NURTURING SERVANT LEADERS IN RELIGIOUS EDUCATION: A CASE STUDY OF THE CHURCH EDUCATIONAL SYSTEM OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN AOTEAROA/NEW ZEALAND

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By

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Attestation of Authorship

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been accepted for qualification of any other degree or diploma of a university or other institution of higher learning.

Lesley Anne Cyril: *Lesley Anne Cyril*

Date: *11 December, 2006*

Acknowledgements

opportunity to finish this degree clear of debt, and in an age of expensive higher education, I realise this is no small feat.

To the Auckland University of Technology Ethics Committee (AUTEC), for approving my ethics application, making it possible to conduct this research under the umbrella of the university, and to pursue a work which I feel passionately about. Ethics approval was granted 9 May, 2005. Approval number 05/103.

Thank you to the administration of CES for their endorsement of this project. I hope that this research will be of benefit to you. A special thank you to Brother Steve Iba, CES Asia/Pacific Area Director, for meeting with me and helping me understand the overall structure of CES and the placing of this project.

To my Mum and Dad for their love and support of my education. For all the nights I sat on your bed and cried through my undergraduate degree, I thank you for giving me every opportunity and for knowing how much this means to me.

To my husband Job, who shows me the stars, and then smiles knowingly when we end up at the sun. I love you. You are my best friend, and we've got lots ahead of us. And to our son, Nathaniel, sunshine junior, who was a twinkle in our eyes when the Master's process started. Your growth has been the yardstick by which I have measured my progress on this project. Mummy did it.

Abstract

The purpose of this thesis is to explore conditions under which the human spirit flowers in modern organisations. The topic of the thesis was sparked by prolonged study at the Master's level of the writings of Robert K. Greenleaf, modern servant leadership theorist. Greenleaf was concerned with the ways and the conditions in which the human spirit flowers. He wrote a number of essays on the topic (Greenleaf, 1996b). He often questioned what organisations as they currently stood were doing to help people grow as whole people. As workers spend increasing amounts of time in the workplace, organisations continue to seek ways in which to increase employee satisfaction and decrease the compartmentalising of human experience.

The geographical context of study is that of Aotearoa/New Zealand with participants selected from the Church Educational System of the Church of Jesus Christ of Latter-Day Saints in the Tāmaki-makau-rau/Auckland region. The Church Educational System, or CES, is a worldwide religious education provider headquartered in the Western United States. The context for study was chosen based on my perceived personal growth as a student for nine years in the CES programmes and my desire to understand how the programme was administered in Aotearoa/New Zealand.

The project employs a qualitative methodology using as primary data gathering methods in-depth interviews with three CES directors, three focus groups made up of sixteen volunteer teachers, classroom observations, and document analysis. Using Greenleaf's descriptions of the servant leader as a central focus, I attempt through this qualitative study to address the central research question: How does the Church Educational System (CES) nurture servant leaders?

The central metaphor of the garden was used in processing and analysing data. The garden metaphor was intended to assist in the conceptualisation of relationships of service as they are at work in the lives of participants. Identified relationships of service from the findings were between participants co-workers (plants), love (life-force), Jesus Christ (sun), The Church of Jesus Christ of Latter-Day Saints (plot), purpose (strength), Aotearoa/New Zealand (soil), exemplars (canopy), experience

(seasons), Church Educational System (gardener), positions, training, programmes (gardener tools), growth (colour/aroma/fruit), knowledge (water), and organisational care (pruning/transplanting).

Findings indicated that nurturing in the Church Educational System is influenced by the ability of the organisation to bring people together in meaningful ways. Findings also show that understanding relationships of service that make up whole people may be an important step for organisations in the nurturing of servant leaders. Nurturing in the CES appears to be taking place in three primary areas: balancing, renewal, and regeneration.

The findings of this study have significance for those inside and outside of the CES. A chapter is dedicated to exploring possible application of findings in variant organisational contexts. Providing consistent formal and informal opportunities for sharing in spirit and intellect at the organisational level appears to be a key in the nurturing of servant leaders in organisations.

Chapter I: Introduction

This study

Robert K. Greenleaf, modern leadership theorist, was concerned with the ways and the conditions in which the human spirit flowers. He wrote several essays addressing what he viewed as a lack of initiative in modern organisations to help people become more effective in their life contexts (Greenleaf, 1996b). He further questioned what organisations, as they currently stood, were doing to help people grow as whole people. This thesis seeks to explore the conditions under which the human spirit flowers in modern organisations. Using Greenleaf's core description of the servant leader as a central focus, I will attempt through this qualitative study to address the central research question: How does the CES nurture servant leaders?

The geographical context chosen for study is that of Aotearoa/New Zealand with participants selected from the Church Educational System (CES) of the Church of Jesus Christ of Latter-Day Saints (LDS) in the Tāmaki-makau-rau/Auckland region. The project will employ a qualitative methodology using as primary data gathering methods in-depth interviews, focus groups, classroom observations, and document analysis.

This chapter will introduce the initial impetus for conducting the present study. I will outline personal justifications for the chosen topic and the contexts in which the study will be conducted. An introduction to the central metaphor of the study will also be outlined, followed by an overview of chapters.

My personal research journey

In writing a thesis, there is always a story to be told in the choice of topic, of the experiences that play a role in the lens through which knowledge is seen and communicated by the researcher. I acknowledge gratefully that my personal story is inextricably tied up with the purposes of this study, and further acknowledge that this

thesis represents a personal journey of self-discovery through which I have come to understand not only research processes and academic theories, but the power of developing the research voice and the joy of getting my hands dirty, so to speak, in the process.

My father is of Samoan descent, my mother of Māori descent, both born in Aotearoa/New Zealand, as was I. From a young age I have been fortunate to see different parts of the world, to live in them, to play on their soils, to enjoy the freedoms afforded in these countries. I had proudly set myself apart living abroad that I was "from New Zealand" and being such, in my mind, explained away many differences I saw between myself and others. In my mind I was different than those in America or in Australia because I wasn't American, and I wasn't Australian, I was a "Kiwi", and that was always close to my heart, it was an integral part of my identity. I strove hard through the teenage years to keep my accent which morphed instead into something reminiscent of all the places I had lived. I sang the home songs I had learned in Primary school over and over to remember how to count in Māori and about the Taniwha, and I tried to help my sisters remember as well.

Upon entering the Master's programme at AUT I had not lived in Aotearoa/New Zealand for nearly thirteen years. I was in all essence a child when I left. I did not realise how long thirteen years was until I moved back and found myself feeling as though I was in an unfamiliar foreign country. I felt disoriented, but most of all confused. If I didn't feel a sense of belonging in the one place I had always thought it resided, where did I belong? Coming back to Aotearoa/New Zealand I had to face the reality of finding my place, of putting a major part of what I thought made me me on the examining block. The journey of finding my place has been deep and is ongoing, and I lay it out here now to show why it is I elected to write this thesis about servant leadership.

The first day I walked through the doors of the Church Educational System's Institute of Religion building on Lorne Street in downtown Tāmaki-makau-rau/Auckland I felt apprehensive. I had found the place with a fair bit of trouble, as Lorne Street does an inexplicable split, and I was sure I had the wrong street number, or that the institute

building was now located in a different place. Maybe my aunty had said another L name street and I was wandering around for nothing. But find it I did, and walked inside. I was immediately hit with a strong feeling of love. Knowing that it was the same programme I had been moving through in the United States, I was not surprised, as I had felt the same feeling in other institute buildings across the world. Yet this building was different for me because it was in a place in which my personal understanding had deep and definite ties. I sorely wanted to feel "something extra" here. My mother had graduated from the same institute building twenty-five years before, and I tried to picture her walking through the same doors, what her worldviews and experiences might have been, what she felt here. I was so grateful for that first welcoming feeling I had, and for the feeling I continued to have walking into the institute building. I sacrificed to be there, and did whatever I could to experience the same reassuring and uplifting feeling as often as possible. It was for me a haven in the city, and I found, as I continued to attend classes and meet with the teachers and students, that my feelings of connection, not just to my Church, but also to the land of my birth, and many other areas of my life increased as well.

I wanted to be in institute, at the institute building because of what I felt. I loved associating with the teachers, administrators and students and hearing of their love and passion for their beliefs, my beliefs. I was touched at how deeply their experience of context was reflected in what they conveyed to me, at how much it was all connected, and sublimely how I was connected to it. I laughed often and cried sometimes with the people at institute, and in a very little time counted them my very good friends. I therefore write this thesis in an effort to engage more deeply with the voices of those who made such a difference in my understanding of self, to celebrate their voices, and to more fully explore their experience as servant leaders, for such they are to me.

Servant leadership

My introduction to the concept of servant leadership came through a paper written for the coursework for the Master's degree. Essentially, servant leadership is moral

leadership in which the servant leader puts the needs of others before the self (Spears, 2002). In my initial research I was especially struck by an oft-quoted passage from the writings of Robert K. Greenleaf, the major theorist in the modern resurgence of the ancient concept of servant leadership taken from his seminal work *The servant as leader* first published in 1970. In this quote Greenleaf gave what he termed to be the "best test" of servant leadership,

> The best test, and most difficult to administer, is this: Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? (2002, p. 24).

Reflecting on this quote, I believed that I had grown healthier, wiser, freer, and more autonomous for my nine years of experience moving through the CES programmes, culminating in my experience in Aotearoa/New Zealand. Restating Greenleaf's test another way Pollard (1996) has explained "a servant leader's results will be measured beyond the workplace, and the story will be told in the changed lives of others" (p. 248). My "story" was that during my time in the CES I increased my knowledge of the teachings of the Church of Jesus Christ of Latter-Day Saints, learned ways of how to live them more fully, and deepened my desire to serve both inside the Church and outside. Most importantly, I knew that I had grown as a person. My personal change was a confirmation that growth had taken place. Just how and why are the sparks of this thesis.

Premise: The need for external leadership development

In writing a thesis about nurturing servant leaders, I naturally assume there exists a need for external input in leadership development. The drive to serve others hinges on a belief that what leaders do can make a positive difference in the lives of others. Effective leadership likewise assumes a proactive approach to managing relationships. These underlying assumptions have had varying levels of representation in the history of leadership study.

For instance, the nature/nurture debate has been argued for centuries. With what abilities are we as humans born? Do we enter life as a "blank slate"? Similarly, in

leadership terms, researchers have long studied the question: are leaders born or made? Leadership studies until the 1960s showed high trends towards the belief in leaders being born. The literature of the time primarily focused on traits and behaviours of great leaders, assuming if certain attributes could be isolated, it would then be easier to determine who could be a great leader (Kekale, 2001). However, these theories were one-dimensional and subject to bias, failing to take into account the essential interplay of leader, follower and context that defines *leadership* as opposed to leading (Popper, 2002). By the end of the twentieth century, new trends, such as those marked by critical theory and cultural leadership perspectives showed greater recognition of the interplay of these three elements, thus adding further intricacies to complicate the leader as born vs. made debate.

Pre-empting the question, and articulating the worldview that will be espoused in this thesis, Avoid (2005) has given equal weight to both sides of the leader born vs. made debate, endorsing a balancing of the two in understanding leadership development, and thus assuming even with inherent leadership tendencies, external encouragement and development remain necessary for leadership success. He stated "leadership development is indeed made *and* born…and learning and leading must go hand in hand for anyone to achieve his or her full leadership potential" (p. 3, italics added). Hence, the question becomes not *whether* leaders are born or not, for this has lead to prolific, yet misguided rhetoric, what Roost (1991) has labelled working in the "periphery" of leadership, but *how* can abilities and tendencies be nurtured in such a way that leadership potential is fully realised?

The title: Nurturing servant leaders

The word nurturing in the title of this thesis is deliberately used to refer to the external development necessary for servant leaders to emerge. Nurturing as a concept was so profound in the writing of Greenleaf that he stated "the nurture of the human spirit could become a unifying idea congenial with the traditions and doctrines of any religion, or any system of thought that might be a religion in its effect even though its adherents do not use the term" (1996b, p. 187). Nurturing is defined as "to feed or nourish…to bring up, train, educate" (*Oxford English Dictionary*, 1989, p. 608) and is

viewed as a key element in the production of true servant leaders (Greenleaf, 1996b). A parent may nurture a child to adulthood. Nurseries, using the same Latin root as nurture, provide environments to strengthen young and tender plants. It is in nurturing that bonds of relationship are created and chances for future constructive productivity increased.

In this thesis service is viewed as an essential element of effective nurturing. Although it represents definite connections to humanity and human growth, nurturing as a concept in servant leadership literature has been little explored (Boaz, 2001). For its importance in human endeavour Dyck (1994) has defined "nurture as an individual, parental, and communal responsibility. Nurture is a demand of justice; a responsibility justly expected and justly claimed, and hence, a moral right" (p. 333). Literature on nurturing has indicated that the need for nurturing may not necessarily end with childhood, but may continue throughout the lifecycle, as people increasingly take upon themselves the dual nature of nurturer and nurtured. Fogel, Melson, & Mistry (1986) argued that "individuals can nurture other individuals of any age" and suggest that limiting our vision of the effects of nurturance closes our minds to the possibilities of helping others in highly affective ways (p. 56).

The garden: Central metaphor of this thesis

When the practice of servant-leadership was considered through the lens of nurturing, multitudinous elements presented themselves as necessary for creating an optimal environment in which servant leadership can flourish. My positive experiences as a student in the CES, for instance, I substantially credit to the work of countless others. The further this theme was considered, the more appropriate it seemed to use a central metaphor to assist in the processing and envisioning of this project. I hope that by using a central metaphor, the richness of the analysis and overall purposes of the project, to be laid out forthwith, will be enhanced.

The garden will play a central role in this thesis for reasons personal, thematic, and relational. The garden is chosen as the central metaphor because it necessarily assumes a level of deliberate organisation, of internal potential, as well as the need for

external nurturing. Gardens provide a microcosm where life's essential processes of growing, nurturing, and development may be observed. It is there also that balance and interconnectedness of the multitudinous relationships ensure an optimal environment for growth.

The garden is a common thread through countless contexts. As the thesis is introduced above, many of the contextual components i.e. servant leadership, Aotearoa/New Zealand, the Church Educational System, the Church of Jesus Christ of Latter-Day Saints, have deep connections, physically, spiritually, theoretically and/or doctrinally to gardens.

Greenleaf and the garden

Greenleaf, so aptly named, in his description of the servant-leader used frequent language alluding to nature, and the growth of people in a garden-like setting. For example, a major flaw Greenleaf saw in modern leadership approaches was that because instant perfection was not achieved in some organisations, there was a tendency,

> to destroy them completely so that fresh, new, perfect ones can grow. Not much thought seems to be given to the problem of where the new seed will come from or who the gardener to tend them will be" (Greenleaf, 2002, p. 22).

Greenleaf also stated that all those who are touched by servant-leadership "grow taller" (ibid, p. 24). His research covered extensive writings in the religious field. Greenleaf's religious writings are found in works of collected essays such as *Seeker and servant: Reflections on religious leadership* (Greenleaf, 1996b). In this work, again, the garden theme is present, highlighted in the theorist's description of the potential of seminaries to act as a rich growing ground for critical thought in society. He expostulated "critical thought is a fulfilment of the root meaning of seminary: seminalis, or seed. It is reflective thought that produces seminal ideas-ideas that become new visions in both ministers as persons and churches as institutions" (Greenleaf, 1996b, p. 214). To this theme, Greenleaf further explained, using garden imagery in referring to the human spirit,

Part of the inadequacy of our many institutions seems to me to result from the failure of theologians to give persuasively the guidance they are best positioned to give by reflecting on, and communicating about, the conditions under which the *human spirit flowers* in contemporary institutions. The *fruits* of such reflection may be called 'a theology of institutions.' To be persuasive, such a theology would need to focus on one category of institution at a time, and the first object of such scrutiny might be the seminaries with which the theologians are affiliated (1996b, p. 186, italics added).

The garden metaphor has carried through in the servant leadership literature of today. The *International Journal of Servant Leadership*, launched in 2005, has as its permanent cover visual a young plant, with a small bud among its leaves. In summing up the influence of servant-leadership now, and projecting its impact for the future, Spears (2002) has commented "the seeds that have been planted have begun to sprout in many institutions, as well as in the hearts of many who long to improve the human condition" (p. 16).

Gardens in the Church of Jesus Christ of Latter-Day Saints:

As a Christian church (Ballard, 1993), The Church of Jesus Christ of Latter-Day Saints teaches from *The Old Testament* and *The New Testament*, constituting *The Holy Bible,* both of which feature gardens prominently. In *The Old Testament*, the Garden of Eden in which Adam and Eve were placed and later expelled serves as the beginning location of human experience (Genesis 1-3, King James Version).

In *The New Testament*, the Garden of Gethsemane where Jesus Christ went following the Last Supper and where, the Church believes, Christ suffered the Atonement, or suffered for the sins of the world, on behalf of all humankind, is another important and sacred Garden setting. Finally, the Gospel of John records that on the third day after his crucifixion and after being resurrected, Christ appeared to Mary Magdalene in the garden outside of the empty tomb.

Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She, *supposing him to be the gardener*, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto

her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master" (John 20:15-16, italics added).

Other garden elements are featured in additional scriptural works held sacred by the Church[1]. For example, the world is compared to a vineyard in the book of Jacob in the *Book of Mormon.* Trees are planted, grafted, assessed and dealt with according to the words of the Lord of the Vineyard and his servants. The elaborate allegory serves to carry through the metaphor of the growth and connection to land, and in teaching lessons about human nature and relationships of power and service. In a subsequent example the world is referred to as a field which "is white and ready to harvest" (*Doctrine and Covenants* 4: 4), calling upon those who are ready to serve through harvesting to begin thrusting with might for "if ye have desires to serve God ye are called to the work[2]" (*Doctrine and Covenants*, 4: 3).

Gardens and the CES

The Church has had a long history of pronounced focus on nurturing education. Knowledge is viewed as one of the few things that may be taken to the next life, and its acquisition and responsible development closely corresponds to the beginnings of the Church (*Doctrine and Covenants* 130:18-20). The Church Educational System (CES) is one effort of the Church to help enhance the spiritual knowledge of students and to help them move toward becoming successful contributing citizens as well as good Church members.

Living a righteous life in the Church is equated with wakening the desire for increased knowledge and personal growth. Eyring (2002, October), prominent Church leader, and former Commissioner of Education for CES, has said regarding the desire for education that it

is the natural *fruit* of living the Gospel of Jesus Christ. You see it across the world in our own missionaries coming home from their brief service in *the field.* Those

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[1] *The Book of Mormon, Pearl of Great Price,* and *Doctrine and Covenants* are all held as sacred scripture in the Church.
[2] For example see from the *Book of Mormon* 2 Nephi 8:3, Jacob 5; from the *Doctrine and Covenants* 59:17 & 4:4, and from the *Pearl of Great Price* Moses 2-4.

who have *planted* the good word of God and have served faithfully invariably have awakened in them a great desire for self-improvement (Eyring, 2002, October, pp. 15-16, italics added).

Aotearoa/New Zealand and the garden

Aotearoa/New Zealand, otherwise known as the "land of the long white cloud" has a long history of connection to the land. The Tangatawhenua hold the earth in great reverence.

The Māori mind has always been on Māori land. In fact, the entire Māori culture has been centred around issues relating to land. From the land, the people acquire the sustenance of life, both materially and spiritually. From the ancestral land, people find their places to stand (turangawaewae) (Yoon, 1986, p. 24).

Through their connection with the land Māori understand their place in life, and better their relationships with those from other cultures. For example, garden elements, governed by laws of nature, are also strongly interwoven in Māori modes of giving. A strong element of service for Māori is koha, or gifting. Reedy (2005) has highlighted that koha "has its origins within the laws of nature" and that it is

really like planting a seed of positive energy. It will grow and generate a flow of goodwill…The mana or energy of the koha derives more from the size of the giver's heart rather than size of the physical gift (Reedy, 2005, ¶ 4).

My stance: The nurtured plant

In writing this thesis I necessarily place myself in a position of leadership. In asserting that leadership role I do not place myself as head of the garden but more as a nurtured plant in the soil, as I have presented my story here. I am eager to help others grow taller, and hope that through this research, I may do a small part to help you "grow taller" in your desire to be a servant leader.

I have a deep and abiding connection to all of the gardens here presented. I can now confidently say that I am of Aotearoa/New Zealand. That blood beats as strong and heavy as my love of the land and the connections I have to it. I am a member of the

Church of Jesus Christ of Latter-Day Saints. Its teachings assist me in identifying who I am and place me in a context of continual love and service. This thesis is a tribute to the gardens of my life, and to the unceasing nurturing I have received by hand of The Master Gardener and his many Servant Leaders. May I ever strive to embrace the potential they have shown me that I have.

Overview of chapters

This thesis is divided into eight chapters. This introductory chapter has given an overall picture of the personal journey that led to the choice of topic for this thesis. The chapter has introduced the central metaphor of the garden and given contextual justifications for the selection of the garden as a major structural consideration in the conception of this thesis.

Chapter II introduces further the contexts of the study. Background information about the Church Educational System and The Church of Jesus Christ of Latter-Day Saints will be given. The place of each in the Aotearoa/New Zealand context will also be conjectured.

In Chapter III, the Literature Review, I will review pertinent literature pertaining to the Christian foundations of servant leadership literature, as well as the place of servant leadership in present scholarship. Elements relating to the scope of this project such as research aims, limitations and delimitations will be set forth, as well as ethical considerations.

In Chapter IV the methodology of the thesis will be outlined. The chapter will address the theoretical position I take on the construction of knowledge. Further, elements of each phase of the research cycle will be explained in order to make the processes of this thesis transparent.

Chapter V presents the findings of the study. Findings are grouped according to emergent themes I identified from the data with excerpts taken from transcripts. Explanatory notes and commentary are inserted to support the selection of themes.

In Chapter VI findings are discussed in depth. Through qualitative analysis of the findings, emergent ideas are grouped according to identified relationships of service in the CES garden. Chapters V and VI represent the most substantial sections of the thesis and constitute the major contribution of the study to new ways of thinking about organisational nurturing.

Chapter VII will explore the application of findings outside of the research context. Further, in Chapter VII I attempt to critique the CES garden as it has been presented in findings and analysis, identifying transcendent elements of the garden and the ways in which organisational nurturing seems to be taking place.

Chapter VIII will give a final overview of the project. Based upon the new knowledge highlighted in the findings and analysis, I will set forth conclusions and implications for future study in the field of servant leadership. Strengths and weaknesses of the study as a whole will be covered. Suggestions for educators, including CES administration will be set forth.

Chapter II: Contextual Background

This chapter will outline the contexts in which the study will be conducted. Background information on the Church of Jesus Christ of Latter-Day Saints and the Church Educational System will be given, as well as contextual expressions of servant leadership, and the place of each in modern Aotearoa/New Zealand.

The Church of Jesus Christ of Latter-Day Saints

A contextual framework within which this thesis sits is the Church of Jesus Christ of Latter-Day Saints. The Church was formally established April 6, 1830 in Fayette, New York (Soukup, 2005, October 17). From the original six members baptised on that day the Church has sustained consistent growth both inside and outside of the United States. In 2005 the Church reported a worldwide membership of approximately twelve and a half million (Avant, 2005). More than half of that number are now reported to live outside of the United States (Avant, 2005).

The Church in Aotearoa/New Zealand.

The Church has had a presence in Aotearoa/New Zealand since the first prostelyting missionaries arrived in 1854 (Britsch, 1986). Just as the Church in the United States has a rich history of experience, highlighted by the early trials of pioneering members and a subsequent entering and forging a new territory in the Western United States, early members in Aotearoa/New Zealand have left a pioneering legacy for local members. Hunt (1977) has explained,

> The members of the LDS Church in New Zealand have a unique heritage in the Church to which they belong. The younger members can look back on several generations in the Church. Many of their forefathers [sic] have played important roles in the establishment of the Mormon Church among the New Zealanders (p. ii).

Early missionaries found success amongst European settlers in the newly established country, and also amongst the Tangatawhenua. In 1898, 90 percent of the Church's approximately 4000 members were Māori (Avant, 2005). One reason for the appeal of the Church, when other Christian faiths failed at the time is postulated by Mol (1966),

> It appears that the Mormons are successful both in maintaining their hold in the Maori and in maintaining their own ways…although the Mormons pay the appropriate attention in their church clubs to Maori history, genealogy, arts and crafts, and although they encourage such lively Maori activities as singing and dancing (which the older Christian missionaries frowned upon) their strength lies particularly in their non-Maori mode of social organisation, and the dedication of their un-paid American missionaries (p. 39).

