A CORRELATIONAL ANALYSIS OF SERVANT LEADERSHIP AND JOB

SATISFACTION IN A RELIGIOUS EDUCATIONAL ORGANIZATION

by

Kelly Preston Anderson

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ABSTRACT

The theory of servant leadership is gaining in credibility and support. The purpose of this mixed methods research study was to determine the extent that employee job satisfaction was correlated with perceptions of servant leadership in the Church Educational System (CES) of The Church of Jesus Christ of Latter-day Saints (LDS Church), a large private religious education organization headquartered in the Rocky Mountain Region. The literature review of this research demonstrates the teachings and doctrines unique to the LDS Church that promote living in harmony with the principles of servant leadership. This quantitative portion of the study used the Organizational Leadership Assessment (OLA) tool to discover a strong correlation exists between individual job satisfaction and perceptions of servant leadership. Given the high response rate from the participants of this study (78%), the results from this study may be applicable to other organizations.

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TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

CHAPTER 1

INTRODUCTION

The study of leadership theories has become more prevalent as the world

continues to evolve into the postmodern age (Bass, 1990). Greenleaf (1978) declared a

need for greater emphasis and focus on research and training in leadership citing that the

reason for this necessity lies in the transition from a largely agrarian society to a more

institutionalized culture. Without providing training, the leadership of multifaceted

organizations can become "often large, complex, powerful, impersonal, not always

competent, sometimes corrupt" (Greenleaf, 1978, p. 1). In order to assist in leadership

training, organizations exist, such as the Institute for Servant Leadership (2002) and the

Greenleaf Center for Servant Leadership (2002), whose sole purpose is to study servant

leadership and encourage others to lead more effectively by implementing these

principles. Studies have shown the existence of a relationship between implementing

principles of servant leadership and job satisfaction in complex organizations (Horsman,

2001; Laub, 1999; Miears, 2004; Thompson, 2002). This study proposed to investigate

and extend prior studies of that relationship to the Church Educational System of The

Church of Jesus Christ of Latter-day Saints.

This doctoral dissertation study can provide a significant contribution to the body

of knowledge concerning leadership theories, particularly concerning the theory of

servant leadership (Greenleaf, 1970) by providing much-needed empirical evidence

(Russell & Stone, 2002; Sendjaya & Sarros, 2002) to guide leaders in establishing

training programs to promote servant leadership. This chapter presents an explanation of

the background, problem statement, and purpose statement for this study that examined

the relationship between employee perceptions of servant leadership and job satisfaction.

Chapter 2 provides a review of existing literature pertinent to servant leadership, job

satisfaction, and religious education in the Church Educational System. Chapter 3

portrays the proposed methodology and research design to establish the credibility of the

study. Chapters 4 and 5 provide the presentation of the data and a discussion of that data

respectively.

<div align="center">Background of the Problem</div>

Scholars (Blanchard & Hodges, 2003; Cedar, 1987; Thompson, 2002) agree that

servant leadership, as established by Greenleaf (1970), has its foundations in basic

Christian principles of proper behavior. Regarding Jesus' role in establishing the concept

of servant leadership, Cedar (1987) stated, "He was and is the master servant leader" (p.

22). As Jesus taught His disciples about His philosophy of leadership, He stated,

"Whosoever will be great among you, let him be your minister; And whosoever will be

chief among you, let him be your servant" (Matthew 20:26-27, KJV). Blanchard and

Hodges (2003) suggested,

> In His instructions to His first disciples on how they were to lead, Jesus
> sent a clear message to all those who would follow Him that leadership
> was to be first and foremost an act of service. No Plan B was implied or
> offered in His words. He placed no restrictions or limitations of time,
> place, or situation that would allow us to exempt ourselves from His
> command. For a follower of Jesus, servant leadership isn't just an option;
> it's a mandate. (p. 12)

Current leaders recognize the importance of implementing faith-based values in

their work practices on a regular basis (Blanchard & Hodges, 2003). One example is the

Chief Executive Officer of The ServiceMaster Company, a corporation that has delivered

favorable quarterly profits for over 24 consecutive years. In describing the importance of

servant leadership, Pollard (1996) stated,

> Servant leaders must be committed. They are not bystanders or simply
> holders of positions. Their leadership responsibility is for the long term
> and not for their own short-term benefit. No enterprise can function to its
> capacity unless its people can rely upon the covenants and commitments
> of their leaders. (p. 244)

Wren (1995) proclaimed that in order for leaders to be successful, "The servanthood of

leadership needs to be felt, understood, believed, and practiced" (p. 455). In relating

servant leadership back to its roots in the life and teachings of Jesus Christ, Pollard

(1996) wrote,

> A servant leader's results will be measured beyond the workplace, and the
> story will be told in the changed lives of others. There is no scarcity of feet
> to wash. The towels and the water are available. The limitation, if there is
> one, is our ability to get on our hands and knees and be prepared to do
> what we ask others to do. (p. 248)

Statement of the Problem

Leaders implement differing theories of leadership to promote positive leader-

follower relationships within their organizations (Bass, 1990). One such theory is servant

leadership (Greenleaf, 1970). The fundamental teachings of Christianity provide the

foundational basis of servant leadership (Blanchard & Hodges, 2003). Greenleaf (1982b)

believed that instructors and administrators who work in a religious education

environment should be fundamentally predisposed to exhibiting principles of servant

leadership in their lives. Thompson (2002) reported that employees working in an

organization dedicated to promoting the principles of servant leadership enjoy a higher

level of job satisfaction. This doctoral dissertation research study conducted a mixed

methods research analysis within the Church Educational System (CES) of The Church

of Jesus Christ of Latter-day Saints (LDS Church), a large religious educational system headquartered in the Rocky Mountain Region of the United States, to determine the relationship between subordinate and superior perceptions of the presence of principles of servant leadership and its effects on job satisfaction. This study consisted of gathering quantitative data from 145 administrators and 285 teachers and then gathering postsurvey qualitative data from 5.3% of the participant population. The results of this study have the potential to inform and guide leaders to identify areas of need where additional training in servant leadership might improve efficiency in the organizational structure and corporate profitability by enhancing employee job satisfaction (Wilson, 1998).

Purpose of the Study

The purpose of this mixed-methods doctoral dissertation research study was to identify correlations of the relationship between superior and subordinate perceptions of servant leadership principles practiced in the workplace and their effect on job satisfaction within the Church Educational System, a large religious educational system headquartered in the Rocky Mountain Region of the United States. This study employed a mixed-methods approach by first administering one validated quantitative instrument, Laub's (1998) Organizational Leadership Assessment (OLA, Appendix F) to a randomly selected sample of teachers and administrators of the Church Educational System who teach in six different counties along the Wasatch Front in Utah. Upon completion of the data analysis, post-survey qualitative interviews were conducted with 5.3% of the returned survey population to provide triangulation of the data. As suggested by Webb, Campbell, Schwarts, and Sechrest (1966), "Once a proposition has been confirmed by two or more independent measurement processes, the uncertainty of its interpretation is

greatly reduced. The most persuasive evidence comes through a triangulation of measurement processes" (p. 3).

Significance of the Problem

The germinal writings concerning servant leadership are anecdotal in nature (Greenleaf, 1970). Scholars (Bowman, 1997; Russell & Stone, 2002; Sendjaya & Sarros, 2002) recognize the need for greater quantitative and qualitative studies to provide empirical data to give more credibility to servant leadership. The empirical data gained from conducting this research study has the potential to contribute in resolving the concerns created by a lack of research in the area of servant leadership.

The research conducted in the present study potentially will contribute empirical data aiding in practical application and theoretical discussions regarding servant leadership. Russell and Stone (2002) claimed, "The subject of servant leadership is important to all types of organizations. It offers the potential to improve organizational leadership in many settings" (p. 145). Data produced from this research study can assist practitioners and scholars in several ways. First, the data gleaned from the present study can help to provide areas of emphasis for individuals responsible for developing leadership-training programs, thus making these leadership-training programs more cost effective. The data derived from the present research possesses the potential to supply support for or against the on-going efforts in researching the applicability of servant leadership within organizations. Second, information from this study can grant additional insight into whether the degree an individual implements the principles of servant leadership has an impact on their own or others' level of job satisfaction. Third, the present correlation analysis can provide greater validity for the OLA assessment

instrument and either strengthen or refute previous claims that the instrument accurately assesses the relationship between the practice of servant leadership and individual job satisfaction (Laub, 1999; Miears, 2004; Thompson, 2002).

<div align="center">Significance of the Study to Leadership</div>

In attempting to define principles within organizations that were more successful than that of their competition, Collins (2001) suggested the leadership style adopted and promoted within an organization was a key component of a leader's ability to be successful in achieving long-term goals. Regarding servant leadership, Bass (2000) stated, "The strength of the servant leadership movement and its many links to encouraging follower learning, growth, and autonomy, suggests that the untested theory will play a role in the future leadership of the learning organization" (p. 33).

The present research study holds two specific areas of significance for scholars involved with the theoretical study of leadership. First, the data gained from the present research can be useful as groundwork to support further research in defining practical training programs to enable leaders to enhance their leadership skills. Covey (1990) claimed that organizations become more effective and profitable when individuals perform their tasks without continually being monitored, evaluated, corrected, or controlled by superiors. He further claimed that providing training in the principles embodied in servant leadership could assist in establishing this type of an environment. The data obtained through the present research can contribute to the debate involving the validity of servant leadership as an effective leadership style to be practiced in different kinds and at different levels of organizations. Second, the data from the present study holds the potential to enhance the development of leadership training programs by

measuring the status of servant leadership within an organization. According to Monson (1970), "A cardinal principle of industrial management teaches: 'When performance is measured, performance improves. When performance is measured and reported, the rate of improvement accelerates'" (p. 87).

Much of the empirical research conducted in previous studies (Girard, 2000; Miears, 2004; Stramba, 2003; Thompson, 2002) was limited by either a small sample size or a single location for the study. Each of those studies recommended that additional research be conducted to analyze the findings with a larger-scale study. The research conducted in the present dissertation study satisfied both of those recommendations by using a sample substantially larger than previous studies that was also spread across multiple faculties and groups within the organization. These factors potentially make the findings in this study more broadly applicable to other organizations and further substantiate the influence of servant leadership on job satisfaction. These findings can encourage leaders to recognize the value of providing further training in servant leadership throughout their organizations.

Nature of the Study

The present study employed a mixed-methods approach of conducting research. The research began by using a non-experimental quantitative approach and then qualitative interviews were conducted with 5.3% of the returned survey population to ensure understanding of the personal interpretation of the instrument. The non-experimental portion of the study consisted of administering the OLA instrument and collecting valid data from 145 administrators and 285 teachers within the Church Educational System of the LDS Church. The participants were all working in Cache

County, Box Elder County, Weber County, Davis County, Salt Lake County, or Utah

County in the state of Utah. The idea of using a solely qualitative methodology in this

study was eliminated because the population of the study would be too large to conduct

effective qualitative research (Leedy & Ormrod, 2001). The purpose of using a mixed-

methods study was to provide triangulation of the data to enhance confidence in the

quantitative findings. In support of providing triangulation, Leedy and Ormrod stated,

"Multiple sources of data are collected with the hope that they all converge to support a

particular hypothesis or theory" (p. 105).

<div align="center">Research Questions</div>

Greenleaf (1970) claimed that the catalyst for his envisioning servant leadership

was Herman Hesse's (1956) novel, *Journey to the East.* In subsequent writings, scholars

(Blanchard & Hodges, 2003; Cedar, 1987; Pollard, 1996; Sendjaya & Sarros, 2002) point

to the life of Jesus Christ as an example of servant leadership in action. Others use

examples of non-Christian leaders who also exemplify the attributes promoted in servant

leadership, such as, Gandhi, Lao Tzu (Wilson, 1998), and Mandela (Cerff, 2004). The

present research project analyzed the perceptions of servant leadership among a highly

religious population; the resulting empirical data provided evidence potentially to

substantiate or refute the claims that servant leadership is largely religious in nature. The

study provided data that potentially answers the following two research questions:

1. To what extent do full-time teachers and administrators of the Church
   Educational System of The Church of Jesus Christ of Latter-day Saints, a
   private religious educational organization headquartered in the Rocky
   Mountain Region, implement specific principles of servant leadership, as

measured by the Organizational Leadership Assessment (Laub, 1999), in

their profession?

2. To what extent does the subordinate's perception of their superior's

implementation of the principles of servant leadership affect the

subordinate's level of job satisfaction?

Hypotheses

Past studies have shown a positive correlation between perceptions of servant

leadership and employee job satisfaction (Girard, 2000; Laub, 1999; Miears, 2004;

Stramba, 2003; Thompson, 2002). Past studies have also focused on various groups

ranging from public education institutions to institutions of higher education (Girard,

2000; Miears, 2004; Stramba, 2003; Thompson, 2002). Similar studies have also been

conducted among police workforce groups (Ledbetter, 2003), public works employees

(White, 2003) and other business entities (Braye, 2000; Horsman, 2001). This

dissertation was conducted in a private religious education organization, thus extending

the related body of knowledge to another unique population. The results from the present

study produced data that potentially support one of the following hypotheses:

$H1_A$: There is a significant correlation between the subordinate's perception of his

or her superior's implementation of the principles of servant leadership and the

subordinate's level of job satisfaction in the Church Educational System of The Church

of Jesus Christ of Latter-day Saints, a large private religious educational organization

headquartered in the Rocky Mountain Region.

