banquets and parties, talent shows and sports and tournaments. The spiritual grouping of activities included four activities, they are, Christian Adventists for Better Living, community service activities, spiritual retreats and weekly campus religious activities. The list of activities included in this portion of the questionaire was compiled from personal experience, speaking with student leaders and interviewing student affairs administrators.

Research Variables

The dependent variables are leadership orientations and activities; religious orientation is the primary predictor variable. The analysis also includes

several control variables; which are religious practice variables such as number of times the individual attends worship services at church, number of times they read the Bible outside of church in a given week, number of times the individual prays other than before a meal, whether or not the individual seeks to help others grow spiritually, how much the individual seeks to apply his faith to political and social issues and frequency of the individual having a sense of God's guidance. Demographic variables such as gender, age, major, class standing, incoming or outgoing officer, school and whether or not the individual is a Seventh-day Adventist were also included.

Research Procedure

Upon approval by the researcher's dissertation committee, the proposal was sent to the University's Institutional Review Board (IRB) for permission to begin data collection. Data collection began at the 2002 Adventist Intercollegiate Convention at Andrews University in Berrien Springs, Michigan. The convention took place from March 27-31, 2002.

During registration each Adventist Intercollegiate Association delegate received a survey packet. Each survey packet consisted of an informed consent statement explaining the purpose and importance of the study, the leadership orientations scale, religious orientations scale and the supplemental information survey. Each delegate had the duration of the convention to return the surveys.

Of the 170 survey packets (LOI, RLI and supplemental information

handed out), 105 were returned at the convention and 11 arrived by mail for a total of 116.

<u>Analysis of Data</u>

The data compiled from the surveys was analyzed using SPSS version 10.0.

Chapter IV: FINDINGS AND ANALYSIS OF DATA

Findings

Overview

The following chapter reports the findings of the study based on the

purpose of the study and the ensuing research questions. This chapter begins by

describing the demographic makeup of the respondents followed by descriptive

analysis.

Survey Results

A total of 170 survey packets were distributed at the Adventist

Intercollegiate Association (AIA) convention, March 27-31, 2002. Each survey

packet consisted of an informed consent letter, Leadership Orientation (Self)

Inventory, Religious Life Inventory (RLI) and the supplemental information

forms. A reminder email was sent as a follow-up two weeks after the close of the

conventions to remind those who had not mailed in their surveys to do so. One

hundred and five surveys were returned during the convention and 11 more

were returned by mail. Altogether, 116 of the 170 survey packages distributed

were returned resulting in a return rate of 68.2%.

Demographics

Demographic information collected from the respondents included

gender, class standing, Student Association (SA) position, officer status, major,

religious practice and religious maturity. Class standing was divided into two

categories; freshmen and sophomore and juniors and seniors. SA position was categorized into two groups; one for core officers, such as the president, social vice-president and the financial and executive vice-president and the other one for SA Non Core which included all other SA officers. Officer status was separated into one category for incoming officers and one for outgoing officers. An incoming officer is an SA officer who will be in an SA position for the upcoming year, while an outgoing officer is one who has finished serving his/her term. Major was divided into three categories; one for humanities, one for social sciences and one for the natural sciences, which was used as the control group.

Descriptive Data

Collegiate student leaders from 12 colleges and universities were represented at the AIA convention. Following (Table 1) is a breakdown of the institutions from which the 116 responses came from:

Insert Table 1

Of the 116 respondents 56 (48.3%) were male and 60 (51.7%) were female. 54 (46.6%) reported that they were outgoing officers while 62 (53.4%) were incoming officers. The mean age of the respondents was 21.5 years with the youngest at age 18 and the most senior, at the age of 32. The breakdown of the class standing of the respondents is shown in Table 2.

Table 1

Descriptive Statistics of Respondents by Institution

Institution	Frequency	Percent
Andrews University	16	13.8
Atlantic Union College	10	8.6
Canadian University College	9	7.8
Columbia Union College	8	6.9
La Sierra University	9	7.8
Loma Linda University	7	6.0
Oakwood College	10	8.6
Pacific Union College	8	6.9
Southern University	9	7.8
Southwestern University	13	11.2
Union College	8	6.9
Walla Walla College	9	7.8
Total	116	100.0

Note: N = 116

Insert Table 2

Descriptive Analysis

The following analysis is a presentation of the descriptive statistics of the compiled responses. Descriptive analysis was used to answer research questions 1 and 2. Responses to questions on the Religious Life Inventory were measured using a Likert scale ranging from 1-10. The intrinsic religious orientation achieved the highest mean of 6.88 with a standard deviation of 1.339, followed by quest religiosity with 5.27 and a standard deviation of 1.165, and extrinsic religiosity with a mean of 3.263, and a standard deviation of 1.287 (Table 3).

Insert Table 3

Turning to the leadership orientations, Table 4 includes the group mean scores, standard deviation, and range for all items in the structural, human resource, political, and symbolic frames. The human resource frame had the highest mean, 3.95, with a standard deviation of 0.49, followed by the structural frame with a mean of 3.77, and a standard deviation of 0.49. The political and symbolic frames recorded similar means of 3.66 and 3.64 respectively and standard deviations of 0.54 and 0.56.

Table 2

Class Standing of Respondents

Class Standing	Frequency	Percent	Cumulative Percent
Freshman	6	5.2	5.2
Sophomore	21	18.0	23.2
Junior	35	30.2	53.4
Senior	47	40.5	93.9
Graduate	5	4.3	98.2
Professional School	2	1.7	100.0

Note: N = 116

Table 3

Descriptive Statistics of Responses by Religious Orientation

Religious Orientation	Mean	SD	Minimum	Maximum	Range
Extrinsic	3.263	1.287	1.00	6.45	5.45
Intrinsic	6.877	1.339	2.14	9.22	7.08
Quest	5.273	1.165	2.16	8.33	6.17

Note: $N = 116$

Insert Table 4

Findings of the descriptive analysis show that the human resource frame is the most commonly utilized leadership orientation for the samples followed by the structural frame. The two least used frames are the political and symbolic frames. The use of the symbolic and political frames did not differ significantly. The difference between the political and symbolic frames was 0.02, indicating no significant differences between the two.

A student leader was considered to be consistently using an orientation if his or her mean score was greater than or equal to 4.0. A score of 4.0 indicates that the frame was used "often" or "always." The number of frames that a student association leader utilized was calculated by summing the number of frames with a mean score greater than or equal to 4.0.

Next, the samples were categorized into four groups according to their leadership frame scores; the frequency distribution of the means of each of the responses and their corresponding percentage of responses by frames is shown in Table 5. The human resource frame had the highest mean rating with 56.03% of the respondents reporting that they used the frame "often" or "always". The structural frame was used only slightly less with 34.48% reporting that they use the frame "often" or "always", followed by political frame with 31.89% and the symbolic frame with 30.17%. None of the respondents indicated that they

Table 4

Descriptive Statistics of Responses by Leadership Frame

LOI Frame	Mean	SD	Minimum	Maximum	Range
Structural	3.771	.5112	2.62	5.00	2.38
Human	3.951	.4895	2.15	4.87	2.72
Political	3.661	.5404	2.37	4.75	2.38
Symbolic	3.644	.5619	1.75	4.87	3.12

Note: $\underline{N} = 116$

"never" used all four frames, indicating that the Bolman and Deal (1997)

framework is used but not all frames are utilized at the same frequency.

Insert Table 5

Most (28.44%) student leaders used one frame "often" or "always" (Table

6). Two frames were used by 19.82%, three frames by the same percentage

(19.82%), four frames by 6.89 and 25.00% reported using none of the frames

"often" or "always." While one-frame users were highest in numbers they were

almost matched by those using no frame "often" or "always." The data further

indicates that few student leaders at SDA schools use all four leadership frames

"often" or "always."

Insert Table 6

The human resource frame was used "often" or "always" by almost half (46.55%)

(Table 7) of the respondents followed by the structural frame (34.48%), the political

(31.89%) and the symbolic frame (30.17%).

Insert Table 5

Table 5

Frequency Distribution of the Means of Individual Responses and Percentages by Frames

	Likert Scale			
Frame	1-1.99	2-2.99	3-3.99	4-5
Structural	0	6	70	40
	0%	5.17%	60.34%	34.48%
Human	0	5	46	65
Resource	0%	4.3%	39.65%	56.03%
Political	0	13	66	37
	0%	11.20%	56.89%	31.89%
Symbolic	1	6	74	35
	0.86%	5.17%	63.79%	30.17%

Note: $N = 116$

Table 6

Number and Percentage of Frames Used by Student Association Leaders

Frame	Total	Percentage
No Frame	29	25.00%
One Frame	33	28.44%
Two Frames	23	19.82%
Three Frames	23	19.82%
Four Frames	8	6.89%

Note: $\underline{N} = 116$

□

Table 7

Number and Percentage of Respondents Using Each Frame "Often" or "Always"

Frame	Total	Percentage
Structural	40	34.48%
Human Resource	54	46.55%
Political Symbolic	37	31.89%
Symbolic	35	30.17%

Note: $N = 116$

Bivariate Analysis

Bivariate analysis was conducted for the purpose of establishing the magnitude and direction of the relationships between the variables to be used in the regression analysis. Analysis of the data using Pearson correlation (Table 8) noted that three of the four relationships between extrinsic religiosity and the leadership frames were negative. Intrinsic religiosity was positively related to all four leadership frames, while quest religiosity was positively related to three leadership frames.