Although Māori Church membership numbers have declined over the last one hundred years, the social organisation to which Mol (1966) refers has continued. The success of early and subsequent missionary efforts has meant that as national Church membership has increased, leadership positions are being filled from within the ranks of local members.

The Church's push for creating a local leadership has been greatly realised in Aotearoa/New Zealand. At the end of 2005 the Church reported a membership in the country of 94,722, making Mormonism the sixth largest denomination in the country (Avant, 2005). Those numbers are divided into twenty-five stakes and numerous wards and branches throughout the country[3] (Avant, 2005). The New Zealand Temple, the first of the Church's temples to be erected in the Southern Hemisphere, was dedicated in 1958 and serves as a symbol of the Church's highest goals[4]. This infrastructure calls for a large number of people to fill positions of leadership responsibility.

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[3] Based on numbers in the area, congregations are placed in either a ward or a branch, each overseen by ecclesiastical leaders. A stake is made up of a group of wards or branches and headed by an ecclesiastical leader who oversees the area.

[4] The New Zealand temple was dedicated in 1958. At that time there were only eleven other temples in the world, with the majority of them in Utah, in the United States. Since 1995, when there were 59 temples, this number has more than doubled, with construction on more temples announced regularly. In temples worthy Church members do work to uphold the Church's focus on families.

Church leadership philosophy.

The Church is run by a vast network of lay leadership. This means that ecclesiastical leadership positions are filled by unpaid congregational members. As the Church continues to grow and expand throughout the world the need for effective leadership has increased (Cooley, 2005).

All leadership positions in the Church are viewed as an opportunity to serve, and are referred to thus in the Church. The Church has consistently taught that all members have the potential to be effective leaders. The majority of members at some point in their life are given a chance to hold leadership positions, and are encouraged to take every opportunity to serve others. Soukup (2005, October 17) has explained,

> No matter where Mormons live, they find themselves part of a network of mutual concern; in Mormon theology everyone is a minister of a kind, everyone is empowered in some way to do good to others, and to have good done unto them: it is a 21st-century covenant of caring (p. 60).

Leadership training is generally given *after* one has received a call for service, and not before. Training prior to receiving formal leadership callings is received personally through striving to live the principles of the Gospel[5] and through living the Commandments,[6] and other doctrines of the Church.

The church and servant leadership.

A prominent example of servant leadership for members of the Church, in addition to those already cited in *The New Testament*, is found in the *Book of Mormon*. King Benjamin, *Book of Mormon* leader, upon his impending death calls his people

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[5] The principles of the gospel of the Church are given in the 13 Articles of Faith, written by the Church's founder Joseph Smith. The principles are outlined in the fourth Article of Faith which states: "We believe that the first principles and ordinances of the Gospel are: first, faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, the laying on of hands for the gift of the Holy Ghost" (*Pearl of Great Price*, 2003, p. 60).

[6] The Church of Jesus Christ of Latter-Day Saints is a Christian Church. As such it holds as sacred the text of the *Holy Bible* including the 10 commandments given to Moses on Mount Sinai as recorded in Exodus 20: 1-17. The King James Version is that most commonly used by Church members.

together to give them his last counsel and advice. In this speech he implored all people to serve one another, as he always sought to serve them,

> Behold I say unto you that because I said unto you that I had spent my days in your service, I do not desire to boast, for I have only been in the service of God. And behold, I tell you these things that ye may learn wisdom; that ye may learn that when ye are in the service of your fellow beings ye are only in the service of your God. Behold, ye have called me your king; and if I, whom ye call your king, do labor to serve you, then ought not ye to labor to serve one another? And behold also, if I whom ye call your king, who has spent his days in your service, and yet has been in the service of God, do merit any thanks from you, O how you ought to thank your heavenly King! (Mosiah 2: 16-19).

King Benjamin did not expound upon a list of specific actions he had taken in order to be a servant leader, nor did he tell his people ways in which they could show service to others. That was up to them to decide. Instead, he outlined that all service rendered to others was service to God, and therefore worthy of the title of service. Likewise, on a contemporary plane, Church leader Featherstone (1995) outlines a list of ways in which service might be rendered, but concludes by stating "true servant leaders do not need a checklist of these character traits, for they live them daily" (p. 130).

Although it is not a prerequisite to receiving Church leadership callings, in addition to regular church services on Sundays in which gospel teaching and learning takes place, the Church also conducts weekday religious classes to assist its young members in gaining a spiritual education while they may be attending secular institutions of higher learning. Classes are run under a programme called the Church Education System.

The Church Educational System

The CES is a global religious education provider headquartered in the Western United States which offers the Youth and Young Adults (roughly corresponding to ages 14-17 and 18-30), as well as their educators, an opportunity to enhance their spiritual knowledge and develop leadership skills based in the teachings of Jesus Christ, and to prepare for service both inside and outside of the Church.

In 2001, the CES began a course entitled "Principles of Leadership" which breaks down specific principles that the Church deems necessary for effective leadership. Literature for the course states "members of the Church can learn to be leaders" (Intellectual Reserve, 2001, p. v). This corresponds to the Church's teaching that all members need to have a responsibility in the church (Clarke, 2006, November).

The CES is responsible for the educational pursuits of the Church, of which religious education is one arm. Other CES pursuits include Church owned universities (BYU Provo, BYU Idaho, BYU Hawaii, LDS Business College), sixteen secondary schools, of the which the one in Hamilton, Aotearoa/New Zealand is shortly to be closed (Church College of New Zealand) with many others dotted throughout the Pacific Islands, as well as continuing education programmes. Enrolments in all of the programmes of the CES currently numbers approximately 1.2 million worldwide. (Wikipedia, 2006, September 12).

A significant portion of religious education, as it is defined by the Church, includes the seminary and institute programmes. Seminary is for students aged 14-18 corresponding approximately with the intermediate and high school ages, and institute is for students aged 18-30, roughly corresponding to the college-aged years for young adults. The stated objective of religious education in CES is,

> to assist the individual, the family, and Priesthood leaders in accomplishing the mission of the Church[7] by 1) teaching students the gospel of Jesus Christ 2) Teaching students by precept and example, 3)providing a spiritual and social climate 4)preparing young people for effective Church service (Intellectual Reserve, 1994, p. 3).

The institute programme.

The first CES Institute of Religion was opened in 1912 in Salt Lake City, Utah (Berrett & Hirschi, 1988). In the late 1960s, as Church-owned schools of higher education continued to expand to capacity, the ability of the Church to oversee the education of its members became increasingly unrealistic. Leaders therefore

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[7] The stated mission of the Church is to bring all "unto Christ" (Moroni 10:32).

established an expanded institute programme to ensure that in addition to secular learning, as many adult students as possible also had the opportunity to become a "student of things eternal." (Institutes of religion, 1973, October, p. 8).

In 1970 the First Presidency, or the highest members of the governing body of the Church, issued this statement regarding institute to be read in Sunday congregations throughout the world,

> To meet the need for religious instruction for our youth, we have established Institutes of Religion convenient to more than 200 junior colleges, four-year colleges, and universities. In these Institutes our young people may receive religious training comparable with that received in Church schools and at the same time enjoy the benefits of living at home, at less expense, with the added advantages of the protection, guidance, and companionship of their families (as cited in Institutes of religion, 1973, October, p. 9).

Promised blessings for participation.

Although no automatic Church leadership positions are given to graduates of the institute programme, a promise is given to students that as they faithfully put their religious studies first in their lives, they will receive added blessings with their pursuits inside and outside of the Church. Perry (1998, August), current member of the church's governing body, made up of the First Presidency and the Quorum of the Twelve Apostles, had this to say regarding the mission of the seminary and institute programmes,

> I know the power that comes from associations in the seminary and institute programmes. It has enriched my life, and I know it will do the same for you. It will put a shield of protection around you to keep you free from the temptations and trials of the world. There is a great blessing in having a knowledge of the gospel. And I know of no better place for the young people of the Church to gain a special knowledge of sacred things than in the institute and seminary programmes of the Church (Perry, 1998, August, p. 7).

The CES in Aotearoa/New Zealand.

Aotearoa/New Zealand was to become one of the early recipients of the expanding religious education arm of the CES in 1970. The first Institutes of Religion outside of

the United States and Canada were established in 1969 in Australia and Great Britain (Cooley, 2005). Since the formation of those first programmes international enrolments have rapidly increased, reflecting current Church membership trends. Worldwide, CES religious education is currently taught in 134 countries (Intellectual Reserve, 2005), and the number of CES religious education students outside of the United States is now larger than that within the United States (Cooley, 2005).

Before 1968, small pockets of home study were practiced in various locations throughout the world with students self-teaching using materials sent from Church headquarters in Utah. However, in November of 1969, Rhett James, formerly a proselyting Church missionary in Aotearoa/New Zealand, was assigned to oversee the widespread implementation of religious education programmes of the Church throughout Aotearoa/New Zealand (Britsch, 1986). James' journal records the goals and hopes he had for the programme,

> It has been my vision that the seminary and institute programmes might stabilize this country's Mormon youth and check the negative trends and their negative sources. If successful, the pattern of increased missions[8], temple marriages[9], and strong local leadership should follow. (R. James, personal communication, November 17, 1969)

With these goals firmly in mind, the programme was formally started in 1970 (Britsch, 1986). Formal teachers were called in pockets of the country where institute programmes had been designated for implementation. James' journal further records the geographical area for implementation as being "from Kaikohe to Wellington, and from Hamilton to Hastings" (R. James, personal communication, March 11, 1970). Institute enrolments for the first year of the programme stood at 168 (R. James, personal communication, December 31, 1970). Since that time institute enrolments have continued to steadily expand. For the 2003-2004 school year institute numbers were reported at 2570 (S. Soloai, personal communication, July 21, 2005). At the time

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[8] Worthy young men in the Church are admonished to serve a full time mission (two years) to any place in the world where they are called to go. For males the common age for leaving is nineteen although this age is the minimum with missionaries allowed to go until they are aged 26. For young women, missions are not a requirement, but are an individual choice. Women who wish to serve full time missions (eighteen months) may do so from age 21 onwards with no limit on age.
[9] Members of the church strive to marry in the temple, or the house of the Lord. This requires both man and woman meeting certain standards of personal worthiness, and being given a recommendation from local ecclesiastical authorities in order to reach this goal.

of data gathering there were 1758 students enrolled in fourteen programmes in Tāmaki-makau-rau/Auckland, Aotearoa/New Zealand's largest, and most multicultural city (S. Soloai, personal communication, July 21, 2005).

The first classes held in Tāmaki-makau-rau/Auckland were conducted in a Church meetinghouse on Scotia Place[10]. Classes met there until in 1974 the Church sub-let a building on Lorne Street, convenient to the campus of the Te Whare Wānanga o Tāmaki Makaurau/University of Auckland, and the now Te Wānanga Aronui o Tāmaki Makau Rau/Auckland University of Technology (then AIT or Auckland Institute of Technology). The building was dedicated[11] by David B. Haight, then a member of the Church's Quorum of the Twelve Apostles. More than thirty years later the same building continues to serve as the venue for the Institute of Religion to a second generation of Church members. Another Tāmaki-makau-rau/Auckland centre for institute has been established in Manukau, South Auckland convenient to the campus of the Te Whare Takiura o Manukau/Manukau Institute of Technology. Other classes are taught in meetinghouses owned and operated by the Church.

CES curriculum

CES curriculum is administered from CES headquarters, led by a Board of Education headed by leaders of the Church as well as other qualified educators. Student manuals are distributed on a church-wide basis. Teaching is also done from manuals put out by church headquarters in Salt Lake City. This material gives a breakdown of lessons to be taught, and pertinent topics and issues to be covered in the course of study. Any changes are made church-wide and not on a country-by-country basis. However, "based on identified local needs and local priesthood direction, CES leaders may further define duties and expected levels of performance for those they lead." (Intellectual Reserve, 2003, p. 16).

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[10] Scotia Place is a small street off of Tāmaki-makau-rau/Auckland's famous Queen Street. The Church's first meetinghouse in Aotearoa/New Zealand was built and continues to stand on this site. The building continues to be used for a variety of Church administrative and recreational purposes.
[11] Dedicated, as it is used in the Church, refers to the site being blessed set apart for a specific use by one whom members believe holds the proper ecclesiastical authority.

Standard courses taught in the institute programme cover in-depth study of the major works of scripture held to be sacred in the Church. These are *The Holy Bible, The Book of Mormon, The Doctrine and Covenants*, and *The Pearl of Great Price*. In addition, courses directly relating to the other important Church outcomes: namely temple marriages, missions and increased local leadership in the Church are also specifically addressed in courses entitled Celestial Marriage, Missionary Preparation, more commonly known as "mission prep" and Principles of Leadership introduced in 2001. Other courses are also offered.

CES administration

The CES is administered by full-time staff and educators. Administrators, directors, and school principals are responsible for carrying out the objectives of the CES and for overseeing a particular area of stewardship.

In instances where resources and attendance allow, full-time teachers are employed to teach students. In instances where there is not resource or capacity for full-time staff, teaching assignments are generally given to volunteers commonly selected from among the lay membership of the Church. Those assigned are given specific instructions of what they are to teach "you must teach the gospel. You have no other function and no other reason for your presence in a Church school system" (Clark, 1992, p. 10). However, the use of creativity in the personal application and acquisition of teaching materials on the part of all leaders in the CES is encouraged: "personal development results from learning and applying gospel principles, acquiring desired skills, reflecting on current assignments, and trying new ideas" (Intellectual Reserve, 2003, p. 15).

While in their positions, full-time and volunteer teachers are given training by CES administrators. "In-service training" is given at various times throughout the teaching year. Its stated purpose is outlined in *Teaching the gospel*, a handbook distributed to all CES teachers to help familiarise them with the mission and aims of the CES. The manual states "the primary purpose of in-service training is to improve teaching, but it

also helps teachers learn how to minister and administer as a servant leader in CES." (Intellectual Reserve, 1994, p. 6).

CES and servant leadership concepts.

It seems pertinent here to add that although the CES provides specific religious education for students to increase their leadership skills and understanding, this project conjectures that the entire CES as an organisation is conducive to nurturing servant leaders. Recent research (Anderson, 2005) identified the CES as a servant organisation. The current thesis explores how the CES nurtures servant leaders through the lens of those who carry out the administration and teaching of CES goals and objectives in Aotearoa/New Zealand. The following have been identified in the literature of CES and the Church as ways in which servant leadership is currently incorporated into the language of CES, and may contribute to the ways in which servant leadership is conveyed by participants in the context of this study:

- curriculum-part of the Principles of Leadership course (principle number six)-
  Featherstone (1995), Church leader, has summarised servant leadership thus:
  "servant leadership is based on a profound respect for the children of men
  [sic]. It requires leadership traits that do not demean, debase or otherwise
  cause those we lead to feel inferior. Servant leadership lifts, blesses, and
  changes lives in a positive way" (p. 128).
- as a value in the CES for leaders and teachers (part of the PDP programme)
  also called serving leadership- "One of the gospel principles, or values,
  important to CES is that of servant leadership. A teacher is a leader of youth.
  Many CES teachers are also asked to lead and train other teachers. Jesus
  taught that leadership is service to those one leads." (Intellectual Reserve,
  1994, p. 7).
- as evidence of discipleship - As Christians, being followers of Jesus Christ
  means following the way Christ lived. He stressed service, therefore service is
  important to salvation. "The desire to serve the Lord is a natural result of

conversion. It is the central purpose of effective religious education" (Intellectual Reserve, 1994, p. 6).

- Preparing young people for effective Church service-The CES has a strong emphasis on serving, and the forward-looking expectation of leadership. There is also a belief all positions will carry with them a definite leadership component.

Chapter Summary

This chapter has given an overview of the contexts of the thesis. Background information pertinent to understanding the practice of servant leadership in the Church and in the CES was presented. The forthcoming Literature Review will explore servant leadership and put forth the aims and significance of the current study.

Chapter III: Literature Review

The purpose of this thesis is twofold: to explore conditions in which the human spirit flowers, and to generate literature on servant leadership as it applies in a religious educational setting. To date no studies corroborating the nurturing aspects of servant leadership have been conducted. The geographical context chosen for study is that of Aotearoa/New Zealand with participants selected from volunteer teachers and directors of the CES.

In Chapter I I overviewed the personal impetus for the choice of servant leadership as a research topic. I also introduced the central metaphor that will be threaded throughout the project. Background of study contexts was covered in-depth in Chapter II. The garden is intended to aid in the conceptualisation of context and analysis of findings. This chapter will review pertinent servant leadership literature to "ground" the study. The chapter will conclude with a presentation of the study outline, including research aims, justification for the chosen research question, followed by scope considerations.

Early roots of servant leadership

Servant leadership as a concept, while enjoying a modern resurgence, has been present in leadership thinking for thousands of years. Simply stated, servant leadership is moral based leadership that places primary focus on becoming a servant prior to assuming leadership (Greenleaf, 2002). It has sometimes been described as leadership from the inside-out (Covey, 1998).

Servant leadership has been closely associated with living the Golden Rule, a service-based philosophy widely applicable in its scope (Lad & Luechauer, 1998; Manz, 1998). Covey (2002) has illuminated that "all of the enduring major religious traditions of the world are unified when it comes to certain basic underlying principles

or values" (p. 4). The need to serve others has long been a foundational value for religions such as Christianity, Judaism, Hinduism, and Buddhism. Love is often equated with the manifestation of service. For instance, *The Holy Bible* explains that the two greatest commandments are to,

> love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself (Matthew 22:37-39).

Scholars have often pointed to prominent examples of servant leadership teaching found in early Christian history (Reinke, 2004; Blanchard & Hodges, 2003; Thompson, 2002; Lee, 2002). The life of Jesus Christ provides, for many, the perfect example of the servant-leader. Writings on the servant example of Christ represent a sizeable portion of current servant leadership literature in the field today.

Scriptural evidence of Christ's servant-leadership is found shortly after the record of the Last Supper when, upon completion of the Passover meal he "laid aside his garments; and took a towel and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them wherewith he was girded" (John 13: 4-5). Upon seeing their Lord and Master performing a menial chore reserved only for the lowest of servants, the disciples questioned Christ. The following admonition came "ye call me Master and Lord: and ye say well, for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet" (John 13: 13-14). It appears Christ's position as a leader did not exclude him, but rather compelled him, to take upon himself the mantle of servant. With this declaration Christ projected that true leadership is not above any task, however basic, that can bring true comfort to someone else. The leadership lesson here appears to be not in the physical act of washing feet, but in the shift in mindset it set in motion for the disciples at that time, and to those who have consequently taken up the challenge to serve in like manner.

Looking at the teachings of Christ, there is found within ancient scripture a further admonition to develop servant leadership,

> Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you; but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all[12] (Mark 10: 42-44).

It seems through this example that by stressing leadership through service the common tendencies of traditional top-down models of leadership visible in the Gentiles i.e. unbridled dominion over others, pride, and leadership born of self-interest, could be combated.

In analysing Christ's stated reasons for coming into the world, it is evident that service as love was a motivating factor behind His actions (John 4: 34). Christ came to do for others what they could not do for themselves. He went around doing good, healing the sick, causing the lame to walk, and showing genuine love even to those who would be his eventual killers. His whole life was an act of service, moving towards a final act of service that ended in death and subsequent resurrection. Christ's love was outwardly expressed through His unfailing service to others.

The teachings of Jesus Christ were revolutionary for the time in which they were given. Christ's teachings represented a shift in worldview that highlighted individual responsibility for action and obedience, opening doors for heightened creativity and critical thought in helping others. No longer was "an eye for an eye" the creed of the day, but rather to turn the other cheek was declared divine (Matthew 5: 38-39). Love was to be characterised not by action it excluded, but by the infinite possibilities of how it could be showed, strengthening the giver and the receiver in simpatico. This is further substantiated through numerous accounts in the Bible illuminating the scripture "God is love" (1 John 4: 7).

Modern outgrowths of servant leadership

Building upon ancient text and other early examples of servant leadership, scholars have sought to build a growing literature base in which to rigorously examine the

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[12] Similar references to the same admonition can also be found in alternate places in the New Testament (KJV). Matthew 23:11; Luke 22:24.

underlying principles of servant leadership (Spears, 2002; Farling, Stone & Winston, 1999). Much of modern servant leadership literature incorporates to some degree the writings of Robert K. Greenleaf, who is commonly accredited with the modern resurgence of the ancient concept of servant leadership. Greenleaf's importance in the rise of servant-leadership is expressed by Ferch (2005),

> Robert Greenleaf was a businessman in America who devoted himself to silence and to reflective quietness from his own spiritual tradition, which is a Quaker tradition, and out of that he started to form this idea of servant leadership. His definition remains an important compass for all who desire to lead. He listened with awakened purpose (p. 7).

Greenleaf's seminal work *The servant as leader* (1970) has been the catalyst for an increasing number of books, as well as hundreds of journal articles and theses over the last thirty years (Spears, 2005). Consequent to these mediums are numerous organisations, websites and societies devoted to increasing the awareness and practice of servant leadership across all sectors. Several provide major outlets for continuing dialogue on servant leadership.

For example, responsible for many published works on servant-leadership is the Robert K. Greenleaf Center for Servant Leadership, formerly the Center for Applied Ethics, but renamed in Greenleaf's honour in 1985 (*Robert K. Greenleaf,* 2005). In addition to numerous collections of essays and articles, the Center has published several volumes of Greenleaf's writings including: *Servant leadership: A journey into the nature of legitimate power and greatness* (Greenleaf, 1997)*, On becoming a servant-leader* (Greenleaf, 1996a)*,* and *Seeker and servant: Reflections on religious leadership* (Greenleaf, 1996b)*.* The Center works to support those who wish to apply the principles of servant leadership in their organisations, and is headquartered in the United States with ten international branches[13].

In addition, in 2005 the first issue of *The International Journal of Servant Leadership* was published by Gonzaga University in partnership with The Greenleaf Centre for Servant Leadership. Further, Regent University holds an annual Roundtable on

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[13] A listing of current international branches of The Greenleaf Center for Servant-Leadership can be found on the Center's website: www.greenleaf.org

Servant Leadership, now in its sixth year with presenters from various sectors[14]. In the education field, increasing numbers of universities, schools and adult education programmes offer courses and instruction specific to servant leadership[15].

The literature of overcoming self

Greenleaf spent nearly forty years working at American Telephone and Telegraph (AT&T), finishing his career with the telecommunications giant in management development. During that time he saw great changes in leadership not only within his workplace, but also in national and international spheres. It was during this time his ideas of servant leadership were sown.

Greenleaf attributed the solidifying of his theory of servant leadership to a reading of Hesse's (1956) short novel *The journey to the east* (Greenleaf, 2002). In this work a band of men embark on a mythical quest. The men are aided by a faithful and capable servant, Leo, who sustains the group with his spirit and service. All goes well until one night the faithful servant Leo goes missing. The band of men dissolves. By the end of Hesse's work we find that Leo is in fact a great leader, leader of an Order of men, and, Greenleaf asserts, it is his proven service that is the key to his being so. Underscoring the action of the book, the unnamed narrator undergoes a journey as his fascination with Leo reaches fever pitch. Leo, according to Greenleaf, was the ideal servant leader because of his dedicated service. But another lasting lesson, Greenleaf highlighted, can be found as the narrator undergoes his initiation into the Order of men of which Leo is head: the servant leader must not only serve, but inspire others to do the same. As Greenleaf (2002) explained,

> His final confrontation at the close of his initiation into the Order is with a small transparent sculpture: two figures joined together. One is Leo, the other is the narrator. The narrator notes that a movement of substance is taking place within the transparent sculpture. 'I perceived that my image was in the process of adding

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[14] Proceedings available online
http://www.regent.edu/acad/sls/publications/conference_proceedings/servant_leadership_roundtable/home.htm
[15] For a comprehensive list of schools see The Greenleaf Centre for Servant Leadership homepage.

> to and flowing into Leo's, nourishing it and strengthening it. It seemed that, in time. . .only one would remain: Leo. He must grow, I must disappear. (p. 24).