H1$_o$: There is no significant correlation between the subordinate's perception of his or her superior's implementation of the principles of servant leadership and the subordinate's level of job satisfaction in the Church Educational System of The Church of Jesus Christ of Latter-day Saints, a large private religious educational organization headquartered in the Rocky Mountain Region.

<div align="center">Theoretical Framework</div>

The potential of the present dissertation is that the present study could contribute to the empirical data in current leadership theories and research. The literature review centers around three main topics. These areas of focus include an overview of the history of the Church Educational System (CES) of The Church of Jesus Christ of Latter-day Saints, basic principles of servant leadership, and elements contributing to job satisfaction.

<div align="center">*Overview of the Church Educational System*</div>

In 1912, the first seminary program of the Church Educational System of The Church of Jesus Christ of Latter-day Saints was established in Salt Lake City, Utah, to provide religious education for the youth of the church (Berrett & Hirschi, 1988). Fourteen years later, in 1926, the first institute of religion was established in Moscow, Idaho, to provide religious instruction to college-age young adults. The initial enrollment figures for these two programs were 70 students and 25 students respectively (Berrett & Hirschi, 1988). These programs have grown over the years to serve an enrollment of 370,940 seminary students and 356,269 institute students (Intellectual Reserve, Inc., 2004). The Church Educational System currently operates seminaries or institutes in 135 countries around the world (Intellectual Reserve, Inc., 2004).

While the enrollment figures have increased substantially, the overall purpose of CES has remained unchanged. In the organization's handbook for teachers and administrators, the purpose of CES is stated as follows,

> The objective of religious education in the Church Educational System is to assist the individual, the family, and priesthood leaders in accomplishing the mission of the Church by: (1) Teaching students the gospel of Jesus Christ as found in the standard works and the words of the prophets; (2) Teaching students by precept and example so they will be encouraged, assisted, and protected as they strive to live the gospel of Jesus Christ; (3) Providing a spiritual and social climate where students can associate together; and (4) Preparing young people for effective Church service. (Church Educational System, 1994, p. 3)

CES utilizes 3,253 full-time and part-time teachers and administrators and 38,470 volunteers to accomplish these objectives (Intellectual Reserve, Inc., 2004).

Servant Leadership

As a main portion of the theoretical framework, the author offers a presentation of the principles and history of servant leadership. This presentation of servant leadership includes citations from the germinal works of Greenleaf (1970, 1980, 1982a, 1982b) and the religious basis for Greenleaf's claims in founding servant leadership. This study further explores the doctrinal teachings unique to The Church of Jesus Christ of Latter-day Saints that encourage members of the church to implement the principles proclaimed in servant leadership in their own lives. In order to provide triangulation of the relationship between the theories of servant leadership and doctrines and teachings unique to the LDS Church, a personal interview was conducted with a renowned scholar of servant leadership who is also a faithful member of the LDS Church (S. R. Covey, personal communication, August 27, 2004). Additionally, information about servant

leadership, as found in previously conducted doctoral research, academic peer-reviewed journals, and a limited amount of citations from the popular press, was reviewed.

Job Satisfaction

The final aspect of the theoretical framework includes job satisfaction. Research has demonstrated that various factors influence levels of employee job satisfaction. Thompson (2002) stated, "Job factors such as achievement, recognition, responsibility, possibility of advancement, and salary have a relationship with job satisfaction" (p. 40). While numerous factors influence job satisfaction, past studies have shown significant correlation between job satisfaction and employee perception of servant leadership (Girard, 2000; Miears, 2004; Thompson, 2002). Various aspects associated with job satisfaction in general and other findings regarding job satisfaction specific to the educational field were considered. This portion of the dissertation includes previous findings concerning the relationship between servant leadership and job satisfaction at a church-related college (Thompson, 2002) and a similar study conducted in public schools in Texas (Miears, 2004).

Definition of Terms

Conducting this study in the realm of a private religious educational organization necessitates the following definitions that help in comprehending the various levels of leadership within the organization. Appendix A provides an organizational chart detailing the structure of the Church Educational System. This non-comprehensive diagram is offered to give a perspective of the hierarchal arrangement of CES. This section of definitions also includes other terms necessary to establish a common understanding for the purposes of this study.

Administrator of Religious Education and Elementary and Secondary Education:
The administrator of religious education and elementary and secondary education is
responsible for overseeing the religious education of secondary and college-age students
throughout the world as well as the operation of church-owned elementary and secondary
schools located throughout the world. However, for the purposes of this study, only the
responsibilities dealing with religious education were considered (Intellectual Reserve,
Inc., 2001).

Area Director: An area director is responsible for all secondary and collegiate-
level institutions within a specified geographic area. The geographic areas vary greatly,
and each area director is responsible for supervising anywhere from 25 to 100 employees
(Intellectual Reserve, Inc., 2001).

Assistant Administrator: Currently, seven employees designated as assistant
administrators assist in the worldwide administration of this religious educational
organization. Their responsibilities are divided geographically, each assuming
responsibilities both within the United States and within other countries (Intellectual
Reserve, Inc., 2001).

Early-Morning Seminary: Early-morning seminary is a program of religious
education used in geographic areas where members of this particular religious
denomination are less concentrated. These classes are either held in church buildings or
in private homes and are held sufficiently early enough each morning to allow students to
attend school on time. Volunteers generally teach these courses (Intellectual Reserve,
Inc., 2004).

Home-Study Seminary: The home-study seminary program is a religious education program designed to provide religious instruction to youth who live in locations that are so geographically widespread that meeting for daily instruction is not practical. These programs allow students to complete lessons at home each day and then meet together once each week, either in church buildings or in private homes. Volunteers generally teach these courses (Intellectual Reserve, Inc., 2004).

Institute: Institute is the name given to both the program established by this religious organization to provide religious instruction to students of college age and the building that they attend (Intellectual Reserve, Inc., 2004).

Institute Director: An institute director refers to the person responsible for overseeing the religious education of college-age students at a single location. These people oversee from one to 35 teachers (Intellectual Reserve, Inc., 2001).

Principal: A principal refers to the person responsible for overseeing the religious education of secondary students at a single location. These people oversee from one to 25 teachers (Intellectual Reserve, Inc., 2001).

Released-time Seminary: The Church Educational System defines released-time seminary as follows:

> Weekday released-time seminary classes may be provided during the school day in locations where local school boards allow released-time for religious education and there are large concentrations of member youth. These classes are taught by full-time teachers and are generally held in Church-owned seminary buildings adjacent to public schools. (Intellectual Reserve, Inc., 2004, p. 1)

Seminary: Seminary is the name given to both the program established by this religious organization to provide religious instruction to students of high school age and the building that they attend (Intellectual Reserve, Inc., 2004).

Servant Leadership: Stramba (2003) offered the following definition for servant leadership,

> Servant leadership is an approach to leadership and service whereby the leader is servant first and leader second. Spears (1995) define it as "a long-term, transformational approach to life and work; in essence, a way of being that has the potential to create positive change through our society" (p. 4). Servant leadership encourages collaboration, trust, foresight, listening, and the ethical use of power and empowerment. (p. 104)

Assumptions

The foundation for this study consists of several inherent assumptions. The first of these assumptions was that the theoretical basis of servant leadership is a set of basic Christian principles that should naturally manifest themselves in the lives of Christians with strong convictions regarding their faith (Greenleaf, 1982a; Greenleaf, 1982b). A second assumption was that individuals employed as teachers and administrators for the Church Educational System of The Church of Jesus Christ of Latter-day Saints possess these strong personal convictions (Church Educational System, 1994). The basis for this second assumption was that teachers and administrators in CES must receive an annual endorsement from their local ecclesiastical leader proclaiming their level of church activity and worthiness. If teachers or administrators do not meet the minimum standard of worthiness and church activity, they are released from their employment. It was further assumed that the participants in this study would respond to the instruments in an honest and truthful manner.

Scope

This mixed-methods research examined the relationship between self-perceived principles of servant leadership in the workplace and job satisfaction in the Church Educational System of The Church of Jesus Christ of Latter-day Saints. The study conducted research among a random sample of full-time teachers and administrators working in one of six counties in Utah: Cache County, Box Elder County, Weber County, Davis County, Salt Lake County, and Utah County. Other factors contributing to varying levels of job satisfaction were not investigated; the study investigated self-perceptions of the presence of the principles of servant leadership and its relationship with employee job satisfaction. The data revealed among this population is potentially applicable to other populations of religious educators and other societal groups.

There is precedence for studying the relationship between self-perceptions of servant leadership and job satisfaction. Thompson (2002) investigated a related correlation among employees, faculty, and staff of a church-related college in the Midwest. Miears (2004) similarly conducted a study of the influence on perceptions of servant leadership and job satisfaction among teachers in a public school district in the state of Texas.

<div align="center">Limitations</div>

Facets of this study exist that could not be completely controlled. First, this study was limited to those participants who willingly elected to complete the instruments in their entirety. Second, the study was limited in that the majority of the participants were male because most full-time teachers and administrators of CES are male (Intellectual Reserve, Inc., 2004). Finally, the validity of this study relied heavily on the reliability of

the OLA research instrument, which has demonstrated a high level of reliability in past studies (Laub, 1999; Miears, 2004; Thompson, 2002).

Delimitations

Delimitations exist that were controlled for the purpose of this study. First, the study was limited to surveying a randomly selected sample of full-time administrators and teachers of the Church Educational System who work in one of six counties in the state of Utah: Cache County, Box Elder County, Weber County, Davis County, Salt Lake County, and Utah County. The purpose of this delimitation was to eliminate variables that may have surfaced in conducting a study with a more broad geographic scope. Second, this study only included full-time teachers and administrators. While CES utilizes volunteer and part-time teachers in administering their programs (Intellectual Reserve, Inc., 2004), limiting the participants to full-time employees eliminates variables resulting from the differing nature of the duties of full-time personnel and part-time or volunteer teachers.

Summary

This chapter presented the research plan used in examining the correlation between the self-perceived presence of servant leadership and employee job satisfaction in the Church Educational System of The Church of Jesus Christ of Latter-day Saints. The significance of this mixed-methods study for the existing body of knowledge regarding leadership was discussed. The research questions to be investigated and hypotheses to be explored were presented. The results of this study provided data potentially to support continued training in the practice of servant leadership or refute previously asserted claims to the effectiveness of this theory (Thompson, 2002). Chapter

2 presents a review of the literature surrounding the theoretical framework of the study and the results of previous empirical studies. Chapter 3 expounds the research methodology employed in conducting this study. The results of the study and research conclusions are discussed in chapter 4 and chapter 5 respectively.

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CHAPTER 2

REVIEW OF THE LITERATURE

Chapter 1 provided an overview of the background and problem about the dearth of information concerning the relationship between servant leadership and job satisfaction. The present mixed-methods study proposed to analyze the relationship between perceived principles of servant leadership and employee job satisfaction among a randomly selected sample of full-time teachers and administrators in the Church Educational System of The Church of Jesus Christ of Latter-day Saints, a large, private religious educational organization headquartered in the Rocky Mountain Region. The following review of the literature will provide an overview of the scholarly contributions relevant to this research.

Documentation

Multiple sources were sought in compiling data for the present review of literature. Sources included various online databases including EbscoHost, InfoTrac, ProQuest, and the UMI ProQuest Digital Dissertation database. These databases provided peer-reviewed journal articles as well as articles from more popular literature sources on the topic. Table 1 presents a breakdown of the search terms and the number of articles found in the search. Only articles deemed relevant to the research topic were used for the purposes of this literature review. Books published by the Greenleaf Center for Servant Leadership (2002) were also reviewed. These include books and articles written by Greenleaf, the creator of the theory of servant leadership, in addition to other past and current scholars and proponents of the theory of servant leadership. Since an enormous amount of information regarding job satisfaction exists, the focus for the present study

was narrowed to include only the search results from the database related to job satisfaction in education published from the year 2000 forward.

A search of the library archives at the headquarters of the Church Educational System found that very little has been written about the organization in peer-reviewed journals. The library did contain books, theses, dissertations, and official corporate documents pertinent to the research. The relevant sources include a master's thesis detailing the history of education in The Church of Jesus Christ of Latter-day Saints (Tuttle, 1947), a book documenting the evolution of the Church Educational System (Berrett & Hirschi, 1988), a master's thesis detailing the more recent developments regarding curriculum and training within the organization (Anderson, 1999), and documents and statistical reports provided by the organization (Church Educational System, 1994; Intellectual Reserve, Inc., 2001; Intellectual Reserve, Inc., 2004).

Table 1
Summary of Major Database Search Results

Search Term	Peer Reviewed Articles	Non-Peer Reviewed Articles	Dissertations	Books
Church Educational System	2	101	43	5
Servant Leadership	65	146	97	16
Job Satisfaction in Education	289	230	228	0

Chapter Overview

This chapter will examine the existing literature relevant to the topics of servant leadership and job satisfaction. First, a brief description of the Church Educational

System will provide background information about this organization. This brief description will be followed by a detailed examination of the publications regarding servant leadership, including a section detailing some criticisms of servant leadership. Finally, a presentation of scholarly works relevant to job satisfaction in education will be given and will be followed by a summarizing conclusion.

Brief Description of the Church Educational System

Education has always been of high importance to members of The Church of Jesus Christ of Latter-day Saints (Anderson, 1999). This emphasis on education is evidenced by instructions given by early church leaders to compile teaching materials and the formation of a church-owned university in Nauvoo, Illinois, in the 1840s (Berrett & Hirschi, 1988). The emphasis continued when the majority of the members of the LDS Church migrated west to settle in Utah. The leaders of the LDS Church encouraged the formation of schools in each of the 375 colonies established between 1847 and 1875 and established the University of Deseret in 1849, just two years following their arrival to the Salt Lake Valley (Berrett & Hirschi, 1988). Each school that was owned and operated by the LDS Church provided secular and religious education to the elementary, secondary, or university students enrolled.