Insert Table 8

Of the four possible relationships, one was statistically significant. That was the relationship between the extrinsic frame and the human resource frame (r = -.212; p < .01). The significant relationship found between extrinsic religiosity and the human resource frame seems to confirm the findings of the literature regarding extrinsic religiosity and superficial nature of this religious orientation. Researchers have speculated that the extrinsically religious used religion for their own ends meaning that extrinsics are often categorized as selfish, self-centered and shallow (Batson, Schoenrade, & Ventis, 1993). The significant negative relationship between extrinsic religiosity and the human resource frame seems to confirm this relationship.

Table 8

Pearson Correlation Between Religiosity (Extrinsic, Intrinsic, Quest) and Leadership Orientations (Structural, Human Resource, Political, Symbolic)

	Extrinsic	Intrinsic	Quest	Structural Frame	Human Resource Frame	Political Frame	Symbolic Frame
Extrinsic	1.000	-.419**	.216*	-.142	-.212*	.002	-.048
Intrinsic		1.000	.104	.166	.372**	.235*	.445**
Quest			1.000	.012	.067	.170	-.026
Structural Frame				1.000	.266**	.294**	.219*
Human Resource Frame					1.000	.460**	.515**
Political Frame						1.000	.647**
Symbolic Frame							1.000

Note: * p < .01: ** p < .05

The relationship between intrinsic religiosity and the four leadership frames yielded four positive relationships, three of which were statistically significant. They were the relationships between the intrinsic frame and the human resource frame (r = .372; p < .05), the intrinsic frame and the political frame (r = .235; p < .01) and the intrinsic frame and symbolic frame (r = .445; p < .05). These findings were not only in the same direction of Shee's (2002), they were also statistically significant and seem to validate his belief that a full embracement of one's religious beliefs does significantly impact one's way of leading. However, it is important to note that the only relationship that was not found to be significant was that between the intrinsic religious frame and the structural leadership frame. In Shee's (2002) study, this was the only significant relationship found.

An analysis of the relationship between quest religiosity and the four leadership frames revealed up four insignificant relationships, three which were positive and one negative relationship. The weak negative relationship was found to exist between quest religiosity and the symbolic frame. These findings seem to indicate that according to bivariate analysis, one cannot predict the direction of the relationship between quest religiosity and the four leadership frames with any confidence.

Correlations between religious orientations and leadership activities yielded three statistically significant relationships. A look at table 9 allows one to see that leadership activities were divided into two general categories, each of which

was further divided into three sub-activity areas. One category is for resources spent (resources spent average social activities RSOC, resources spent average administrative activities RSADM and resources spent average spiritual activities RSPR), and the other is for perception of importance (perception of importance average social activities PSOC, perception of importance average administrative activities PSADM and perception of importance average spiritual activities PSPR). The average scores for each of the six sub-categories was obtained by summing the mean scores for each individual category and dividing them by the number of activities for each respective activity grouping.

Insert Table 9

An important finding of this correlation is that extrinsic religiosity is negatively related to three of the six leadership activity categories while intrinsic religiosity is positively related to all six of the activity frames (Table 9). Three of the relationships between leadership activity and intrinsic religiosity were statistically significant. Intrinsic religiosity was found to be significantly positively related to RSPR (r = .347; p < .05), PSADM (r = .332; p < .05) and PSPR (r = .574; p < .05). These findings reveal that those who are intrinsically religious tend to report that more resources are spent on spiritual activities, perceive administrative activities as being more important and also perceive spiritual activities as being more important. The findings reported here

Table 9

Correlation between Religious Orientation and Leadership Activities

	1	2	3	4	5	6	7	8	9
1.Extrinsic	1.000	-.419**	.216*	.150	.156	-.034	.140	-.190	-.248
2. Intrinsic		1.000	-.104	.062	.086	.347**	.170	.332**	.574**
3. Quest			1.000	-.031	.045	.008	.041	.045	-.066
4. RSOC				1.000	.403**	.436**	.578**	.098	.340**
5. RSADM					1.000	.680**	.251*	.300**	.378**
6. RSPR						1.000	.271*	.261*	.633**
7. PSOC							1.000	.264**	.319**
8. PADM								1.000	.616**
9. PSPR									1.000

Note: * p < .01: ** p < .05.

are supported by literature regarding intrinsic religiosity. Intrinsic religiosity is a religious orientation that is characterized by complete devotion and total commitment to the organization. The strongest relationships of this correlation table are found between RSADM and RSPR (r = .680; p < .05) and PSADM and PSPR (r = .616; p < .05).

<u>Multivariate Analysis</u>

Further exploration of the relationships between religiosity and leadership orientation and religiosity and leadership activities were performed using regression analysis. Regression analysis was utilized as a statistical process in order to control for the effects of some of the predictor variables (independent variable) while measuring the effect of the three religious orientation variables on the dependent variable. A total of ten multiple regressions were run in order to answer research questions 3-5, four multiple regressions on each of the four leadership frames with demographic variables, religious practice variables and religious practice variables. Six multiple regressions were run for the leadership activity categories.

For multiple regression analysis, predictors were entered simultaneously and then compared with each other to find their impact on the predictability of the dependent variable or the difference in resources spent on an activity versus perception of activity importance. Each of the tables are divided into two models. Each model consists of the dependent variable (leadership frame or leadership activity) and the independent variables, demographic and religious

practice and the three religious orientation frames (extrinsic, intrinsic & quest).

R^2 values and $\underline{F}$ ratios are also given as a means of assessing the model. The R

square value is compared between the models an indicator of how well the

model fits the data.

<u>Religiosity and Leadership Orientation</u>

An examination of Table 10 illustrates the methods used. The structural

leadership frame is selected as the dependent variable for Model I human

resource leadership is selected for model II. In both models the demographic

and religious practice variables are analyzed. Model I reveals that three

variables significantly predict for structural leadership. The total R-square for

model I is about 0.18, meaning that only about 18% of the variance in model I is

explained by the variables entered.

The findings from Model I of Table 10 are not surprising when one

considers the two majors variables that were significant. The humanities and

social science major variable are negatively related to the structural frame. It

makes sense that both would be negatively related to the structural frame since

both humanities and social science majors are not usually as structured as

natural sciences. The direction of the relationship between intrinsic religiosity

and structural leadership supports the hypothesized direction indicating that

intrinsic leaders do indeed tend to draw towards a more structured type of

leadership.

Looking to Model II we find that the only significant predictor of human resource leadership is religious maturity. This finding seems to indicate that people who utilize the human resource frame are more apt to be religiously mature individuals than those who do not. None of the religious orientation variables were found to be significant. The reported R-square for Model II of Table 10 is about .27.

Insert Table 10

Table 11 discloses the findings of multiple regression on the political and symbolic frames. Model I illustrates the relationships of the independent variables on the political frame and Model II the symbolic frame. In Model I only one variable was found to be statistically significant. That was the quest variable, meaning that quest leaders are more likely to be users of the political frame than those who are not as quest religious. This finding is surprisingly in opposition to the stated hypothesized direction of quest and political leadership. Quest religiosity was hypothesized to be negatively related to quest religiosity because according to the literature, quest individuals do not usually care about conventional forms and norms, meaning, they are not as likely to engage in political behavior. Altogether all of the variables in Model I explain about 23% of the variance in political leadership.

Model II of Table 11 divulges that there are three significant predictors of

the symbolic frame. They are the religious maturity variable and extrinsic and

intrinsic religiosities. This finding indicates that religiously mature and extrinsic

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Insert Table 11

Religiosity and Leadership Activity

The leadership activity categories are divided into two broad groupings.

Grouping one, attempting to measure resources spent on the sub-groupings

social activities, administrative activities and spiritual activities (RSOC, RSADM

& RSPR) and another grouping attempting to measure the student leader's

perception of importance of an activity sub-grouping of social activities,

administrative activities and spiritual activities (PSOC, PSADM & PSPR). In

other words, the RS categories are designed to measure what resources the

respondents felt were spent on a particular activity. The PS categories are

designed to the importance of a particular activity to the respondent. Each of the

six leadership activity groupings are used as dependent variables in order to

measure the impact of multiple predictor variables on the dependent variable.