This quote seemed to present a quandary in light of Greenleaf's test of servant leadership. If the test of servant leadership is that those helped grow as persons, becoming more autonomous, wiser, freer, and healthier, does the narrator's desire to "disappear" negate this test? Must those growing in the garden unquestioningly take upon themselves the servant characteristics they see displayed in others? Is that the lesson Greenleaf divined that caused him to declare "the servant-leader is servant first—as Leo was portrayed"? (2002, p. 23). Taken in light of the present study and connectedness to the greater themes of love and nurturing of the human spirit, the narrator's desire to disappear may be the very key to the presence of Leo's true servant leadership. The narrator in Hesse's novel seemed to have made the essential servant leader shift of putting others before the self here. The only way to help Leo grow is to serve him with love, to have Leo's needs put before his own. This in no way indicated the need for blind or uncreative service, but placed the ego aside in light of a higher goal, a quality that makes servant leadership unique (Sendjaya and Sarros, 2002; Parameshwar, 2005).

Until the transformation of the narrator, Leo's servant leadership appeared good as it related to the example he sets to others, but was not proven. Not until the final change of mindset did the lesson of servant leadership really seem to be confirmed. Likewise, the admonitions of Jesus Christ that leaders be servants were necessarily founded in his example of service, but the evidence of Christ's true servant leadership may be found rather in the lives of the disciples and others who have consequently taken and lived the admonition.

Issues surrounding modern servant leadership-Weeds

More grounding necessary

In spite of the growing literature base of servant leadership, it remains a burgeoning field, with much groundwork to be done. Much of the literature of the past thirty years has been to establish the theory in recognised thought (Laub, 1999). Even while this is the case, much of the literature is problematic in that it is what might be termed "popular literature" and offers a fairly one-sided positive view of servant leadership.

Some scholars have deemed Greenleaf's descriptions as inadequate for research alone, and too broad for individual application, arguing that Greenleaf did not base his ideas in tested research (Reinke, 2004; Farling, Stone & Winston, 1999). "Greenleaf developed the concept of servant leadership from an intuitive insight…However, he provided no empirically grounded definition for the term. Instead, he merely proposes that the 'servant-leader is servant first.' This open-ended definition leaves researchers with many unanswered questions" (Reinke, 2004, ¶ 4-5). Greenleaf's vague description has proved problematic in establishing servant leadership as a viable theory in modern academic thought.

Defining servant leadership

In order to pave the way for increased empirical evidence, and hence more acceptance of servant leadership in academic thought, much focus in the literature has been given to defining the concept for use in academic dialogue. This, Laub (2004, August) argues, is necessary to widespread acceptance of servant leadership,

> If we are to pursue research and scholarship in the field of leadership, or within the sub-field of servant leadership, we must be clear on our use of concepts and terms. We must state our understandings clearly and boldly and welcome the challenge that should inevitably come from other theorists and definition-makers. Our textbooks should be able to confidently state definitions that have been developed through the crucible of scholarly debate and then they should use those

definitions to shape a consistent framework for their ongoing discussions on leadership. We should not be using definitions of these critical terms haphazardly or carelessly. Our definitions should shape our dialogue around these themes and provide the basis for ongoing inquiry to create a solid and credible research base for servant leadership. When we do so we will begin to see a greater acceptance of an understanding and practice of leadership that truly is world-changing (p. 9).

Many authors, including Laub (1999), have made attempts to define servant leadership, being careful to make the definitions as broadly applicable as possible. Examples from the literature include,

servant leadership emphasizes increased service to others, a holistic approach to work, promoting a sense of community, and the sharing of power in decision making (Spears, 1998, p. 3).

Servant leadership is an understanding and practice of leadership that places the good of those led over the self-interest of the leader. Servant leadership promotes the valuing and development of people, the building of community, the practice of authenticity, the providing of leadership for the good of those led and the sharing of power and status for the common good of each individual, the total organization, and those served by the organization (Laub, 1999, p. 83).

leadership that puts the needs of others and the organisation first, is characterized by openness, vision and stewardship, and results in building community within organisations (Reinke, 2004 ¶ 35).

to honor the personal dignity and worth of all who are led and to evoke as much as possible their own innate creative power for leadership (Sims, 1997, pp. 10-11).

you take the self out of self-serving leadership (Lee, 2002, p. 21).

Each of these definitions, in varying degrees defines servant leadership as either giving to others or a taking away from the self in order to focus on others. In this way, they all touch upon Greenleaf's core definition, that the "servant-leader is servant-first" (Greenleaf, 2002, p. 22). However, there has not yet emerged a definition which has been widely used, nor tested through scholarly debate, which has served to replace or eclipse Greenleaf's simple definition. There may be numerous reasons for this lack of solid definition.

For example, the majority of servant-leadership literature remains qualitative, a methodology in which historically, Bryman (2004) suggests, researchers have not

built sufficiently on studies conducted by others. In addition, researchers are not in concurrence about the level and attribution that should be given to Greenleaf since his writings were mainly based on intuition (Wells, 2004). Further, as the underlying concepts of servant leadership have not been defined, their further explication might give credence to a particular definition. These areas were of particular concern in the conception of this thesis, and remained of particular importance in its discussion.

Characteristics of the servant leader

Still in the early stages of theory development, many have ventured to ask the plethora of unanswered questions surrounding servant leadership. Just what characterises a servant-first, or the servant-leader has been the focus of much of the foundational literature. Increasing lists of characteristics can be found in the literature (Featherstone, 1995; Patterson, 2003; Spears, 1998; Laub, 1999). These lists set out to explore what makes servant leadership unique, but also reflect the mindset that in adopting servant characteristics we "change the question 'what is it that we want?' to 'what is being asked of me?'" (Covey, 2002, p. 4).

Spears (1998), CEO of the Greenleaf Center for Servant Leadership, has compiled the most frequently cited list of characteristics made after close reading of Greenleaf's works. These have been tested in the literature and found to be a good representation of servant leadership (Anderson, 2005; Griffin, 2004). Spears' list highlights certain attributes the servant leader will take upon themselves,

1) Listening-Getting in touch with one's own inner voice and seeking to understand what one's body, spirit, and mind are communicating.
2) Empathy-Accepting and recognizing others for their unique spirits. Assuming their good intentions at all times, never rejecting others as people, while still refusing to accept certain behaviors or performance.
3) Healing-Servant-leaders see the opportunity to help make whole those who may have broken spirits or emotional hurts.
4) Awareness-Self-awareness strengthens the servant leader. It allows the servant leader to see holistically and in an integrated way.
5) Persuasion-Rather than using personal authority, the servant-leader seeks to convince others. The servant-leader seeks to build consensus.
6) Conceptualization-Thinking beyond day-to-day realities
7) Foresight-Understanding the lessons of the past, the realities of the present, and the likely consequence of a decision for the future.

8) <u>Stewardship</u>-Holding something in trust for another.
9) <u>Commitment to the growth of people</u>-People have value beyond their tangible contributions as workers. The servant leader recognizes the tremendous responsibility to do everything possible to nurture the personal, professional, and spiritual growth of employees.
10) <u>Building community</u>-As institutions have replaced local communities, the servant-leader seeks to identify means whereby community can be built.

(Spears, 1998, pp. 3-6).

Spears' list brings out a focus on wholeness (see especially, listening, healing, awareness, and commitment to the growth of people). Not only are others put first by the ideal servant leader, but who they are as people, what makes them up as complete humans. This has reference to the mind, body, spirit split spoken of by ancient philosophers such as Plato (trans. 1970), and also places emphasis on the person as s/he relates to the relationships that form their existence. By definition, a holistic approach "attempts to nurture the development of the whole person. This includes the intellectual, emotional, physical, social, aesthetic, and spiritual" (Miller, Karston, Denton, Orr, & Kates, 2005, p. 2). By emphasising "others" as whole people, servant leadership encourages leaders to envision their service as reaching beyond the leader and led interaction, to the ways in which that interaction might ripple and affect others.

Other lists bring out a focus on love, trust, and humility. Recently Patterson (2003) identified seven core characteristics of the servant-leader, arguing that service is the end result of a process, much like the journey described by Greenleaf, which begins with the interior agapao (agape) or moral love of others and ends with the active expression of that love, or service. For Patterson, servant leadership is viewed as a way of life, a state of being as opposed to a leadership style. Patterson's research revealed that a characteristic servant leader displays the following characteristics, "(a) demonstrates agapao love, (b) acts with humility, (c) is altruistic, (d) is visionary for the followers, (e) is trusting, (f) empowers followers, and (g) is serving" (p.8).

Exploring paradox

Servant leadership has also been described as a paradox (Klenke, 2003). Some scholars have found the term servant leadership offensive as it refers to the treatment of especially women and minorities throughout the centuries. Eicher-Catt (2005), taking a feminine stance argued that because "leader" is typically a male-oriented concept, "servant" automatically became a "marked" term that projected a perceived inferiority typically female identified. The author argued that rather than neutralising the talk of a highly male-dominated organisational world, the rhetoric of servant leadership actually accentuated gendered language by offering a mythological ideal while perpetuating a continued patriarchal stance in organisational culture. She stated,

> The term "servant" connotes a subjugation of an existential subject that is dependent upon the presence of a "master" for his/her social location and organizational life. The term "servant" thus represents a state of submission, complete with various degrees of oppressive ramifications and power imbalances. At its root, "to serve" means to be self-sacrificing. The act of serving thus makes the organizational member subject to the whims and/or dictates of a higher order of discursive structures (Eicher-Catt, 2005, ¶ 9).

Spears (2004) acknowledged Eicher-Catt's stance, but argues that the term servant leadership holds substantial merit upon closer analysis. He declared,

> For some, the word servant may prompt an initial negative connotation, due to the oppression that many people—especially women and people of colour—have historically endured. However, upon closer analysis many come to appreciate the inherent spiritual nature of what Greenleaf intended by the pairing of servant and leader. The startling paradox of the term servant-leadership serves to prompt new insights (Spears, 2004, p. 21).

What new insights might be gained by a re-examination of the paradox? Greenleaf (2002) seemed acutely aware of the juxtaposition when he questioned if the roles of servant and leader could "be fused in one real person, in all levels of status and calling? If so, can that person live and be productive in the real world of the present?" (p. 19). Greenleaf was confident the two could coexist. As it is argued, the paradox is: how can one, a servant, often associated with lowly station and menial tasks, be at the same time a leader, at the forefront and responsible for making decisions, for

influencing people? For the paradox to work, the servant must be associated in thought with lowliness, the back-stage presence, the humble entity. When seen through the eyes of Greenleaf's test, however, further questions arise that compound the paradox: Why would those who have become healthier, wiser, freer, more autonomous want to also become servants? What differentiates a servant leader from a servile leader? A possible explanation is that the word servant as it is used in servant-leadership draws on both of two possible connotations: a negative one in defining and visualising the concept, a positive one in practice and manifestations of it. Both meanings have continued into modern times, and both are inherent and celebrated in the literature.

In modern times, the negative connotation of servant has meant definite decreases in health, wisdom, freedom and autonomy, that which best upholds servant leadership as a paradox. A servant may only get the worst food, the poorest education, would be bound to their master, and personal agency and self-determination diminished if not altogether abolished.

But such meaning was not always the case. Coming through English etymology, the connotation of servant took a definite ennobled meaning in the 1100s A.D. as it became associated in England with knights who served the kings and queens of the day (Wilton, 2005, May 22). Knights were given special privileges for their service, and held an esteemed place within society, their service viewed as a privilege and honour. While their service kept them within strict bounds of loyalty, servitude and knighthood have come to mean almost opposites. The ennobled meaning of servant is propelled by those who identify others as servant leaders in the literature today (Grazier, 2005; Griffin, 2004; Lawton, 2004; Crippen, 2004).

Before the split from Germanic, the word knight (or knecht) connoted the lower servile association, closer to that of the word slave (Wilton, 2005, May 22). The servile connotation has also continued to today. The image of the servant descending to lowly tasks, such as in the example of Jesus Christ, is also unmistakably tied up in the conceptualisation of the servant-leader. Being a servant in this association of the word is also celebrated in present literature. For example, Sergiovanni (2000) relays

the actions of a servant-first school principal who, when she saw trouble in her school, took opportunities to literally serve in any way that presented itself, washing uniforms, getting on her hands and knees to clean the school, performing supposedly out of the way tasks for a leader, much like the example of Christ. While outwardly the actions may solicit the upholding of stereotypes, the actions are governed by the greater inner drive to serve.

Overcoming the paradox is the imperative will and choice to be a servant. "Becoming a servant-leader begins with the natural feeling that one *wants* to serve, to serve first" (Greenleaf, 2002, p. 23, italics added). The want and the desire to be a servant-first is a personal choice and cannot be imposed. While the words servant and leader have different meanings, they are not polar opposites in meaning. The opposite of the word servant is master, and while certain hierarchies and mindsets may uphold that leader and master reflect one in the same, Bordas (1995) has identified,

> servant-leaders serve something greater than themselves, something that nourishes the common good, something greater than their causes or deeds. They serve the inspiration that guides their life: the essence of what they were born to do. Servant-leaders serve their life's purpose (p. 181).

Hence, a servant leader is bound by no person, no task, only by the bigger context and inspiration to which they identify. Inspiring others to become servants themselves, servant-leaders consistently ask the question: is this person going to be better able to identify and live their own life's purposes through my actions?

Tapping the cultural soil

Servant leadership is defined through the culture in which it is practiced. Many cultures have a rich history of service practices that example the ways in which servant leadership may be manifest. Reiser (1995) has highlighted the instance of the Japanese for whom team building and consensus have long been in societal practice. Yet, Reiser (1995) contends that what works for the Japanese does not necessarily fit other cultural contexts, indeed should not fit. He stated "in the end we cannot do it their way. . . the 'glue' in our highly diverse society (for the author, the United States

society) must be derived from something else, something that is native to our own soil and our own rich cultural and spiritual traditions" (Reiser, 1995, p. 55).

Exploring cultural manifestations of servant leadership further, Nelson (2003) writes of the African concept of ubuntu, highlighting the significance of group solidarity in the giving of service. Roughly translated the term "ubuntu" means "I am because we are" (qtd. in Nelson, 2003, p.8). It means that one person exists because of the relationships that exist and have existed between the members of the group. This concept of interconnectedness is, Reiser (1995) argues, native to some groups in South Africa, although historical events have not upheld the concept becoming a widespread ideology in that country. However, the psychology serves as a fundamental "native to our own soil" concept upon which a culture of servant leadership might be built.

In Aotearoa/New Zealand Whatarangi Winiata, quoting a conversation with Te Pīhopa Kaumātua in Diamond's (2003) *A Fire in Your Belly* speaks on the nature of rangatiratanga, translated as Māori self-determination, or chieftanship, as a practice closely related to openness, serving others, and community building, all aspects as have been identified, to be closely related to servant leadership,

> To me, leader is a fairly narrow word, it's helpful to think in terms of rangatiratanga…'te kai a te rangatira he korero, the food of the chiefs is talk; number two, to tohu o te rangatira, he manaaki, the sign of a rangatira is being able to look after others, generosity; and three, te mahi a te rangatira he whakatira I te iwi, the work of the rangatira is binding the iwi. (p. 67).

Snedden (2004) describes the concept of rangatiratanga as steeped in generosity. These concepts, as they relate to the make-up of modern Aotearoa/New Zealand represent a vantage point rich in cultural heritage from which servant leadership may be locally defined and practiced. They stand in unison with other stated visions for the future of the nation,

> New Zealand's attraction for so many for so long has been its ethos of affirming and caring for people whoever they might be, and for giving them the opportunity to seek their destiny providing they encourage others to do the same. There has been this sense of belonging to a community that respects and cares for others.

> Unfortunately, with increasing materialism and the encouraged pursuit of competitive self interest, this precious ethos is endangered. We must recover altruism. (Hinchcliff, 2004, ¶ 21).

The problem

People, organisations and cultures have practiced servant leadership in highly variant ways (Reiser, 1995; Nelson, 2003). Spears (2004, Summer) explained,

> Each of us has our own personal beliefs, and we all bring those beliefs with us into our expressions of servant leadership. As deeply personal expressions of servant leadership, each of them is valid, and I believe that we are called to honor them all (p. 3).

While the practice of servant leadership appears as infinitely varied as the humans who strive to live as servant leaders, the end point and the desire of the true servant leader appears same in all cases: to see that the needs of others are met first, and that others are better for their interaction with the organisation (be it cultural, religious, educational) and/or the self. That is the hallmark of living, ongoing servant leadership.

As yet there has been no systematic analysis of the concepts of Greenleaf's test as they apply to nurturing, nor attempt to apply them in context. It is posited that the exploration of servant leadership as put forth in Greenleaf's (1970) test may assist in creating a greater understanding of how servant leadership can be nurtured in context, and thus aid in establishing a more widely applicable definition of the concept. This thesis will employ a case study methodology to address this problem.

Research question

With the stated problem in mind, this thesis attempts to answer the following overall research question:

How does the CES nurture servant leaders?

The central research question was formed from extended pondering upon a range of sub-questions:

- What are the goals of the CES in regard to the development of servant leaders?
- How do CES volunteer teachers and directors understand servant leadership?
- What are the feelings of CES volunteer teachers and directors about their experience of servant leadership in the CES?
- How do CES volunteer teachers and directors apply their understanding of servant leadership in and out of the CES context?
- To what extent does the Aotearoa/New Zealand context affect the development of servant leaders in the CES?

Research aims

The research aims of this thesis are drawn from the research questions raised above. Drawing from my experience as a student in the CES in Aotearoa/New Zealand, I wanted to explore the experience of servant leadership as it was practiced in the lives of those who could provide an organisational perspective of the CES, i.e. directors and volunteer teachers. This said, the aims of this study are:

1. To describe and analyse the practice of servant leadership within the CES institute programme in Tāmaki-makau-rau/Auckland.

2 To critically discuss servant leadership as it applies in a religious education setting.

3. To define servant leadership.

4. To critically analyse how the CES in Aotearoa/New Zealand is meeting the need of generating and perpetuating local leadership for the LDS church and leadership in the secular workplace.

5.To contribute to the current lack of research about the CES Institute programme in Aotearoa/New Zealand.

Significance of the study

The current study has the potential to contribute knowledge on how servant leadership is understood and carried out in context. The study may provide insights to CES administrators in visualising relationships of service, and how well concepts of servant leadership are being incorporated into the lives of current leaders. The study will address a gap in CES literature in Aotearoa/New Zealand.

The present study may also hold significance for researchers in the leadership field. The findings of this study may serve as useful groundwork for continued exploration of the nurturing aspects of servant leadership. Also, further unpacking some of the issues of servant leadership as presented in the literature review are intended to provide further evidence to support mapping the as yet largely uncharted field of servant leadership.

Assumptions

The research question for this thesis assumes that servant leadership is currently practiced in the CES. Anderson (2005) conducted a study correlating servant leadership and the CES through use of Laub's (1999) Servant Organisational Leadership Assessment (SOLA). He found that the CES practiced at high correlations to servant practices, although the quantitative study did not explore how such service was practiced in context. Castro (2000) conducted a qualitative cross-cultural study on servant leadership in the CES. He found that the degree to which serving leadership as an organisational value was practiced across cultures within the CES was high. Building on these studies, it is conjectured that servant leadership development is already an integral element of the organisational culture of CES. From these two studies, I make the assumption that servant leadership should be perceived at various levels of the CES organisation in the Aotearoa/New Zealand context. Those who were asked to participate in the present study were assumed to be servants, or servant leaders themselves, and were asked to provide information as to how elements of servant leadership, formed from the preliminary literature review, were felt and experienced in context.

Delimitations

Delimitations in this study are present to help control the scope of the thesis. The study was limited to the Tāmaki-makau-rau/Auckland region, covering the geographical area from approximately Orewa in the north to Papakura in the south. The purpose of this was to lessen the number of variables that may have been introduced with a wider participant base. The delimitation of one year of teaching in the Aotearoa/New Zealand context was also given to further eliminate variables and to ensure that as far as possible participants were able to comment on their local context of responsibility. Secondly, the focus groups were conducted with 16, or approximately 22% of the possible population of volunteer teachers. This sample size was deemed appropriate to the qualitative, theory-building methodology of this study, but it is not intended to represent the views of the entire CES volunteer teacher population in Tāmaki-makau-rau/Auckland. Thus triangulation methods were used to increase reliability.

Chapter Summary

This chapter has given a history of servant leadership literature, addressing in particular current issues raised in the literature: i.e. problems of definition, issues of paradox and stereotyping, Greenleaf's lack of empirical grounding, variations in characteristics in and across cultures were also addressed. In light of the Literature Review, the problem, research question, aims and significance of the study were also put forth. Chapter IV will present the methodological processes of the thesis.

Chapter IV: Methodology

The objective of this chapter is to make transparent the methodology used throughout the research cycle. The chapter begins with a discussion of the research design. I will then detail the knowledge paradigm within which this study lives. I discuss reasons for choosing the qualitative structure of the project, followed by a breakdown of how data analysis took place, and explore how the chosen methodology is appropriate to the overall design of the project.

Research design

The purpose of this qualitative study is to explore relationships of service through the concept of nurturing the human spirit in organisational contexts. Specifically, the study seeks to explore how servant leaders are nurtured in one religious educational unit, that of the Church Educational System of The Church of Jesus Christ of Latter-Day Saints in Aotearoa/New Zealand. The central research question for the study is:

How does the CES nurture servant leaders?

The case study approach allows for exploration in context as Carens (2000) has described,

> A contextual approach offers three interrelated advantages. First, it can clarify the meaning of abstract formulations. Secondly, it can provide access to normative insights that may be obscured by theoretical accounts that remain at the level of general principle. Thirdly, it can make us more conscious of the blinkers that constrain our theoretical visions when they are informed only by what is familiar (p. 2).

To carry out the qualitative methodology three CES full-time directors participated in in-depth interviews answering open-ended questions relating to servant leadership, and more specifically, their experience of servant leadership inside the CES and in relation to their cultural context. Second, three groups of volunteer teachers participated in focus groups at CES institute locations throughout Tāmaki-makau-

rau/Auckland. In order to create triangulation of methods I also carried out three ongoing, unannounced classroom observations and document analysis of several documents and publications pertinent to the CES.

Theoretical framework

This project attempts to obtain from participants their lived experiences of servant leadership. As such, the study is set in the interpretive paradigm, meaning that it is intended to explore the nature of a phenomenon as it is experienced in the lives of people. Grant & Giddings (2002) explained "as a researcher in the interpretive paradigm, you relate and interact with your participants in an effort to come to understand their experiences and the meaning they ascribe to them" (pp. 16-17). The qualitative methodology of this project allowed me to interact with the participants, build rapport, and establish an environment conducive to discussion before data gathering began, whether it was over the course of extended time, or briefly before interviews and focus groups began. The follow-up and transcript-checking phase also allowed for additional chances to build and further establish relationships.

Why a qualitative study

Consistent with the aims of the study, I employed a qualitative methodology to "study a phenomenon/situation in detail, holistically and in context" (Punch, 2000, p. 51). Conducting the study within the qualitative framework encouraged my eye to be consistently conscious of multiple levels of meaning as they applied throughout the research cycle. A further purpose of qualitative methodology is to "capture and discover meaning once the researcher becomes immersed in the data" (Neuman, 2003, p. 145). Hence, multiple and evolving meanings were sown as established knowledge met with new knowledge reaped in this study. Further, Conger (1998) has suggested that the study of leadership lends itself to qualitative methodology as leadership is a highly complex phenomenon. He further suggested that a qualitative approach is able to bring "paradigm shifts, insights into the role of context, and longitudinal perspectives that other methods often fail to capture" (ibid., 1998, ¶ 1). Because

context plays an important role in the conception of servant leadership, Conger's (1998) conjecture further supports the choice of the qualitative methodology.

Acknowledgement of subjectivity

Subjectivity is one of the points all qualitative researchers must acknowledge. Creswell (2003) explains that employing a qualitative methodology "means that the researcher filters the data through a personal lens that is situated in a specific socio-political and historical moment. One cannot escape the personal interpretation brought to qualitative data analysis" (p. 182). Pursuant to this point, I once again acknowledge that I am a member of The Church of Jesus Christ of Latter-Day Saints, and a graduate of both the seminary and institute programmes of the CES. Here acknowledging this subjectivity implies several positive points.