The Formation of Seminary and Institute

The first publicly funded high school opened in Utah in 1890 "with an enrollment of fewer than 50 pupils…by 1905 they had developed and spread over most of the state" (Tuttle, 1949, p. 47). With the introduction of the publicly funded schools, leaders of the LDS Church became discouraged at the lack of religious education provided to the youth of the Church. These concerns brought about the formation of the Church Educational

System of The Church of Jesus Christ of Latter-day Saints with the first released-time

seminary class beginning in 1912 adjacent to Granite High School in Salt Lake City,

Utah, with an enrollment of 70 students (Berrett & Hirschi, 1988). CES later started a

program known as institute that offered similar religious educational opportunities to

college-age young adults. The first institute opened its doors in 1926 adjacent to the

University of Idaho in Moscow, Idaho, with an initial enrollment of 25 students (Berrett

& Hirschi, 1988).

Current Student Enrollment

CES has grown from humble beginnings to an organization that in 2004 reported

an enrollment of 370,940 seminary students and 356,269 institute students worldwide

during the previous academic year (Intellectual Reserve, Inc., 2004). In addition to these

two programs, CES also oversees the operation of four campuses of Brigham Young

University and operates 19 elementary and secondary level schools in parts of Mexico

and the Pacific Islands that offer both secular and religious education (Intellectual

Reserve, Inc., 2004). Table 2 offers a breakdown of the enrollment statistics for the

Church Educational System for the 2002-2003 school year, as reported in its annual

report (Intellectual Reserve, Inc., 2004).

Teachers and Administrators in CES

The growth associated with student enrollment also necessitated an increase in the

number of teachers and administrators to keep the program functioning properly. In the

2004 annual report, CES disclosed that during the 2002-2003 school year, the

organization utilized "3,253 full- and part-time employees and 38,470 Church-service

volunteers and missionaries" (Intellectual Reserve, Inc., 2004, p. 1). While employees

receive salary and wages for their work, Church-service volunteers and missionaries

receive no monetary compensation for their efforts. All teachers and administrators,

whether full-time, part-time, Church-service volunteers, or missionaries, must remain

actively involved in Church activities and receive an annual endorsement declaring their

worthiness from their local ecclesiastical church leader (Church Educational System,

1994).

Table 2
CES Enrollment Statistics 2002-2003

CES Program Name	Enrollment 2002-2003 School Year
Seminary	370,940
Institute of Religion	356,269
Brigham Young University – Provo	28,399
Brigham Young University – Salt Lake	957
Brigham Young University – Hawaii	2,447
Brigham Young University – Idaho	10,252
Elementary and Secondary Schools	9,389
Total Students Enrolled in CES	778,653

Training of CES Employees

Full-time teachers and administrators in the Church Educational System are

required to have a minimum of a bachelor's degree from an accredited university in a

major of their choosing. Employees are also encouraged to further their education by

obtaining a master's degree or doctorate degree (Church Educational System, 1994). The

Church Educational System does not require any of these degrees to be in the fields of

education or theology as a prerequisite of employment. Because of having teachers and

administrators with various educational backgrounds not necessarily in the areas of

education or theology, the Church Educational System provides training for its full-time

employees. Part of this training is received during the first three years of an employee's career and is known as the Professional Development Program (Anderson, 1999). In this program, employees receive training in various teaching techniques and are given encouragement to embrace the established values of the organization. While no specific mention is made of the theories of servant leadership in this training, the core values embraced by CES correspond to similar values espoused by proponents of servant leadership (Church Educational System, 1994).

Servant Leadership

Different styles of leadership and leadership theories have been created and implemented with varying degrees of success. Bass (1990) described the purpose of leadership theories as the "attempt to explain the factors involved either in the emergence of leadership or in the nature of leadership and its consequences" (p. 37). The theory of servant leadership is becoming more commonly accepted among all the various theories of leadership. Russell (2000) stated, "Numerous academic and popular writers now argue that servant leadership is a valid leadership style for contemporary organizations" (pp. 24-25).

This section of the literature review will present a summary of the existing literature regarding servant leadership. The origins of servant leadership will be detailed by examining the writings of Greenleaf. This section will then be followed by a description of the works found in peer-reviewed journals and scholarly dissertations relating to the theory of servant leadership. As many of the publications regarding servant leadership are still found in nonacademic reviewed sources, writings from both the scholarly and popular press will be presented regarding examples of servant leadership in

biblical teachings (Blanchard & Hodges, 2003; Russell, 2000). Since the proposed study focuses exclusively on teachers and administrators in a portion of the Church Educational System of The Church of Jesus Christ of Latter-day Saints, a sampling of teachings unique to the LDS Church that promote principles similar to those in servant leadership will be discussed. Finally, criticisms of servant leadership will be presented.

Servant Leadership According to Greenleaf

Greenleaf (1970) first introduced the concept of servant leadership with his foundational essay *The Servant as Leader*. Jaworski (1998) described this premier work by stating that Greenleaf puts forth a new framework in which to view leadership. Greenleaf further claimed that servant leadership "is the desire to serve one another and to serve something beyond ourselves, a higher purpose" (p. 59).

Greenleaf (1970) stated the catalyst in his formation of the theories surrounding servant leadership was Hesse's (1956) short novel, *Journey to the East*. Greenleaf (1970) stated,

> In this story we see a band of men on a mythical journey…. The central figure of the story is Leo who accompanies the party as the *servant* who does their menial chores, but who also sustains them with his spirit and his song. He is a person of extraordinary presence. All goes well until Leo disappears. Then the group falls into disarray and the journey is abandoned. They cannot make it without the servant Leo. The narrator, one of the party, after some years of wandering finds Leo and is taken into the Order that had sponsored the journey. There he discovers that Leo, who he had known first as *servant*, was in fact the titular head of the Order, its guiding spirit, a great and noble *leader*. (p. 1)

This story served as the inspiration for Greenleaf's creation of the theory of servant leadership. Greenleaf summarized his interpretation of the meaning of this story by stating, "The great leader is seen as servant first, and that simple fact is the key to his greatness" (p. 2).

Greenleaf (1970) described the ideal servant leader by stating, "The servant-leader is servant first—as Leo was portrayed. It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead" (p. 7). Greenleaf continued by writing, "The difference manifests itself in the care taken by the servant—first to make sure that other people's highest priority needs are being served" (p. 7). Greenleaf further offered a manner in which individuals can assess how well they are living the life of a servant leader. He stated,

> The best test, and difficult to administer, is: do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will he benefit, or, at least, will he not be further deprived? (Greenleaf, 1970, p. 7)

This test, recommended by Greenleaf, serves as the core rationale behind the development of the OLA (Laub, 1999).

Greenleaf (1970) described different attributes of the servant leader. He stated that a leader "initiates, provides the ideas and the structure, and takes the risk of failure along with the chance of success" (p. 8). Another attribute of a servant leader is possession of a sense of vision. Greenleaf stated,

> A mark of a leader, an attribute that puts him in a position to show the way for others, is that he is better than most at pointing the direction. As long as he is leading, he always has a goal…. By clearly stating and restating the goal the leader gives certainty and purpose to others who may have difficulty in achieving it for themselves. (p. 9)

Continuing his observations regarding the importance of vision in leadership, Greenleaf (1970) wrote,

> Not much happens without a dream. And for something great to happen, there must be a great dream. Behind every great achievement is a dreamer of great dreams. Much more than a dreamer is required to bring it to reality; but the dream must be there first. (p. 9)

On another occasion, Greenleaf (1982a) elaborated on the role of leading the way by stating,

> The premise here is that to lead is to go out ahead and show the way when the way may be unclear, difficult, or dangerous – it is not just walking at the head of the parade – and that one who leads effectively is likely to be stronger, more self-assured, and more resourceful than most because leading so often involves venturing and risking. (p. 7)

In an essay designed to encourage college and university faculty to train future leaders, Greenleaf (1978) wrote, "The leader leads well when leadership is, and is seen as, serving the dream and searching for a better one" (p. 8).

Greenleaf (1970) continued describing characteristics of servant leaders with the attribute of trust. He stated, "The one who states the goal must elicit trust, especially if it is a high risk or visionary goal, because those who follow are asked to accept the risk along with the leader" (p. 9). Greenleaf further pointed out another attribute that a leader needs to possess in order to elicit trust from followers: "A leader does not elicit trust unless one has confidence in his values and his competence and unless he has a sustaining spirit that will support the tenacious pursuit of a goal" (p. 9).

Another quality of the servant leader is the desire and ability to listen with the intention of understanding the other person (Greenleaf, 1970). In discussing the importance of listening, Greenleaf detailed how to develop this trait. He stated "that a non-servant who wants to be a servant might become a natural servant through a long arduous discipline of learning to listen, a discipline sufficiently sustained that the automatic response to any problem is to listen first" (p. 10). Greenleaf also described the positive influence that active listening has on followers. He wrote, "True listening builds strength in other people" (p. 10). As servant leaders learn to listen to their followers, they

will elicit a greater level of trust while gaining a deeper understanding of problems and circumstances requiring their attention (Spears, 1995).

Another attribute Greenleaf (1970) claimed was vital for a servant leader was to show empathy: "The servant always accepts and empathizes, never rejects. The servant as leader always empathizes, always accepts the person but sometimes refuses to accept some of the person's effort or performance as good enough" (pp. 11-12). Greenleaf maintained that "deep down inside the great ones have empathy and an unqualified acceptance of the persons of those who go with their leadership. Acceptance of the person, though, requires a tolerance of imperfection" (p. 12). Greenleaf claimed that empathy provides benefits for both the leader and the follower. The benefit of empathy for the followers is that followers "grow taller when those who lead them empathize and when they are accepted for what they are" (p. 13). Greenleaf also proposed, "Leaders who empathize and who fully accept those who go with them on this basis are more likely to be trusted" (p. 13).

An additional attribute of servant leaders is "to have a sense for the unknowable and be able to foresee the unforeseeable" (Greenleaf, 1970, p. 14). Greenleaf labeled this trait as "foresight," which he defined as "a better than average guess about what is going to happen when in the future" (p. 16). Greenleaf emphasizes the importance of this characteristic:

> The leader knows some things and foresees some things which those he is presuming to lead do not know or foresee as clearly. This is partly what gives the leader his "lead," what puts him out ahead and qualifies him to show the way. (p. 14)

This trait of foresight is developed by being able to predict events on the future based on events of the past and the current state of events. Greenleaf stated that a servant leader "is

at once, in every moment of time, historian, contemporary analyst, and prophet—not three separate roles" (p. 17). Another aspect of servant leadership is awareness and perception that leads to a greater ability to use accurate foresight. Greenleaf wrote, "When one is aware, there is more than the usual alertness, more intense contact with the immediate situation, and more is stored away in the unconscious computer to produce intuitive insights in the future when needed" (p. 19).

Greenleaf (1970) also cited persuasion as being a vital attribute to the servant leader: "Leadership by persuasion has the virtue of change by convincement [*sic*] rather than coercion" (p. 22). In contrasting coercive power with persuasive power, Greenleaf declared that, "The trouble with coercive power is that it only strengthens resistance. And, if successful, its controlling effect lasts only as long as the force is strong. It is not organic. Only persuasion and the consequent voluntary acceptance are organic" (p. 32). Later, Greenleaf (in Spears, 1998) claimed that leaders should possess

> a belief that leads to a view of persuasion as the critical skill of servant leadership. Such a leader is one who ventures and takes the risks of going out ahead to show the way and whom others follow, voluntarily, because they are persuaded that the leader's path is the right one—for them, probably better than they could devise for themselves. (p. 44)

As important as Greenleaf's germinal works were to the servant leadership movement, it is important to note that his "observations concerning servant leadership were based on his extensive experience, but not on research" (Thompson, 2002, p. 29). For years, the body of writings about servant leadership continued to be anecdotal in nature and lacked substantial empirical research to sustain the theories (Bowman, 1997; Northouse, 1997). While Bass (2000) recognized the value of servant leadership in the "future leadership of the learning organization" (p. 33), he also encouraged the

development of substantial empirical research in the field to provide increased validity in applying the theory.

Servant Leadership in Academic and Popular Literature

Recognizing a general lack of empirical data supporting the theory of servant leadership, current scholars (Russell & Stone, 2002; Sendjaya & Sarros, 2002) have conducted research to begin providing this necessary empirical data. Proponents of servant leadership now use this data to persuade leaders in all aspects of society to implement the principles of servant leadership to build stronger organizations and stronger communities (Wilson, 1998). Authors in the popular press also contribute significantly to the growing acceptance of servant leadership in modern organizations (Thompson, 2002). The goal of all of these advocates is to eradicate the problems they view as rising from less effective leadership styles. Freeman (2004) described the benefits of servant leadership by stating, "the mission of servant leadership is especially important in today's social, political, and economic climate because there seems to be a dearth of great leadership in the United States and on international landscapes" (p. 7). Leading scholars (Russell, 2000; Wilson, 1998) recognize the foundation of servant leadership is documented largely in the popular press publications and only more recently in scholarly journals. This portion of the literature review will examine servant leadership using an eclectic approach of both scholarly and popular writings.

In describing a perspective congruent with servant leadership, Bensimon, Neumann, and Birnbaum (1989) claimed, "Leaders are more servants of the group than masters, and they are expected to listen, to persuade, to leave themselves open to influence, and to share the burden of decision making" (p. 55). Bilezikian (1997)

maintained that, "The motivation should not be the desire to rule, control, or command, but to support and assist others, just as a servant does" (p. 131).