Each table is divided into two models. One measuring perception of importance

of a particular activity and one measuring the resources spent on that activity

during the year. As with the previous regressions, each regression consists of the

dependent variable (leadership activity) and the independent variables,

Table 10

Regression: Standard Error, Standardized Regression in Predicting the Political and Symbolic Frames

Variables	Political Frame Model I		Symbolic Frame Model II	
	B	SE	B	SE
Constant	1.641	0.609	0.626	0.584
Female	-0.187	0.099	-0.026	0.095
Freshman/Sophomore	0.040	0.217	0.190	0.209
Junior/Senior	0.000	0.205	0.070	0.196
SA Non Core	-0.101	0.096	0.062	0.092
Incoming	-0.210	0.106	-0.024	0.102
Humanities	-0.048	0.149	-0.030	0.143
Social Science	-0.204	0.187	-0.124	0.180
Religious Practice	0.061	0.071	0.096	0.068
Religious Maturity	0.242	0.131	0.362	0.126*
Extrinsic	0.053	0.042	0.091	0.040*
Intrinsic	0.071	0.053	0.122	0.051*
Quest	0.085	0.043*	-0.021	0.041
R square	0.229		0.343	
F Ratio	2.550		4.480	
(df)	(9, 106)		(12, 103)	

Note: * $p < .05$; Model I, $\underline{N} = 115$; Model 2, $\underline{N} = 115$

Table 11

Regression: Standard Error, Standardized Regression in Predicting the Political and Symbolic Frames

Variables	Political Frame Model I		Symbolic Frame Model II	
	B	SE	B	SE
Constant	1.641	0.609	0.626	0.584
Female	-0.187	0.099	-0.026	0.095
Freshman/Sophomore	0.040	0.217	0.190	0.209
Junior/Senior	0.000	0.205	0.070	0.196
SA Non Core	-0.101	0.096	0.062	0.092
Incoming	-0.210	0.106	-0.024	0.102
Humanities	-0.048	0.149	-0.030	0.143
Social Science	-0.204	0.187	-0.124	0.180
Religious Practice	0.061	0.071	0.096	0.068
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Intrinsic	0.071	0.053	0.122	0.051*
Quest	0.085	0.043*	-0.021	0.041
R square	0.229		0.343	
F Ratio	2.550		4.480	
(df)	(9, 106)		(12, 103)	

Note: * $p < .05$; Model I, $\underline{N} = 115$; Model 2, $\underline{N} = 115$

demographic and religious practice the three religious orientation variables
(extrinsic, intrinsic & quest). Model I is compared with model I to assess any
significant changes in the impact on the dependent variable. The purpose of the
regression analyses found in table 12-15 were to answer research question 5.

Table 12 represents the first of six regressions, three regressions involving
the PS leadership activity categories and three regressions involving the RS
categories. An examination of Table 12, Model 1 reveals that all three religious
orientations are positively related to PSOC with the relationship between
extrinsic religiosity, but PSOC being the only statistically significant ($p < .05$)
relationship. The finding of the statistically significant relationship between
extrinsic religiosity and PSOC is supported by the literature which postulates
that extrinsically religious individuals tend to be drawn to activities in which
they can extend their social networks. The R-square of Model I was about 0.16
indicating that only about 16% of the variance can be attributed to all the
variables in the model.

Model II of Table 12 reveals no statistically significant relationships. While no
significant relationships were found as a result of multiple regression it is of
importance that intrinsic religiosity was negatively related to RSOC. While not
statistically significant, this finding seems to indicate that intrinsically religious
persons tend to report less resources being spent on social activities. The
reported R-square for Model II is about 0.18.

Insert Table 12

The regression analyses of Table 13 involving both PSADM and RSADM reveal a total of three significant relationships. Two of those significant relationships are found in Model I and one in Model II. Model I reveals that the humanities major and religious practice variables are significant predictors of PSADM with the relationship between PSADM and the humanities major variable being negative. Since natural science is used as the reference group, these findings indicate that natural science majors and people who practice their religion more faithfully are more likely to perceive administrative activities as being of importance. Altogether all of the variables entered into the regression of the model explain about 25% of the variance in PSADM.

Model II of Table 13 discloses only one significant relationship, the gender variable. Female student leaders are more likely to report that more resources were spent on administrative activities than males. The reported R-square of Modell II is about 0.24.

Insert Table 13

In predicting the dependent variable, PSPR (Table 14) only the social science variable was found to be a significant predictor PSPR. This finding seems to indicate that people

Table 12

Regression: Standard Error, Standardized Regression in Predicting PSOC and RSOC

Variables	PSOC Model I		RSOC Model II	
	B	SE	B	SE
Constant	-0.296	1.516	-0.131	0.202
Female	0.188	0.246	0.299	0.498
Freshman/Sophomore	0.207	0.525	0.454	0.471
Junior/Senior	-0.008	0.496	0.144	0.192
SA Non Core	-0.140	0.234	-0.102	0.221
Incoming	0.276	0.263	-0.065	0.305
Humanities	0.038	0.375	-0.199	0.369
Social Science	0.631	0.466	-0.116	0.146
Religious Practice	0.321	0.179	0.249	0.267
Religious Maturity	0.433	0.327	0.355	0.080
Extrinsic	0.275*	0.104	0.150	0.106
Intrinsic	0.043	0.137	-0.078	0.090
Quest	0.060	0.105	0.003	
R square	0.164		0.181	
F Ratio	1.581		1.432	
(df)	(12, 97)		(12, 78)	

Note: * $p < .05$; Model I, $N = 109$; Model 2, $N = 90$

Table 13

Regression: Standard Error, Standardized Regression in Predicting PSADM and RSADM

Variables	PSADM Model I B	SE	RSADM Model II B	SE
Constant	4.997	1.170	1.406	0.307*
Female	0.202	0.188	0.831	0.845
Freshman/Sophomore	-0.447	0.423	0.772	0.833
Junior/Senior	-0.270	0.412	0.121	0.293
SA Non Core	0.224	0.180	-0.188	0.329
Incoming	-0.120	0.199	0.043	0.456
Humanities	-0.566	0.280*	-0.767	0.559
Social Science	-0.160	0.351	-0.096	0.224
Religious Practice	0.294	0.138*	0.379	0.412
Religious Maturity	-0.363	0.253	-0.014	0.119
Extrinsic	-0.045	0.078	0.219	0.171
Intrinsic	0.162	0.109	-0.041	0.135
Quest	0.097	0.079	0.100	
R square	0.246		0.238	
F Ratio	2.588		2.026	
(df)	(12, 95)		(7, 83)	

Note: * $p < .05$; Model I, $N = 107$; Model 2, $N = 90$

Table 14

Regression: Standard Error, Standardized Regression in Predicting PSPR and RSPR

Variables	PSPR Model I		RSPR Model II	
	B	SE	B	SE
Constant	2.006	1.088	-2.128	1.886
Female	0.338	0.180	0.798	0.324*
Freshman/Sophomore	-0.370	0.377	0.107	0.781
Junior/Senior	-0.351	0.360	-0.487	0.753
SA Non Core	0.170	0.172	-0.206	0.308
Incoming	0.105	0.190	0.065	0.349
Humanities	-0.404	0.276	-0.792	0.519
Social Science	0.066	0.345	-0.181	0.632
Religious Practice	0.642	0.142*	0.509	0.257
Religious Maturity	-0.106	0.238	0.810	0.429
Extrinsic	0.001	0.075	0.183	0.127
Intrinsic	0.176	0.110	0.085	0.190
Quest	0.062	0.077	0.080	0.143
R square	0.492		0.334	
F Ratio	7.520		3.173	
(df)	(12, 93)		(12, 76)	

Note: * $p < .05$; Model 1, $N = 105$; Model 2, $N = 88$

who practice their religion are more likely to perceive spiritual activities as being important than those who do not practice their religion as often. PSPR reported the highest R-square (.49) of any of the regression models, indicating that the model used best explains PSPR. Model II of Table 14 reveals that only gender is a significant predictor of RSPR. This finding indicates that females are more likely than males to report that more resources were spent on spiritual activities. About 33% of the variance in RSPR can be explained by all of the variables in the model.

Insert Table 14

Summary

In this chapter a number of different statistical measures such as descriptive statistics, bivariate and regression analysis were used to describe the relationship between religiosity, leadership and leadership activities. Results of the findings are summarized below:

1. The most utilized leadership orientation of Seventh-day Adventist college and university student leaders is the human resource frame, followed by the structural frame, political frame and the symbolic frame. The greatest number of respondents (28%) reported that they utilized only one frame "often" or "always." Only 7% of those surveyed reported using all four frames "often" or "always."

2. The primary religious orientation of student leaders at Seventh-day Adventist colleges and universities represented in this study was intrinsic religiosity. The intrinsic religious orientation achieved the highest mean (6.88), followed by quest (5.27) and extrinsic (3.26).

3. An analysis of the data using the bivariate Pearson correlation reported negative relationships between three of the four leadership orientation frames, and extrinsic religiosity and positive relationships between all four of the leadership frames, and intrinsic religiosity and positive relationships between three of the four leadership frames and quest religiosity. One of the negative relationships between the extrinsic religious orientation and the leadership frames was found to be significant ($p < .01$) while three of the relationships between intrinsic religiosity and the four leadership frames were found to be significant. One of those positive relationships was significant ($p < .01$) and the other two were significant ($p < .05$). These findings were different than expected. It was hypothesized that the direction of the relationship between the four leadership frames and extrinsic and intrinsic religiosity would be positive, while the relationship between the leadership frames and quest religiosity would be negative. While the strength of those relationships is weak, they do represent a direction different than those hypothesized and those found by Shee (2000).

4. The four regression analyses were performed to evaluate whether any of the demographic, religious practice, religious maturity or religious orientation variables had an impact on leadership orientations. The results were that

extrinsic religiosity and religious maturity were the best predictors of leadership orientation. Extrinsic religiosity was significantly related to structural and symbolic leadership, intrinsic religiosity was significantly related to the structural leadership, and quest religiosity was significantly related to the political frame. Religious maturity was significantly related to the human resource and symbolic frames, while the humanities and social science variables were significantly negatively related to the structural frame.

5. Six regression analyses were performed to evaluate the impact of the predictor variables on leadership activities. Six significant relationships were found. Gender and religious practice were both found to have a positive impact in two of the regressions. Humanities majors and extrinsic religiosity were found to be significant predictors of leadership activities in one of the regressions. Overall, it seems that gender is a better predictor of the resources spent (RS) categories and religious practice and religious maturity seem to be better predictors of the perception of importance (PS) categories.