Firstly, I have spent prolonged time in the general context of study. Second, I have an already established connection with the language of the LDS faith and CES teaching. This leads me to acknowledge that my values and beliefs are inextricably tied with the Church, and my views on education are compatible with the doctrines and teachings of the Church as they are expressed and taught in CES.

By acknowledging this bias early, I was able to employ consistent self-monitoring throughout the study. Creswell (2003) explains,

> the qualitative researcher systematically reflects on who he or she is in the inquiry and is sensitive to his or her personal biography and how it shapes the study…introspection and acknowledgement of biases, values and interests (or reflexivity) typifies qualitative research today. The personal self becomes inseparable from the researcher-self (p. 182).

Permission to conduct the study

Approval from the Auckland University of Technology Ethics Committee (AUTEC) for the study was obtained on 9th May, 2005 with amendments to be made to the original proposal. The major amendment involved the furnishing of a translated copy

of the Participant Information Sheet and Consent Form for participants. It had been indicated in the ethics application that language services might be needed due to the highly diverse nature of Tāmaki-makau-rau/Auckland and of Tāmaki-makau-rau/Auckland Church membership. Participants had not been selected at this stage of the research process. After reviewing the most likely languages to be needed, the researcher elected to pursue a Tongan translation of the forms, with further translations to be completed as necessary. This process, while delaying the beginning of data gathering proved a tremendous learning experience. The manner in which concepts were understood and translated from English opened to the researcher a greater understanding and heightened sensitivity to the ways in which cultural context has deep and meaningful presence in personal knowledge. All participants indicated they were comfortable to participate in English. However, translated copies are included in the appendices of this thesis for reference.

Permission to conduct the study was also sought from the Church Educational System at CES headquarters in Salt Lake City. Permission was granted on 22nd June, 2005. It was not until after this letter was received that participants were formally contacted for participation in the study. An initial meeting with the Country Director was held to discuss the overall aims of the project, establish rapport, and to organise a time in which directors could meet together to carry out the interview process. Data gathering began approximately two weeks after the CES confirmation letter was received.

Selection of participants

As is the case with most research, the structure of this thesis has evolved throughout the thinking and learning process. It was originally to be a mixed-methods project using questionnaires of a wide range of CES stakeholders including CES students, graduates, teachers and directors with several interviews to triangulate data. However, realities of scope garnered increased focus and I decided that what I most wanted to explore were the individual experiences of those in present positions of leadership in the CES, meaning just directors and volunteer teachers. I felt compelled to learn more of their experiences as servant leaders in their context and to understand how they perceived the CES had shaped their servant leadership tendencies.

Chosen participants fell into two groups, directors and volunteer teachers. Although the responsibilities of each vary greatly, in order to gain the best overall view of serving leadership in the CES as an organisation in Aotearoa/New Zealand, and to triangulate data, both perspectives were sought. The questionnaire used during interviews was substantially longer than that for focus groups and this is reflected in the findings. The input of both groups helps to present variant sides of the organisational structure. Both groups were also included to assist in triangulation of data.

Population

The population of this study is directors and volunteer teachers of the Church Educational System of The Church of Jesus Christ of Latter-Day Saints in Aotearoa/New Zealand. The seminary and institute programmes of the Church are currently held in 129 countries (Intellectual Reserve, Inc., 2006). Worldwide, the CES employs 3,443 full or part-time teachers and administrators for the seminary and institute programmes (Intellectual Reserve, Inc., 2006). At the time of data collection Aotearoa/New Zealand employed 8 full-time staff to oversee the administration of the religious education, or seminary and institute programmes of the Church in the country (S. Soloai, personal communication, July 21, 2005). Two full-time staff oversee the running of institute in Tāmaki-makau-rau/Auckland. 100% of Tāmaki-makau-rau/Auckland staff, in addition to the Country Director, participated in in-depth interviews.

In addition to these paid staff, an additional 39,058 volunteer teachers and support staff assist in carrying out the mission of the CES throughout the world (Intellectual Reserve, Inc., 2006). At the time of data gathering there were 295 volunteer teachers in Aotearoa/New Zealand, and 115 in the institute programme (S. Soloai, personal communication, July 21, 2005). 72 of these teachers are in Tāmaki-makau-rau/Auckland. Between the three focus groups a total of 16 teachers took part, representing approximately 22% of the potential participant pool. The statistics for the selected participant population are presented in Table 1.

Table 1 2004-2005 CES Statistics

Category	Worldwide	Aotearoa/New Zealand	Tāmaki-makau-rau/Auckland
No. of students Institute Seminary	730,404 **367,034** 363,370	5555 **2570** 2985	 **623**
Full-time employees Institute Seminary	3,443	8 **8** (8)	2 **2** (2)
Volunteer Teachers Institute Seminary	39,058	295 **115** 180	175 **72** 103
Source:	Intellectual Reserve (2006)	S. Soloai, personal communication (2005)	S. Soloai, personal communication (2005)

Collectively, full-time staff and volunteer teachers are responsible for overseeing the religious education of all Aotearoa/New Zealand religious education students. Institute enrolment for Aotearoa/New Zealand is approximately 2570 students, made up of both those attending college and non-students aged 18-30. Institute enrolment for the ten stakes of Tāmaki-makau-rau/Auckland was reported as 623 for the first semester of the 2005 school year covering February-July (S. Soloai, personal communication, July 21, 2005).

The participants were each selected for their ability to give an organisational standpoint on the experience of servant leadership in the CES institute programme. The personal views and applications of servant leadership principles were sought from all participants. Directors interviewed were full-time employees while all teachers were unpaid volunteers. Inherently, because of their difference in position and the nature of their differing responsibilities, the viewpoints were expected to vary in perspective. While this was not always the case, the answers of the two groups

have at times been divided in analysis to acknowledge that this variant may have some bearing on the depth of experience and organisational understanding of servant leadership. Questionnaires were first administered to directors. Upon completion of in-depth interviews, collaboration with select directors took place as to pertinent questions from the interview schedule to ask in focus groups. Ten questions, at least two from each subheading were chosen. The goal for this collaborative selection process was to ensure that the project would be of most benefit to those administering the CES programmes in Aotearoa/New Zealand, and to cross-check that all questions were relevant and appropriate to the volunteer teacher experience. The selection process also took into account the inherent dual nature of servant leaders. In order to test incorporation of servant leadership principles, I deemed it necessary that directors as well as volunteer teachers needed to be asked similar questions that took into account their servanthood as well as their leadership.

Geographical Limitations of the Study

The current study is limited to only the Tāmaki-makau-rau/Auckland region, covering the geographical area from approximately Orewa in the north to Pakuranga in the south, or the ten stakes or major ecclesiastical units covering the Tāmaki-makau-rau/Auckland region. The ten stakes are Papakura, Manurewa, Tamaki, Papatoetoe, Manukau, Mount Roskill, Panmure, Harbour, Waterview and Henderson. This particular population was selected based on the high concentration of institute enrolees in the area, Tāmaki-makau-rau/Auckland having a greater population of CES enrolees and Church members than any other city in Aotearoa/New Zealand.

Ethical Considerations

Ethical considerations were given at each phase of the research cycle. Participants were given a copy of a consent form outlining what they were agreeing to by participating in the study. This form indicated that they were free to withdraw from the study until a certain point, and also that they were free to withdraw any answers until the time of data coding.

Data gathering

Data gathering took place over a six week period beginning in early July 2005. Individual in-depth interviews were held with CES directors responsible for overseeing the administration of institute in the Tāmaki-makau-rau/Auckland region. After in-depth interviews, three focus groups were conducted with volunteer teachers. To further triangulate data, classroom observations and document analysis were used to round out data gathering methods. All interviews, focus groups, and observations were held in CES teaching sites in Tāmaki-makau-rau/Auckland. Although the initial invitation to the Country Director was extended outside the city, the director drove to Tāmaki-makau-rau/Auckland to participate in the interview.

Personal interviews

Personal interviews were conducted with three administrators from the CES responsible for overseeing the workings of CES in the Tāmaki-makau-rau/Auckland region. Participants included the Aotearoa/New Zealand Country Director, and two Tāmaki-makau-rau/Auckland directors. Directors opted to use a pseudonym, and will be referred to in the data analysis chapter as Director A, B, or C to help protect anonymity in answers. Question schedules were distributed two days prior to interviews for directors to have time to think about the topic of servant leadership and their answers. A meeting was held with the three directors as a group to clarify the aims of the study and to answer any questions prior to beginning the interviews. As the study also involves volunteer teachers whom the directors oversee, a focus group meeting schedule was also devised in this meeting.

Interviews were scheduled to go no more than one hour. No one interview went for more than this time, the average duration being approximately forty minutes. Interviews were conducted consecutively on the same day with tape-recording being the main method of collecting the data with minimal note taking.

Focus groups

Focus groups were conducted at three separate locations in Tāmaki-makau-rau/Auckland where institute classes are held. One focus group was held at a main institute campus in South Auckland where one of the directors works and oversees the institute programmes for assigned areas. The other two focus groups were held in stake centres where individual programmes are overseen by an institute coordinator.

Each focus group was scheduled to go no more than one hour. All focus groups stayed within this time although one was considerably shorter, approximately twenty-five minutes due to the late starting time after classes for the night were completed. Focus group participants were given the invitation to participate at least one week before the focus group.

Focus group participants were selected purposively by the directors responsible for overseeing the programmes. I indicated to directors the criteria needed to participate in the focus groups in order to assist them in selecting participants. One year of participation as a teacher in CES in a Aotearoa/New Zealand programme was the criteria. The directors, based on this criteria, extended the invitation to teachers to participate in the study. I also indicated to directors that I sought the widest range of views possible for input into the study. For this purpose teachers from different parts of Tāmaki-makau-rau/Auckland were extended the invitation to participate. From those that were selected by the directors, three participants, one per group, also held the dual position of institute coordinator.

Observations

In order to triangulate data, and to avoid presentational data, classroom observations were carried out, one each in the three locations where focus groups took place. Observations were unannounced and lasted for the duration of the class, approximately one hour to one hour and thirty-minutes. The objective was to see how volunteer teachers interacted with their students, and how servant leadership was

being carried out in practice. Classroom observations also served to keep any bias I might have in check.

In addition to English, I had the option of attending classes taught in Samoan, Tongan, Niuean, and Chinese on two of the campuses. These classes taught the same translated curriculum as all English classes, from class manuals and teacher manuals approved through the CES headquarters in Salt Lake City. As my proficiency is in English I only attended classes taught in English, and this allowed me to perceive both the verbal and non-verbal instances of servant leadership in practice.

Document analysis

A document analysis took place of documents relating to education, specifically, *The Chartered course of the church in education* (Clark, 1992). In addition, document analysis extended to teacher manuals relating to methods of teaching, primarily *Teaching the gospel* (Intellectual Reserve, 1994) and *Administering appropriately (*Intellectual Reserve, 2003), and other student manuals relating to CES in regards to servant leadership, primarily *Principles of leadership* (Intellectual Reserve, 2001). As the main focus of the CES is to teach from the scriptures and words of living prophets contained in *The Old Testament, New Testament, The Book of Mormon, The Pearl of Great Price*, and *Doctrine and Covenants*, and also the Church's monthly magazine titled *The Ensign*, this study will also draw from these sources.

Data processing

All participants who elected to do so participated in transcript checking following their in-depth interview or focus group. A date was given until which time participants were free to withdraw answers before the data analysis phase began. One participant elected to partially alter their contribution on one answer due to the delicate nature of the subject matter discussed. I conducted all transcription of interviews and focus groups, with this amounting to approximately one hundred and forty pages of double-spaced, type written pages.

Data analysis

Data for this project was collected around the central research question: How does the CES nurture servant leaders? Springing from this question are the following sub questions categorised under the subheadings around which the questionnaire was organised:

- **Serving leadership:** How is servant leadership understood in the lives of CES institute directors and volunteer teachers?
- **CES leadership:** In what ways do the participants see the CES as an organisation acting as a nurturing ground for improving their overall servant leadership abilities?
- **The true servant leader:** How do the participants see the manifestation of servant leadership qualities in the CES as relating to their overall life experience?
- **Cultural awareness:** To what degree do the participants attribute their servant leadership in the CES as having on their abilities to become servant leaders within their context?

Categories of data analysis

The categories of data analysis used in this thesis are an extension of the central garden theme introduced in Chapter I. I worked closely with my research supervisors to create a list of possible garden elements might be factors in how nurturing takes place in a garden. These elements shaped the thinking process of how relationships of service might be seen in the light of conveyed participant experiences in a religious organisation. See Figure 1.

To aid in coding, all answers were entered into a matrix-capable computer system to aid in the ease of comparing answers. Clusters were formed around common responses. Use of the computer system helped to visually display commonalities between answers and to begin the coding section.

Chapter Summary

This chapter has laid out the methodological considerations of this thesis. It has made transparent the tools used to construct the study as well as justifications for the paradigm in which this thesis works. Considerations of various stages of the research cycle were explicated on methods used during data gathering, processing and analysis. Ethical considerations were also put forth. The following chapter will present the findings of the study taken from all data gathering sources.

Figure 1 Garden Elements
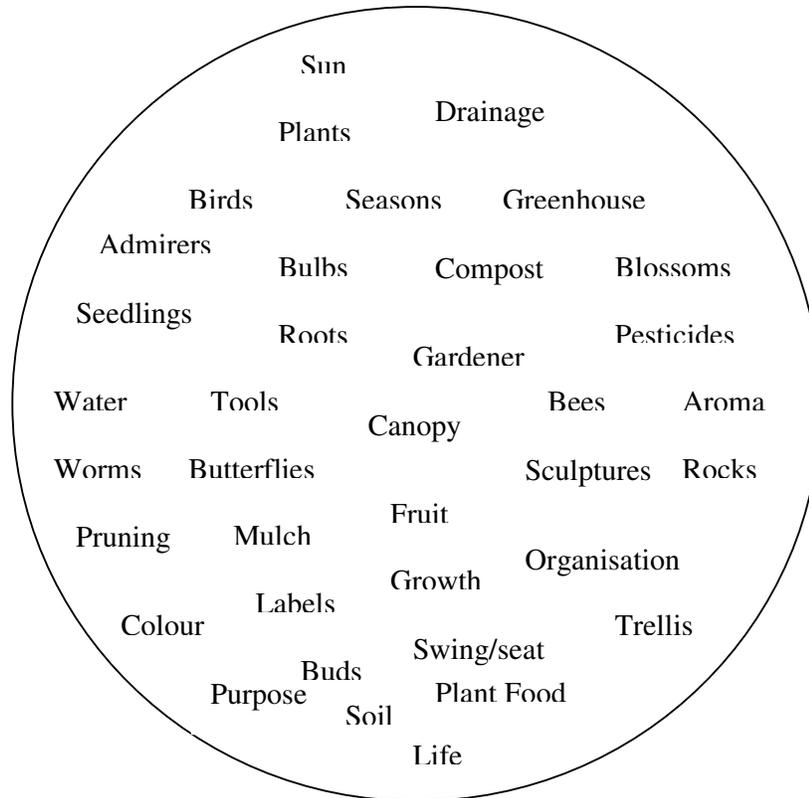
Chapter V: Findings

This chapter presents the findings of the study. The purpose of this study is to explore the conditions in which the human spirit flowers in modern organisations. The garden will play a pertinent role in the presentation of findings and subsequent data analysis. Data is here presented according to emergent themes found upon preliminary data processing.

Where deemed applicable, the views of directors are presented in the same area of focus as those of volunteer teachers. To aid in the reading of the findings, and to easily distinguish between which group is being represented, a different coding system was used for each of the two groups and is indicated at the end of each answer. For example D=director, with A,B, and C being used to indicate a pseudonym for the three participants, and VT=volunteer teacher with a number 1-16 representing each of the participants in the three focus groups. VT numbers 1-5 represent focus group number one, 6-11 focus group number two, and 12-16 focus group number three.

Nurturing was established in the introduction as a holistic approach to nourishing the mind, body and spirit of people. The findings are intended to help address the central research question for this study. Namely, to explore:

How does the CES nurture servant leaders?

The Questionnaire

The questionnaire for directors was significantly longer than for volunteer teachers, and this is reflected in the findings. Upon completion of in-depth interviews, director input was sought in forming an abbreviated questionnaire schedule for focus groups. At least two questions from the original director questionnaire were selected from each area of focus for use during the focus group sessions. The reason for this

particular selection method was to maximise the relevance of findings for CES directors and administrators.

CES backgrounds of the participants

Directors

Through their interviews directors in this study indicated that they came from highly variant backgrounds. One had immigrated to Aotearoa/New Zealand after working with the CES in Samoa for more than eighteen years. Another had worked in the CES in Aotearoa/New Zealand for fifteen years having seven different CES job assignments within that time. A third director had recently gained employment with the CES after having worked previously in a finance background. All directors were male.

Volunteer teachers

All volunteer teachers in this study had at least one year of CES teaching experience in Aotearoa/New Zealand. They participated as teachers in the CES on a voluntary, non-monetary compensation basis. Through the focus group sessions and personal references to work outside of the CES, seven of the sixteen focus group participants identified that they held professional teaching positions outside of the CES classroom. Twelve males and four females participated in the three focus groups, at least one female in each focus group. Although not specified in the criteria for the study, each of the three focus groups also contained a volunteer teacher that held the dual responsibility as a supervisor for a group of other CES teachers. Two of the supervisor/teachers were female, one was male.

Of the sixteen teachers participating in the focus groups, ten of the participants were Young Adults, or falling within the age group 18-30. This means these ten were teaching others within their peer group. Of the ten participants that fell within this age group, nine specifically mentioned that they had served a formal prostelyting mission

for the Church. Only one of the four females that participated in the focus groups was a Young Adult. She specifically mentioned serving a prostelyting mission for the Church.

Recognising Relationships of Service

Participants identified several pertinent relationships through which servant leadership could be made manifest. Many indicated that serving was a chance to give to others, while in the same sentence they also spoke of service as an opportunity for increased internal satisfaction. A third relationship of service was also discussed, that of service in the context of a greater purpose. This finding in the data proves consistent with Church doctrine of serving God first i.e. "thou shalt have no other Gods before me" (Exodus 20:3). Significantly, service for the improvement of CES as an organisation was not mentioned either by volunteer teachers or directors. As the goal of the CES is to progress the mission of the Church as its greater context, this omission was not surprising (Intellectual Reserve, 1994).

Unseen Bonds

Participants were asked to name any characteristics they associated with servant leadership. The list was extensive and has been grouped into overall themes below. Several characteristics fit closely with those highlighted by Spears (1998) and Featherstone (1995). Not surprisingly, findings were more in line with Featherstone's 19 characteristics as they closely reflect participants' understanding of the life of Jesus Christ. Most frequently cited characteristics were,

Show equality (VT3) (VT11) (VT13) (VT1) (DA)
Are humble (VT4) (VT5) (VT2) (DA) (DB)
Are knowledgeable (VT5) (VT10) (VT8)
Show love (VT8) (VT12) (VT13) (VT14) (VT16)
Are positive (VT10) (VT8) (VT3)
Give beyond what is asked (VT6) (VT13) (DA)
Are patient (VT15) (DC)
Seek for the Spirit (VT6)
Have a belief/passion in what they are teaching (VT2) (VT8) (VT15) (VT16)

Overall, the list shows a trend towards a deep conversion to a cause, and in this case a religious cause, to lead out of a sense of love. Characteristics listed by participants seem to centre on the inward development of servant tendencies and the importance of self-mastery. Missing from this list, although popular in servant leadership literature, is a focus on foresight and conceptualisation. A reason for this may include the Church's belief that personal revelation comes from only one divine source. One cannot receive personal revelation without preparing the self, or being the servant-first, in order to then become a steward over others. As with all Church callings/assignments, the blessing of revelation on behalf of others supersedes the need for foresight, and comes only as positional authority is given over others. The only path to this stewardship type of leadership is through service.

Service from Realised Potential

More than simply focusing on others, participants indicated that they themselves had to first be in an able position to serve in order to then impart service to others. When asked what it meant to serve, answers showed that service could not be given from a position of weakness, from an empty vessel, they had to first feel confident in their potential to give, and understand what it was they had to give. Speaking of servant leaders Director A explained the trend this way,

> There's got to be a confidence within themselves that they recognise that they have abilities and talents and that they can share those abilities and talents with others as they recognise the needs within them.

Many volunteer teachers expressed that they felt this inner confidence. Eight indicated a desire to serve in response to having been given so much in the way of personal knowledge, experience, and talent. Participants acknowledged that their talents, experiences, and gifts on which to draw had been divinely bestowed, and as such service was a way to show gratitude for being given these personal gifts. Indicative answers included,

service is to use my gifts and talents to help somebody else…so that they can turn around and help somebody else (VT14).

to share what I have and help others to reach their potential (VT15).

You're giving your best, not just your physical, mental, best, but your spiritual best to those that you're teaching (VT8).

using the Priesthood[16] (VT7).

giving your time, your talents, your energy, to help other people (VT2).

I get to share experiences that I do know about from my mission, from my learning, and I get to share that with the students (VT3).

I'm sacrificing part of myself, whether it be time, knowledge, wisdom, and talents. Giving it to other people and allowing them to benefit from it (VT4).

Service as Mutual Strengthening

Although volunteer teachers gave answers that focused on strengthening others, five also indicated that reaching out in service could not only strengthen others, but also themselves. Church doctrine indicates that a person's relationships and knowledge are the only "possessions" that will be able to be taken to the next life (*Doctrine and Covenants* 130: 18-19). As such, the importance of gaining ample positive association and wisdom are important life goals, and service is a direct and effective way to increase both. Personal increase was not portrayed as a selfish aspect of service, but rather as a chance for increasing personal enthusiasm to spur ongoing service to others. Illustrative answers of the receiving side of service are illustrated below,

The greatest thing I've found out is when you give service you always find true joy. It makes you feel happy, and that's what makes you want to do more, because it feels good (VT6).

We're helping people to understand…for me, what happens is, we start seeing the way the Lord sees…we get an opportunity ourselves to progress as teachers. Like example, for me, I'm teaching Doctrine and Covenants. I know nothing at all about Doctrine and Covenants, historically. Church history, I don't know much at

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[16] The Priesthood for members of the Church refers to the authority to act in God's name on the earth. It is given to worthy males in the Church and its purpose in to bless and serve others.

all. By being able to teach it, I'm learning, I'm growing, I'm progressing within, I guess, Church knowledge (VT3).

I think it's (serving) a twofold thing for me. It's like any other calling in the Church, you're giving your time, your talents, your energy, to help other people. But at the same time, when you're serving you're also giving yourself an opportunity to grow in the role (VT2).

To serve is just to give of myself in order that I may be able to help others spiritually grow, and at the same time myself (VT5).

Service to a Higher Purpose

A third category appeared in the general topic of service, separate and distinct from the self and others, and that was recognition of service in the larger context of the end goal of service. Volunteer teachers indicated they felt they were assisting in the greater cause of helping in the work of their Heavenly Father. Answers indicated a definite incorporation of the mission of CES and hence the mission of the Church, namely to help all to "come unto Christ" (Moroni 10:32). Illustrative answers included,

when you're in the service of your fellow beings, you are only in the service of your God[17] (VT11).

serving my Father in Heaven, anywhere in the Church (VT1).

serving is helping Heavenly Father build His kingdom (VT8).

as we serve, not only do we help others and ourselves, we help to build up leaders, and that's in the scriptures to help others to come unto Christ (VT5).

Servant Exemplars

The central role of Jesus Christ

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[17] This is a reference to a scripture from *The Book of Mormon* in Mosiah 2:17 and is quoted near verbatim by the participant. "And now I tell you these things that ye may learn wisdom, that ye may learn that when ye are in the service of your fellow beings ye are only in the service of your God." This may also be referenced to Ephesians 6:8.

The life of Jesus Christ was by far the most important factor that influenced the way directors and volunteer teachers perceived servant leadership. Jesus Christ's life was held by participants as the number one exemplar of the servant leadership style. When asked what came to mind when the phrase servant leadership was mentioned, four participants indicated that Jesus Christ came to their mind first with the term,

> I think of Jesus Christ (VT10).

> I think of the Saviour washing the Apostle's feet (VT4).

> Immediately it's the Saviour (DC).

> Jesus Christ is someone that comes to mind when we talk about servant leadership (DB).