Scholars (Jennings, 2002; Russell, 2000; Russell, 2001; Russell & Stone, 2002; Thompson, 2002) have detailed various distinguishable attributes possessed by those who implement principles of servant leadership in their lives. As scholars have attempted to formulate a set of characteristics unique to servant leaders, a final consensus has not been reached. Russell and Stone (2002) identified 20 attributes visible in servant leaders, Laub (1999) classified similar traits in six categories, Patterson (2003) sorted related characteristics into eight classes, and other scholars have described 10 distinct attributes of servant leadership (Jennings, 2002; Spears, 1998; Wilson, 1998). These ten attributes first introduced by Spears (1998) in the realm of popular literature have gained credibility as current studies validate this categorization (Horsman, 2001; Jennings, 2002; Lubin, 2001; Taylor, 2002; Wilson, 1998). These ten traits include listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community (Spears, 1998). The other methods of categorizing attributes of servant leadership use different words to describe essentially the same ten attributes.

Listening. The skill of listening is different from simply hearing somebody speak. Halal (1998) argued that, "Genuine listening is an intense, creative act in which people step out of their comfortable roles to engage their differences" (p. 13). Hunter (1998) claimed,

> Active listening requires a disciplined effort to silence all that internal conversation while we're attempting to listen to another human being. It requires a sacrifice; an extension of ourselves, to block out the noise and truly enter another person's world—even for a few minutes. (p. 105)

Regarding the impact of effective listening, Jennings (2002) noted that,

> Great emphasis is placed on the absolute need for mutual trust between a leader and those being led. This trust is founded on the belief that there is mutual support, understanding, and a strong desire for one to help the other. Listening provides not only a medium for sharing information and concerns but establishes a strong desire by the servant leader to help the follower grow and prosper. (p. 16)

According to Lubin (2001), "The first impulse for a servant leader is to listen first and talk less" (p. 32).

Offering another aspect of listening, Spears (1998) indicated, "Listening, coupled with regular periods of reflection, are essential to the growth of the servant-leader" (p. 4). Lubin (2001) concurred that successful servant leaders "begin by making a deep commitment to listening, not only to others but to their own inner voice as well. Essential to the growth of the leader is the condition to have quiet reflective time for deeper understanding" (p. 32).

Taylor-Gillham (1998) recognized listening "as a key leadership quality of the servant leader. It is virtually impossible to be empathetic, aware, persuasive, or conceptually adept without being a practiced listener" (p. 76). Taylor (2002) echoed these beliefs by stating, "The importance of developing empathetic listening skills as a leader is emphasized in most leadership research but is an essential component for a servant leader" (p. 76).

Empathy. The attribute of empathy is closely associated with the first attribute, listening (Horsman, 2001; Jennings, 2002; Taylor, 2002). Horsman (2001) described the skill of showing empathy as "consciously understanding an issue from someone else's perspective" (p. 59). Taylor (2002) wrote that, "An effective servant leader must be

willing to stop, listen intently, and truly care about people" (p. 46). Jennings (2002) further explained, "An empathetic listener as leader strengthens the sense of trust between the leader and those in the community" (p. 17). Chamberlin (1995) and Lopez (1995) agree that effective servant leaders are able to combine these first two skills and become skilled empathetic listeners. Taylor (2002) claimed, "This means that leaders must be able to place themselves in the shoes of subordinates, seeing what they see and feeling what they feel" (p. 47).

Regarding the benefits of displaying empathy, Jennings (2002) asserted, "Valuing the worth of the individual and accepting that individual are part of the trust building that must occur for an effective servant leader/led relationship to exist" (p. 17). Greenleaf (1977) also spoke of the benefits of empathy by stating, "People grow taller when those who lead them empathize and when they are accepted for what they are" (p. 21).

A barrier to utilizing the skill of empathy is that leaders generally do not take the time to listen properly and consequently inhibit their ability to empathize (McGee-Cooper & Trammell, 1995). Horsman (2001) detailed the benefits of taking time to empathize by declaring that, "when people take the time to slow down, listen, and empathize, greater awareness of the issues is the result" (pp. 59-60).

Healing. An outgrowth of demonstrating sincere empathy is the potential healing of those involved (Taylor, 2002). Greenleaf (1970) acknowledged that a natural aspect of everyday living is trials that can cause people to suffer from having a broken spirit. The healing provided through effective servant leadership provides solace for both the leader and the follower. This healing then is not necessarily healing of physical ills as much as it is emotional or spiritual damage resulting from past experiences (Lubin, 2001).

Greenleaf (1970) suggested that some leaders might seek to become servant

leaders to facilitate their own healing through helping others: "There is something subtle

communicated to one who is being served and led if, implicit in the compact between

servant-leader and led, is the understanding that the search for wholeness is something

they share" (p. 27). According to Lubin (2001), "The servant leader helps create an

opportunity to influence others' emotional and spiritual healing process that supports the

healing of past hurts" (p. 33).

Awareness. Through developing the skill of awareness, effective servant leaders

are "able to increase perceptual awareness and to invite more sensory experiences from

the environment than most people" (Jennings, 2002, p. 19). Taylor (2002) acknowledged

different kinds of awareness by stating, "general awareness, and especially self-

awareness, strengthens the servant leader" (p. 48). Greenleaf (1977) claimed that

awareness increases a leader's capacity to lead effectively. He stated,

> The opening of awareness stocks both the conscious and unconscious
> minds with a richness of resources for future need. But it does more than
> that: it is value building and value clarifying and it armors one to meet the
> stress of life by helping build serenity in the face of stress and uncertainty.
> (p. 27)

Greenleaf (1977) continued by stating, "Awareness is not a giver of solace—it is just the

opposite. It is a disturber and an awakener. Able leaders are usually sharply awake and

reasonably disturbed. They are not seekers after solace. They have their own inner

serenity" (p. 27).

According to Lubin (2001) the benefits of developing awareness are that "a

servant leader's awareness creates an inner disturbance that motivates him/her to

continually discover the surrounding world" (p. 33). Jennings (2002) explained the

results of increased awareness of the servant leader as follows:

> The increased perceptions of the servant leader open him or her to
> experiences and leadership opportunities that are unobserved by those
> with more limited sensory perception. This heightened sense of awareness
> also provides a stockpile of information for future use in leadership
> situations. (p. 19)

This sense of awareness further assists the effective servant leader in viewing the

circumstances as they really are and as they potentially can be (Horsman, 2001).

Persuasion. According to Livovich (1999), the element of persuasion is one of the

most distinct differences between traditional authoritarian forms of leadership and servant

leadership. Taylor (2002) claimed, "Another characteristic of a servant leader is a

reliance upon persuasion, rather than positional authority when making decisions within

an organization. Servant leaders seek to convince others, rather than coerce compliance"

(p. 49). Greenleaf (1970) asserted, "Leadership by persuasion has the virtue of change by

convincement [*sic*] rather than coercion" (p. 22). Lubin (2001) believed that "Persuasion

does not come from a position of power, but rather by seeking to listen and convince

others" (p. 33). In another treatise, Greenleaf (1978) explained, "Both leader and follower

respect the autonomy and integrity of the other and each allows and encourages the other

to find his or her own intuitive confirmation of the rightness of the belief or action" (p.

6).

Greenleaf (1977) indicated that persuasion demonstrates a respect for the dignity

of others. Horsman (2001) stated, "The determination to be persuasive rather than use

authority or position, or status, or financial power entails a clear and firm commitment to

one's values and purpose" (p. 64). An advantage of skillfully using persuasion as

opposed to coercion is that leaders and followers share a sense of ownership in the decisions that are made and acted upon. Block (1993) affirmed these thoughts about persuasion by asserting that if a follower does not have a legitimate opportunity to oppose a decision, then his or her agreement is meaningless.

Conceptualization. Jennings (2002) defined conceptualization by stating, "The leader must think beyond the day-to-day realities and dream great dreams" (p. 21). Taylor-Gillham (1998) concurred that leaders who are effective at conceptualization have the ability to see beyond the routine of daily activities to a larger goal. Kouzes and Posner (1995) regarded conceptualization as exposing followers to possibilities rather than probabilities. Lubin (2001) maintained that "The leader's job is to encourage people to share their good ideas to eventually create a shared vision that everyone cares about" (p. 34). Taylor (2002) suggested, "The mark of a leader, and an attribute that puts him or her in a position to attract followers is when the leader demonstrates the ability to see more clearly the best destination for the organization" (p. 50). Covey (1994) claimed that an important companion to conceptualization is the ability to convey the concepts to others in the organization who struggle to see the value of the stated goals on their own.

Foresight. Greenleaf (1970) said that "Foresight is the lead that the leader has" (p. 18). Scholars (Horsman, 2001; Lubin, 2001; Russell, 2002; Taylor, 2002) believe that the attribute of foresight is closely associated with the trait of conceptualization. Spears (1998) defined foresight as a characteristic that "enables servant leaders to understand the lessons from the past, the realities of the present, and the likely consequence of a decision for the future" (p. 5). Greenleaf (1970) defined foresight as "a better than average guess about what is going to happen when in the future" (p. 16).

Horsman (2001) asserted that foresight and vision are similar attributes. Wheatley (1994) contended that foresight or vision should be viewed in the context of field theory. Wheatley (1994) claimed that leaders must "come to understand organizational vision as a field—a force of unseen connections that influences employees' behavior—rather than as an evocative message about some desired future state" (p. 13). Collins (1999) reported,

> Executives spend too much time drafting, wordsmithing [*sic*], and redrafting vision statements, mission statements, values statements, purpose statements, aspiration statements, and so on. They spend nowhere near enough time trying to align their organizations with the values and visions already in place. (p. 237)

What happens when a leader loses or does not apply the attribute of foresight was described by Greenleaf (1970): "Once he loses this lead and events start to force his hand, his is leader in name only. He is not leading; he is reacting to immediate events and he probably will not long be a leader" (p. 18).

Stewardship. Jennings (2002) defined a steward as "one who is in charge of a household" (p. 23). Jennings elaborated on this definition in the context of servant leadership in organizations and stated, "Stewards are responsible for the work as well as the welfare of those who work therein" (p. 23). Block (1993) expanded this definition as follows:

> Part of the meaning of stewardship is to hold in trust the well-being of some larger entity—our organization, our community, the earth itself. In order for a leader to hold something of value in trust, it calls for placing service ahead of control, no longer expecting leaders to be in charge and out in front…. There is humility in stewardship, it evokes images of service. Service is central to the idea of stewardship. (p. 41)

Livovich (1999) concurred that stewardship is the central idea of servant leadership because both concepts are based on service.

Vanourek (1987) claimed that effective servant leaders place the needs and well-being of their followers above their own desires and abandon all selfishness. DePree (1992) echoed these sentiments by stating that followers choose to be devoted to a leader because of the virtue of the leader's selfless commitment to serve the needs of others. Jennings (2002) affirmed that servant leaders "employ stewardship to focus on a strong commitment to serve the needs of others and emphasize use of openness and persuasion rather than control" (p. 22). Covey (1997) declared the core principles involved with stewardship include "personal trustworthiness, interpersonal trust, managerial empowerment, and organizational alignment" (p. 3).

Commitment to the growth of people. In discussing the importance of being committed to the growth of people, Taylor (2002) stated,

> An essential characteristic of servant leadership is a belief that people have intrinsic value beyond their tangible contributions as workers. This belief motivates the servant leader to develop a deep commitment to the growth of each and every individual within his or her organization. This commitment involves a tremendous responsibility to do everything within the leader's power to nurture both the professional and the personal growth of his or her employees. (p. 53)

In a practical sense, Taylor-Gillham (1998) claimed that this commitment to the growth of people takes place in the form of "making available funds for personal and professional development, taking a personal interest in ideas and suggestions from everyone, encouraging worker involvement in decision-making, and actively assisting laid-off workers to find other employment" (p. 31).

DePree (1989) stated that effective servant leaders help their constituents fulfill their highest potential. Greenleaf (1970) offered a method of assessing servant leadership concerning the growth of people. He proposed, "The best test…is do those served grow

as persons?" (p. 7). Regarding this personal growth, Taylor (2002) declared that, "The ultimate goal of this growth being to enable people to grow into leaders who will be willing and able to serve" (p. 53). Another goal in helping others to grow is to assist followers in maximizing their self-sufficiency and creativity to satisfy more completely all stakeholders in an organization (Hennessy, Killian, & Robbins, 1995). Accomplishing these goals of helping others to grow is vital to the success of any organization since Kelley (1998) reported, "followers actually contribute about 90 percent to the success of any organizational outcomes, while leaders account for 10 percent" (p. 10).

Building community. Taylor (2002) declared that the intent of building community within an organization "is to have every member of the organization committed to each other's success" (p. 54). Horsman (2001) pointed out that the widespread downsizing of the 1980s and 1990s created a general atmosphere of distrust among organizations. As a result, one purpose of building community is "to rebuild a sense of community within the institution" (Jennings, 2002, p. 24). This building of community cultivates the development of other servant leaders who will similarly "go forth to build community" (p. 24). Jennings then summarized, "The sense of sharing leadership, concern for the individual, support, and trust continue to foster strong relationships and positive servant leadership" (p. 24).

Page and Wong (2000) reported a further benefit of building community by stating,

> In servant-leadership there is no such thing as "just a groundskeeper" or "just a secretary". Everyone is part of a team working to the same end in which people play different roles at different times, according to their expertise and assignment, rather than their position or title. (p. 9).