6. Extrinsic religiosity was found to be the only religious orientation variable significantly related to any of the leadership activities. It was significantly related to the perception of importance of social activities (PSOC). Religious practice and gender were found to each be significant predictors in two of the regressions. Humanities was a significantly negatively related to perception of importance of administrative activities (PSADM).

7. Religious orientation was found to be a significant predictor of leadership orientation in three of the possible 12 relationships between religious orientation and leadership style. Religiosity was found to be a significant predictor in only one of the possible 18 relationships between religious orientation and leadership activity. The results of bivariate analysis and regression analysis seem to indicate that religious orientation does have some explanatory influence on leadership style, but not much on leadership activity.

Chapter 5

Summary, Discussion and Implications, Conclusions and Recommendations

Introduction

This chapter is divided into the following sections: Introduction,

Summary, Discussions and Implications of the Findings and Conclusions and

Recommendations for Additional Research.

Problem Statement

The purposes of this study were to explore: (1) the relationship between

the leadership style of collegiate student leaders and religious orientation, (2) the

relationship between the leadership style of collegiate student leaders, religious

orientation, religious practice and maturity, (3) the relationship between the

religious orientation and religious practice and maturity, (4) the relationship

between the leadership style of collegiate student leaders, religious orientation

and leadership activities of collegiate student leaders.

Methodology

The population of this study consists of 116 collegiate student leaders

across the United States and Canada from 12 Seventh-day Adventist colleges and

universities who were present at the 2002 Adventist Intercollegiate Association

(AIA) convention. Data was collected through the use of two existing surveys.

The survey packet consisted of all two instruments and was handed out to

a total of 170 convention delegates. One hundred and five were returned during

the convention and 11 more were returned in the mail, yielding a total of 116

(68.2%) usable surveys.

Instrumentation

The survey instrument, Leadership Orientation (Self), was developed by

Terrence E. Deal and Lee G. Bolman to measure the utilization of four leadership

orientation frames: the structural frame, the human resource, the political and

the symbolic frame. In addition to the Leadership Orientation (Self) instrument

the 1993 version of the Religious Life Inventory (RLI) developed by Batson,

Schoenrade and Ventis was used. The RLI is designed to yield raw scores for

three types of religious orientation: extrinsic religiosity, intrinsic religiosity and

quest religiosity.

Additional items that requested information on demographics, religious

practice and maturity and leadership activity were also formulated and included

in the survey packet (see Appendix)

Summary, Discussion and Implications of the Findings

The summary, discussion and implications of the findings for the data

collected are presented below with the findings and the research questions that

guided this study:

Research Question 1

What is the primary leadership orientation of student leaders at

Seventh-day Adventist colleges and universities?

An analysis of the data shows that the human resource frame is the primary leadership frame of responding student leaders at Seventh-day Adventist colleges and universities. The structural frame was the second most used leadership orientation, followed by the political and symbolic frames. The use of both the political and symbolic frames did not vary significantly.

Of the 116 respondents, 110 reported using structural leadership at least "sometimes", while 40 (34.48%) reported using the frame "often" or "always." Of the four frames, this is the second most utilized frame of leadership by student leaders. This corresponds with findings by Bolman and Deal (1992) and Shee (2002) who also found that the structural frame was the second most commonly used leadership frame.

The structural frame emphasizes goals, efficiency and formal relationships (Bolman & Deal, 1997). It recommends that a capable student leader understand the importance of clear goals, planning, policies and rules. Of the 116 respondents, 40 (34.48%) reported using this frame as their dominant frame of leadership. Of the four frames, this was used the second most often by student leaders. These results concurred with Bolman and Deal's (1992) findings. In that study Bolman and Deal compared school leaders in the United States and Singapore and found that the structural frame was the second most commonly used.

The human resource frame was the dominant frame of nearly half, 54 (46.55%), of the surveyed population of student leaders. The human resource

frame is characterized by the interdependence and relationships between people. The human resource frame has consistently been found to be the most used leadership frame. Research by Bolman and Deal (1991, 1992), Meade, (1992), Peasley (1992), Redman (1991) and Suzuki (1994) all found that the human resource frame was the dominant leadership frame of the surveyed leaders.

Of the four frames, the political and symbolic frames were used least by student leaders, both were used by nearly identical numbers. The political frame was used by 37 (31.89%) student leaders, and the symbolic frame was used by 35 (30.17%) "often" or "always." These findings are also similar to those of Bolman and Deal (1991) in their multiframe and multisector study. Meade (1992), Peasley (1992), Redman (1991) and Suzuki (1994) also had similar findings.

The political frame views organizations from the perspective that there are places where there is the inevitable conflict for scarce resources. Thirty-seven (31.89%) of the participating student leaders reported that the political frame was their dominant leadership frame. Political frame has been found to be the third most used leadership frame in a number of studies (Bolman & Deal, 1991; Durocher, 1996: Shee, 2002). A possible explanation for this repeated finding might be that the term "political" has a very negative connotation in the minds of most people. When people think of either "politics" or "political" they often think of intrigue, outright lies and bluffing. However, while the term political may illicit negative feelings, one cannot deny the great importance of having leaders capable of lobbying and bargaining for scarce resources and talent.

It is important that student leaders understand the importance of political leadership, as it may allow those leaders who wish to break away from the mold of minimal variance from year to year. Student leaders who clearly understand the value of the political frame might be able to create the coalitions and power bases needed to sell people their vision. In turn, they may be able to gain the support of both the student body and college and university administration required to effect great change.

The symbolic frame identifies a leadership style that seeks to establish meaning in a world of disarray. This frame was the dominant frame of 35 (30.17%) student leaders. In most studies, symbolic leadership has consistently scored the lowest among used frames. Despite its low usage by leaders, Bolman and Deal (1982) argue that symbolic leadership can, at times, be the most powerful leadership frame. They argue that symbolic leaders inspire more of an identity with the organization by nurturing extra effort and initiative from those around them.

While symbolic leadership is a powerful leadership frame, one reason for it consistently scoring the lowest of the four frames may be because people do not really realize what it is or how a leader may wield symbolic tools within an organization. Symbolic leadership is nebulous in comparison to structural, human resource and political leadership. Everyone understands the importance of structure, caring for people and the need to compete for resources. However, symbolic leadership requires more of an explanation as to why heroes,

organizational culture and stories are important. It may be possible that people simply score the symbolic frame lower because they do not really understand what it is.

Question 1 served the dual purpose of discovering the number of frames used "often" or "always" to determine multiframe student leaders. The data indicates that 28.44% of student leaders use only one frame, 19.82% use two frames, the same amount (19.82%) also used three frames, and 6.89% used all four frames, 25.00% reported not using any frame "often" or "always." Those using two or more frames "often" or "always" are considered multiframe users.

This study found that less than half (46%) of the respondents are multi-frame users. Shee (2001) found that 53% of K-12 administrators utilized more than one leadership frame. The difference in percentage of multi-frame users between the two studies might be attributed to greater development of leadership skills by those in Shee's study. Collegiate student leaders are still in the process of learning about leadership and are still in the process of learning to view organizational issues from multiple vantage points. Erik Erikson's fifth stage of psychosocial development describes the adolescent stage of life as the stage where individuals are looking for their identity and often face identity confusion (Santrok, 1997).

Erikson proposed an eight stage model of psychosocial personality development. These eight successive stages encompassed the life span of an individual. Each stage involves a series of personal conflicts, the stage

culminates when individuals make decisions which will either enable them to cope with a crisis in an adaptive or maladaptive way. Once the individual has resolved each conflict, he can continue to develop (Erikson, 1968). Erikson's fifth stage is comprised of individuals who are frantically searching in the hope of finding themselves. While Erikson believed that this fifth stage of psychosocial development ended at about age 18, he did acknowledge that it might take longer for some individuals to form their own identity. They are still looking for ways in which they can view themselves because they are exploring their identity and other newer life roles.

While 46% of those surveyed in this study are multi-frame users, 54% are not. Those student leaders do not utilize more than one frame of leadership "often" or "always". The ability to view problems from multiple view points is often what sets successful leaders apart from those who are not as successful. Leaders using only one leadership frame place themselves in a disadvantageous position. Successful leadership requires more than one approach to organizational and situational problems (Hershey & Blanchard, 1988; Covey, 1991; Bolman & Deal, 1997).

While this study revealed that student leaders are not as likely to be multi-frame users as those surveyed by Shee (2002), the difference might be erased over time. As individuals mature they tend to develop more skills and the ability to absorb and process information differently than at other points in their life. The median age of those sampled in this study is 21.5 years. This means

that they are only about three years past Erikson's fifth stage of psychosocial development. As they are just past the identity and identity confusion stage, many student leaders have just begun to discover themselves. They have just learned how to frame and identify themselves; the next step would be to make sense of the world around them. Individuals must know who they are before they can identify other issues.

It may well be that with time student leaders learn to approach and view problems from multiple angles. As students learn more and gain more experience, they have more resources to draw from which allows them to frame and identify the outside world from multiple angles with confidence (Schultz, 2001). Hence, one explanation for the differences between Shee's findings and the findings of this study might be that Shee's population, being more experienced and mature, was able to better frame their world by relying more on past experience and knowledge.