Ensuing interviews and focus groups upheld that participants perceived the life of Jesus Christ as a model of the perfect servant leader with nine volunteer teachers and three directors mentioning Christ by name. The life of Jesus Christ was central to the understanding and explication of servant leadership for participants, and for leadership in general. One participant explained servant leadership this way,

> without that word servant, you can get into a lot of trouble as to what kind of leader you want to be. But having that word servant before it helps us to stay focused on Christ, and to teach as He teaches, and to make that extra effort for those who are struggling (VT8).

Other participant answers about servant leadership association showed an overall vagueness. This was not unexpected. While participants made the association with the life of Jesus Christ, they also felt that the principles of servant leadership were generally applicable with living a good Christian life,

> everyone can be a servant leader, everybody needs to learn how to serve, everyone needs to learn how to lead because we all are servant leaders. It just depends on to what degree you become a servant leader…if you are to become a good and Christ-like Christian, and to be a valued person who participates in the community, of whatever it is, in our families, or whatever, we always have to learn how to serve, and how to lead. They're just good attributes of a person, aren't they? (DA).

Family

The importance of the family was a trend seen throughout the interview and focus group sessions. The importance of families cannot be overstated in Church doctrine, and the trend in the findings will be detailed further below. Answers showed that the CES was seen as a tool to assist families and further stress their importance. Much of servant leadership understanding stemmed from personal, familial relationships where foundational teaching and learning take place. Families provided clear examples for both directors and volunteer teachers of how and where servant leadership should be practiced, and were frequently drawn upon to help explicate servant leadership understanding. The importance of families in relation to CES servant leadership is shown in the following participant quotations,

> Every parent, every father and mother is a servant leader. And I think if we can develop these principles, in the home, that being the core training centre for servant leaders…then it's a responsibility that all of us have…CES is a training resource to help these families, fathers, mothers, individuals, to be, with the added word, true servant leaders (DC).

> part of the Plan is to have children and that. Motherhood and fatherhood, you know, having children is quite hard, a big responsibility. And so that's why we have Church. It's a resource for us to help these parents teach Heavenly Father's children properly, so that they can also do that to their children in the future. And so, being in the CES, is just, for me, a part of a responsibility (VT8).

The husband and wife relationship was also held by all three directors to be a living application of servant leadership characteristics and principles. Directors especially identified in the marital relationship a need, and an end for the type of servant-first mindset called for in servant leadership. Findings upheld the Church doctrine that the family is the fundamental unit of society, and a prime experimental ground for nurturing the human spirit (Intellectual Reserve, 1995).

> Definitely a husband/wife relationship. Servant leaders like give and take. The marriage relationship, I feel, is probably the most difficult relationship, because there's very few relationships on earth where you are so intimately involved, totally. And, while it's the most difficult, it's the most, the greatest too as well, because you really do learn, and need to learn how to serve and lead (DA).

A personal experience with my wife. We've been married eleven years now, and I made the comment to her that I'm discovering that there are levels to love. And I have discovered recently with us, a newer, higher level of love that I had not experienced as a newer, younger, husband, spouse, so to speak, years previous. And this has helped me to do, in terms of being a servant leader, though seen as the patriarch in my family, with my wife, I have wanted more so than ever to ensure that her needs are well addressed and taken care of ahead of my own…the result of that being, has been, an increase to both myself and her, the giver and the recipient, of a greater relationship, a deeper relationship, a greater strength and loyalty… (DC).

Other examples

Not surprisingly, participants referred to Jesus Christ when speaking of servant leadership at different stages of the focus group. For them, he was the perfect leader, and as such, was the centre of their understanding of what leadership is. In a very real sense, answers demonstrated that servant leadership as it is expressed in the ideal type of Jesus Christ *is* leadership to those who participated in this study. Leadership is not divided into trends or foci, but rather a deepening commitment to live like their ultimate leader. Other examples of servant leaders came from scripture, particularly from *The Book of Mormon*. Two made reference to King Benjamin, a *Book of Mormon* leader who tried to make sure the needs of his people were met before his own,

He was one who was willing to get down to the grass roots level, and was able to achieve an understanding with his people because he worked alongside them. And in Mosiah 2:14, I'm thinking of in particular, where he laboured with his own hands for the support of his people. So, he wasn't afraid to, or he wasn't alienated, in other words, by his position, but was willing to, and recognise as part of his leadership responsibility was to be amongst and work with the people themselves (VT5).

On a more contemporary plain, other participants referred to ecclesiastical leaders and three made mention of other world famous leaders such as Mother Teresa and Diana Spencer and Nelson Mandela. Servant leaders were those who were admired and looked up to by the participants in all cases. All participants gave explanations of why they had chosen their particular servant leader example with answers demonstrating a great respect for the individuals mentioned and the influence they had had on others,

One of my favourite people in one of the bishops[18] in our stake. . . and he's only been a bishop, and a branch president[19] before that, for a short time, but I've spoken to a lot of people, especially the Youth[20], and Young Adults in, it was a branch, but now a ward, and even just looking at them and seeing the growth in them, and they just love their ward. And I know a lot of that is because of the love they feel from this man. And he's a great leader. That's the quality that stands out is his love and his giving (VT2).

Eight participants referred to members of their family when asked to speak of a servant leader exemplar. Continuing the focus on the family, one volunteer teacher explained,

My mother. Anybody's mother really. When I sit back and look at what she does in a day, I can't understand how mothers can do so much. I also can't think of anyone else who can discipline as harshly as she does, but at the same time she comforts you so easily when you're in pain or when you need help. And then at the same time she's humble enough to receive counsel from my father as he honours his Priesthood (VT4).

Examples of servant leaders were deliberately sought after a discussion of servant leader characteristics. In addition to the characteristics listed in the specific question above, the participants indicated several other important characteristics that help to round out the picture of the servant leader. These included,

Worried about individual needs (DA)
Simple (DA)
Christ-like (DA)
In-touch (DA)
Invoke peace (VT13)
Have proper authority (VT16)
Integrity (VT3)
Happy (DB)

These characteristics and exemplars help to round out the picture of the servant leader as described by study participants.

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[18] A bishop is responsible for overseeing the ecclesiastical congregation in the Church known as a ward.

[19] A branch president is responsible for overseeing an ecclesiastical congregation that has not yet reached ward status due to numbers of members, or a lack of Priesthood holders to oversee the governing necessary to make it a ward.

[20] Youth in the Church are young men and women aged 12-17. They have their own programmes in the Church specifically catered to their needs.

Potential relationships of service

Directors indicated that they believed all types of people could and should become servant leaders. This was consistent with the teachings found in CES leadership material that stated everyone has the potential to become a leader. Directors did not rule any types of people out, but they did mention specific types of people that they felt might have a certain predisposition to being servant leaders. The scope of the list was extensive and reflected their belief in the widespread relevance of servant leadership,

-Government leaders (DB)
-Parents (DB)
-Leaders of the Church (DB)
-Community leaders (DB)
-Young Single Adults (DB)
-Those with a strong work ethic (DC)
-Humble people (DC)
-Those who love their work (DC)
-Certain cultures (DA)
-Churches (DA)
-People in structured organisations (DA)

Findings for this question demonstrated varied interpretations of the question. Two directors, A and B, interpreted the question as meaning types of established leaders that may have a leaning toward servant leadership. They listed several groups of people generally associated with non- or low-paid work such as parenthood, community work, and politics. The lean towards the non-profit sector was not surprising considering the clear links between service and intangible compensation highlighted in the literature review and findings of service associations given above. The second interpretation was closer to personal characteristics used as representative types of servant leaders.

The types of people listed reveal various areas that have only been lightly touched upon in current servant leadership literature (i.e. parenthood, certain cultures, Young Single Adults). These examples highlight potential areas in which servant leadership studies are or can be taking place. An illustrative example, that of certain cultures,

highlights one director's belief and understanding of servant leadership through the servant-first tendencies inherent in his spouse's culture,

> I have an Island background, my wife from Tonga. The way she was raised she was taught to serve, to give, and as I think of her, from her background, and her culture, because there's a hierarchy in Tonga. You've got the king at the top, and then the nobles, and then the commoners, is what they're known as. And so, there are occasions throughout the year where the commoners know that they serve the nobles who serve the king. And because the king is all powerful, this is the tradition in Tonga, there's that element that they have learned in that culture being born and raised there, to always serve. And so, because of her willingness to, or being raised in that environment of service, as I think about it, she's always been that way (DA).

This example carries through the trend in participant answers that the servant-first attitude is paramount for being a true servant leader. Director A identified what he felt to be a point of origin for his spouse's servant-first tendencies. This may be helpful in being able to nurture servant leaders, by encouraging the strong, or developed sense of service that may already be a part of a person's life.

Role of CES

CES and relationship enhancement

Directors were asked to discuss their experience in the CES as it related to leadership. Each indicated widely varying experiences, tenures and assignments given to them within the CES, and their leadership experience was extensive. Each acknowledged that their leadership skills had been enhanced through serving in the CES. They indicated that they were happy with the assignments they had received thus far in the CES, and that assignments had taught them valuable lessons about leadership. All three indicated that they had undergone huge life changes in their careers with the CES. The overarching theme was where they served was not as important as how they served. Time in the CES was all counted as time serving, in whatever capacity the service was given.

CES and "the clock"

Because teachings in the CES are based in Church doctrine, applying the principles learned in CES settings consistently overlap with other responsibilities such as Church callings. Directors indicated that they held Church positions concurrent with their CES assignments. This made for a blurring of lines when it came to knowing when leadership in one arena began and the other ended. CES leadership was described almost as a consistent state of being. For instance, two directors indicated that they held the position of Bishop outside of their CES positions, a Church calling which requires many hours of dedicated service. Director A indicated that he had reached this point in his life,

> I guess I get to do it five days a week you might say, although my job extends. I don't know when you punch in and punch out, but it's constant and ongoing (DA).

CES and personal relationships with Jesus Christ

Two of the directors indicated that their time in the CES had directly helped them to know and follow better the life of Jesus Christ, for them the ultimate example of a servant leader. The changes that they saw in themselves were positive and they explained that their time in CES had helped them to live the Gospel with increased conviction.

> I'm more mindful of what I say, how I administer, and how I communicate with others, based on the model of the Saviour as the Good Shepherd. . .I think CES has sort of brought more into focus an ideal for me in terms of the Saviour, a model…to follow more so intimately the example of the perfect servant leader in our eyes (DC).

> I have become more like the Saviour in terms of His character, or my character striving to be more Christ-like. I would say that that would be the thing that I would recognize the most now…you develop Christ-like attributes, and character (DA).

CES and the relationship with self

The Church is an organisation that members believe is organised by God, and run on earth by people. This means that the organisation is not immune to the mistakes that people can make, but the organisation exists to assist people to become better in their lives. All Church positions, each carrying with them varying degrees of leadership responsibility, are given to the imperfect people that make up the Church. Members believe that the course of the Church, and of the CES (see Clark, 1992) is to continue in growth, in spite of the weaknesses of people. Believing in a firm course translates into a great need to have faith, and to perform required tasks to the best of one's ability when a position is accepted. Director A makes this point as it relates to his tenure in the CES,

> There's no ups or downs in the Church, they just move us around. And so the concept of, in CES we talk about each of our job responsibilities as assignments. They're not promotions demotions. And I think that has taught me that I don't, and I never has as far as I know, sought for any promotion or gain. I've been thrilled about the various assignments I've had in CES in eighteen years…it's really taught me about service more than this hierarchical worldly ladder promotion etc…That it's how you serve. And if you're given an assignment, and I was asked to make, obviously, quite a few changes in my CES career so far, and some of them I had no idea. And I wasn't, you might say, professionally qualified, although I did become qualified after the assignment was given. I worked hard to get my degrees and certificate, well, certificates, and still am. You know, there's still things from me to learn academically, secularly, to enhance what I do in terms of the CES career. And I think that has taught me about servant leadership. That has kept me humble, that has helped keep me, I guess, aware of the importance of who I am employed by…if you want to be a servant leader, then you have to know who you serve, and that sometimes will lead you to things you might never even have thought of before, I assure you. And things within CES that you're not qualified for, academically, in a worldly sense. And it requires a lot of faith, lots of faith, but it requires also a willingness too, because it's not easy…And, when I was asked to go…into the classroom, I wasn't a professional, qualified teacher, and that took a whole leap of faith. Now any person could have said, hey, I'm not qualified, but the brethren said to me at that time, the CES leaders said, that we feel you would, you're the one that we would want to have that experience. Now, true servant leadership I think, is manifest by, obviously not only, you've just got to recognize, who is the leader. And there's got to be an amount of loyalty, and you have to exercise great faith to do things within CES. One of the directors here, and you'll interview him later, actually both directors, they're men of great faith… (DA).

CES and trials

Directors indicated that their time in the CES had helped them to increase in patience when it came to both themselves and others while growing into different leadership roles. This may have a direct application to the amount of faith, just spoken of, encouraged in CES. As with other churches, a focus on foundational virtues is strong. For instance, in order to take on new assignments, the patience to grow into those roles is also necessary. Different aspects of increasing patience were seen in director answers,

> We train leaders of tomorrow to replace us, and that's how we train them (through delegation). Give them something to do, hoping they will learn from their mistakes. As leaders we should understand and expect mistakes (DB).

> Patience, not only with one's weakness and imperfection, because that can be highlighted in leadership, but also seeing and being patient with the shortcomings and weaknesses of others that you're serving, that you're helping to become, or helping those weaknesses in others as well as in yourself to become strengths (DC).

CES and knowledge

Several of the participants mentioned that serving a formal mission for the Church had a direct effect on their desire to teach in CES. During this mission young men and women are given constant opportunities to teach, proselyte, or give service. Many, nine volunteer teachers and one director also shared experiences of service in light of their mission. Although serving a mission is not a prerequisite for teaching in CES, many of the participants had served in this capacity and saw a direct correlation between teaching in the mission and teaching in CES. Experiences during that intense time of teaching and service were seen as being continued through service in the CES. Illustrative answers included,

> I wanted to teach when I got home from my mission. I learned how to teach there, because I didn't know how to teach at all. I didn't realise how I was learning to

teach when I was out on the mission, but I came back and I was hungry to share still. I wanted to teach regardless of whether it was seminary or institute. It didn't matter what I was going to teach, I was ready, and I wanted to teach (VT3).

Teaching the students. . . it's really been a blessing. I've grown heaps. Especially after serving a mission. That's all you do is teach. And it's incredible. Every time you teach, especially the gospel, in the CES. . .you see the Saviour. You try to follow His example (VT7).

CES and teaching tools

When asked what they felt were the main benefits of participating in institute for themselves and CES stakeholders including students and volunteer teachers, directors indicated there was an increased opportunity to know and understand the Gospel. Participants conjectured that increased knowledge through CES participation should lead to consistent focus on living Church tenets. Simply stated, the CES is a vehicle for furthering the mission and ideals of the Church. CES is not the Church itself, and not a centre of originating doctrine, but one of the vehicles through which doctrine is conveyed. All aspects of the CES point to upholding Church doctrine and improving and empowering people who are and allow themselves to be touched by it. Director C explained,

> Our ultimate goal is essentially to live back with God. And in order for us to achieve that we must know Him, and the Saviour. And so I see institute as "a" programme provided by the Church, through Church Educational System, to help individuals, teacher and student, know God (DC).

Director B spoke of the benefits he had seen in his tenure with the CES. Personally, he had been able to see the mission of the CES come to fruition as the outcomes spoken of by Brother Rhett James (personal communication, November 17, 1969), i.e. increases in missions, temple marriages and local leadership were exhibited in the lives of the students,

> We have witnessed a lot of students change their lives from worse to good, from good to better. I've witnessed a lot of temple marriages, students that have learned the principles of the Church and strengthened their testimonies in the Gospel (DB).

Like directors, all volunteer teachers answered that the CES had had a positive impact on their leadership abilities. Teaching positions were newer to some than to others. However, all participants indicated that there had been a definite increase in leadership abilities and skills from their first CES experience.

Volunteer teachers indicated the biggest benefit of CES participation was the ability to experience and appreciate different perspectives. Eight indicated that they felt they had increased in their appreciation of different perspectives from their leaders, students, and other teachers. They had come to appreciate more the value of what each person had to contribute in the work of CES and hence in the work of helping others to "come unto Christ" (Moroni 10:32). More than anything however, answers indicated that any opportunity to see and know better Jesus Christ was a benefit. One volunteer teacher explained,

> Every time you teach, especially the Gospel in the CES…you see the Saviour. You try to follow His example. We never walked the way that He walked on the earth, but we can try. The more we work at it and try the more we receive His image in our countenance and we take His image in our daily life (VT7).

CES and reinforcement

Seven participants also cited participation in CES as giving the opportunity to more fully live their lives in harmony with the teachings of the Gospel. Serving in the CES was a constant reminder to them of the doctrines and commandments of the Gospel. Answers included an increased desire to live in tune with the doctrine they were teaching in their classes, a deeper striving to have the Spirit in their lives, and an increased testimony of the truthfulness of what they were teaching. The overall effect was shown in the following statement,

> It brings balance to my life because sometimes you have those days where you're in such a rush you forget to do the basics. And being a part of CES helps bring balance to my week. Also, as a leader it helps me practice compassion. You know, compassion, and humility and a love for those that are in front of you (VT8).

CES and confidence

Four volunteer teachers cited a marked increase in their confidence to stand up in front of groups of people. The increase in confidence helped participants with teaching within the CES, but also contributed to the inner fortitude they felt in other life arenas. Several also indicated that being in the CES allowed them to overcome feelings of shyness and to be bolder in their approach towards sharing with others what they knew and believed. The increased awareness to live gospel principles was also perceived as being an important element in the practice of continued missionary work, an effort encouraged by Church leadership for all members. This is encompassed in the Church's credo that every member perform missionary work (Clarke, 2006). Examples of increased confidence are found in the following transcript excerpts,

> I'm normally quite a shy person, but when it comes to teaching. . .I can just get up, I'm quite confident in that regard. I love to teach, I love to be able to share what I know with people (VT2).

> If I think back to when I was in seminary, back in the days, in high school and looking to the future, I never thought I would be a teacher as such. I never, any opportunity to be in front of people I shied away from. High school, I think now, if I went back to high school, I could be a, I could have been a prefect, a head boy, I'd have done everything. But truth is back then, any opportunity to run away, yeah, that was me (VT5).

CES and tools of service

When asked what the CES is currently doing to encourage servant leadership, directors gave answers touching on various CES programmes and emphases with which they had had direct practical knowledge. The answers indicated that directors saw leadership development as being important for all CES stakeholders, especially institute students, and was something they held to be very precious and important. Answers indicated that servant leadership practice was effective in terms of empowerment through increases in the Spirit, in life coping skills, and in carrying out

direct leadership opportunities. The three areas mentioned by directors give further explication of these trends,

> I think the teaching emphasis we have right now. . .in it they are encouraging us to work with students more in terms of the teaching/learning experience…To me servant leadership is right in there because you learn to serve students, and lead them in a way that we've never done before. Primarily it used to be more teacher oriented, and that we were given instructions from CES as to how to teach…we have to get closer to our students, to serve them so that not only we strive to have the Spirit, but they strive to have the Spirit. And so as we teach them, and lead them, it's developing a closer relationship, an individual relationship, a more spiritual, personal relationship than previous when its been more teacher oriented… (DA).

> The Gospel and the Productive Life is a programme that aims at dealing with. . . real issues. . .relative to our times. It contains principles that are timeless and universal, but I think its particularly important for our young people today…as we are encouraging our students in institute to know God and to become servant leaders and to keep the standards, they automatically, as they keep the standards, stand out…Again, we're heading back towards that model and ideal of the Saviour. We're all pointing them in that direction. And if we, in our belief, if we follow His model, we will stand out, and we will be leaders, or the examples to families and those with whom we associate (DC).

> We have the LDSSA organisation. And we appoint the student body president, someone that can lead the student body, and also the vice-president and secretary, and there are all sorts of sub-committees, as well as ad-hoc committees to help in the leadership enhancement in the institute programme. We also assign students to be the president of each class, and a secretary. We all delegate some of these responsibilities to the students. And we found that they will learn from that (DB).

Directors gave minimal suggestions as to how the CES could encourage servant leadership. The main suggestion was that the Professional Development Programme (PDP) be reintroduced for leaders. Two of the directors had been through the programme and felt it had had direct benefits for its participants. "Serving leadership," an organisational value of the CES was specifically highlighted during the PDP had a direct input on their understanding of servant leadership. The one director who had not been through the programme indicated that he had not felt servant or serving leadership to be a specific emphasis during his tenure, but could not comment further.

CES and integrity

When asked what it meant to be a "true servant leader" directors gave answers that focused primarily on ideals, meaning that to them a true servant leader was one who lived completely their beliefs. The meaning of the word "true," hence the quotation marks, was deliberately left undefined and could have been interpreted in various ways. Again, it was important for the researcher not to sway personal interpretations of what a true servant leader was, as one of the aims of the study is to define servant leadership in CES. The word true before servant leader translated for directors into a person full of integrity, and one wholly committed to living a life patterned after Jesus Christ,

> A true servant leader practices what they preach. A true servant leader lives what they teach. A true servant leader honestly loves those that they are working with or serving. And a willingness to sacrifice, I think, of self (DC).

> A true servant leader is one who is a model, who sets a good example for others, and follows Jesus Christ's leadership model. The one who shows care and love for those who are leading (DB).

> I think of Christ, that's true. President Hinckley, to me they're true servant leaders (DA).

CES and relationships outside of CES

One participant, who outside of the CES serves as a bishop in a Samoan congregation of the Church, attributed his experience in the CES in part to his changed views of carrying out familial responsibilities. He mentioned that even with two matai[21] titles, he saw that while the role of the matai is to serve the family in public matters, the fact

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[21] The word matai means chief "and is an honour that is bestowed in Samoan culture. The role of the matais is very complex and interwoven deep into the fabric of Samoan culture and history. Matais have family, civic, political and prior to the arrival of the European, religious duties to perform. A matai title can be given to either men or women, although you will find far more men with titles than women. It is usually given to someone in acknowledgment for services that have been rendered. A family might give a title to a relation who has been able to support them through hard times or village might give a title to someone that has done something that has been of benefit to the village as a whole. (Matai, 2004).

that family members then do everything to serve the matai does not translate to effective servant leadership. Rather, he pointed out "a good matai with servant leadership skills should mean the families are served by this person by teaching them some principles of life" (DB). This director went on to speak of his ecclesiastical responsibilities,

> When I was first called as a bishop, the ward gathered together in one of the functions. They have separate tables for the bishop and the wife and the counsellors and their wives, and what they do is they serve them, give them food. So what I have done, as an application of this principle, I said to the ward I don't want any head table, any more head table in any function of the ward. Wherever the bishop is sitting is the head of the table. Wherever he sits, in any corner of the hall, that's the head of the table. And there are a lot of things where I serve them first. I help the activity committee to serve the people, serve the ward. I am the last person to eat. And those are the things, it was really hard for the ward members to accept it the first time, but now, they understand my rule as a leader (DB).

The participants identified various ways in which the "true servant leader" was made visible in their lives. When asked how they applied servant leadership outside of the CES setting, participants offered examples from positions they held in organisations, i.e. church, school, work and family. Overall, answers indicated that participants felt like servant leaders when they were able to see the impact they were making in other people's lives. Feedback, often given after extended periods of time, was one way in which they were able to gauge their effectiveness as servant leaders. The next level, that of seeing others becoming servants as well, was also seen and acknowledged in the findings. One participant shared an experience in which he made this connection,

> I conducted the devotional that evening for our troop and I gave a lesson on the Atonement and we had a closing prayer. And I tried to have the Spirit come in as much as I could to teach, but it was still pretty hard. But after, it wouldn't have been until about, just this year, one of those Youth, now a Young Single Adult, and she came up to me and she goes, remember the TFY was about two years before that. And she says remember that devotional that you took? And you did the lesson on the Atonement? She goes yeah, I think that was one of the things I remember from the whole weekend, and I went and I taught that, as a student she taught it to her seminary peers as a spiritual thought, and she shared it with them. And afterwards I just sat back and thought out of the whole weekend she came up to me and she just, the thing she spoke about to me about that weekend was that lesson that I taught that night. And it just really touched me that what I was able to

share that night she remembered and then she applied it and taught it as well…That's why I love going to work in the morning because I teach and I help people get from point A in their education to point B where they can go out and get a job. And it's the same when I teach here for institute. This knowledge that I teach they go out and reapply and it's knowledge that touches their lives and benefits them forever. I think that's the most rewarding gift that you can have from being a teacher, or a servant leader. And that's what Christ wants us to learn as well is those principles that He's already been through (VT5).