Horsman (2001) stated that part of community building is "dealing with the relational issues that arise in the everyday activity of organizational life" (p. 70). While Sergiovanni (1994) wrote specifically about developing community within schools, his thoughts have broad application through all organizations. Regarding institutions creating a sense of community, Sergiovanni (1994) wrote, "They must become places where members have developed a community of mind that bonds them together in special ways and binds them to a shared ideology" (p. 72).

Servant Leadership in Biblical Teachings

While scholars and proponents of servant leadership (Blanchard & Hodges, 2003; Contee-Borders, 2003; Greenleaf, 1970; Jennings, 2002; Russell, 2000) cite biblical references in support of servant leadership, the principles espoused by the theories of servant leadership can be found in cultures throughout the world (Thompson, 2002). Cerff (2004) concluded that qualities espoused in servant leadership are manifest in the behaviors of native African tribal leaders. Wicker (1998) reported, "Advocates of the servant leadership movement quote Jewish mystics, Buddhist masters, Hebrew prophets, Jesus, and Albert Einstein" (p. 247). Bottum and Lenz (1998) included the Eastern philosophers and religious leaders, Buddha, Lao Tzu, and Confucius as exemplifying servant leadership. Lad and Luechauer (1998) cited the Dalai Lama as teaching that the purpose of seeking enlightenment is to serve others. While examples of servant leadership from various cultures exist, this literature review will focus on examples of servant leadership in the Judeo-Christian tradition because the subjects involved in the study are most familiar with these teachings and writings.

Scholars (Cedar, 1987; Ford, 1991; Wilkes, 1996) contend that Jesus Christ is the greatest leader to have ever lived on this earth, while others propose that His life exemplified the perfect servant leader (Blanchard & Hodges, 2003; Briner & Pritchard, 1998). Regarding Jesus' implementation of the principles of servant leadership, Briner and Pritchard (1998) claim, "As in all other areas, He Himself is the perfect example" (p. 296).

Jesus' teachings during His earthly ministry encouraged His followers to serve selflessly and find frequent citation in today's servant leadership literature. One of the quintessential teachings frequently cited is found in Matthew 20:20-28. This scripture records James and John's mother coming to Jesus requesting that her sons be placed in positions of leadership and authority. Matthew records Jesus' response:

> But Jesus called them unto him, and said, Ye know that the princes of the
> Gentiles exercise dominion over them, and they that are great exercise
> authority upon them. But it shall not be so among you: but whosoever will
> be great among you, let him be your minister; And whosoever will be
> chief among you, let him be your servant: Even as the Son of man came
> not to be ministered unto, but to minister, and to give his life a ransom for
> many. (Matthew 20:25-28)

Scholars (Blanchard & Hodges, 2003; Contee-Borders, 2002; Russell, 2000) agreed that this teaching typifies the core principles of servant leadership.

Briner and Pritchard (1998) asserted, "None of Jesus' leadership lessons may seem more paradoxical than the servant/leader concept, which is, in fact, the very essence of both His leadership example and His leadership teaching" (p. 294). As paradoxical as it may seem, Briner and Pritchard (1998) proposed, "This leadership lesson of Jesus is the single surest formula for success ever enunciated" (p. 294). The following portion of the literature review will utilize the same 10 attributes of servant leaders originally

formulated by Spears (1995) and utilize an example from the life of Jesus Christ or His

followers to demonstrate the understanding of these values that a faithful Christian

follower would embrace.

Listening. Spears (1998) and Lubin (2001) agreed that an important aspect of

effective listening is not only listening to others, but is also taking time to meditate and

listen to one's own inner voice. Jesus on occasion sought solitude to allow time for

pondering, self-introspection, and prayer (Matthew 14:22-23; John 6:15; Luke 9:18). On

one occasion, Jesus took time away from the multitude to spend time with a man who had

been shunned by society because of his chosen profession as politician. Luke records,

> And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost. (Luke 19:2-10)

He also took time to listen to others, some of whom were considered to be unworthy of

His company because of nationality (John 4:27), political affiliation (Mark 2:16-17), or

lifestyle choices (Luke 5:30-32).

Empathy. Jesus exhibited empathy repeatedly throughout His earthly ministry

(Contee-Borders, 2002). One example of this empathy is recorded in John 8:3-11. At this

time, a group of scribes and Pharisees brought a woman to Jesus who had been caught

violating the Jewish Law by committing adultery (John 8:3-4). The Jewish Law indicated

that the punishment for such offenders was to be death by stoning, and the accusers asked

Jesus for His recommendation (John 8:5). John then records,

> But Jesus stooped down, and with his finger wrote on the ground, as
> though he heard them not. So when they continued asking him, he lifted
> up himself, and said unto them, He that is without sin among you, let him
> first cast a stone at her. And again he stooped down and wrote on the
> ground. And they which heard it, being convicted by their own
> conscience, went out one by one, beginning at the eldest, even unto the
> last: and Jesus was left alone, and the woman standing in the midst. When
> Jesus had lifted up himself, and saw none but the woman, he said unto her,
> Woman, where are those thine accusers? hath no man condemned thee?
> She said, No man, Lord. And Jesus said unto her, Neither do I condemn
> thee: go and sin no more. (John 8:6-11)

Greenleaf (1970) used this example in his original text as an example of ideal servant

leadership. Part of displaying empathy is gaining an understanding for another,

something Jesus accomplished by showing mercy to the woman in this example.

Healing. Jesus' life is laden with examples of healing, from both physical

infirmities and emotional or spiritual trauma. Examples of physical healing can be found

in the healing of the blind (Matthew 9:27-30), the deaf and dumb (Mark 7:32-35), and the

lepers (Luke 17:11-19). Jesus' followers had such faith in His healing power that

Matthew records,

> And great multitudes came unto him, having with them those that were
> lame, blind, dumb, maimed, and many others, and cast them down at
> Jesus' feet; and he healed them: Insomuch that the multitude wondered,
> when they saw the dumb to speak, the maimed to be whole, the lame to
> walk, and the blind to see: and they glorified the God of Israel. (Matthew
> 15:30-31)

He also raised people from their sick beds (Luke 4:41-42, 49-56; Matthew 8:5-13) and

even raised His friend from the dead (John 11:43-45). Jesus' healing power was not

limited to physical ailments, but He also provided solace for those suffering from

emotional distress as a result of past wrongdoings (John 8:10-11; Luke 7:37-48; Matthew

9:2-7) and those possessed of evil spirits (Matthew 17:14-21). Jesus' capacity to heal and

His followers' faith in that ability was so powerful that if they could simply touch the

hem of His robe they would be made whole (Mark 6:53-56; Matthew 9:20-22; 14:34-36).

This healing power seemed to increase in Jesus' followers when later people were healed

from similar infirmities simply by having Peter's shadow pass over them (Acts 5:12-15).

Awareness. Jesus was keenly aware of happenings around Him, even when others

present were unaware of the same circumstances. Three of the gospel writers recorded

one such event. Luke recorded the event by stating,

> But as he went the people thronged him. And a woman having an issue of
> blood twelve years, which had spent all her living upon physicians, neither
> could be healed of any, Came behind him, and touched the border of his
> garment: and immediately her issue of blood stanched. And Jesus said,
> Who touched me? When all denied, Peter and they that were with him
> said, Master, the multitude throng thee and press thee, and sayest thou,
> Who touched me? And Jesus said, Somebody hath touched me: for I
> perceive that virtue is gone out of me. And when the woman saw that she
> was not hid, she came trembling and falling down before him, she
> declared unto him before all the people for what cause she had touched
> him, and how she was healed immediately. And he said unto her,
> Daughter, be of good comfort: thy faith hath made thee whole: go in
> peace. (Luke 8:42-48)

This example demonstrates Jesus' ability to be aware of His physical surroundings. Jesus

also had a great capacity for perceiving the thoughts and intentions of others. Jesus was

aware that when the scribes, Pharisees, and other contemporary leaders came to question

Him they were merely attempting to discredit Him. With the keen awareness of their true

intentions, Jesus was able to teach great lessons to silence His critics, such as that

recounted in the parable of the Good Samaritan (Luke 10:25-37).

Persuasion. Jesus always demonstrated the art of persuasion to His followers, never coercing them to do anything. This precept is exemplified in how Jesus attracted and maintained His disciples and followers. When calling His most trusted disciples, Jesus did not order them to follow him, but rather gently invited "Follow me" (Mark 2:14; Matthew 4:19). On another occasion, a rich young ruler approached Jesus wanting to know what he needed to do in order to inherit glory in the kingdom of heaven. Matthew records the conversation as follows:

> And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour they father and they mother: and, Thou shalt love they neighbour as thyself. The young man saith unto him, All these things I have kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, an thou shalt have treasure in heaven: and come and follow me. (Matthew 19:16-21)

Jesus explained the benefits of discipleship to the young man, but never told him what he had to do. Jesus always left the choice of whether to follow or not up to the individual. Another example is recorded in John 6 after Jesus had finished teaching a sermon. A majority of His followers turned away from following him because he did not provide them physical nourishment as he had on previous occasions (John 6:66). "Then Jesus said unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life" (John 6:67-68). Though not coerced into continuing his discipleship, Peter and others of the twelve disciples followed the gentle persuasion of Jesus and continued faithful.

Conceptualization. Jesus not only had the ability to conceptualize things as they could be, but He also had the capacity to verbalize these conceptualizations in such a way that others could understand. When His disciples asked about the future of His kingdom, Jesus answered using parables. Matthew recorded one of these parables by writing,

> The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. (Matthew 13:31-32)

By using an analogy that employed agricultural imagery, Jesus was able to convey His conceptualized vision for His kingdom in terms understandable to His followers.

Foresight. From the beginning of His ministry, Jesus seemed to understand that the time He had to spend with His disciples was limited and reminded them of this repeatedly (Luke 22:15-16; Mark 9:19; 14:7). Jesus had the foresight to plan for the continuation of leadership in His newly established church following His own death. He told Peter, who would later become the leader of the church, "thou are Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18). Following this declaration, Jesus provided additional training for Peter and two of the other disciples that the rest of the twelve did not receive (Mark 5:37-43; Mark 14:32-33; Matthew 17:1-13).

Stewardship. Jesus masterfully exemplified the attribute of stewardship in both word and deed. Jesus spoke a parable to teach the people the importance of stewardship.

> For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also

gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. (Matthew 25:14-29)

Jesus used this parable to teach His followers the importance of handling with care the responsibilities with which they had been entrusted. Jesus demonstrated the principle of stewardship in His own life by completing the mission He had been given to accomplish, even when He desired some other way of fulfilling the task of the atonement. Jesus spoke in prayer saying, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done" (Luke 22:42).

Commitment to the growth of people. Russell (2000) claimed, "An essential part of Jesus' ministry was training His disciples and empowering them for service" (p. 47). Jesus did this by instructing His disciples to go and perform the same miracles and acts of service He Himself had performed. Matthew records, "And when he had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to

heal all manner of sickness and all manner of disease" (Matthew 10:1). At this time,

Jesus instructed His disciples to perform this teaching and healing among the Jews

(Matthew 10:5-6). On a later occasion, Jesus taught His disciples,

> Go ye therefore, and teach all nations, baptizing them in the name of the
> Father, and of the Son, and of the Holy Ghost: Teaching them to observe
> all things whatsoever I have commanded you: and, lo, I am with you
> always, even unto the end of the world. (Matthew 28:19-20)

Not only did this enlarge their scope of labor, but also encouraged them similarly to seek

out followers and help them to grow in the same manner Jesus had helped each of them

(Russell, 2000).

Building community. Jesus' purpose during His earthly ministry was to invite

willing followers to follow His teachings and live together in an attitude of love and

caring for one another (John 13:34). This attitude continued following Jesus' death as His

disciples traveled to other regions inviting all who believed to join this enlarged

community in the same spirit of love and caring. Paul informed the saints at Ephesus,

"Now therefore ye are no more strangers and foreigners, but fellowcitizens with the

saints, and of the household of God" (Ephesians 2:19).

Servant Leadership in Uniquely LDS Teachings

While members of The Church of Jesus Christ of Latter-day Saints embrace the

same biblical teachings just cited, they also study additional books that they consider

inspired scriptures from God (Hinckley, 1997). These additional books of scripture

include *The Book of Mormon: Another Testament of Jesus Christ*, *The Doctrine and

Covenants*, and *The Pearl of Great Price*. These three books of scripture are canonized

similar to the Bible and will be referenced in a comparable fashion using chapter and

verse citations.

The purpose of this section of the literature review is to establish the background of doctrines and teachings unique to the LDS Church that further encourage faithful members of this sect to strive to live the principles of servant leadership, whether they are aware of the specific theory of servant leadership or not. These teachings will be taken from books of LDS scripture and from the well-known teachings of past or present leaders of the LDS Church. This section will begin with uniquely LDS teachings that encourage general attitudes of service and then follow with uniquely LDS examples of each of the 10 attributes of servant leadership (Spears, 1995). The LDS teachings that promote the principles embodied in servant leadership were corroborated through a discussion with a leading scholar in the field of servant leadership who is also a faithful member of The Church of Jesus Christ of Latter-day Saints (S. R. Covey, personal communication, August 27, 2004).