Research Question 2

What is the primary religious orientation of student leaders at Seventh-day Adventist colleges and universities?

An analysis of the data shows that most student leaders at Seventh-day Adventist universities are intrinsically religious. The quest orientation was second most prevalent among sampled student leaders followed by the extrinsic orientation.

Of the 116 respondents, the intrinsic orientation had the highest score with a mean of 6.87, followed by quest and extrinsic religiosity with means of 5.27 and 3.26. These findings are not at all surprising when compared with Shee's (2002) findings. Shee also found that the intrinsic orientation achieved the highest mean score of the three religiosities. In both studies, the highest scored orientation is intrinsic religiosity, followed by quest and extrinsic religiosity. It is possible that intrinsic orientation achieved the highest mean rating in both studies because both were conducted at religiously affiliated educational institutions. Since both populations are from religiously affiliated educational institutions, they may have been conditioned to think and believe in a certain way. Many of the student leaders surveyed in this study are products of many years of religious education. With the same token many of those surveyed by Shee may be products of the same religious educational system. Both groups have been taught similar lessons regarding religion. However there are differences.

Shee's study was conducted on K-12 principals who in many cases had more than 10 years of experience as administrators. This study was conducted on collegiate student leaders who, as a group, averaged 21.5 years of age. It's worth noting that while the ranking of the religiosities for both studies is the same, the means of those orientations are different. Extrinsic religiosity achieved a mean of 3.26 in this study but one of 2.44 in Shee's, intrinsic 6.88 and 7.83 in Shee's and quest 5.27 and 4.84 in Shee's.

These differences in means might be attributed to the difference in ages of the groups being compared. Bandura (1977) suggested that individuals might acquire their religious behavior over a gradual process of social learning. Jean Piaget (1962) proposed a three step theoretical backdrop for understanding children's religious development. Those sampled in this study fall into Piaget's third stage. The very fact that a model has been proposed indicates that religious development and age are interrelated. Child psychologist David Elkind has also suggested that there is a natural linkage between a child's intellectual development and his/her ideas of God (Keefe, 2000). In most cases as an individual's age increases so does his ability to comprehend more complex, abstract religious matter. Religious researcher James Fowler (2000) also proposed a six-stage model of religious development that was related to Erikson's and Piaget's theories of development.

Folwer's six-stage theory of religious development focuses on the motivation to discover meaning in life, either within the context of organized religion or outside of it. Stage four of his model involves an individual and reflexive faith in which one explores one's values and religious beliefs. The student leaders in this study have just begun to transition from adolescence into young adulthood and are often just beginning to set out on their journey of evaluating and re-evaluating their religious beliefs. They have just begun to ask questions such as, "Is what I was taught as a child really the truth?" "Are my religious beliefs really different than someone else's?" This active questioning of

one's religious beliefs at this stage may be why those sampled in this study achieved a higher quest score than those in Shee's (2002) sample.

The differences between the two studies, however, can also be explained by the fact that the populations studied are developmentally very different. According to age most of the individuals sampled by Shee would fall into Fowler's sixth stage of religious development as they are in either middle to late adulthood. Fowler's sixth stage of religious development is characterized by transcending belief systems to achieve a sense of conformity. In this stage conflicts in beliefs are not viewed as paradoxes as often as in earlier stages, and barriers are often broken down (Fowler, 2000). This could be a possible explanation for the lower quest score found by Shee. Those in his study are more religiously developed and thus may have begun to enter into Fowler's sixth stage, meaning that they are not as active in their questioning of their religious beliefs and values as might be the younger less religiously developed individuals in this study.

The difference of 0.82 in scores between the extrinsic mean of Shee's study and this could be explained by the stronger desire of younger people to feel accepted by their peer group (Grenoble, 1988). In some cases this may be the very reason why they chose to run for a student association position. Some might view the leadership position as being a vehicle by which they can further their influence on their peer group since it improves their social exposure (Bolman & Deal, 1997). This need is probably more important to younger

individuals still trying to find their place, as opposed to an established and committed school administrator. Sharon Parks (2000) calls it the power of the tribe. She says that the power of the tribe is a strong feature of how we as humans have found our own identity and made meaning throughout the ages. All of us need a place or places of dependable people where we know that we can fit in. Collegiate student leaders are in many cases still in Erikson's fifth stage of psychosocial development, they are still looking for their identity. Involvement in groups allows them to identify with and be identified by others in their peer group.

Differences might also be explained by arguing that student leaders are volunteers at SDA colleges and universities while principals are salaried employees of the SDA church. The differences in this case may be the result of having people who are more committed to the goals of the church being chosen as leaders and wanting to become leaders within the bureaucracy of SDA education (Light, 2002). This occurrence might result in more intrinsically religious persons choosing employment by the church because they are more likely to feel comfortable in the church work environment. Individuals as well as organizations change over time (Knight, 1995).

A number of studies have sought to discover whether people who choose to work in bureaucratic environments are different from those who do not. Do individuals become "heartless and soulless" over time as Hummel (1977) puts it, or are those individuals simply different? Charles Goodsell (1994) argues that

bureaucrats are not people who have been changed in some mysterious way, he claims that bureaucrats are the same people as the rest of us. They are in fact average, and thus in the case of a country like the United States, representative of the constituent population. Goodsell cites a number of studies which seem to indicate that bureaucrats hold similar opinions and share comparable backgrounds as non-bureaucrats. In other words, the personal attitudes and behavior of bureaucrats are ordinary and thus not even definable. The implications of Goodsell's research is that while the general attitudes, background and behavior of bureaucrats is similar to non-bureaucrats, they are constrained by job specialization and the rules of that job. This would result in individuals who are similar to everyone else but who are regulated by their professional duties to follow procedure, resulting in seemingly heartless and careless behavior.

It appears that while the attitudes of bureaucrats are no different than those of the rest of the population, their behavior is somewhat different. Individuals are changed by working in bureaucratic environments. David Moberg (1962) proposed a five-stage life cycle of churches. Moberg's life cycle describes the life a church from the time it is first conceived and organized through its eventual disintegration stage. The fourth stage of his model is characterized by and, therefore, referred to as the institutionalism stage. Institutionalism is a term used to describe the bureaucratic mindset that plagues individuals in this stage. Since the term institutionalism is used to identify the

individuals within the organization, it seems reasonable to assume that the same life cycle concept may apply to the individuals in the church as well as the overall church. It seems that persons in bureaucratic institutions go through an employment life cycle. By the time the life cycle is complete individuals have been transformed into people who still hold the same attitudes as the average person on the inside but behave differently than persons not in a similar work environment.

It is not rare to come upon an individual, who at one time as a new college graduate, hoped to change the system. However, over time that individual may have realized that others who had been with the organization were not willing to implement any of the ideas that he/she believed could be so fruitful. Over time, this systematic rejection of ideas diminished initiative in the individual and eventually resulted in them becoming what he hoped to change. Now, the bureaucracy exists for its own ends and no longer serves it stated goal, "service."

According to the dictionary, bureaucracy is an organization built on three principles: hierarchical authority, job specialization and formal rules (Mcclenaghan, 1998). While Max Weber (1978) believed that organizations structured along the lines of the ideal bureaucracy were certain to be more efficient than more traditional forms of organization, he realized that there was the possibility of the bureaucracy taking on a life of its own. Weber observed that individuals in a bureaucracy could eventually serve the mechanical purpose

of a cog in the machine. Weber never realized the extent to which organizations could negatively transform the individual. As Ralph Hummel (1977) puts it:

> ...bureaucracy gives birth to a new species of inhuman beings. Man's social relations are being converted into control relations. His norms and beliefs concerning human ends are torn from him and replaced with skills affirming the ascendancy of technical means, whether of administration or production. (p.2)

In other words Hummel is saying that individuals are changed by bureaucracy.

This type of bureaucratic thinking might be another way of explaining the differences between Shee's (2002) findings and the findings of this study. Bureaucratic individuals tend to become rules-oriented and dogmatic because their relationships are restricted to those actions that his/her work rules permit and that fall within the scope of his/her jurisdiction (Hummel, 1977). As full-time employees of the church, Shee's sample might be affected by this tendency. Shee's sample group might be in the process of becoming more bureaucratic and dogmatic because they are restricted in their ability to relate. This process of bureaucratization would leave those in Shee's sample group as more rigid in their thinking and dogmatic than those in this sample, resulting in the lower quest scores and the higher intrinsic scores found by Shee.

The higher quest score found in this study can also be explained developmentally. On the whole, students in college and university are still trying to find themselves. More so than older individuals, collegiate students are

still looking for explanations for the world around them (Santrok, 1997). Shee's study focused on administrators hired by the SDA church institutions. These members might look for someone whose ideas are more in line with the views they hold. These individuals seeking to be principals in SDA schools also would look to work in an environment that hold beliefs similar to their own.

Research Question 3

Are there significant relationships between religious orientations and leadership orientations?

In conjunction with the above question, three sub-hypotheses were proposed: (a) The extrinsic religious orientation is positively related to the four frames of leadership (structural, human resource, political and symbolic), (b) the intrinsic religious orientation is positively related to the structural, human resource, political and symbolic leadership frames, (c) the quest religious orientation is negatively related to the structural, human resource, political and symbolic leadership frames.