Relationships of informal/formal leadership

Another strong trend that emerged from volunteer teacher focus groups was the ability for participants to recognise their leadership. Being a servant leader outside of the CES classroom did not always mean leadership opportunities came in expected ways. One participant indicated that seizing the moment when leadership was needed was an important part of being a true servant leader. Leaders were happy to be leaders, but the formation of friendships first was also felt to be a key to their success as leaders.

The first experience that came to mind was walking home with one of the Youth. I was his advisor in the Young Men's and we were walking, bouncing the ball, just talking, having a few laughs on the way home. We got to my house and my fence and he just said he wanted to talk to me. And basically he said he was talking to me as a member in the quorum. And he was looking at me as an advisor, and he was asking for my counsel, for my help. To that point I figured what we'd been is, we'd been friends. And I thought maybe, that's how I thought it was. I thought it should always be that way. Rather than him seeing me as a teacher, as a leader, let's be friends. How I always figured, you know, everything should be. But there are times when you have to become a leader…Otherwise you're just ha ha ha, he, he, he, but when it's serious, when something's happening, will they be able to turn to you, not only as a friend, but also as a leader? And that night he turned to me as a leader. And when he told me what he was going through, I realised I quickly had to be that leader for him. And he wanted some advice and counsel as to what he had to do. I gave him the counsel that night that I felt was the right thing to do…In a classroom we do have between two to twenty-nine thirty students. True servant leaders will step out of their teacher mode and into every single one of their lives. (VT4) does this with his mission prep class. He does know them by name. He knows them for their weaknesses, he also knows them for their strengths. True leaders step outside their circle and address those weaknesses. Don't just sit back and know those weaknesses, but he addresses them by talking to them, by helping them understand that in order to have that weakness removed through this, he becomes that leader…And that's what I think true servant leadership is about. Not just being in the classroom, but when they're in need they tend to it, because they basically are under their stewardship. I think

that's how it should be seen sometimes, that it is a very serious stewardship we're blessed with to be teachers (VT3).

The friend-first stance in this example encapsulates the servant-first stance that servant leaders take on themselves. This participant did not realise the importance of the distinction of being a leader until he was asked to address a specific need in another as a leader. The trust he had originally gained through the service of friendship helped to create his opportunity for leadership. Other answers indicated that servant leadership examples outside of the CES could be seen and identified. Seven participants indicated that in addition to their CES responsibilities, they were gainfully employed in the teaching profession. Answers indicated that participants felt they were able to use their leadership skills gained in association with the CES in their other teaching positions.

Relationships to culture

Responses in both interviews and focus groups indicated a focus on both the positive aspects as well as challenges of working amongst different peoples. As discussed in the literature review servant leadership aims to make the meaning of "others" more real to people, more expansive, and leadership more applicable. Directors discussed several points that highlighted efforts on the part of the CES to be culturally aware and sensitive to its stakeholders,

> Here in Auckland and throughout New Zealand, and in certain centres like Hamilton and Wellington, Hastings, Christchurch, we do have ethnic units…We have a great concern for institute for the Young Single Adult particularly eighteen to thirty enrolment from the ethnic units…While our prime objective again is for CES to teach the scriptures, and again missions and marriages and so on, we realise that the language is a vehicle to assist them. It's a means to assist some of those who struggle with English in those classes. And so, that would be our main cultural awareness, particularly those who are migrating from the Islands, to raise their families here, have a good education (DA).

> In the Auckland area, this is the biggest multicultural city, maybe the biggest or second largest one in the world. And we have got a lot of different nationalities in the Church. We have different languages, and so we have problems with some of the languages like Samoan, Tongan, Niuean. We have different institute classes in most of the stakes (DB).

While the differences of people were acknowledged in the actions of CES to embrace culture, cultural awareness did not eclipse the belief that there is a greater common thread that binds people together. CES was again seen as "a" programme to help assist others. The efforts shown through the various programmes of the Church to meet the needs of different cultures was an outcropping of servant leadership, but was not the express goal of the CES in regards to embracing all peoples. Director C explained,

> There is an appreciation of culture. There is a value in culture. CES, helps us, meaning myself, the students, understand priorities and these values which culture can fit under, and the place of culture in there. The beauty of the, I guess, the Gospel, and what CES is, I think, promoting, is not so much in our cultural diversity, but in our doctrinal unity…it's not that CES itself has a particular programme when working with different cultures, to help you in terms of leadership and leading within these various cultures. You learn that on the job, in other words, in working with the people…the training we receive from senior or top management down is, they are general leadership principles that are felt to be applicable in all cultures and in all countries. There is an element upon, or a responsibility upon the director to then take that and, not so much change, but mould and marry cultural issues with general leadership principles that have been passed on (DC).

Regenerative aspects of culture

When asked what they felt was good about teaching in the Aotearoa/New Zealand context, participants indicated that they felt their students were "down to earth" and expressed themselves in a way that was very sincere and touching. The opportunity to work with people from diverse cultures was also seen as a positive. Another trend in the answers was a belief that as New Zealanders, members were all on the same plane, that the perceived relative infancy of the Gospel in their families, or in Aotearoa/New Zealand had an effect on the way in which they related to each other. Also, the opportunity to stand up and be an example was expressed as a way in which to interact with and touch the environment of those "others" that might not have positive role models in their lives.

I like the idea that we are equals here in New Zealand. That you can share and not feel ashamed that you too don't know everything…And you really have to work with them here in South Auckland. I can speak for those in South Auckland. Once you teach, you make sure you hammer it, you just keep hammering away, chiselling away until finally you find that one thing that they're pricked with. They just seem to take to that. You see that influence them and you know that once you can get them again and again and again, they're coming. I mean, it happened to me. When I started falling in love with the Gospel, it just happened, it kept going and going. We try to do that for whoever we're teaching (VT3).

I think that a lot of our learners like to be involved, and hands on, because that's just how they're brought up. Books and everything, it's not really the way they like to learn most times, but more so talking to people, gaining their experiences, and doing hands on things. That's why I think teaching in New Zealand, I served my mission here and everything, I think it's just a different type of people and atmosphere. You have to supply teaching to provide for that (VT5).

I was just thinking of this American missionary that I served with. He was telling me a joke about cereal. And you know in America cereal is quite big, and my companion laughed, but I just didn't understand what he was talking about. The thing I like is when I say something to do with experience, or the experience that I've had, or when I teach my class something about something that I've been through, they know it's real (VT4).

It's easier to listen to something when it comes from someone that you can relate to. And because we're all locals here, and we've lived here our whole lives, we can relate to the people that we teach…And I think the people in our area, they need a lot of help because, I think we could all say we come from poor socio-economic backgrounds. And people have grown up with the thought that mediocrity is alright. And, I think hopefully the examples that we've set for them show them that we can strive for higher than that. And that's what the Gospel does too, it helps you to aim to be your best, and to reach your full potential. And it's people who are striving to live the Gospel. That's hopefully what our students see too is that hey, we're here, but we can be up here (VT2).

Relationships of cultural appreciation

Participants were asked for their perceptions of what made teaching in the CES in Aotearoa/New Zealand unique. This question naturally set up a comparison to other peoples, and many participants drew on their mission experiences or overseas experiences where they were exposed to other nationalities and/or the CES in a different context. All sixteen volunteer teachers gave an example of their feelings in comparison. Participants also indicated that they had had interaction with other

cultures to some degree and were able to use these experiences as a basis for comparison. Of the sixteen volunteer teachers, four mentioned the Aotearoa/New Zealand programme in comparison to the programme at Church headquarters in Utah. A general answer was that in the Aotearoa/New Zealand context, the nature of the students set the programme apart, they being explained as "down to earth" with volunteer teachers enjoying the way they expressed themselves, which was seen as unique,

> because we're teaching locally, and it's people that we're involved with on a daily basis in Church. . .these are people we've known since they were young, that we really love and it's awesome to see them progress (VT8).

> One thing that I love as a teacher is just the way that they express themselves (VT11).

> I like it because not everyone knows everything about the Church. And in New Zealand we know hardly anything about what's happened in Australia or America. So, as I teach, I'm learning too. It's nice to be able to be amongst people who don't know everything (VT3).

> I did go to institute in Utah when I was there on holiday. Over there it's huge. It's like a university. Huge building, classes so many. I got this pamphlet, it had all these classes with all the times. And you come to little New Zealand and it's just, we've got institute on Tuesday night and Thursday night, pretty much. They've got day classes, but then you've got to think about how many of our peers are actually at uni. The majority will actually be working. And I think that's our culture. Even though we have universities, pretty much after school the majority will go out and work, education will be later on (VT5).

Chapter Summary

This chapter has presented the findings of the study. A background of participants was given as well as excerpts from responses to justify the selection of emergent themes. Findings have been presented and grounded around nurturing relationships of service identified in the data. In the forthcoming data analysis, a discussion of the findings will take place.

Chapter VI: Analysis

In this chapter I will examine the identified relationships of service presented in the findings using the central metaphor of the garden. In doing so I seek to understand signs of garden flourishing as they have been identified through a sampling of its life. The purpose in doing so is to explore and understand the conditions in which the human spirit flowers in contemporary organisations. Effort will be taken in these areas in order to address the central research question: How does the CES nurture servant leaders?

The participants in this study generally upheld the definitions of servant leadership as they have been presented in the literature. Participants seemed to have a particular understanding of the overall purpose of servant leadership, meaning it was not service for service sake, but service in the framework of a greater end. Participants highlighted they knew their service could be for others both inside and outside of the CES context.

The Value of Connection

Participants in their responses demonstrated a definite love of others in envisioning servant leadership. The connections identified led me to ruminate upon a plethora of interdependent relationships that allowed for the growth (increased health, wisdom, freedom and autonomy) spoken of by Greenleaf (2002). Responses demonstrated that relationships of service, what makes up the leadership environment, may be expressed through numerous channels. Like root systems, the relationships often get tied up, are overlapped, and have so many sources that it can be difficult to tell where service begins. The complex fact that the garden is like this is an attestation to the splendid nature of life. Dyck (1994) explained "individual life is not actually something that comes solely by having a living body of one's own but is a state of interdependence, maintained by a human network of aid, services, and restraint" (p. 6). In addressing the topic of servant leadership, I shall attempt to celebrate the identified relationships

of service in the garden from the findings, of where and how love through nurturing might be taking place in the particular context of the CES.

Valued Relationships

Participants cited several key relationships of service through their discussions. These relationships held particular importance in participants' perceptions of servant leadership. For instance, the personal relationship of participants to Jesus Christ was held in highest importance in regards to service and inner peace. Christ was the ideal type to which participants held their standard of the servant leader. As Director C explained,

> I think all institute programmes actually provide an emphasis on Christ-like attributes…Again, we're heading back towards that model and ideal of the Saviour. We're all pointing them (the students) in that direction (DC).

Other important relationships of service cited by the participants were relationships with family members, with co-workers, with their culture, with themselves, with knowledge, with the CES, with the Church, and with those that they admired. I would like to take time to explore these relationships further.

Plants in the garden: Participants

The plants in the garden enjoy the same soil, hold potential for growth, and have a particular bloom that cannot be changed, only enhanced through proper care and nurturing. Plants in the garden all represent life, and as such diversity among the plants is appreciated and adds beauty to the garden. Plants can strengthen other plants in one way by sharing roots systems, helping the garden to withstand destructive forces.

Participants generally did not portray themselves as gardeners of others, but more as plants in the same garden. This may be, for volunteer teachers, because many were the same age as those they were teaching. However, one volunteer teacher, significantly older than the others, commented in a focus group how much he appreciated the strength of the others in the room, for what they were offering to him in the way of strength and understanding,

> I was just thinking and looking at each one of you, and I really feel the Spirit, these spiritual giants. For me it's a privilege to be in this room and to be able to hear basically their testimonies of being an institute teacher. And you can see that because you can feel it. And it's just a wonderful thing to be in the presence of. And it's wonderful, and probably one of the special moments in my life in the gospel. And I'm just very much like them. I'm really learning myself (VT1).

Another reason for the feelings of sameness with other staff and students may be that participants felt in a very real sense that they too were learners. A further reason may be like Clark (1992) explains, those who come to institute and seminary classes really aren't young spiritually, no matter how much knowledge one may have as a leader. The apparent lack of knowledge expressed by both directors and volunteer teachers when called upon to be leaders appears to have helped each to enter their positions in a state of humility.

Directors and volunteer teachers alike were more than willing to give examples of others in their group, or others being interviewed, to point to each other out as servant leader exemplars. They knew each other well. They did not feign relationships. They had shared much together. They brought up stories from their pasts together, even though some did not teach in the same building. They were friends and displayed a genuine admiration for each other.

Participants seemed to deeply love those they served. They indicated a love for the CES programme, or the garden framework that gives them the opportunity to serve together. The feeling in the room was consistently that of bolstering each other up and of the enjoyment of being together.

Participants indicated they knew their students and colleagues well. They understood the people they were with because they have laboured alongside them, and they love those they serve. Being in the same garden together teaches them to appreciate not only others but themselves, which translated into not distancing themselves from students or other volunteer teachers and/or directors.

From participant answers, it would appear that one way purpose is achieved in the CES is through effective empowerment of participants in helping them to know and realise their abilities and strengths through serving others. Each participant seemed to take on the responsibility of helping others feel like they are a part of an organisational whole. This appeared to be an important goal for which participants strove, as was helping others to better realise their potential as part of the garden.

Love: Life-force of the garden

In thinking of the life force for which the garden exists, my mind returned repeatedly to love. Like the animating force of life, without love nothing really lives. Life is the animating force that allows people, plants, everything, to progress, to move and experience. The garden is made up of life. Without this force there is nothing. All, as partakers in life, should have the chance to live in all that the word love means.

Participants seemed to serve because they felt a genuine love for others. The CES was seen as a forum in which to express love. There were no unwilling hearts among participants, since each had accepted their current assignments through personal choice. Participants indicated that through serving others they felt they were serving their God. Participants also indicated they were learning how to give more generously than they had known how to before. Increased generosity through service helped participants to increase in love and feel closer to their God. A *New Testament* scripture illustrates,

> Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love…And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him (1 John 4:7-8, 16).

Participants gave of what they had, did what they could, and often more than was expected,

> being in the CES, is just, for me, a part of a responsibility. It doesn't matter how many hours I put into it as long as they (the students) get something (VT 8).

The connections participants indicated they felt between themselves and other people, to the CES, to the Church, and to the other elements in their lives seemed sparked by a desire to show love. Love was given out of gratitude for having been blessed so much in their own lives in the way of personal strengths, life's experiences, and the consistent giving from other elements.

The sun: Consistent giver of life

The life of the garden is sustained by the constant giving force of the sun. Without it plants could not make energy in which to become stronger, nor could the light display their beauty.

In looking at the force of the sun, and its central importance to life, Jesus Christ appears to fill this role for the metaphorical garden presented in this thesis. Participant answers showed that Christ's life and love were the sustaining force that makes the growth of everything else possible. Participants expressed that gaining a personal relationship with Jesus Christ was a way in which growth could take place.

Because all participants in the study were also members of the Church, the central focus on Jesus Christ was not unexpected. Members of the Church of Jesus Christ of Latter-Day Saints worship Jesus Christ (Intellectual Reserve, 1995). He is the centre of the Church, meaning his life and teachings are central to all doctrine in the Church. Members believe that there is no other way whereby humans can be saved, only in and through the Atonement of Jesus Christ (*Pearl of Great Price,* 2003, p. 60). Members believe as they come to know, as they increase their love and devotion to Christ, they will one day be able to return to live with their Heavenly Father again. Underlying this belief is the premise that people are free agents, able to choose their actions in their search to return home again. With the freedom to choose comes consequence, the need for developing a personal relationship with Jesus Christ as the pathway to exaltation.

For members of the Church, the journey to understanding Jesus Christ is personal. The relationship is grounded in the Church's doctrine of continuing personal

revelation. As members of the Church are baptised and consequently confirmed, each person becomes entitled to receive personal revelation to guide his/her life, and to receive personal and continual heavenly aid and revelation as humbly and righteously sought after. Members of the Church believe the heavens are not closed, but continuing communication, as was common in Biblical times, continues today.

The plot: The Church of Jesus Christ of Latter-Day Saints

The plot is the "piece of land" on which the garden is present. The plot works within the laws of the land in which it is present. The plot has an owner, boundaries, and ultimate input into the structure and purpose of the garden. Those representing the plot may hire out others to work the land such as the gardener. The plot may be expanded, have open or closed boundaries, and be one of many plots in many lands.

The Church seemed to represent the worldview within which the participants worked as part of CES. Rather than the structure of CES representing the common garden, participants seemed to realise the CES was *a* way in which to understand the teachings of the Church. Director A explained further,

> CES are junior companions to the Priesthood. And so, that's a CES leadership concept, servant leadership concept, that when we work with the bishops, and the stake presidents, that we listen to their needs, and that whilst we are responsible for the educational needs, the Priesthood (of the Church) have the keys to lead (DA).

Never at anytime did participants indicate they served because they wanted to help the CES as an organisation in itself to succeed. Participants seemed to see their context as being much larger than the organisation in which they were currently positioned. The CES was a way of assisting them to know better their life contexts.

Purpose for the garden: Strength of the plants

The garden has a purpose, meaning it is planted for a specific reason and to fulfil it. Purposes of the garden might be to create or celebrate beauty, life, order, specific themes, or for the enjoyment of an audience.

The stated purpose of the Church is to help all to "come unto Christ" (Moroni 10:32).The CES works within that same mission. This being the stated purpose for the

existence of the garden, the duty of each element in the garden is to make sure they are on this path, and to help others reach the same goal.

Participants seemed to view their service in this greater sense of purpose. One volunteer teacher exampled this through the following response,

> For me, service is making the person that you're serving feel of worth, feel important. And in the Church serving is helping Heavenly Father build His kingdom (VT8).

Participants' understanding of the person might influence the ways in which they give service. In the Church and in the CES people are referred to as brothers and sisters, even though they may not be of blood relation. This may help to keep the greater purpose of the Church and CES in mind as they form relationships with others in the programme. People are seen as all part of a large family, not as workers who clock in and out, or who are isolated from needing care outside of the CES context.

Another way participants may interface with the purpose of the garden is through expressing concern for the whole person. For example, several teachers indicated that their aim in teaching was not simply to convey knowledge, but to teach principles that students could then take and use to govern all of the aspects of their lives. One teacher explained it this way,

> When they understand they'll be able to govern themselves (VT8).

Participants seemed to view their students and co-workers as whole beings, meaning they are complete people who need feeding of all parts in order to grow.

The essence of seeing things whole rests on the assumption that life is more than the sum of the parts that make up an object (Hart, 2002). Plato (trans. 1970) in *The republic* argues that there are three parts to every soul: the appetite (the body), the rational (the mind), and the sense of honour (the spirit). Each element is real in its presence of the whole soul, and important in the function it performs in making up the

whole person. In speaking of the whole person in regards to relationships Fowler (2004) has said,

> Personhood in its broadest definition refers to the condition or state of being a person, as it is understood in any specific context…Personhood is attained and maintained through relationships not only with other human beings but with things, places, animals and the spiritual forces of the cosmos…People's own social interpretations of personhood and of the social practices through which personhood is realized shape their interactions in a reflexive way, but personhood remains a mutually constituted condition (p. 7).

The soil: Aotearoa/New Zealand

The soil can sustain life through being rich and nutrient full. The beauty of the flowers will take on the influences of the soil in which it grows. If the ground is barren, the chances for flourishing life also diminish. The soil holds the memories of past happenings and communicates its history into the plants that grow in it. The soil is alive with creatures that regenerate it for sustained use. As plants live and later die, they return to the ground, giving back to the soil that helped to sustain them.

The participants expressed pride in their status as being part of Aotearoa/New Zealand. They loved the country immensely and felt a real kin to their brothers and sisters in the Gospel. They felt that their status as teachers in the CES contributed to strengthening other bonds they enjoyed. One participant stated that through teaching in the CES she realised her talents as a teacher and grew in desire to teach those in her area of Tāmaki-makau-rau/Auckland whom she desired to see achieve higher standards of education (VT2).

For participants, the relationship between themselves and the soil was deeply integrated into their perceptions of themselves. The participants identified the uniqueness of the CES programme in Aotearoa/New Zealand, even though several indicated never having been outside of the country. Those that had travelled abroad tended to compare the CES with other programmes they had experienced, particularly that of the United States. While they expressed feelings akin to my own stepping into a familiar programme on soil that seemed foreign, they expressed that they were grateful for the unique features of their own programme that was catered to their needs and their cultural considerations.

Bright, Andrus & Lunt (2002) have explained "the holistic paradigm fosters an integrated understanding of clients within the context of their life experiences, interpersonal relationships, perception of health care needs, and the function and meaning of health care issues within their value systems and life goals" (p. 11).

There are many elements present in the soil that can help to sustain the overall health of those that are planted in it. In Māori understanding, the concept of health holds a holistic view. Health has always been connected to every aspect of life, not just with physical health. The oft spoken greeting "Kia Ora!" literally means "Be Healthy!" Māori models of health include a holistic approach known as Whare Tapa Wha, or "house with four sides," incorporating four aspects of holistic health. These are 1)Whanau (family and community aspects) 2) Tinana (physical aspects) 3) Wairua (spiritual aspects) 4) Hinengaro (mental and emotional aspects).While touching upon the mind, body and spirit, the Māori construct additionally perceives the good of the family and the community as being equally important in the overall health of the whole person.

The gardener: CES

The gardener works in the garden and is hands on with the life of the garden. The gardener works within the framework of the garden to make it beautiful. The gardener may be employed upon or own the land. The gardener has a vision of the garden based on the knowledge s/he has received through experience. The gardener is knowledgeable and may or may not be a native of the soil.

My initial feeling coming into this project was that the role of the CES was the garden itself and the study participants the gardeners of young and tender plants or students. However, findings showed that the CES played more the role of worker for the purposes of the Church. The CES did not create the doctrine or the mindset through which service was given, but it did serve to provide a very real forum in which service could be expressed. The role of the CES was gratefully felt by participants but did not hold the central position that participants were working to improve. In other words,

CES was a way in which the purposes of the garden could be enhanced, much like the role of the gardener.

The participants generally felt uplifted by their time in the CES. Volunteer teachers, even though they had different responsibilities than directors and were not compensated for their time, still saw similar benefits for their participation in the organisation. It seemed participants recognised the CES in the greater context of a way of life, not as the particular assignment they filled. They all felt stronger as leaders for their time in the CES and each expressed this openly.

Water: Knowledge

Water is necessary for life to continue. It feeds the plants and ensures their health and survival. Without it plants will die, the soil will become barren, and the purposes of the garden defeated. Water feeds not only the plants, but the gardener, the soil, and the animals and insects that live in and visit the garden.

The desire for knowledge on the part of directors and volunteer teachers was high. Volunteer teachers expressed that they were as much learners in the classroom as their students, and teaching institute gave them a way to increase in their own knowledge of the Gospel. The thirst for knowledge was consistent, and learning ways to improve service was considered as central to using knowledge in effective ways, or showing wisdom.

Newman, in his early work *The idea of a university* (1902) argues for the educating of the whole person, a liberal education that expands all the faculties of a human as a whole person. This education would be administered under a group of leaders sure of their contribution in the realm of knowledge. For, he contends, knowledge is part of a great circle of truth, which if students cannot partake of all of it, they will in the university setting "be the gainers by living among those and under those who represent the whole circle" (p. 101). This theory has been largely dismissed in the thought of individualism, that which would see individual plants as separate from the influences that make up its existence.

An essential element of obtaining knowledge is being able to use it in effective ways. Freire (1970) describes this use of knowledge as critical thinking, meaning people are able to effectively use their knowledge to learn how to think for themselves, to empower themselves to make a difference in their environment. With knowledge there is the tendency for what he terms the "banking" mode to dominate, that in which knowledge is given, and stored by the recipient without thought for how that knowledge could then be used beyond its immediate context. Looking beyond banking knowledge, growth in the garden could be enhanced as knowledge is used in relationships with other plants and the soil, seeking to enrich both in the long term.