General attitudes of service. The quintessential uniquely LDS teaching that conveys a message of service is a sermon from King Benjamin as recorded in *The Book of Mormon*. King Benjamin, shortly before his death, gathered his people together for a final discourse. King Benjamin taught,

> I have not commanded you to come up hither that ye should fear me, or that ye should think that I of myself am more than a mortal man. But I am like yourselves, subject to all manner of infirmities in body and mind; yet I have been chosen by this people, and consecrated by my father, and was suffered by the hand of the Lord that I should be a ruler and a king over this people…to serve you with all the might, mind and strength which the Lord hath granted unto me. I say unto you that as I have suffered to spend my days in your service, even up to this time, and have not sought gold nor silver nor any manner of riches of you…And even I, myself, have labored with mine own hands that I might serve you…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. (Mosiah 2:10-16)

The next statement of King Benjamin is one familiar to faithful members of The Church of Jesus Christ of Latter-day Saints because the youth of the church are encouraged to commit the words to memory as part of their education in seminary (Intellectual Reserve, Inc., 2000). King Benjamin stated, "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" (Mosiah 2:17). King Benjamin then posed this challenge, "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" (Mosiah 2:18). This fundamental teaching of the LDS Church encourages its members to live their lives in a general spirit of service.

Listening. The current president of The Church of Jesus Christ of Latter-day Saints wrote about the importance of taking time to listen to the inner voices of the self. He stated,

> The world is so noisy. There are voices everywhere trying to influence us. We all need time to think. We need to drown out the clamor and noise and simply be quiet. We need time to ponder and meditate, and to contemplate the deeper things of life…. Find some time to drown out the noise of the world…. Take time to think about the kind of man or woman you want to become. (Hinckley, 2002, pp. 103, 106)

These statements typify the teachings of Church leaders that encourage members to listen to themselves. In a private conversation with the researcher, Covey (personal communication, August 27, 2004) confirmed an LDS teaching that encourages listening to others. In the early days of the LDS Church, the leaders established a school for training those in leadership positions of the Church. One guideline in establishing this school read,

> Appoint among yourselves a teacher, and let not all be spokesman at once; but let one speak at a time and let all listen unto his sayings, that when all have spoken that all may be edified of all, and that every man may have an equal privilege. (Doctrine and Covenants 88:122)

This teaching emphasizes the importance of listening to others and allowing each individual the opportunity to speak. The outcome of this type of listening is a feeling of mutual edification that comes from truly understanding another individual.

Empathy. Truly listening to other people is the first step in displaying genuine empathy. Members of the LDS Church promise to display empathy after they are baptized and become members of the church. Part of the baptismal covenant as recorded in *The Book of Mormon* reads,

> Now, as ye are desirous to come into the fold of God, and to be called his people, and are willing to bear one another's burdens, that they may be light; Yea, and are willing to mourn with those that mourn; yea, and comfort those that stand in need of comfort. (Mosiah 18:8-9)

This attitude of mourning with those that mourn and comforting those who need comfort is an example of empathy. Not only do members agree to this covenant when they are baptized, but they continue to be reminded of these teachings in settings throughout the Church.

Healing. Similar to the *Holy Bible*, the books of scripture used uniquely in the LDS Church record instances of individuals being healed physically. There are instances of faithful followers being raised from the dead (3 Nephi 19:4) and even Jesus visiting these people after His resurrection and healing the sick that lived among them (3 Nephi 17:7-10). *The Book of Mormon* also records instances of emotional healing. The setting of the following scripture is a father, shortly before his death, telling his son of his conversion to the Lord. Prior to his conversion, he had been among the most vile of

sinners (Mosiah 28:4). He then had a visitation from an angel that caused him to realize

the error of his ways and brought much sorrow to his heart for the wickedness he had

been guilty of (Mosiah 27:12-14). His own words were then recorded,

> And it came to pass that as I was thus racked with torment, while I was
> harrowed up by the memory of my many sins, behold, I remembered also
> to have heard my father prophesy unto the people concerning the coming
> of one Jesus Christ, a Son of God, to atone for the sins of the world. Now,
> as my mind caught hold upon this thought, I cried within my heart: O
> Jesus, thou Son of God, have mercy on me, who am in the gall of
> bitterness, and am encircled about by the everlasting chains of death. And
> now, behold when I thought this, I could remember my pains no more;
> yea, I was harrowed up by the memory of my sins no more. And oh, what
> joy, and what marvelous light I did behold; yea, my soul was filled with
> joy as exceeding as was my pain! Yea, I say unto you, my son, that there
> could be nothing so exquisite and so bitter as were my pains. Yea, and
> again I say unto you, my son, that on the other hand, there can be nothing
> so exquisite and sweet as was my joy. (Alma 36:17-21)

Church leaders and teachers use the story recorded in this text to teach the importance of

assisting others to repent and find the same emotional and spiritual healing as Alma

experienced.

Awareness. Members of the LDS Church receive encouragement to increase their

awareness of the world around them. In early church writings, members of the LDS

Church were encouraged to be instructed:

> In theory, in principle, in doctrine, in the law of the gospel, in all things
> that pertain unto the kingdom of God, that are expedient for you to
> understand; Of things both in heaven and in the earth, and under the earth;
> things which have been, things which are, things which must shortly come
> to pass; things which are at home, things where are abroad; the wars and
> the perplexities of the nations, and the judgments which are on the land;
> and a knowledge also of countries and of kingdoms—That ye may be
> prepared in all things. (Doctrine and Covenants 88:78-80).

This example demonstrates how members of the LDS Church are encouraged to seek

learning from all disciplines to gain awareness of the world and be prepared for whatever

the future may hold. In addition to education regarding secular topics, the current

president of the LDS Church encourages the members of the church to gain spiritual

education also. He wrote,

> Each day we are made increasingly aware of the fact that life is more than
> science and mathematics, more than history and literature. There is need
> for another education, without which the substance of our secular learning
> may lead only to our destruction. I refer to the education of the heart, of
> the conscience, of the character, of the spirit—these indefinable aspects of
> our personalities which determine so certainly what we are and what we
> do in our relationships one with another. (Hinckley, 1997, pp. 167-168)

The purpose of this well-rounded education in both the spiritual and secular realms is to

gain an increased awareness of the world and be better able to perform and function in

whatever capacity church members may choose to pursue.

Persuasion. Members of the LDS Church believe that the authority to govern and

lead in the church is a function of holders of the priesthood. All who hold the priesthood

are given the following instruction in how they are to use that authority:

> No power or influence can or ought to be maintained by virtue of the
> priesthood, only by persuasion, by long-suffering, by gentleness and
> meekness, and by love unfeigned; By kindness, and pure knowledge,
> which shall greatly enlarge the soul without hypocrisy, and without guile.
> (Doctrine and Covenants 121:41-42)

This section of scripture also gives a stern warning to those who are given this authority

to lead, but abuse the power. The scriptures warn that those who abuse the power given

them will have the authority and its accompanying responsibilities removed from them

(Doctrine and Covenants 121:34-39).

Conceptualization. An example of conceptualization comes from the founder of

The Church of Jesus Christ of Latter-day Saints, Joseph Smith. In 1842, when total

church membership was just over 20,000 members (Avant, 2004), Smith prophesied,

> That the Saints would continue to suffer much affliction and would be
> driven to the Rocky Mountains, many would apostatize, others would be
> put to death by our persecutors or lose their lives in consequence of
> exposure or disease, and some of you will live to go and assist in making
> settlements and build cities and see the Saints become a mighty people in
> the midst of the Rocky Mountains" (Smith, 1976, p. 255).

A subsequent president of the LDS Church, Wilford Woodruff, recalls hearing Joseph

Smith state on a previous occasion to leaders of the church,

> You know no more concerning the destinies of this Church and kingdom
> than a babe upon its mother's lap…. It is only a handful of Priesthood you
> see here tonight, but this Church will fill North and South America—it
> will fill the world…. It will fill the Rocky Mountains. There will be tens of
> thousands of Latter-day Saints who will be gathered in the Rocky
> Mountains. (Woodruff, 1898, p. 57)

When Smith made that statement in 1834, the total membership of the LDS Church was

fewer than 5,000 members (Avant, 2004) and centered in two locations, Kirtland, Ohio,

and Independence, Missouri. At the end of 2003, the current membership of the LDS

Church was just under 12 million members living in countries throughout the world

(Watson, 2004). These visions conceptualized by Church leaders have inspired members

and taught, through example, the importance of this attribute.

Foresight. One of the first stories recorded in *The Book of Mormon* offers an

example of foresight. The background of this story is that in 600 B.C., a prophet and his

family are warned to flee from Jerusalem to escape the Babylonian siege. The Lord then

instructs the sons of this family to return to Jerusalem and acquire a copy of the sacred

writings that included the Law of Moses and much of today's biblical text. One of the

sons, Nephi, gains an understanding of the importance of this task by using his foresight

to see the full purpose of the Lord's instruction. He recorded,

> And now, when I, Nephi, had heard these words, I remembered the words
> of the Lord which he spake unto me in the wilderness, saying that:

> Inasmuch as thy seed shall keep my commandments, they shall prosper in the land of promise. Yea, and I also thought that they could not keep the commandments of the Lord according to the law of Moses, save they should have the law. And I also knew that the law was engraven upon the plates of brass. (1 Nephi 4:14-16)

Nephi and his family had already been instructed in the Law of Moses and the other religious teachings of the day. Nephi's foresight allowed him to understand that his posterity would need to have the written record to continue the traditions of those teachings to their children through the generations.

Stewardship. Members of The Church of Jesus Christ of Latter-day Saints have a great understanding of the idea of stewardship. The word *stewardship* appears 17 times in the LDS book of scripture, *The Doctrine and Covenants*, as opposed to only three times in the Bible. One of the key teachings about stewardship in the LDS Church states,

> It is wisdom in me; therefore, a commandment I give unto you, that ye shall organize yourselves and appoint every man his stewardship; That every man may give an account unto me of the stewardship which is appointed unto him. For it is expedient that I, the Lord, should make every man accountable, as a steward over earthly blessings, which I have made and prepared for my creatures. (Doctrine and Covenants 104:11-13)

This instruction demonstrates the LDS belief that they are responsible to the Lord for the things they have been given here on the earth. These stewardships can be over things or people. Another example from LDS scriptures comes from *The Book of Mormon* and a leader of the people named Jacob. He wrote,

> For I, Jacob, and my brother Joseph had been consecrated priests and teachers of this people by the hand of Nephi. And we did magnify our office unto the Lord, taking upon us the responsibility, answering the sins of the people upon our own heads if we did not teach them the word of God with all diligence. (Jacob 1:19)

These words of Jacob teach the importance of taking responsibility for one's stewardship and fulfilling the duties one is assigned.

Commitment to the growth of people. The current president of the LDS Church teaches the Church's commitment to the growth of people by stating,

> We have a job to do. We have a lot of work to do and it's all concerned with improvement, with betterment, with making people better. As President McKay used to say, "Of making bad men good and good men better." That's our job: to improve people. (Hinckley, 1997, p. 582)

A previous president of the LDS Church shared a similar viewpoint by teaching,

> Men and women who turn their lives over to God will discover that He can make a lot more out of their lives than they can. He will deepen their joys, expand their vision, quicken their minds, strengthen their muscles, lift their spirits, multiply their blessings, increase their opportunities, comfort their souls, raise up friends, and pour out peace. Whoever will lose his life in the service of God will find eternal life. (Benson, 1988, p. 361)

These examples demonstrate a sample of the teachings members of the LDS Church receive from their leaders regarding the importance of helping people to grow in their individual capacities.

Building community. Aspects of the LDS belief system support the idea of building community both in and out of the church. Church leaders have encouraged followers to reach out to those in their communities, both in and out of the church, in a spirit of inclusion (Ballard, 2001). The LDS Church also operates an expansive missionary program with over 60,000 missionaries throughout the world seeking to invite others to join the community of church members (Watson, 2004). Foundational teachings from LDS scriptures reinforce the concept of building community. One leader of the people in *The Book of Mormon* recorded, "And he commanded them that there should be no contention one with another, but that they should look forward with one eye, having one faith and one baptism, having their hearts knit together in love one towards another" (Mosiah 18:21). On another occasion, *The Book of Mormon* records a society of people

that eliminated all class and race distinctions (4 Nephi 1:17) and lived peaceably with one

another for over 200 years (4 Nephi 1:24). An additional teaching encouraging members

of the church to seek harmony with others comes from *The Pearl of Great Price*, another

book of scripture unique to the LDS Church. In that book, the author offers commentary

on the ancient city of Enoch as recorded in the bible and wrote, "And the Lord called his

people Zion, because they were of one heart and one mind, and dwelt in righteousness;

and there was no poor among them" (Moses 7:18). Members of the LDS Church today

are still encouraged to "Seek to bring forth and establish my Zion" (Doctrine and

Covenants 14:6).

Criticism of Servant Leadership

While scholars and practitioners praise and promote servant leadership as a viable

leadership theory, it is not without its critics. Quay (1997) critiqued Greenleaf's theories

stating, "For all his good advice and many practical ideas, he is a Don Quixote trying to

convince managers to pursue good and eschew evil" (p. 83). Quay claimed that the

theories of servant leadership are impractical and idealistic. He further stated, "It is

smarter to trust in competition and countervailing powers than to trust that those in

charge are righteous" (Quay, 1997, p. 83). Brumback (1999) maintained that Greenleaf's

theories are comprised of impractical and obscure ideas. While acknowledging the

effectiveness of servant leadership in certain circumstances, Bridges (1996) also offered

criticism:

> It is important to understand that there is nothing inherently "better" or
> "higher" about this kind of leadership. Too often, the literature on the
> subject takes a moralistic tone and leaves people with the impression that
> participation is next to godliness, when in fact it is simply a different tool
> for a different task. (p. 17)

Another criticism of servant leadership is that the approach implemented is weak and ineffective among individuals who have been trained throughout their lives to view leadership in an authoritative manner (Tatum, 1995).