An analysis of the data which included bivariate and regression analysis indicated that all the hypothesized directions of the relationships between religiosity and leadership are not supported. Only the findings of the intrinsic orientation support the directional subhypotheses of a positive relationship between the intrinsic orientation and the four leadership frames. The extrinsic religious orientation was found to be negatively related to three of the four leadership frames by bivariate analysis and negatively related to two of the four

frames by regression analysis. The quest religious orientation was positively related to three of the four leadership frames and was negatively related to one of the four in both bivariate and regression analysis.

These findings came as a surprise as they were not in congruence with the findings of Shee (2002), with exception of intrinsic religiosity. While most of the hypotheses were found to be statistically insignificant, they were not in the same direction as Shee. Shee found positive relationships existing between the four leadership frames and intrinsic and quest religiosity and negative relationships existing between the four leadership frames and quest religiosity. One way to explain the differences in findings between this study and Shee's is that there may be developmental differences and institutionalism effects that are in effect as mentioned previously.

Regression analysis involving the four leadership frames and religious orientation variables, along with the other predictor variables, indicated that extrinsic religiosity was negatively related to two of the four frames. Extrinsic religiosity was negatively related to structural and human resource leadership, meaning that as the use of both of those leadership frames increases, extrinsic religiosity decreases. The other two positive relationships between the remaining two leadership frames and extrinsic religiosity indicate that, as use of the political and symbolic frames increase, so does extrinsic religiosity.

These findings can be rationalized when compared with the findings between the leadership frames and intrinsic relgiosity. Table 11 reveals that

extrinsic and intrinsic religiosity are significantly negatively correlated ($r = -.419$; $p < .05$), meaning that as the extrinsic religiosity increases, intrinsic religiosity decreases. Intrinsic religiosity is positively related to structural leadership and human resource leadership. Considering the negative relationship between extrinsic and intrinsic religiosity, it is reasonable to assume that, as the use of the structural and human resource frames increase, extrinsic religiosity decreases. Both the structural and human resource frames can be better explained by intrinsic religiosity. Structural leadership is defined by rules and order, which is more in line with the way in which the intrinsically religious blindly follow the rules at times after they have completely assimilated into the identity of an organization.

In some cases collegiate and university students seek positions of leadership as a way of strengthening their marketability to either graduate or professional school or in the marketplace. That factor may offer an explanation for the positive relationships found between extrinsic religiosity and the political and structural frames by regression analysis. Student leaders who may be using the position of student leadership to either strengthen their resume or application are people who are seeking to build relationships to achieve their specific goals. They are individuals who realize the symbolic importance of the leadership position and what that position might do for them. Those types of student leaders may not care about the actual activities of the organization and the people involved, as much as themselves. They may be only using the

position mainly for their gratification and are more concerned with the appearance of seeming to lead. Allport described extrinsic religiosity as a "religion that is strictly utilitarian; useful for self in granting safety, social standing, solace and endorsement of one's chosen way of life" (Allport & Ross, 1966, p. 455). While only one relationship between extrinsic religiosity and the leadership frames was found to be statistically significant using regression analysis, the direction of the relationships was different than that found by Shee (2002).

Intrinsic religiosity was found to be positively related to three of the four leadership frames in bivariate analysis and all four of the leadership frames in regression analysis. Two of those relationships were significant; they were the relationships between the structural frame and the symbolic frame. The positive relationships discovered by regression analysis were similar to those found by Shee (2002).

It is important to note the statistically significant relationships between the intrinsic and structural and the symbolic leadership. The intrinsically religious orientation was described by Allport (1950, 1967) as an orientation through which individuals bring other aspects of their lives into harmony with their religious beliefs. Allport goes on to say, "Having embraced a creed the individual endeavors to internalize it and follow it fully. It is in this sense that he lives his religion" (Allport & Ross, 1967, p.434). This could mean that both the structural and symbolic frames achieved statistical significance because student

leaders agree with the organizational structure and symbols of student association which they view as an extension of the church. This is a highly probable scenario given that the student leaders surveyed are from church affiliated schools. Shee (2001) described intrinsics as individuals needing to fit into their chosen community and predisposed by their religious orientation to settle in and integrate fully with all of the symbols, values and beliefs of religiously affiliated organizations.

The quest frame was found to be positively related to three of the four leadership frames in both bivariate and regression analysis. This finding was unexpected since the positive relationships uncovered were different from the relationships hypothesized and from Shee's findings (2002). Shee found the direction between quest religiosity and the four leadership frames to be negative. Even more surprising was the statistically significant positive relationship uncovered between quest religiosity and the political frame.

As this study was based on Shee's exploration into the relationship between leadership and religiosity, it was hypothesized that quest religiosity would be negatively related to all of the leadership frames. Furthermore, the quest orientation is based on a constant questioning of one's beliefs, doubt and challenge (Batson, Schoenrade & Ventis, (1993).

A possible explanation for the variance in findings between this study and Shee's may be that quest-oriented students simply do not have the time available to deviate from pre-set activities and arrangements. Structure and precedent are

often very important in student association and governance. Student association activities often do not vary greatly from year to year. In other words, activities tend to be carried on and done annually with minor changes. This is probably because students' primary purpose at school is to finish their schoolwork and eventually graduate. Precedent aids student leaders by providing a blueprint to follow, allowing them to continue to focus on their education and also ensure that activities are in place for their fellow students.

Another possible explanation may be that younger people have not yet had the time and experiences in enough situations to allow them to self-reflect (Fowler, 2000). Without the time and experiences it would seem that younger individuals might not know enough about situations different from theirs to compare with, and thus question their own present belief system. It does seem reasonable to assume that as individuals age and experience new situations, they would also spend more time reflecting on their life and questioning beliefs and challenging those beliefs with new ideas. Erikson viewed religion developmentally and explained, "religion is a living question which we don't foreclose on the basis of a few theoretical questions" (Woodward, 1994).

Shee's (2002) population achieved a lower mean score for quest religiosity and negative relationships between quest religiosity and all four leadership frames. This could be because those sampled by Shee have additional experiences, which allows them to challenge organizational belief systems. Student leaders do not gain enough experience over the short duration of their

term to truly understand and challenge the way in which things are done. They are not old enough or have sufficient experience with the organization for unquestioning and commitment to have set in (Elkind, 1971). Shee's sample consisted mainly of veteran school administrators who have a clear understanding of their job. Perhaps this may explain why quest school leaders in the two studies revealed different directions for the relationships with the leadership frames.

One relationship that did not seem to be logical was the positive relationship between quest religiosity and political leadership. Shee believed that political leadership was negatively related to quest religiosity because of the possibility that quest individuals would view any type of leadership frame usage as manipulation. However, when one considers that questing is a journey, it seems reasonable to assume that quest religious individuals will want to share the truth they have found. Many of the individuals mentioned in Batson, Schoenrade, & Ventis' (1993) book regarding dramatic religious experiences were quest individuals who went on to share their religious discoveries with all who would listen. One of those individuals described her feelings in this way, "...I saw beauty in every material object in the universe, the woods were vocal with heavenly music; my soul exalted in the love of God, and I wanted everybody to share in my joy" (Batson, Schoenrade, & Ventis, 1993). The feelings of this individual seem to be a good illustration of the behavior of many of those with a quest religious orientation.

Furthermore, many of those individuals with a quest orientation may engage in political behavior as an avenue of furthering their ideas and religious discoveries. Even if the quest individual himself/herself does not engage in political behavior his/her followers often do. These are some possible explanations for the finding of a significant positive relationship between quest religiosity and political leadership.

Research Question 4

Are there significant relationships between demographic variables of gender, class standing, SA position, incoming or outgoing status, major, religious practice variables and leadership orientations?

The four multiple regressions that were performed on question 3 in order to report findings on the relationships between religiosity and leadership also ascertained information regarding the relationship of the various predictor variables to leadership orientations. Regression analysis between the predictor variables revealed a total of four significant relationships between those variables and leadership orientation.

Regression analysis reported in Table 10 revealed that majors in humanities and social science were significantly negatively related to the structural frame, meaning that as use of the structural frame increases, ones tendency to be a humanities or social science major significantly decreases. This finding is not surprising as natural science was used as the control group for both humanities and social science.

The structural frame is characterized by rigidity, formal relationships and clear goals such as policies and rules (Bolman & Deal, 1997). Humanities and social sciences are not always concrete, they are open to interpretation, explanation and are often abstract. Natural science, on the other hand, is ground in repetition and procedure such as lab experiments that are continually repeated. It seems reasonable that humanities and social science majors would not tend to use the structural frame as much as a natural science majors.

Regression analysis conducted on Model II of Table 10 revealed that religious maturity was a significant predictor of the human resource frame. The significant positive relationship between religious maturity and the human resource frame indicates that as ones religious practice and maturity increase, so does ones use of the human resource frame.

It is important to note that Shee (2002) found gender to be an important predictor of the human resource frame. His findings were not supported by regression analysis in this study. Shee's analysis indicated that females were significantly more likely to utilize the human resource frame than males. Shee's findings are supported by studies indicating that gender does play an important role in leadership style (Ragins & Sundstrum, 1989).

Model I of Table 11 revealed that only quest religiosity significantly predicted for the political frame. These findings seem to indicate that, as an individual's questioning increases, so does his tendency to use the political frame. This might be explained because individuals who are more questioning

might feel that they have been led by God to convince others of the accuracy of their point of view. They would do this out of the desire to have other individuals have the same experience as themselves. Incoming officers were significantly negatively related the political frame, indicating that incoming officers are less likely to use the political frame.