Canopy: The examples of others

The canopy is the layer of foliage covering what grows underneath it from the harsh effects of weather, the seasons, etc… The canopy is made up of plants, trees and life that have grown to a certain stage of maturity and can offer guidance and shade to those that need rest, and serve as examples of strong growth.

Participants indicated the examples of others as strong influences on their understanding of servant leadership. Participants described exemplars as people they looked up to as sources of inspiration. Although set apart, they were very real in their examples, and offered strength to participants in the way of increasing personal resolve to live as servant leaders.

Those cited as strong examples of servant leaders generally had more in the way of life experience than the participant, or those with whom the participant had shared many personal experiences. The wisdom that many of the exemplars held was of life experience, not that of scholarly wisdom, as in the case of family members. Family members were able to share experiences about what Kenyon (2004, Fall) has termed "ordinary wisdom" (p. 31). Kenyon (2004, Fall) argues for the creation of a wisdom environment in which the sharing of ordinary wisdom can take place.

Ahn (2000) conjectures that associations of wisdom with age and experience, popular in early wisdom literature have been replaced in modern times with a primary focus on intellectual attainment. As such, moral associations have been eclipsed such that

wisdom is portrayed as "antithetical to morality. At best, it is an amoral personal skill allowing agents to satisfy their personal desires" (p. 38).

The participants' cited examples of servant leaders served to give them guidance on how they would like to live their own lives. Participants, in citing family members and those of their own faith often described them as being "Christ-like" meaning they were assisting in helping participants understand and want to be closer to Jesus Christ. This helped them to understand their dependence on God for all of their perceived blessings.

Seasons: Life's experiences

Seasons offer the plants in the garden times and seasons for blooming, for rest, for growth. They offer harsh conditions, good conditions, and act as a buffeter to give the plants individual character and strength.

Participants were able to draw on a wide variety of past experiences in their relationships of service to others. These intimate experiences, such as missions served for the Church, other Church callings, roles as parents, friends, neighbours and workers, helped to give perspective to the service given in the CES and vice versa. One teacher expressed his great desire to serve in the CES following his mission because he was so keen to continue teaching the Gospel after returning home (VT3). In sharing these outside experiences with others, participants were able to reflect on, and strengthen their own abilities as teachers. Moon (1999) has pointed out that "reflective practice is usually enhanced when there is some sharing of the reflection with others" (p. 64).

In making connections by reflecting on past and present experiences, Mezirow (1991) argues we come into greater and greater levels of mindfulness. Mezirow (1991) connects mindfulness to personal reflection, or the ability to look back on one's experiences and assess and reassess the assumptions that underlay the adoption of action. When adults, capable of functioning at high levels of what he terms "transformative learning," apply reflection, the result is potentially "great accuracy of perception of the unfamiliar and deviant, avoidance of premature cognitive

commitments, better self-concept, greater job productivity and satisfaction, flexibility, innovation, and leadership ability" (p. 117).

Pruning/transplanting: Individual care for optimal growth

Pruning and transplanting are performed by a gardener to help make plants stronger, more useful, and beautiful to fulfil the purpose of the garden. The processes may cause a certain level of distress, but plants can be fortified by the process.

Having the great desire to increase their love of others, directors indicated they would serve anywhere they were asked. This meant that no matter where they were asked to go participants were willing to serve, seeing a new challenge in a context of greater personal purpose. All three directors indicated a ready desire to go wherever they were called, even though this was not always an easy route and often involved "pulling up roots" and going somewhere else they believed they were needed. One director was called from Samoa after serving there eighteen years in the CES, part of that time as a Country Director to come to Aotearoa/New Zealand. Another was called as Country Director for Aotearoa/New Zealand after serving in various other CES positions. A third director had come from a finance background to being a CES director. All of these positions required showing great faith in their lives.

From variant perspectives it may seem that through occasionally accepting assignments rather than pursuing them, the element of freedom and autonomy were lessened. Yet all three of the directors indicated they were happy with their assignments, and were putting in their best wherever they were then called to serve. Freire (1970), in his "Pedagogy of the oppressed" claims that without freedom, human beings cannot be complete. Freire contends that freedom is equated with risk-taking, even repeatedly putting one's life on the line to avoid the status-quo, to progress and to be an active participant in progression. He claims that most are afraid of freedom because it requires stepping out, becoming what he terms "fully human". Through accepting assignments from the CES, directors showed that they were willing to step out of their comfort zones, and to be active participants wherever they were assigned to serve. Rather than acting as a lessening of freedom, new assignments were seen as

new opportunities to learn, to engage with and build new relationships of service, and through that to build their own leadership skills for expression outside of the CES.

Gardener's tools: Positions, training, materials, programmes

The gardener cannot do everything with their own hands. They use tools in order to assist them to beautify and do the work of the garden. The tools enhance the relationship of the gardener and the plants and enable the gardener to do more than they could alone.

The listed tools of the CES were seen as helpful for participants in fulfilling their current assignments. Participants indicated that many of these tools were helpful in their own progression as well as that of those under their stewardship. The assignments themselves were perceived as instruments in helping to strengthen other plants.

For instance, volunteer teachers saw giving assignments to students within their individual classrooms as beneficial for leadership development in the students. Additional programmes for student leadership were cited as beneficial tools to help further the overall progress of students. Director B had this to say regarding leadership development,

> we appoint a study body president, someone that can lead the student body, and also the vice president and secretary, and there are all sorts of sub-committees, as well as ad-hoc committees to help in the leadership enhancement in the institute programme. We also assign students to be presidents of each class, and a secretary. We all delegate some of these responsibilities to the student, and we found that they will learn from that (DB).

Day and Halpin (2004) stress the importance of leadership development in organisations. They have contended leadership development at every level of an organisation helps build the strength of the organisation,

> Those who have developed as leaders will have the knowledge, skills, and abilities to understand, interpret, structure, imagine, take initiative, and provide direction. Those in formal leadership positions may have final authority, but others, within their own more constrained domains, will still need to draw on virtually the same set of leader attributes. These "other" leaders support the organizational leadership and extend the reach of those in formal leadership positions. Their leadership is

    manifest through their ability to work effectively with others, derive consensus, take initiative, question, and propose (p. 11).

Colour/aroma/fruit: Realised potential

Colour and aroma give beauty to the garden and make it attractive. Their presence is a primary sign of flourishing, and represents the crowning effect of the garden. Only the plant itself can put forth its own colour, aroma, and fruit, in spite of the work of other elements.

Participants expressed real joy in the progress of others. Through all of the unseen bonds of service that were consistently present in the life of the garden, the strength of themselves and others was the telling sign that nurturing had taken place. For several volunteer teachers the metaphorical proof of fruitfulness came through feedback from students years after teaching had taken place. No matter the length of time, the same feeling of satisfaction that they had helped someone else to bloom was the result.

The courage to grow and put forth signs of flourishing was an element of confidence, and could only come from the participants themselves, in spite of outside service. Many of the participants cited that the CES had assisted them in knowing better their own potential. They felt stronger in their abilities as teachers, in their increase in knowledge, in their inner confidence because of their experience in the CES.

Chapter Summary

This chapter has presented and explored a variety of relationships of service as they were considered in relation to the emerging themes presented in the findings. Participants in the study indicated that CES offered an opportunity to enhance service relationships, gain knowledge and have practical experience. The following chapter will seek to further explore relationships of service to the overall theme of nurturing the human spirit. In this chapter I will also seek to apply the findings of the study to contexts outside of the CES.

Chapter VII: Application of Findings

The participants in this study identified numerous relationships of service to which they could connect their experience in the CES. In helping to conceptualise these relationships I have used the analogy of a garden. The garden metaphor has been helpful in visualising the hypothesised elemental interdependence of people, philosophies, constructs that play a key role in any organisation that seeks to build and nurture people.

Participant responses highlighted important reasons why we come together as people. In this chapter I would like to address the role of the CES in bringing people together by exploring three aspects of nurturing that have emerged from the findings: i.e. balancing, renewing, and regenerating. In categorising the trends thus, I hope to effectively critique the CES as a nurturing organisation, and address potential application of the findings outside of the immediate research context.

Organisational Nurturing

Throughout the latter stages of writing the thesis, I have frequently returned to the transcripts of participant interviews and focus groups. I have played the recordings of each repeatedly, listening to participant voices, always coming away feeling that each session was successful in getting to the heart of the greater theme being addressed in this thesis: namely when people are able to come together in mutually perceived meaningful ways beautiful growth and transformation can happen. Organisations large and small possess tremendous capacity to build people as whole people through methods that only they can employ. From the findings of this study, the nurturing of the human spirit in the CES appears to rest heavily on the organisation providing frequent and meaningful formal opportunities for gathering and sharing together.

Balancing

When beginning the thesis process I did not doubt that I would find elements of integrated service at work in the organisational experience of participants. However,

what I did not expect to find was the balancing effect that the CES seemed to represent for participants. By balancing I mean the recognition that study participants gave to the CES as a force for giving back in meaningful ways. As the garden metaphor demonstrates, the balance of multitudinous elements must be at work for optimal growth to occur.

Having served in numerous positions in the Church, and having taught classes on Church doctrine, the time pressures for preparation and study might seem to be taking away from the life's balance being addressed here. Yet, there seemed to be a great energy drawn by participants in assembling as a class, as a group of teachers or administrators with a purpose. The fundamental connection of people coming together for a space of time to share intellect and spirit served as a strong foundation for balance in the lives of participants, and appeared to be key in participants' continued commitment to the organisation.

I addressed the theme of time in the findings. Several participants indicated they did not care how much time they devoted to their assignments, as long as they felt they were doing a good job. Yet not every participant addressed the theme of time. It would be naive to believe that every, or even any participant, especially volunteer teachers, gave their time out of an abundance of surplus hours in a day. All volunteer teachers referred to working at other full or part-time jobs, to being parents, students, to having days full of other work. Why would participants then feel a desire to devote in varying degrees portions of their lives to being in CES settings?

We have only to look at the abundance of community groups, church organisations, volunteer committees, and corporations that participate in or offer similar endeavours on some level, to see that the CES is far from an isolated example. Addressing the posed question, there appear to be multitudes of people who desire to serve in particular ways. There is "strength in numbers" when it comes to effecting change, and organisations such as those listed above and many others give opportunities to express that desire. Findings showed that all participants were eager to uplift the lives of others through their efforts.

Participants also indicated that they felt good when they were giving service to others. The good feelings created through time spent in the CES may help to justify prolonged participation of some participants in the organisation. Most significant to this thesis, however, findings also contend that not only did participation in the CES offer connection to an organisation they admired, but served to increase participant feelings of connection to numerous important areas in their lives. For a high level of return, the individual effort put into the CES then seemed to pale.

Renewal

Renewal in the CES appeared to come through various forms: the renewal of friendships, the renewal of fundamental knowledge, and the renewal of determination to continue to serve. By coming together as perceived whole people who needed renewal and not fixing, these aspects helped to contribute to positive participant experiences in the CES.

The consistency in participant responses of those who seemingly have very different stakes in the organisation may point to the generalisability of findings. Three of the participants (the directors who participated in interviews) work for the CES on a full-time basis. All participating teachers were volunteers in the CES teaching one or more classes per school semester. Leaving monetary compensation out of the formula, the work participants did in the CES served the purpose of each putting in honest work, of being an active contributor to the organisation, and of working in the greater context of a particular mission. The nature/nurture debate seems to hold particular importance here, as external opportunities feed internal desires to contribute, to be involved in something worthy of service. Participants consistently communicated their high regard for the work in which they were involved.

Participants indicated that their time in the CES helped them to consistently renew their beliefs. Members of the Church often "bear testimony" of the things they hold to be true. The consistent sharing of testimony with others is one way in which to help keep present understanding fresh, as well as to increase connection and understanding with others through sharing. Similar practices seem to be encouraged in the CES. For

instance, participants indicated they felt they were coming to know Jesus Christ through their time in the CES. In order to teach their love of the Gospel to students, and to pass that on to other teachers, administrators, and students participants shared their testimonies with others, helping to make them more effective teachers and leaders.

Regeneration

The concept of regeneration in the CES has caused me to reflect considerably on relationships of service in context. I see regeneration as perhaps the most important aspect from the findings in nurturing the human spirit in context. By regeneration I mean the planted desire to go forth and apply knowledge that happens when "true" servant leadership has taken place. Participants in this study indicated that they applied the leadership skills gained in the CES in variant contexts outside of the classroom. Participants readily identified numerous examples in their responses. The most apparent regeneration of servant leadership ideas was found in the family unit, where participants indicated servant leadership opportunities abounded. Other contexts listed were church callings and professional careers. Practical application opportunities for servant leadership expression seemed available almost anywhere. For instance, volunteer teachers referred to their assignments as opportunities to serve "in Heavenly Father's kingdom." Hence, the applicability of organisational teachings held relevance for participants in infinite ways outside of the CES context.

In researching and contemplating on the aspects of this thesis, I was most excited about the opportunity to explore the cultural aspects of organisational expression in the CES. Through conducting the interviews, and focus groups especially, there were numerous times when heavy bursts of laughter would stop the proceedings for a moment, with extra moments taken to allow the meaning of the laughter to settle. In the focus groups participants indicated they came from various cultural backgrounds. This did not seem to pose any obstacle when it came to expressing and sharing laughter as a group. At these intervals I laughed too, not always being fully aware of

the significance of what was said, but participating in an infectiously uplifting moment of culturally expressed joy. One such answer, although subtle, went thus,

> If you've got something that you really value they (the students) give you the time to share that with them and then they go out the doors and they share it with everyone else (Laughing) (VT8).

What might have read in transcript as a more serious response, was full of cultural expression and understanding from a teacher that loved her CES assignment and the students she taught. The laughter seemed to make the cultural expression in responses come to life and infuse the setting with increased acceptance and support.

One director encapsulated the cultural awareness of the CES by saying that more than awareness, the CES taught at the level of general principle that was then taken and culturally expressed. This expression appears to be effective in the CES in Aotearoa/New Zealand as participants are able to internalise the principles taught and directly apply them to their individual situations.

Application

The relationships of service highlighted in the analysis chapter illuminate some of the vast systems of support that go into making up whole people. Aotearoa/New Zealand, like many countries, is home to many people of diverse backgrounds. Findings show that a key to effectively celebrating diversity can be found in organisations addressing the needs of whole people by emphasising the fundamental reasons people gather in groups. This chapter has highlighted three reasons i.e. balancing, renewal, and regeneration, taken from the findings of the study, that may apply in variant contexts. Just what needs to be balanced and how are defined within the individual cultures they are found.

Greenleaf's test of servant leadership, signs that nurturing of the human spirit has taken place, has numerous rich concepts for both the organisation and the individual. If people "grow taller" in the presence of true servant leadership, the responsibility of

organisation in which people are increasingly spending their time, is tremendous, but, it would seem, not impossible. Although the participants in this study represented a fairly homogenous group perhaps not reflective of all organisations, at the level of principle the organisation acted as a tool for growing people in effective ways. In essence, the organisation was servant to the people within it directly, and without indirectly.

Walking through the doors of the institute building in Tāmaki-makau-rau/Auckland over four years ago I did not know exactly what I was to find in the way of people, experience, or initial openness. However, after walking through the doors my first feelings confirmed several points: that I was in a place where I felt uplifted, that institute represented for me a place where people could gather for a good purpose, that efforts to reach the building could be compensated in ways far exceeding my efforts to get there. That my first feelings were consistently confirmed is an attestation to me of the transforming effects that organisations which have an ongoing concern with nurturing the human spirit can have. I have written this thesis in an effort to speak to those who have similar concerns.

Chapter Summary

In this chapter I have sought to address the greater theme of nurturing the human spirit. I have done this through exploring three aspects of nurturing identified in the findings which are balancing, renewal, and regeneration. The issues of time and culture were addressed specifically in regards to organisational commitment, and application of findings to other contexts reflected upon.

In the concluding chapter I shall give a final overview of the entire study, offer recommendations and conclusions and finally address strengths and weaknesses perceived through the course of the current study.

Chapter VIII: Conclusions and Recommendations

This study has sought to examine relationships of service through the nurturing lens. Through the qualitative case-study methodology I sought to learn from directors and volunteer teachers of the Church Educational System of the Church of Jesus Christ of Latter-Day Saints how servant leaders are nurtured in context. The purpose of this chapter is to bring together the findings of the study. I will briefly summarise the findings as they relate to the central research question *How does the CES nurture servant leaders?* I then seek to offer conclusions about the study based on the overall research aims of the project.

The research aims of this study were presented as follows:

1. To describe and analyse the practice of servant leadership within the CES institute programme in Tāmaki-makau-rau/Auckland.

2 To critically discuss servant leadership as it applies in a religious education setting.

3. To define servant leadership

4. To critically analyse how the CES in Aotearoa/New Zealand is meeting the need of generating and perpetuating local leadership for the LDS church and leadership in the secular workplace.

5.To contribute to the current lack of research about the CES institute programme in Aotearoa/New Zealand on a longitudinal scale.

I will conclude the study with recommendations for CES leadership and then servant leadership scholars. This will be followed with possible directions for further research. I will then, taking the project as a whole, offer overall strengths and weaknesses.

The practice of servant leadership in CES

Findings indicated that the CES was powerful in the lives of participants to the extent that as an organisation it was able to effectively highlight and draw upon the resources of the environment around it. In the analysis chapter the CES was identified as a gardener working to strengthen plants in the garden, or stakeholders of the organisation. Various relationships of service that make up the environment were explored. The overarching organisational nurturing element identified in the preceding chapter was the ability of the CES to bring people together as whole people, offering them opportunities to share in spirit and intellect.

Defining servant leadership

In light of Greenleaf's test of servant leadership,

> Do they (others), while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? (Greenleaf, 2002, p. 24).

Based upon participant answers, servant leadership in the organisation, based on the findings of this study is defined as "a leadership approach in which the organisation seeks to holistically approach interconnected relationships of service through offering meaningful and diverse forums for the sharing of spirit and intellect."

Perpetuating local leadership

Findings further indicated that the presence of servant leadership, evidenced by the thriving garden, is the work of many unseen elements. The consistent nurturing of the garden by gardeners such as the CES are one way in which servant leaders are being readied for positions of service. Findings point to this being applicable to both directors and volunteer teachers and those outside of the CES context. As participants reached out in service to strengthen root systems with others, they were also growing in the soil and taking and becoming more a part of it.

Study strengths and weaknesses

This study has explored the responses of a small sampling of directors and volunteer teachers to explore servant leadership understanding and practice in the CES in Aotearoa/New Zealand.

Perceived strengths of the study are that the researcher's close associations with the Church, and with the CES, have allowed her to understand certain subtleties in participant responses. Yet with this being the case, the researcher also stands far enough outside of the context that presupposed responses did not factor heavily in the phases of the research cycle. In addition, this study used all of the directors over the Tāmaki-makau-rau/Auckland region, including the Country Director. This gives a good overview of what is happening in the administration for Tāmaki-makau-rau/Auckland, and their views on the needs of others and how they are striving to be met. Although not by design, the teachers for this study turned out to represent a wide range of teachers from older to younger to those teaching their peers. This allowed for a strong cross section of opinion as to the benefits of CES in other life areas such as the personal, work, community, and world realms.

Weaknesses include the fact that participants were not from all parts of Tāmaki-makau-rau/Auckland. Also only one volunteer teacher from those who taught in ethnic language classes participated. Further insight into the dynamics of these courses on the understanding of servant leadership would have been welcome, but was not built into the scope of this study. Fortunately, many of the participants in the study were able to give examples of their cultural experiences from their own lives or through the examples of others. These can be found in the findings.

Recommendations

This study has highlighted relationships of service as they exist in the CES. The metaphor of the garden demonstrated the complexity of relationships present in order for the flourishing described in Greenleaf's (1970) test to take place. Taking in

consideration these relationships, approaches to servant leadership encouragement might be enhanced in the CES by highlighting the relationships at work, and where sources of strength can be personally drawn upon to create more meaningful service. Just as the gardener cannot do the work of the sun, neither can s/he cause a rose to grow where a radish has been planted. The gardener can use the plants in a particular way so that more youthful plants are able to gradually come into the sun, line upon line. The good canopy will let in the sun, while letting other plants feel the sun in creative ways.

It is further recommended that more studies be conducted into the CES on a longitudinal scale to explore how servant leadership of graduates outside of the CES is being established and the level of leadership attribution they give to their experience in the CES. Further additions to this study might include a focus on the experiences of individual leaders and their desires to serve in context. The garden theme also warrants further exploration, as the scope of this study did not allow for analysis of all aspects and ramifications of the metaphor.

Conclusions

From the findings, a source of influence of the CES programme appears to lay in its ability to bring people together, and then give stakeholders the ability to serve each other through sharing. The findings of this study further indicate that servant leadership is not the result of the efforts of one source. The leadership style has to do with many relationships that are generally not seen, working towards a product that is seen. Helping people understand their place and contributions they can make in the garden was a strong element of nurturing. Helping people to understand their roles, to embrace them, and to empower them to fulfil them is key to nurturing servant leaders in context. This may be shown in numerous ways: empowering others on a wide scale basis (not just the select few), showing unfaltering love, helping people understand their roles and responsibilities as workers in a network (connections), helping others to become fully human by increasing their knowledge of how to make more effective their service, and offering opportunities to let love be shown.

Looking ahead: A personal reflection

Looking ahead, I intend to continue pursuing the study of educational leadership at the doctoral level. I hope that by so doing I will have the continued opportunity to explore the processes of leadership, and of how better to serve with servant leaders in the field.

I feel privileged to have been able to take the time to gratefully reflect on how much I gained through the CES. Now as an educator, and as a CES graduate, I hope that current CES stakeholders (students, graduates, teachers, and administrators), you who live and reside in the contextual garden of this thesis, will read and feel your own experience speaking to you from the pages. I hope that you too will take time to reflect on your experience being one and with servant leaders, and continue to strive to serve creatively and wholeheartedly.

The thesis has also been intended for those who have an interest in servant leadership as a field of study. This thesis serves as an invitation to enjoy the garden as it is here presented. To you, the birds and bees who have entered this garden, as you fly from flower to plant, to tree, I hope you may take some seed, some kernel that you may plant in the soil you love, and allow it to bloom and become a part of your own gardens. Although the study is context bound, the results of this study are intended to also be reflective of the experience of those outside of the research context. In essence, this thesis is meant to apply to all those who seek to nurture the human spirit.

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Appendices

Appendix A-Structure of CES

Church Educational System Structure

- CES Board of Education
  - Commissioner of Education
    - CES Administrator BYU Idaho
    - CES Administrator BYU Hawaii
    - CES Administrator BYU
    - CES Administrator LDS Business College
    - CES Administrator Religious Education
      - Religious Education Associate Administrator
        - Assistant Administrator
        - Assistant Administrator
        - Assistant Administrator
          - Area Director
          - Area Director
          - Area Director
            - Country Director
              - CES Coordinator
              - CES Coordinator
                - Teacher/Full Time Part Time
                  - Student
              - LDS School Principal

Appendix B-CES Permission to Conduct Study

Church
Educational
System   *The Church of Jesus Christ*
         of Latter-day Saints

22 June 2005

Lesley Cyril
1/21 Regina Street
Westmere, Auckland
New Zealand

Dear Sister Cyril,

The Church Educational System (CES) Research Committee has approved your research project entitled: "Nurturing servant leaders in religious education: A case study of the Church Educational System of the Church of Jesus Christ of Latter-day Saints in Aotearoa/New Zealand" under the following conditions:

1. The collection of data will not interfere with CES inservice activities.
2. You will notify program administrators (i.e., area director, principal) whose employees you will be surveying of the dates and times during which you will be collecting data.
3. You will obtain CES approval to publish any of your research findings well in advance of publication.
4. You will provide the CES central office with a copy of your dissertation upon completion of your degree.

We look forward to learning from your research and using it to improve CES programs.