Job Satisfaction

Leaders in an educational setting should be concerned about individual employee job satisfaction because studies have shown a correlation between job satisfaction, school effectiveness (Shann, 1998), and student outcomes (Woods & Weasmer, 2002). Thompson (2002) included three factors that influence employee job satisfaction, namely, "increased education, experience, and job complexity" (p. 41). This portion of the literature review will begin by detailing various factors affecting job satisfaction. Evidence from empirical research will be presented showing relationships between perceptions of servant leadership and job satisfaction.

Factors Affecting Job Satisfaction

The interest in studying the factors affecting employee job satisfaction can be traced back to the 1930s and the human relations movement that followed (Thompson, 2002). Scholars have indicated a link between the interest in job satisfaction and the Hawthorne studies (Judge, Thoresen, Bono, & Patten, 2001). Thompson (2002) stated, "For many years, organizational theorists promoted the idea that a happy worker is a productive worker" (p. 39). Other studies have shown that there is no relationship between job satisfaction and employee production. Iaffaldano and Muchinsky (1985) conducted a meta-analysis of job satisfaction and job performance and labeled the relationship "an illusory correlation, a perceived relation between two variables that we logically or intuitively think should interrelate, but in fact do not" (p. 270). A subsequent

study analyzed this relationship again and discovered a stronger relationship than previous studies had found (Judge, Thoresen, Bono, & Patton, 2001). Bruce and Blackburn (1992) acknowledged the disparity in data regarding whether job satisfaction and job performance are related, but they indicated that there are more than 2000 studies demonstrating the increased productivity and efficiency of satisfied workers.

Studies have shown that various factors influence job satisfaction. Thompson (2002) stated that research has discovered, "that job factors such as achievement, recognition, responsibility, possibility of advancement, and salary have a relationship with job satisfaction" (p. 40). Hagedorn (2000) similarly stated, "when a worker feels a high level of achievement, is intensely involved, and is appropriately compensated by recognition, responsibility, and salary, job satisfaction is enhanced and job dissatisfaction is decreased" (p. 8). Studies have demonstrated a relationship between the preferred leadership style of administrators in educational settings and employee job satisfaction (Bowden 2002; Christopher, 2001; Hull, 2004; Martino, 2003; Thompson, 2001).

Factors Affecting Job Satisfaction in Education

Studies have been conducted to determine factors affecting job satisfaction in education (Chernipeski, 2003; De Pierro, 2003; Dobie, 2002; Hull, 2004; Sandbank, 2001; Stemple, 2004). Dobie (2002) determined that the position and responsibility a teacher holds on the faculty has a strong relationship with individual job satisfaction. Hull (2004) cited that personality type of the administrator to be a key factor in teacher job satisfaction. Sandbank (2001) reported the ability for teachers to form positive relationships with their students to be an important source of job satisfaction. Other

factors affecting teacher job satisfaction include their ability to have an influence on school policies and the support they feel from the administration (Sandbank, 2001).

Correlation Between Job Satisfaction and Servant Leadership

Studies have demonstrated a positive relationship between job satisfaction and perceived implementation of servant leadership in education (Miears, 2004; Taylor, 2002; Thompson, 2002) and other fields (Braye, 2000; Contee-Borders, 2002; Horsman, 2001; White, 2003). Laub (1999) indicated that the more an employee perceives the principles of servant leadership being implemented in the workplace, the higher the level of individual employee job satisfaction. The research conducted by Thompson (2002) among employees at a church-related college supported Laub's assertion. He found that employees who perceived a high level of servant leadership in the organization enjoyed a higher level of job satisfaction. Miears (2004) found a similar correlation between perceived servant leadership and job satisfaction among teachers in a Texas public school district. Miears (2004) also found that demographic data, such as, gender, years working in the school district, or holding a valid teaching certificate, did not have a significant relationship with individual job satisfaction in the study.

Servant Leadership, Job Satisfaction, and the Church Educational System

Previous studies (Horsman, 2001; Miears, 2004) have detailed the relationship between perceptions of servant leadership and individual job satisfaction in other organizations. Research has also been conducted among other religious-based institutions (Thompson, 2002). The review of literature has demonstrated an absence of studies conducted in the Church Educational System of The Church of Jesus Christ of Latter-day Saints regarding the relationship between servant leadership and job satisfaction. This

mixed-methods study proposes to study this relationship in a randomly selected sample of full-time teachers and administrators of the Church Educational System of The Church of Jesus Christ of Latter-day Saints along the Wasatch Front in Utah. The location was selected because of the high concentration of full-time employees of the Church Educational System working in this six-county area. Conducting the proposed study within a highly religious sample will also test previous claims (Blanchard & Hodges, 2003; Lad & Luechauer, 1998; Russell, 2002) that the theory of servant leadership is grounded in religious teachings.

Summary

This chapter provided a review of the literature regarding the Church Educational System of The Church of Jesus Christ of Latter-day Saints, servant leadership, and job satisfaction. The review of literature began by offering a detailed description of the Church Educational System. An overview of servant leadership was presented as found in the germinal writings of Greenleaf, current scholarly publications, and sources from the popular press. Since the proposed study is to be conducted in a religious organization, examples of servant leadership were displayed from biblical texts and teachings unique to members of The Church of Jesus Christ of Latter-day Saints. Criticisms of servant leadership were also discussed. The final section of the chapter reviewed factors affecting job satisfaction in general and factors specific to the field of education. Finally, recent empirical research showing a strong relationship between job satisfaction and servant leadership in educational settings was displayed.

Conclusion

The literature review showed a lack of empirical research regarding servant leadership and job satisfaction in the context of religious education in the LDS Church. The goal of the proposed study is to discover the extent to which full-time teachers and administrators of the Church Educational System implement the principles of servant leadership in their profession and what effect such an implementation has on employee job satisfaction. Chapter 3 details the proposed methodology to provide answers to these research questions.

CHAPTER 3

RESEARCH METHODOLOGY

The results of this dissertation study could potentially add to the body of knowledge regarding the relationship between the presence of servant leadership and employee job satisfaction. The purpose of this proposed mixed-methods study is to analyze employee perceptions about servant leadership and individual job satisfaction in a randomly selected sample of full-time teachers and administrators of the Church Educational System of The Church of Jesus Christ of Latter-day Saints. The previous two chapters presented the essence of the study, the importance of the study to leadership, as well as a review of related literature. This chapter further describes the methodology employed in conducting this research.

Research Design

Figure 1 depicts a graphic representation of the research project. This study proposed to employ a mixed methods study to provide adequate triangulation in establishing the validity of the results obtained. The first portion of the study was a non-experimental quantitative correlation study conducted through utilizing the Organizational Leadership Assessment (OLA) research instrument (Laub, 1998) that has been shown to assess levels of servant leadership within organizations and how this correlates with individual employee job satisfaction. This was followed by post-survey qualitative interviews conducted with a randomly selected minimum of 5.3% of the survey population to ensure an accurate understanding of the relationship between the questions and responses.

Problem

•Determine correlation between servant leadership and job satisfaction, if any, in the Church Educational System.

•Need for assessment to determine need for future training programs in servant leadership.

Literature Review

•Leadership Theories

•The Church Educational System

•Servant Leadership

Conduct Study

•Voluntary survey participation

•Organizational Leadership Assessment

•Demographic information

•Minimum 5% post-survey qualitative interviews

Study Design

•Organizational Leadership Assessment

•Demographic Information

Data Analysis

•Primary Analysis: Correlation

•Secondary Analysis: Demographic

Report Findings

•Present conclusions from empirical data

•Propose recommendations for future research based on empirical findings

Figure 1. Graphic representation of research process.

Appropriateness of Design

The purpose of mixed-methods studies is to discover the strength of the relationship between two or more variables (Leedy & Ormrod, 2001). This research sought to detail the relationship between the two variables of servant leadership and job satisfaction in a randomly selected sample of full-time teachers and administrators of the Church Educational System. A quantitative non-experimental method was determined to be an appropriate first step in the research process. In describing the nature of data gleaned through correlation analysis, Leedy and Ormrod (2001) stated, "Finding a coefficient of correlation is equivalent to discovering a signpost. That signpost points

unerringly to the fact that two things are related, and it reveals the nature of the relationship" (p. 272). While the data gathered through correlation analysis provides information regarding both the direction and strength of the relationship between variables, Leedy and Ormrod (2001) emphasized, "Correlation does not necessarily indicate causation" (p. 272).

Following the completion of the quantitative survey portion of the research, post-survey qualitative interviews were conducted with a randomly selected minimum of 5.3% of the survey population. The purpose of employing this method was to ensure correct interpretation of the data through triangulation. Hilton (2002) stated, "Triangulation in research refers to the combination of two or more theories, data sources, methods, or investigators in one study of a single phenomenon to converge on a single construct" (electronic version, ¶ 2). The data gained from these qualitative interviews have the potential to determine a more precise relationship between perceptions of servant leadership and job satisfaction.

<div align="center">Research Questions</div>

The study sought to provide data to answer the following two research questions:

1. To what extent do full-time teachers and administrators of the Church Educational System of The Church of Jesus Christ of Latter-day Saints, a private religious educational organization headquartered in the Rocky Mountain Region, implement specific principles of servant leadership, as measured by the Organizational Leadership Assessment (Laub, 1999), in their profession?

2. To what extent does the subordinate's perception of his or her superior's implementation of the principles of servant leadership affect the subordinate's level of job satisfaction?

Hypotheses

Past studies have shown a positive correlation between perceptions of servant leadership and employee job satisfaction (Girard, 2000; Laub, 1999; Miears, 2004; Stramba, 2003; Thompson, 2002). Past studies have also focused on various groups ranging from public education institutions to institutions of higher education (Girard, 2000; Miears, 2004; Stramba, 2003; Thompson, 2002). Similar studies have also been conducted among police workforce groups (Ledbetter, 2003), public works employees (White, 2003), and other business entities (Braye, 2000; Horsman, 2001). The present dissertation research study was conducted in a private religious education organization, thus extending the related body of knowledge to another population. The results from this study produced data that potentially support one of the following hypotheses:

$H1_A$: There is a significant correlation between the subordinate's perception of his or her superior's implementation of the principles of servant leadership and the subordinate's level of job satisfaction in the Church Educational System of The Church of Jesus Christ of Latter-day Saints, a large private religious educational organization headquartered in the Rocky Mountain Region.

$H1_o$: There is no significant correlation between the subordinate's perception of his or her superior's implementation of the principles of servant leadership and the subordinate's level of job satisfaction in the Church Educational System of The Church

of Jesus Christ of Latter-day Saints, a large private religious educational organization

headquartered in the Rocky Mountain Region.

Population

The population involved with this study consists of the teachers and

administrators of the Church Educational System of The Church of Jesus Christ of Latter-

day Saints. This organization utilizes 3,253 full-time teachers and administrators, and

38,470 part-time or volunteer teachers and administrators in fulfilling its stated purpose

(Intellectual Reserve, Inc., 2004). These employees and volunteers teach and carry out

their duties in 135 countries throughout the world (Intellectual Reserve, Inc., 2004). This

general population was narrowed to include only full-time teachers and administrators

working in one of six counties in the state of Utah. These counties include Cache County,

Box Elder County, Weber County, Davis County, Salt Lake County, and Utah County.

Only full-time employees were included in the survey because the nature of their duties

differs significantly from the duties of part-time employees or volunteers within the

organization. The population was further limited geographically based on issues of

convenience in contacting a large number of participants in a relatively narrow

geographic area. The process used in selecting a sample from the broader population is

depicted in Figure 2.

```
┌─────────────────────────────────────────┐
│ All employees of the Church Educational System │ ◄──  General population of interest
└─────────────────────────────────────────┘
                    │
┌─────────────────────────────┐        Selected because duties of full-
│     Full-time Employees       │ ◄──   time employees differ significantly
└─────────────────────────────┘        from part-time employees and
                                        volunteers
                    │
┌─────────────────────────────┐        Selected because duties of teachers
│ Full-time Teachers and Administrators │ ◄──  and administrators differ from
└─────────────────────────────┘        secretarial and other positions
                    │
┌─────────────────────────────┐        Selected because the state of Utah
│ Full-time Teachers and Administrators │ ◄──  has the majority of full-time
│   working in the state of Utah   │       teachers and administrators
└─────────────────────────────┘
                    │
┌─────────────────────────────┐        Selected because of high concentration
│ Full-time Teachers and Administrators │ ◄──  of teachers and administrators in a
│ working in Cache, Box Elder, Weber, │       smaller geographical area
│ Davis, Salt Lake and Utah Counties │
└─────────────────────────────┘
```

Figure 2. Sample selection process

Informed Consent

Each participant of this study was informed prior to completing the OLA that his or her participation was voluntary. Each participant was given the opportunity to review and sign the informed consent form (Appendix B) prior to participating in the study. Individuals not desiring to participate in the study were asked to return the OLA instrument and had no further obligations to the study.

Sampling Frame

Within the specified geographical location, the Church Educational System employs 457 individuals classified as full-time teachers (Intellectual Reserve, Inc., 2004). These participants included 344 seminary teachers that work daily with high school-aged youth and 113 institute teachers working with college-aged young adults. In the same

geographic boundaries, the Church Educational System employs 254 full-time employees classified as administrators. This number includes 139 seminary principals, 17 institute directors, 20 area directors and administrative assistants, and 78 employees working in the central office. The original research design sought to gather valid OLA responses from a minimum of 219 teachers and 153 administrators within the stated geographic boundaries of the Church Educational System. This sample size was calculated using the StatDisk software (Triola, 2001) assuming a margin of error of 10 and a population standard deviation of 100 to yield a 95% level of confidence. In gathering data from a random sample of these employees, various faculties were selected in a random manner and the leader of each faculty was contacted to coordinate administering the instrument. Data collection continued from randomly selected faculties until data had been obtained from at least the minimum number of respondents from the categories of both teachers and administrators. In conducting the study, the actual response rate for administrators was lower than anticipated and only 145 valid responses were collected. A stratified sample according to demographic information was not used because such demographic information about the sample was not available.