The negative relationship between incoming officers and political leadership might be explained by the idealism with which new officers often approach new environments. It is possible that new SA officers do not expect to face a political environment. As the year goes on, they realize that coalition building and power bases are an important part of bringing ideas to fruition. Another important finding of Table 11, while not statistically significant, is that the direction of the gender variable and the political frame is negative. This relationship was almost significant as it had a significance of 0.06. This finding reveals that female student leaders are less likely to engage the political frame than men.

Analysis of Model II of Table 11 revealed that religious maturity is a significant predictor of the symbolic frame in model II, as well. These findings might be interpreted as individuals who practice religion and are religiously mature also have a tendency to identify with symbols. Church attendance, prayer and worship are all aspects of religious practice; they are symbols of one's religion. Religious maturity is feeling God's guidance, spiritual growth and the application of faith. These are symbolic activities that lend themselves well

toward a tendency to use the symbolic frame. Individuals who practice their religion by attending church, praying and worshiping, hope to feel God's guidance and spiritually grow through applying their beliefs. These activities fill the individuals with a sense for the importance of symbols, which they in turn seek to use through utilization of the symbolic frame.

<u>Research Question 5</u>

Are there significant relationships between religious orientations and activity preference of Student Association leaders?

The results of regression analysis between the religious orientations and leadership activities were disappointing as only one of the possible eighteen relationships between religious orientation and leadership activities achieved statistical significance. The significant finding was that the relationship between extrinsic religiosity and PSOC that was revealed in Table 12. The extrinsically-oriented individual is characterized by his need to identify with a group or network (Batson & Schoenrade, 1993). PSOC measures the perception of importance of social activities. Extrinsics tend to perceive social activities as important as witnessed by the significant relationship between extrinsic religiosity and PSOC. This makes sense because social activities allow extrinsics additional platforms from which to socially interact, extending their network and power base.

It is also important to note that Model II of Table 12 reveals that the relationship between RSOC and extrinsic religiosity was also nearly significant.

RSOC was designed to be an objective measure of what student leaders felt were the actual resources spent throughout the year on social activities. As with PSOC, RSOC reveals a positive relationship, meaning that as extrinsic religiosity increases, ones tendency to say that more resources were spent on social activities also increases. This relationship represents an important contrast when compared with the relationship between intrinsic religiosity and RSOC, which was found to be negative. These findings make sense because intrinsic and extrinsic religiosity tend to move in opposite directions.

Another explanation for the difference in significance between extrinsic religiosity and RSOC and PSOC is that people often perceive something to be important, but often do not actually spend as much time practicing that activity.

Conclusion

This study of collegiate student leaders represents a follow-up study to that of Shee (2001). Overall, the findings of this study are not in harmony with those of Shee. Extrinsic religiosity was found to be negatively related to three of the four leadership frames, intrinsic religiosity was found to be positively related to all four leadership frames and quest religiosity was found to be positively related to three of the four leadership frames. Of the twelve possible relationships between religiosity and the leadership orientations, four were found to be statistically significant.

Results of this study were similar to previous studies conducted in that the primary leadership frame of student leaders was found to be the human

resource. This finding was in accordance with findings from previous studies such as Bolman and Deal (2001), Durocher (1996), Harlow (1994), Bingham (1999), Holt (2000) and Shee (2002). Of the 116 respondents, less than half, about 46%, are multiframe users. This seems to indicate that collegiate student leaders need to develop more than just their one primary leadership frame.

Overall, the results of this study are inconclusive. While more statistically-significant relationships were discovered in this study than Shee's study, it is still not clear whether or not the religious beliefs of student leaders is incorporated into their leadership style. In his book *Changing Values in College* Jacob (1957) wrote:

> Students normally express a need for religion as part of the their
>
> lives and make time on most weekends for an hour in church. But there is
>
> a "ghostly quality" about the beliefs and practices of many of them...Their
>
> religion does not carry over to guide and govern important decisions in
>
> the secular world. (p. 2)

Jacob's view of the non-transference of religious beliefs and practices into the everyday world has not been disproved by this study.

When the predictor variables were entered into regression analysis in order to evaluate the relationship between them and the leadership activities, only one significant relationship was found to exist between religious orientation and leadership activity. This significant relationship was between extrinsic religiosity and PSOC. The lack of significant findings between religious

orientation and leadership activities may be due to the lack of clarity in the overall model between religious orientation and leadership activities. Religious orientation by itself may not be a direct predictor of leadership activities. On the other hand, the lack of significant findings may be further validation of Jacob's (1957) belief that religious belief has no impact on the secular world and thus religious orientation has no effect on leadership activites.

Other variables found to be significant predictors of both leadership frames and activities were student's academic major, religious practice, religious maturity and gender.

Recommendations for Further Research

The population of this study came from Seventh-day Adventist (SDA) colleges and universities with most of the respondents being SDA. Follow-up studies using the same instruments should be conducted at other Christian colleges and universities as well as secular public colleges and universities in order to discover similarities and differences.

A follow-up longitudinal study needs to be conducted on student leaders where the same student leaders studied are surveyed again in 10-20 years. The study would be a developmental one designed to compare the results of the religious and leadership orientation instruments. This would allow researchers to assess if religious orientation and leadership style and usage change over time (Elkind, 1971).

Replication of this study should be conducted on leaders in the corporate setting in order to compare the two groups. It may be possible that religious orientation affects leadership orientation differently in the business setting.

A similar study could be conducted using an instrument other than Batson's religious life inventory. The religious life inventory is primarily designed to assess the religiosity of an individuals with a Judeo-Christian background. An instrument that measures spirituality and is used on individuals from varying faiths may yield different results.

This study revealed only one significant relationship between religious orientation and leadership activities. This seems to indicate that religious orientation is not a good predictor of leadership activity. However a relationship might exist. Further analysis using leadership orientation as moderator variables between religious orientation and leadership activity might yield different results.

APPENDIX A: Informed Consent Statement

Informed Consent Statement

You are invited to participate in a research study, entitled *Leadership and Religiosity: A Study of Their Effects on Effects on Student Leaders.* The purpose of the study is to assess how leadership and activity choices of student leaders are affected by their religiosity. The aim of this study is also to investigate the nature of student leadership by looking at factors that will be measured by the questionnaires. Emphasis is placed on religiosity and its effects on student leadership style and activities.

Confidentiality

The information in the study records will be kept confidential. Data will be made available only to persons conducting the study (myself and my two research advisors). No reference will be made in verbal or written form that could link your name to the study.

Participation

Your participation in this study is voluntary, there will be no adverse effects as a result of this study and there is no penalty for not participating. If you decide to participate, you may withdraw from the study at any time.

Do you agree to participate in the survey?
( ) Yes   ( ) No

If "yes" please initial _____

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Appendix B: Questionnaire

LEADERSHIP ORIENTATIONS (SELF)

This questionnaire asks you to describe your leadership style.

You are asked to indicate *how often* each of the items below is true of you.

Please use the following scale in answering each item.

1 Never　　　**2 Occasionally**　　**3 Sometimes**　　　**4 Often**　　　　**5 Always**

So, you would answer '1' for an item that is never true of you, '2' for one that is occasionally true, '3' for one that is sometimes true of you, and so on.

Be discriminating! Your results will be more helpful if you think about each item and distinguish the things that you really do all the time from the things that you do seldom or never.

1. _____ Think very clearly and logically.

2. _____ Show high levels of support and concern for others.

3. _____ Have exceptional ability to mobilize people and resources to get things done.

4. _____ Inspire others to do their best.

5. _____ Strongly emphasize careful planning and clear time lines.

6. _____ Build trust through open and collaborative relationships.

7. _____ Am a very skillful and shrewd negotiator.

8. _____ Am highly charismatic.

9. _____ Approach problems through logical analysis and careful thinking.

10. _____ Show high sensitivity and concern for others' needs and feelings.

11. _____ Am unusually persuasive and influential.

12. _____ Am able to be an inspiration to others.

13. _____ Develop and implement clear, logical policies and procedures.

14. _____ Foster high levels of participation and involvement in decisions.

1 Never   2 Occasionally   3 Sometimes   4 Often   5 Always

15. _____ Anticipate and deal adroitly with organizational conflict.

16. _____ Am highly imaginative and creative.

17. _____ Approach problems with facts and logic.

18. _____ Am consistently helpful and responsive to others.

19. _____ Am very effective in getting support from people with influence and power.

20. _____ Communicate a strong and challenging sense of vision and mission.

21. _____ Set specific, measurable goals and hold people accountable for results.

22. _____ Listen will and unusually receptive to other people's ideas and input.

23. _____ Am politically very sensitive and skillful.

24. _____ See beyond current realities to generate exciting new opportunities.

25. _____ Have extraordinary attention to detail.

26. _____ Give personal recognition for work well done.

27. _____ Develop alliances to build a strong base of support.

28. _____ Generate loyalty and enthusiasm.

29. _____ Strongly believe in clear structure and chain of command.

30. _____ Am a highly participative manager.

31. _____ Succeed in the face of conflict and opposition.

32. _____ Am an influential model of organizational aspirations and values.

1 Never   2 Occasionally   3 Sometimes   4 Often   5 Always

RELIGIOUS ORIENTATIONS SCALE

This questionnaire asks you to describe your religious orientation. You are encouraged to give the response that best reflects your own true opinion. There are no right or wrong answers. Please indicate your response by **circling the number** on a nine-point scale from strongly disagree (1) to strongly agree (9).