Sincerely,

Garry K. Moore
Associate Administrator

epr

50 E. North Temple St. Rm. 901 • Salt Lake City, Utah 84150-2700

Appendix C-Participant Information Sheet (Directors)

AUT

AUCKLAND UNIVERSITY OF TECHNOLOGY
TE WĀNANGA ARONUI O TAMAKI MAKAU RAU

Participant Information Sheet
For CES Directors

Date of this information sheet: 1 June, 2005

Project Title:
Nurturing servant leaders in religious education: A case study of the church educational system of the Church of Jesus Christ of Latter-Day Saints in Aotearoa/New Zealand

Invitation:
This invitation is for you to take part in a research project about servant leadership, a type of leadership that has gained increasing attention in the last twenty years. This sheet is designed to answer any questions you may have before you make your decision of whether to participate.

What is the purpose of this study?
This project is undertaken to complete the researcher's Master of Education degree from Auckland University of Technology. The project is also undertaken to generate knowledge about servant leadership as it applies in the practice of the Church Educational System (CES) in Aotearoa/New Zealand.

What are the research aims?
1. To describe and analyse the practice of servant leadership within the CES institute programme in Auckland.
2 To critically discuss servant leadership as it applies in a religious education setting.
3. To define servant leadership
4. To critically analyse how the CES in Aotearoa/New Zealand is meeting the need of generating and perpetuating local leadership for the LDS church and leadership in the secular workplace.
5.To contribute to the current lack of research about the CES institute programme in Aotearoa/New Zealand on a longitudinal scale.

How will the study be carried out?
Individual in-depth interviews will be conducted with two CES directors in Auckland, and the country director from Hamilton.

The interview timing will be assigned according to convenience for you. It is anticipated that the interview will be approximately one hour in length. You will be given a copy of interview questions prior to participation to give you time, if you wish, to think about the topic and to clarify any questions/concerns with the researcher before the scheduled interview.

Other data will be collected from three focus groups, each consisting of 6-8 participants taking place with CES teachers in July.

How are participants chosen?
Participants for interviews are selected based on their involvement in directorial leadership roles in the Church Educational System in Aotearoa/New Zealand.

Are there any risks for joining this study?
It is not anticipated that any physical discomfort will arise from participation in the study.

However, time commitment may be an issue for potential participants. The total time anticipated for participation in this project is approximately 3 hours including preliminary overview of interview questions, interview, and post-interview transcript checking. There will be no monetary compensation for participation in the project. A copy of the study will be made available to all who wish to have a copy of the findings, and is available through the researcher.

How will I benefit by participating in this study?
By participating in this research you will be contributing information to the scholarly discussion on servant leadership. In addition, this project is intended to contribute to a lack of scholarly research on the CES in Aotearoa/New Zealand. Your participation will help to contribute to these areas. Your participation will also assist the researcher in gaining her qualification in the area of education.

How will confidentiality be protected?

Due to the nature of the interviews and the relative ease of identification of interview participants, confidentiality cannot be guaranteed. You will have the option of having your name stated in the final report or the option of using a pseudonym.

All interviews will be tape recorded and later transcribed by the researcher. A copy of the transcript will be offered prior to analysis for participants to check for accuracy. This is a chance to make clarifications, corrections or to withdraw any answers that you feel may be of an uncomfortable nature.

If, prior to your acceptance of the transcripts, you wish to withdraw from participation in the study, you are free to do so.

How do I join this study?
You may confirm your participation in this study by acknowledging to the researcher in person or through contacting the researcher at the details listed below. Your confirmation of participation must be received before the commencement of your interview. This will ensure that information pertinent to participation can be received. You will be asked to sign a Consent to Participation in Research form before interview commencement.

What if I need more information?
You may obtain further information on this project by contacting the researcher at the following details:

Lesley Cyril (AUT MEd student)

Mobile: 021-1822-371
Email: Lesley_Job@hotmail.com

What if I have concerns?
Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor.
Linita Manu'atu, Senior Lecturer, School of Education
Linita.manuatu@aut.ac.nz, 917 9999 ext 7345

Concerns regarding the conduct of the research should be notified to the
Executive Secretary, AUTEC, Madeline Banda,
madeline.banda@aut.ac.nz , 917 9999 ext 8044.

Note: A translated copy of this information sheet can be obtained upon request.

Approved by the Auckland University of Technology Ethics Committee on 09 May, 2005

AUTEC Reference number 05/103
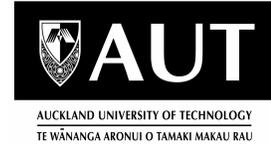
Appendix D-Participant Information Sheet-Teachers

AUT
AUCKLAND UNIVERSITY OF TECHNOLOGY
TE WĀNANGA ARONUI O TAMAKI MAKAU RAU

Participant Information Sheet

Date of this information sheet: 1 June, 2005

Project Title:
Nurturing servant leaders in religious education: A case study of the church educational system of the Church of Jesus Christ of Latter-Day Saints in Aotearoa/New Zealand

Invitation:
This invitation is for you to take part in a research project about servant leadership, a type of leadership that has gained increasing attention in the last twenty years. This sheet is designed to answer any questions you may have before you make your decision of whether to participate.

What is the purpose of this study?
This project is undertaken to complete the researcher's Master of Education degree from Auckland University of Technology. The project is also undertaken to generate knowledge about servant leadership as it applies in the practice of the Church Educational System (CES) in Aotearoa/New Zealand.

What are the research aims?
1. To describe and analyse the practice of servant leadership within the CES institute programme in Auckland.
2 To critically discuss servant leadership as it applies in a religious education setting.
3. To define servant leadership
4. To critically analyse how the CES in Aotearoa/New Zealand is meeting the need of generating and perpetuating local leadership for the LDS church and leadership in the secular workplace.
5. To contribute to the current lack of research about the CES institute programme in Aotearoa/New Zealand on a longitudinal scale.

How will the study be carried out?
Three focus groups, each consisting of 6-8 participants will take place with CES teachers in July on institute campuses in Auckland.

The timings will be assigned according to convenience for the participants. It is anticipated that focus groups will be approximately one hour in length.

How are participants chosen?
Participants are selected based on their involvement in the CES in New Zealand. You do not have to be a member of the Church of Jesus Christ of Latter-Day Saints to participate. As this study seeks to identify servant leadership in the Aotearoa/New

Zealand context, at least one year of participation in the CES in New Zealand is required to participate.

Are there any risks for joining this study?
It is not anticipated that any physical discomfort will arise from participation in the study.

However, time commitment may be an issue for potential participants. The total time anticipated for participation in this project is approximately 2 hours including focus group, travel time, and possible transcript checking. There will be no monetary compensation for participation in the project. A copy of the study will be made available to all who wish to have a copy of the findings, and is available through the researcher.

How will I benefit by participating in this study?
By participating in this research you will be contributing information to the scholarly discussion on servant leadership. In addition, this project is intended to contribute to a lack of research on the history and impact of the CES in Aotearoa/New Zealand. Your participation will help to contribute to these areas. Your participation will also assist the researcher in gaining her qualification in the area of education.

How will confidentiality be protected?
To ensure your confidentiality, all focus groups will be tape recorded and later transcribed by the researcher. A copy of the transcript can be made available at your request prior to analysis to check for accuracy. This is a chance to make clarifications, corrections or to withdraw any answers that you feel may be of an uncomfortable nature.

If, prior to your acceptance of the transcripts, you wish to withdraw from participation in the study, you are free to do so. All transcripts will then be coded. Once this has taken place, it will not be possible to withdraw from the study.

Your confidentiality will be assured through the following steps:

1) Only the researcher will transcribe the proceedings of the focus groups
2) Transcript checking process.
3) No names will be mentioned in the final report.
4) All answers will be coded before the analysis phase of research

How do I join this study?
You may confirm your participation in this study by acknowledging to the researcher in person or through contacting the researcher at the details listed below. Your confirmation of participation must be received before the commencement of your focus group.

What if I need more information?
You may obtain further information on this project by contacting the researcher at the following details:

Lesley Cyril (AUT MEd student)
Mobile: 021-1822-371
Email: Lesley_Job@hotmail.com

What if I have concerns?
Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor.
Linita Manu'atu, Senior Lecturer, School of Education
Linita.manuatu@aut.ac.nz, 917 9999 ext 7345

Concerns regarding the conduct of the research should be notified to the
Executive Secretary, AUTEC, Madeline Banda,
madeline.banda@aut.ac.nz , 917 9999 ext 8044.

Approved by the Auckland University of Technology Ethics Committee on 9 May, 2005

AUTEC Reference number 05/103

Appendix E-Director Consent Form

Consent to Participation in Research

Title of Project: **Nurturing servant leaders in religious education: A case study of the church educational system of the Church of Jesus Christ of Latter-Day Saints in Aotearoa/New Zealand**

Project Supervisor: **Dr. Linita Manu'atu**

Researcher: **Lesley Cyril**

- I have read and understood the information provided about this research project (Information Sheet dated 1 June, 2005)

- I have had an opportunity to ask questions and to have them answered.

- I understand that my contributions will be audio-taped and transcribed.

- I understand that I may withdraw myself or any information that I have provided for this project at any time prior to completion of data gathering, without being disadvantaged in any way.

- If I withdraw, I understand that all relevant tapes and transcripts, or parts thereof, will be destroyed.

- I agree to take part in this research.

- I wish to receive a copy of the report from the research: tick one: Yes   O   No   O

Participant signature: ....……………………..

Participant name: …………………………………………………………….

Participant Contact Details (if appropriate):

…………………………………………………………………………………..

…………………………………………………………………………………..

Date:

Approved by the Auckland University of Technology Ethics Committee on 9 May, 2005 Reference number 05/103

Note: The Participant should retain a copy of this form.

Consent to Participation in Research

Title of Project: **Nurturing servant leaders in religious education: A case study of the church educational system of the Church of Jesus Christ of Latter-Day Saints in Aotearoa/New Zealand**

Project Supervisor: **Dr. Linita Manu'atu**

Researcher: **Lesley Cyril**

- I have read and understood the information provided about this research project (Information Sheet dated 1 June, 2005)

- I have had an opportunity to ask questions and to have them answered.

- I understand that my contributions will be audio-taped and transcribed.

- I understand that I may withdraw myself or any information that I have provided for this project at any time prior to completion of data gathering, without being disadvantaged in any way.

- If I withdraw, I understand that all relevant tapes and transcripts, or parts thereof, will be destroyed.

- I agree to take part in this research.

- I wish to receive a copy of the report from the research: tick one: Yes   O   No   O

Participant signature: ....……………………..

Participant name: ………………………………………………………….

Participant Contact Details (if appropriate):

………………………………………………………………………………..

………………………………………………………………………………..

Date:

Approved by the Auckland University of Technology Ethics Committee on 9 May, 2005 Reference number 05/103

Note: The Participant should retain a copy of this form.

AUT

AUCKLAND UNIVERSITY OF TECHNOLOGY

TE WĀNANGA ARONUI O TAMAKI MAKAU RAU

Tohi Fakahinohino 'o e Fekumi

'Aho : 1 Sune 2005

Kaveinga 'o e Fekumi
Ko hono ohi 'o e kau taki faka-sevanití 'i he ako fakalotú. 'a e ngaahi siasí. Ko e fekumí ni óku fakatefito ia ki he va'a Potungaue Ako 'a e Siasi 'o Sisu Kalaisi mo e Kau Ma'oni'oni 'o e Ngaahi 'Aho ki Mui ni 'i Aotearoa, Nu'usila.

Fakaafe keke kau ki he Fekumi ni
Ko e Fekumi ni óku fekauáki mo e taki faka-sevanití. Ko e ngāue fakataki eni na'e manakoa 'aupito ia 'i he ta'u 'e uongofulu kuo hilí. Kuo teuteu e tohí ni ke ne tali ha'o ngaahi fehu'i kimu'a pea ke toki fakahā mai pe teke tali á e fakaafe.

Makatu'unga 'o e Fekumi
'Oku makatu'unga 'a e Fekumi ko 'ení ke ma'u ha 'ilo fekau'aki mo e taki faka-sevaniti 'i he va'a Potungaue Ako 'a e Siasí (PAS) 'i Aotearoa Nu'usila pea mo fakakakato 'a e mata'itohi MA 'o e tokotaha fakatotoló mei he Auckland University of Technology.

Ko e ngaahi taumu'a 'o e Fekumi***.'***

1. Ke fakamatala'i mo 'analaiso 'a e ngāue 'a e kau taki faka-sevanití 'i he va'a Potungāue Ako 'a e Siasi(PAS) 'i Aotearoa, Nu'usila.
2. Ke vakai'i mo tālanga'i 'a e tu'unga 'o e taki faka-sevaniti 'i he va'a Potungaue Ako 'a e Siasi (PAS)
3 Ke fakamatala'i 'a e 'uhinga 'o e taki fakasevaniti
4.Ke tālanga'i mo 'analaiso 'a e va'a Potungaue Ako 'a e Siasí (PAS) 'i he anga 'ene ngaue ke fakatokolahi mo pukepuke 'a e kau taki faka-sevaniti 'i he siasi fakakolo pea mo e ngaue fakasiasí.
5.Ke tānaki mai ha ngaahi fakakaukau ki hono fakalele 'o e va'a Potungaue Ako 'a e Siasi(PAS) 'i Aotearoa, Nu'usila.

'E founga fēfē hono fakahoko 'a e Fekumí?

Ko kinautolu 'e kau mai ki he fekumi ni 'e vahevahe kinautolu ki he kulupu 'e tolu tautau toko 6-8, ko e kulupu 'e taha ko e kau faiako, taha ko e kau ma'u mata'itohi pea taha ko e kau ako lolotongá. 'E fakahoko 'a e fekumi ko 'ení 'i Siulai 'i he 'Api Siasí.

'E fakahoko 'a e Fekumi ko 'eni fakatatau ki ho taimi faingamālie pea 'oku fakafuofua ki he houa 'e 1 hono loloa.

Í he uike é taha kimu'a pea toki fakahoko 'a e talanoa fakakulupú, 'e tufa atu ha fakamatala nounou pē mo ha ngaahi fehu'i fekau'aki mo e taki faka-sevanití. Óku

fakataumuá eni ke tokoni ki hoó fakakaukau'i 'a e kaveingá pea mo fakama'ala'ala ha me'a 'e kei ta'emahino.

'E anga fēfē hono fili 'a e kakai ke kau ki he Fekumí.
Ko e 'uhi ko e fakataumu'a 'o e Fekumí ke fakapapau'i 'a e taki faka-sevaniti 'i Aotearoa, Nu'usila, 'oku fiema'u ke kau mai ki ai 'akinautolu kuo laka hake he ta'u 'e 1 'enau ngāue he va'a Potungaue Ako 'a e Siasi. 'Oku malava pe ke kau mai ha taha 'oku 'ikai ke memipa 'i he Siasi o Sisu Kalaisi 'o e Kau Mā'oni'oni 'o e Ngaahi 'Aho ki Mui ni

'E 'i ai nai ha kau kovi ho'o kau ki he Fekumi?
Kuo teuteu'i 'a e Fekumí ke 'oua na'a ke mafasia ai neongo 'e meimei houa nai 'e tolu 'a e ngāue kotoa te ke faí, ' ho'o lau 'o e ngaahi fakamatala, kau he talanoa fakakulupu pea mo fakatonutonu ho'o ngaahi fakamatalá.

'Oku 'ikai ke 'i ai ha totongi pa'anga 'i ho'o kau mai ki he Fekumí. Ko kimoutolu te mou fiema'u ha tatau 'o e ola e Fekumi 'e lava ke ma'u atu ia mei he tokotaha fakatotolo.

'E anga fēfē éne 'aonga 'eku kau ki he Fekumi?
Ko e'uhi 'oku si'isi'i 'aupito 'a e ílo fekau'aki mo e taki faka-sevaniti 'i he fonua ni 'e áonga ho'o kau maí, ke tānaki fakakaukau mataotao fekau'aki mo e meá ni. 'Ikai ko ia pē, te ke tānaki ki he langa hake 'o e 'ilo ki he hisitolia mo e ngāue á e va'a Potungaue Ako 'a e Siasi 'i Aotearoa Nu'usila. 'E hoko ho'o kau mai ko e tokoni ki he fakalava 'o e mata'itohi MA 'o e tokotaha fakatotolo.

'E malu 'eku ngaahi fakamatala?
Ko ho'o ngaahi fakamatalá kotoa pē í he talanoa fakakulupú 'e hiki tepi ia kimu'a pea toki tohi 'e he tokotaha fakatotolo. 'E 'oatu leva e tatau ho'o fakamatala ke ke fakatonutonu mo fakapapau'i 'oku tonu. Í he tu'unga ko ia, te ke lava ai ke fakama'ala'ala mo tamate'i ha ngaahi fakamatala 'e 'ikai te ke fiemālie ki ai.

Óku ke tau'ataina pe ke 'oua te ke toe hoko atu 'i he Fekumi ka kuo pau ke ke fakahā mai kimuá keke tali e ngaahi fakamatala kuo tohi. Ko e ngaahi fakamatala kotoa pē 'e tali ke ngāue'aki ki he Fekumí, 'e fakafika ia. 'I he hili hono fakafika 'a e ngaahi fakamatalá, 'e íkai ke toe lava ia 'o to'o mei he Fekumi.

Ko e founga malu'i eni ho'o ngaahi fakamatalá
- 'E tohi tokotaha pē 'e he tokotaha fakatotolo 'a e ngaahi fakamatala 'a e kulupú
- É fakapapau'i 'oku tonu e fakamatalá.
- 'E 'ikai ke fokotu'u ha hingoa ki he ngaahi fakamatala 'e faí.
- É fakafika e ngaahi talí kimu'a pea toki fai hono 'analaiso.

'E anga fēfē ha'aku kau ki he Fekumi?
'Okapau 'oku ke fie kau ki he Fekumí, kuo pau ke ke fakapapau'i mai ki he tokotaha fakatotoló 'i he uike 'e taha kimu'a pea fakahoko á e talanoa fakakulupú. 'I ho'o fai pehe, 'e fakapapau'i leva ai 'a e maau mo tonu 'a e ngaahi fakamatala kotoa pē fekauáki mo koe.

Ko hai te u fetuútaki ki ai kapau te u fiemaú ha toe fakamatala ki he Fekumi?
'Okapau teke fiema'u ha toe fakaikiiki ki he Fekumí, fetu'utaki mai pē ki he tokotaha fai fakatotolo **'i** he telefoni mo e tu'asila 'oku hā atu 'i laló.

Lesley Cyril (AUT tokotaha ako MEd)
Mobile: 021-1822-371
Email: Lesley_Job@hotmail.com

Ko hai te u fetuútaki ki ai kapau é í ai ha me'a te u tokonga ki ai?

Ko e ngaahi meá kotoa pe te ke tokanga ki ai fekauáki mo e Fekumí kataki ó fetuútaki ki he Faiako Pule ki he Fekumi 'i he tu'asila 'i laló

Faiako Pule ki he Fekumi
Linita Manu'atu, Senior Lecturer, School of Education
linita.manuatu@aut.ac.nz, 917 9999 ext 7345

Ko e ngaahi fehu'i kotoa pe fekau'aki mo e anga hono fakahoko 'o e Fekumí 'e 'ave ia ki he Komiti 'oku hā atu 'i lalo.

Sekelitali Pule, AUTEC, Madeline Banda,
madeline.banda@aut.ac.nz , 917 9999 ext 8044.

Approved by the Auckland University of Technology Ethics Committee on 9 May, 2005

AUTEC Reference number 05/103

Kaveinga 'o e fekumi: Ko hono ohi 'o e kau taki faka-sevanití 'i he ako fakalotu'a e ngaahi siasí. Ko e fekumí ni óku fakatefito ia ki he va'a Potungaue Ako 'a e Siasi 'o Sisu Kalaisi mo e Kau Ma'oni'oni 'o e Ngaahi 'Aho ki Mui ni 'i Aotearoa, Nu'usila.

Faiako Pule ki he Fekumi: **Dr. Linitā Manu'atu**

Tokotaha Fakalotolo: **Lesley Cyril**

- Kuo u lau 'a e tohi fakahinohino ki he fekumí pea kuo mahino kiate au á e ngaahi fakamatalá.

- Kuo tuku mai ha faingamālie ke fai ai ha ngaahi fehu' pea kuo u fiemālie ki he ngaahi tali.

- 'Oku mahino kiate au ko 'eku ngaahi fakamatala 'e hiki tepi 'a pea toki tohi ia ke ngaue'aki 'i he Fekumí.

- I understand that I may withdraw myself or any information that I have provided for this project at any time prior to completion of data collection, without being disadvantaged in any way.

- 'Oku mahino kiate au é íkai ke kau kovi haáku nofo mei he Fekumi pe taófi ke fakakau ki ai haáku fakamatala.

- 'Oku mahino kiate au 'okapau te u nofo mei he Fekumí 'e faka'auha 'a 'eku ngaahi fakamatala kotoa pe naé tohi mo hiki tepi.

- 'Oku ou loto keu kau ki he Fekumi ko 'ení.

- 'Oku ou fakaámu ke ma'u haáku tatau 'o e tohi kuo faú. 'Io O   'Ikai   O

Ko hoó fakamoóni: ....……………………..

Ko ho hingoa: …………………………………………………………….

Tuásila mo e telefoni ('okapau 'oku ke loto ki ai):

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Áho:

Approved by the Auckland University of Technology Ethics Committee on 9 May, 2005 **Reference number** 05/103

Fakatokagaí ange: Kuo pau ke ke tauhi ha tatau ó e tohí ni.

Appendix I: Director Questionnaire

Indicative questions for interviews/focus groups:	
Servant leadership	1) Discuss what you feel it means "to serve" 2) What comes to mind when I say servant leadership? 3) What characteristics do you see servant leaders having? 4) What types of people can become servant leaders? 5) Why do you feel that a person who has learned to serve makes a good leader? 6) Give an example of a servant leader living or dead. What makes this person a servant leader? 7) Discuss some relationships that may be important in being a good servant leader 8) Describe what you see as the relationship between a servant leader and the people being lead
CES leadership	1) Briefly discuss your experience in the CES. 2) Can you tell me about what you feel are the main benefits of participation in institute? 3) How/has the CES impacted on your leadership abilities? 4) What programmes are currently in place in the CES that have helped or are helping you to become a better leader? 5) What do you feel is the most important aspect of being a leader in the CES? (for teachers, administrators, and possibly students) 6) Tell me about what you feel the CES does to encourage servant leadership 7) How do you feel encouragement of servant leadership can be enhanced in the CES?
The "true servant leader"	1) What do you think it means to be a "true servant leader"? 2) Do you apply the leadership principles from the CES in other areas of your life? If yes, how? 3) Do you hold a leadership position outside of the CES? How has what you learned in the CES influenced the way you lead? 4) Can you share any examples of recent actions you have made or witnessed outside of the CES that you feel display servant leadership. 5) How would you teach someone outside of the CES to be a "true servant leader?" 6) Do you feel you are a "true servant leader?"
Cultural awareness	1) Can you tell me what the CES does to encourage cultural awareness? 2) Do you feel that your leadership is unique to the Aotearoa/New Zealand context? 3) Is it important for the CES to encourage cultural awareness? 4) Do you feel the CES has encouraged your leadership relationships with those from different cultures from yourself?
Finishing questions	1) Do you see yourself as a teacher first or a leader first? (for teachers) 2) The institute currently conducts a course called "Principles of

	Leadership." What do you feel are the leadership principles? 3) Is there anything we have not yet discussed that you feel is important to raise?

Appendix J: Questionnaire Focus Groups

Indicative questions for focus groups:	
Servant leadership	1) Discuss what you feel it means "to serve," "to lead" 2) What comes to mind when I say servant leadership? 3) What characteristics do you see servant leaders having? 4) Give an example of a servant leader living or dead. What makes this person a servant leader?
CES leadership	1) Can you tell me about what you feel are the main benefits (for you) of participation in institute? 2) How/has the CES impacted on your leadership abilities? 3) How do you feel encouragement of servant leadership can be enhanced in the CES?
The "true servant leader"	1) Do you hold a leadership position outside of the CES? How has what you learned in the CES influenced the way you lead? 2) Can you share any examples of recent actions you have made or witnessed outside of the CES that you feel display servant leadership.
Cultural awareness	1)Can you tell me what you perceive the CES does to encourage oneness among cultures? 2)What do you feel is good about teaching in New Zealand?
Finishing questions	1) Do you feel you are a servant leader? 2) Is there anything we have not yet discussed that you feel is important to raise?