1. Although I believe in my religion, I feel there are many more important things in my life.

   1   2   3   4   5   6   7   8   9
   (strongly disagree)   (strongly agree)

2. It doesn't matter so much what I believe so long as I lead a moral life.

   1   2   3   4   5   6   7   8   9
   (strongly disagree)   (strongly agree)

3. The primary purpose of prayer is to gain relief and protection.

   1   2   3   4   5   6   7   8   9
   (strongly disagree)   (strongly agree)

4. The church is most important as a place to formulate good social relationships.

   1   2   3   4   5   6   7   8   9
   (strongly disagree)   (strongly agree)

5. What religion offers me most is comfort when sorrows and misfortune strike.

   1   2   3   4   5   6   7   8   9
   (strongly disagree)   (strongly agree)

6. I pray chiefly because I have been taught to pray.

   1   2   3   4   5   6   7   8   9
   (strongly disagree)   (strongly agree)

7. Although I am a religious person I refuse to let religious considerations influence my everyday affairs.

   1   2   3   4   5   6   7   8   9
   (strongly disagree)   (strongly agree)

8. A primary reason for my interest in religion is that my church is a congenial social activity.

   1   2   3   4   5   6   7   8   9
   (strongly disagree)   (strongly agree)

9. Occasionally I find it necessary to compromise my religious beliefs in order to protect my social and economic well-being.
1   2   3   4   5   6   7   8   9
(strongly disagree)   (strongly agree)

10. One reason for my being a church member is that such membership helps to establish a person in the community.
1   2   3   4   5   6   7   8   9
(strongly disagree)   (strongly agree)

11. The purpose of prayer is to secure a happy and peaceful life.
1   2   3   4   5   6   7   8   9
(strongly disagree)   (strongly agree)

12. It is important for me to spend periods of time in private religious thought and meditation.
1   2   3   4   5   6   7   8   9
(strongly disagree)   (strongly agree)

13. If not prevented by unavoidable circumstances, I attend church.
1   2   3   4   5   6   7   8   9
(strongly disagree)   (strongly agree)

14. I try hard to carry my religion over into all my other dealings in life.
1   2   3   4   5   6   7   8   9
(strongly disagree)   (strongly agree)

15. The prayers I say when I am alone carry as much meaning and personal emotion as those said by me during services.
1   2   3   4   5   6   7   8   9
(strongly disagree)   (strongly agree)

16. Quite often I have been keenly aware of the presence of God or the Divine Being.
1   2   3   4   5   6   7   8   9
(strongly disagree)   (strongly agree)

17. I read literature about my faith (or church).
1   2   3   4   5   6   7   8   9
(strongly disagree)   (strongly agree)

18. If I were to join a church group I would prefer to join a Bible study group rather than a social fellowship.
1   2   3   4   5   6   7   8   9
(strongly disagree)   (strongly agree)

19. My religious beliefs are what really lie behind my whole approach to life.

1   2   3   4   5   6   7   8   9
(strongly disagree)   (strongly agree)

20. Religion is especially important to me because it answers many questions about the meaning of life.

1   2   3   4   5   6   7   8   9
(strongly disagree)   (strongly agree)

21. As I grow and change, I expect my religion also to grow and change.

1   2   3   4   5   6   7   8   9
(strongly disagree)   (strongly agree)

22. I am constantly questioning my religious beliefs.

1   2   3   4   5   6   7   8   9
(strongly disagree)   (strongly agree)

23. It might be said that I value my religious doubts and uncertainties.

1   2   3   4   5   6   7   8   9
(strongly disagree)   (strongly agree)

24. I was not very interested in religion until I began to ask questions about the meaning and purpose of my life.

1   2   3   4   5   6   7   8   9
(strongly disagree)   (strongly agree)

25. For me, doubting is an important part of what it means to be religious.

1   2   3   4   5   6   7   8   9
(strongly disagree)   (strongly agree)

26. I do not expect my religious convictions to change in the next few years.

1   2   3   4   5   6   7   8   9
(strongly disagree)   (strongly agree)

27. I find religious doubts upsetting.

1   2   3   4   5   6   7   8   9
(strongly disagree)   (strongly agree)

28. I have been driven to ask religious questions out of a growing awareness of the tensions in my world and in my relation to my world.

1   2   3   4   5   6   7   8   9
(strongly disagree)   (strongly agree)

29. My life experiences have led me to rethink my religious convictions.

1   2   3   4   5   6   7   8   9
(strongly disagree)   (strongly agree)

30. There are many religious issues on which my views are still changing.

1   2   3   4   5   6   7   8   9
(strongly disagree)   (strongly agree)

31. God wasn't very important for me until I began to ask questions about the meaning of my own life.

1   2   3   4   5   6   7   8   9
(strongly disagree)   (strongly agree)

32. Questions are far more central to my religious experience than are answers.

1   2   3   4   5   6   7   8   9
(strongly disagree)   (strongly agree)

Supplemental Information

1) **Demographics**

    a. Gender: M   F

    b. Are you SDA?   Yes   No

    c. What is your age?_____

    d. What is your major   _____

    e. What is your class standing?   Fr   S   Jr   Sr

    f. Which college do you attend?   _____

    g. SA position: _____

    h. Are you an incoming or outgoing officer?   _____

Please check the answer that best describes you:

2) How often do you attend worship services at a church?
() Never
() Less than once a month
() About once a month
() Two or three times a month
() About once a week
() Two times a week or more

3) How often during a week do you read your Bible outside of church?
() Never
() Less than once a week
() About once a week
() Two or three times a week
() About once a day
() More than once a day

4) How often do you pray during a regular day other than before your meal?
() Never
() Not everyday but sometimes
() Once a day
() Two times a day
() Three or more times a day

5) I seek opportunities to grow spiritually by helping others
    () Never
    () Rarely
    () Once in a while
    () Sometimes
    () Often

6) I apply my faith to political and social issues
    () Never
    () Rarely
    () Once in a while
    () Sometimes
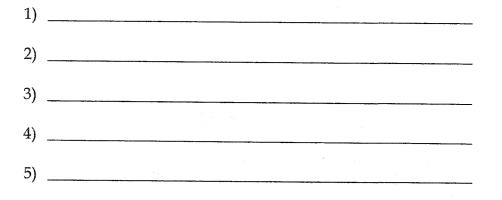
7) I have a real sense that God is guiding me
    () Never
    () Rarely
    () Once in a while
    () Sometimes

8) The following are some activities that student association officers are involved in.   Please indicate how important you feel these activities are and how much time you actually spent on each. On the first scale **please indicate your response bycircling the number on a seven-point scale from not very important (1) to very important (7).** On the second scale **please indicate the total resources spent on an activity by circling the number on a seven-point scale from not very much time (1) to a significant amount of time (7).** The definition of "resource" used in this survey is effort, time and money.

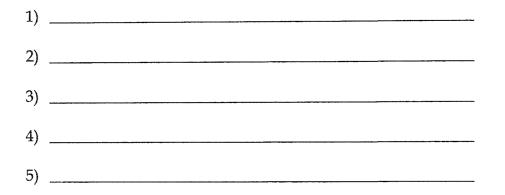|	Your Perception of Importance	Resources Spent on Activity
8.1) Banquets/Parties:	1 2 3 4 5 6 7	1 2 3 4 5 6 7
8.2) Talent Shows:	1 2 3 4 5 6 7	1 2 3 4 5 6 7
8.3) Sports/Tournaments:	1 2 3 4 5 6 7	1 2 3 4 5 6 7
8.4) Academic Committees:	1 2 3 4 5 6 7	1 2 3 4 5 6 7
8.5) Representing student concerns about academic issues, faculty and/or staff:	1 2 3 4 5 6 7	1 2 3 4 5 6 7

8.6) Involvement in universitie's administrative
    committees:
                        1 2 3 4 5 6 7   1 2 3 4 5 6 7

8.7) Student Senate: 1 2 3 4 5 6 7   1 2 3 4 5 6 7

8.8) Campus Life Committee:
                        1 2 3 4 5 6 7   1 2 3 4 5 6 7

8.9) Christian Adventists for Better Living (CABL):
                        1 2 3 4 5 6 7   1 2 3 4 5 6 7

8.10) Community Service Activities:
                        1 2 3 4 5 6 7   1 2 3 4 5 6 7

8.11) Spiritual Retreats:
                        1 2 3 4 5 6 7   1 2 3 4 5 6 7

8.12) Weekly campus worship and religious
    activities:
                        1 2 3 4 5 6 7   1 2 3 4 5 6 7

8.13) Having a good working relationship
    with the other SA officers:
                        1 2 3 4 5 6 7   1 2 3 4 5 6 7

8.14) Effectively managing the time of the SA
    in order to meet all of its goals and duties:
                        1 2 3 4 5 6 7   1 2 3 4 5 6 7

9) Using the list above please identify and rank what you believe are the 5 most
important responsibilities of an SA officer.

1) _____

2) _____

3) _____

4) _____

5) _____

10) Using the list above please identify the 5 activities you spent the majority of your time on.

1) _____

2) _____

3) _____

4) _____

5) _____

Thank you very much for sharing your time!

If there is more than one appendix, name this APPENDIX A. Use the Indented Paragraph style, which will double-space the appendix, just like everything else in your paper.

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