Confidentiality

To encourage honesty in responding to the OLA research instrument, this study guaranteed confidentiality of responses to the participants. Participants were informed of the confidentiality agreement prior to his or her voluntary participation in the study. A portion of the statement of informed consent covers issues dealing with confidentiality of responses (Appendix B). Each participant had the opportunity to review and sign this consent form prior to participating in the study. This statement informed the subjects that

they were free to participate or not participate, to withdraw from participation at any time

during the administration, their anonymity would be guaranteed, and their individual

responses would in no way be reflected in the final dissertation or returned to the

administration of the organization at any time. To ensure this anonymity, codes were

placed on each instrument indicating the location of the workplace, and the codebook was

kept in a secure location for the researcher's use only.

Geographic Location

The present dissertation was confined to full-time teachers and administrators

who work in Cache County, Box Elder County, Weber County, Davis County, Salt Lake

County, or Utah County in the state of Utah. Faculties selected to participate in the study

were visited personally for the purpose of administering the quantitative portion of the

study. Participants selected to participate in the post-survey qualitative portion of the

study were contacted either via telephone, electronic mail, or in person.

Instrumentation

Two distinct methods of research were used in this mixed-methods study. The

first portion of the study used the OLA (Laub, 1998) to assess quantitatively the

relationship between servant leadership and job satisfaction within the Church

Educational System of The Church of Jesus Christ of Latter-day Saints. Permission was

granted from Laub to utilize the OLA (Appendix C) in this research study. The Church

Educational System of The Church of Jesus Christ of Latter-day Saints consented to

allow research to be conducted within the sample portion (Appendix D). The second

portion of the study involved post-survey qualitative interviews with 5.3% of the survey

population to minimize researcher bias by seeking triangulation of findings from the

quantitative portion of the study. The specific questions that were asked of each

participant were generated after reviewing the findings of the data from the returned

surveys. These questions paralleled the data to determine if the interview questions

produced responses similar to the findings suggested in the data from the surveys.

Development of the OLA

Laub (1999) developed the OLA to be administered to employees at differing

levels of responsibility within an organization. The process used in developing this

instrument was a 14-member panel of experts involved in a three round Delphi technique

to establish consensus about which characteristics most accurately depict the presence of

servant leadership. The experts participating in the development of the OLA "were

chosen based upon the fact that they had written on servant leadership or had taught at the

university level on the subject" (p. 42). The responses from these experts "were rated as

Necessary or *Essential* for describing the servant leader. These characteristics then

formed the basic constructs for the development of the OLA instrument items" (p. 45).

Following the development of the OLA, Laub (1999) tested the instrument in

three separate field tests "conducted with 828 people from 41 organizations representing

various states in the U.S. and one organization from the Netherlands" (p. v). In the

development of the OLA, the reliability of the instrument "using the Cronbach-Alpha

coefficient, was .98" (p. 66). Table 3 details the Cronbach-Alpha coefficients for each of

the six constructs contained within the OLA instrument.

Table 3
Cronbach-Alpha Coefficients of the OLA

	OLA (Cronbach-Alpha)
OLA Instrument	.98
Six OLA Constructs	
Values People	.91
Develops People	.90
Builds Community	.90
Displays Authenticity	.93
Provides Leadership	.91
Shares Leadership	.93

Note: Construct scores are rounded to the second decimal.

Concerning the reliability of the OLA regarding the correlation of servant leadership with job satisfaction, Laub (1999) stated, "A Pearson correlation was run and it was found that a significant (p<.01) positive correlation of .635 existed" (p. 73). Laub further stated, "The Job Satisfaction score obtained an estimated reliability, using the Cronbach-Alpha coefficient of .81" (p. 73).

Post-Survey Qualitative Interviews

In conducting the post-survey qualitative interviews, 5.3% of the survey population was randomly selected and contacted via telephone, electronic mail, or interviews conducted in a face-to-face setting. The qualitative data gathering consisted of asking participants to explain, in their own words, the thoughts or feelings that contributed to their responding the way they did on various questions from the OLA. Interviews conducted orally, either via telephone or in person, were recorded and then transcribed to allow participants to review the accuracy of the transcripts. All interviews were then analyzed to search for common themes among participant responses.

In describing the qualitative data analysis process, Leedy and Ormrod (2001) stated, "The researcher begins with a large body of information and must, through inductive reasoning, sort and categorize it and gradually boil it down to a small set of abstract, underlying themes" (p. 160). This analysis was conducted using the N6 software package from QSR. This software assisted in analyzing the interview transcripts for common themes and responses.

Data Collection

During the quantitative portion of the study, employees of various seminaries, institutes, and administrative offices were visited at their place of employment to complete the OLA (Laub, 1998) research instrument. Laub (2004) indicated the average time to complete the OLA was 15 minutes. Participants were informed that all surveys had to be returned no later than 20 minutes following disbursement. Only surveys returned within the allotted period were considered valid data. The completed instruments were then placed in an envelope that was sealed to maintain the integrity of the responses until the data analysis portion of the research. All survey instruments were personally distributed and collected to ensure timely return of data from those who choose to participate. This method provided return rates greater than traditional surveys by eliminating the need for participants to return the completed surveys using the postal system.

The quantitative data was then entered into the SPSS computer program to assist in the analysis of the data. Following the initial analysis of the quantitative data obtained through the OLA (Laub, 1998), specific questions were formulated to ask each of the 5.3% of the randomly selected participants in the qualitative portion of the study. The

data gained from the post-survey qualitative interviews was recorded and transcribed

prior to being analyzed for emergent themes and patterns using the N6 software package.

Data Analysis

The SPSS software program was used to assist in the analysis of the data obtained

through the OLA (Laub, 1998) research instrument. The OLA was designed with six

unique constructs to be measured against the level of employee job satisfaction (Laub,

1999). Each of the six constructs were analyzed using a linear correlation coefficient, also

known as a Pearson product moment correlation coefficient, or a Pearson coefficient

(Triola, 2001), to demonstrate whether each aspect of servant leadership was related to

employee job satisfaction. The results of these statistical analyses are presented in chapter

4.

The data obtained through the OLA instrument was analyzed in accordance with a

scale developed by Laub (2003). The purpose of this analysis was to determine how well

the individuals within the organization being studied were implementing the principles of

servant leadership. Based on the overall score on the OLA, an organization is then

classified into one of six categories established by Laub. These categories are depicted in

Table 4. A detailed explanation of each of the six organizational categories is found in

Appendix E.

Table 4

Laub's six organizational categories and OLA score ranges

Organizational Category		OLA Score Ranges
Org[1]	Absence of servant leadership characteristics	60.0 – 119.4
Org[2]	Autocratic organization	119.5 – 179.4
Org[3]	Negatively paternalistic organization	179.5 – 209.4
Org[4]	Positively paternalistic organization	209.5 – 239.4
Org[5]	Servant-oriented organization	239.5 – 269.4
Org[6]	Servant-minded organization	269.5 – 300.0

Established methods of qualitative data analysis were used in analyzing the data obtained through the post-survey qualitative interviews. The N6 software package was used to assist the researcher in searching for emergent themes and concepts in these interviews. Creswell (2003) detailed a six-step process involved in accurate qualitative data analysis to be used in interpreting the qualitative data.

The first step in this process was to "organize and prepare the data for analysis" (Creswell, 2003, p. 191). This step involved physically organizing the data by transcribing the interviews and arranging any other data gathered according to the different types of sources. Following this organization, the next step was "to obtain a general sense of the information and to reflect on its overall meaning" (p. 191). The third step was to "begin detailed analysis with a coding process" (p. 192). This coding process involved breaking the transcripts down by paragraphs, sentences, or phrases, and grouping the data by common themes.

After the data has been coded, the next step was to "use the coding to generate a small number of themes or categories" (Creswell, 2003, p. 193). The fifth step in the process was to determine how the data would be represented in the study. The data

obtained through the qualitative portion of this study was then described using a narrative passage. This written narrative presented "multiple perspectives from individuals and be supported by diverse quotations and specific evidence" (p. 194).

Creswell (2003) defined the final step in qualitative data analysis as "making an interpretation or meaning of the data" (p. 194). A discussion of how the qualitative post-survey data relates with the quantitative data obtained through the OLA (Laub, 1998) is presented.

<div align="center">Validity and Reliability</div>

According to Hilton (2002),

> A multi-method approach has the potential to strengthen the comprehensiveness and/or reliability and validity of a study. Triangulation can provide a way to overcome deficiencies intrinsic to a single-investigator, single-site, single-theory, single-method, or single-unit of analysis, but the strengths will only be realized when care and attention are paid to addressing underlying issues. (electronic version, ¶ 17)

Numerous steps were taken in providing triangulation to enhance the validity and reliability of this study.

A triangulation of space was proposed by implementing the same research procedures at different locations. The triangulation of methodologies was utilized by implementing both quantitative and qualitative methods in gathering data. Regarding the triangulation of methodologies, Hilton (2002) stated,

> The researcher's bias can be minimized and the validity of the findings enhanced. Neither qualitative or quantitative methods can fully deliver on the promise to establish the truth, however combined judiciously the combination of methods can provide more complete insight. (electronic version, ¶ 12)

Providing these methods of triangulation in this study potentially ensured the data gathered was more valid and reliable than it otherwise would have been.

Past studies using the OLA instrument have proven high levels of reliability (Horsman, 2001; Laub, 1999; Miears, 2004; Thompson, 2002). Laub (1999) indicated the OLA instrument had a reliability of .98 and stated, "The reliability of the instrument indicates it will be useful for further research in servant leadership" (p. 87). Horsman (2001), Thompson (2002), and Miears (2004) all found similarly high levels of reliability in conducting research using the OLA in different settings.

<div align="center">Summary</div>

Chapter 3 detailed the methodology used in conducting this dissertation study. This mixed-methods approach was proposed to study the correlation between perceptions of servant leadership and employee job satisfaction of full-time teachers and administrators in a portion the Church Educational System of The Church of Jesus Christ of Latter-day Saints. This chapter detailed the research design, reviewed the research questions and hypotheses, described the proposed population, explained the plans for data collection and analysis, and established the validity and reliability of the proposed study. The data obtained from the research potentially will be applicable to other religious education organizations and perhaps other groups within society. The following chapters will present an analysis of the data gained from the study and the interpretation and recommendations based on the results.

CHAPTER 4

PRESENTATION AND ANALYSIS OF DATA

The previous chapters have detailed the background and literature review of this doctoral study, reviewed the relevant literature, and detailed the methodology of the study. Chapter 4 will portray the data as obtained through following the methodology outlined in chapter 3.

Leaders implement differing theories of leadership to promote positive leader-follower relationships within their organizations (Bass, 1990). One such theory is servant leadership (Greenleaf, 1970). The fundamental teachings of Christianity provide the foundational basis of servant leadership (Blanchard & Hodges, 2003). Greenleaf (1982b) believed that instructors and administrators who work in a religious education environment should be fundamentally predisposed to exhibiting principles of servant leadership in their lives. Thompson (2002) reported employees working in an organization dedicated to promoting the principles of servant leadership enjoy a higher level of job satisfaction.

This doctoral dissertation research study conducted a mixed methods research analysis within the Church Educational System (CES) of The Church of Jesus Christ of Latter-day Saints (LDS Church), a large religious educational system headquartered in the Rocky Mountain Region of the United States, to determine the relationship between subordinate and superior perceptions of the presence of principles of servant leadership and its effects on job satisfaction. This study was accomplished by gathering quantitative data from 145 administrators and 285 teachers and then gathering post-survey qualitative data from 5.3% of the participant population. While the study was originally designed to

gather data from a minimum of 153 administrators, a higher percentage of administrators invited to participate in the study chose not to participate when compared with the percentage of teachers choosing to participate in the study. The result of this change in research design lowers the reliability of the responses from the administrators to .93 instead of .95 (Triola, 2001). The original research design proposed collecting data from a minimum of 209 responses from teachers within the organization, but 285 teachers chose to participate in the study. This increase in responses in this category raised the level of confidence from .95 to .995 (Triola, 2001). The results of this study have the potential to inform and guide leaders in the Church Educational System and other organizations to identify areas of need where additional training in servant leadership might improve efficiency in the organizational structure and corporate profitability (Wilson, 1998).

<div align="center">Results</div>

The results section of this study is divided into three main sections. The first section reports the demographic data regarding the participants in the study. The next section will present detailed statistics obtained in the study as they relate to the research questions. The chapter will then conclude with a summary.

<div align="center">*Demographic Statistics*</div>

In addition to completing the Organizational Leadership Assessment (Laub, 1999), participants were also asked to report their age, gender, work assignment, years working for the Church Educational System, and the number of years in their current assignment. This section of the chapter will detail these self-reported demographic data according to their roles as either teachers or administrators.

Age

Participants who identified themselves as teachers ranged in age from 25 years old to 65 years old, with a mean age of 38.2 years old (SD=11.25). Participants who identified themselves as administrators ranged in age from 24 years old to 63 years old, with a mean age of 47.4 years old (SD=9.253). There were also eight teachers and seven administrators who declined to disclose their age. Figure 3 shows the distribution of participant age in the category of teachers and administrators.
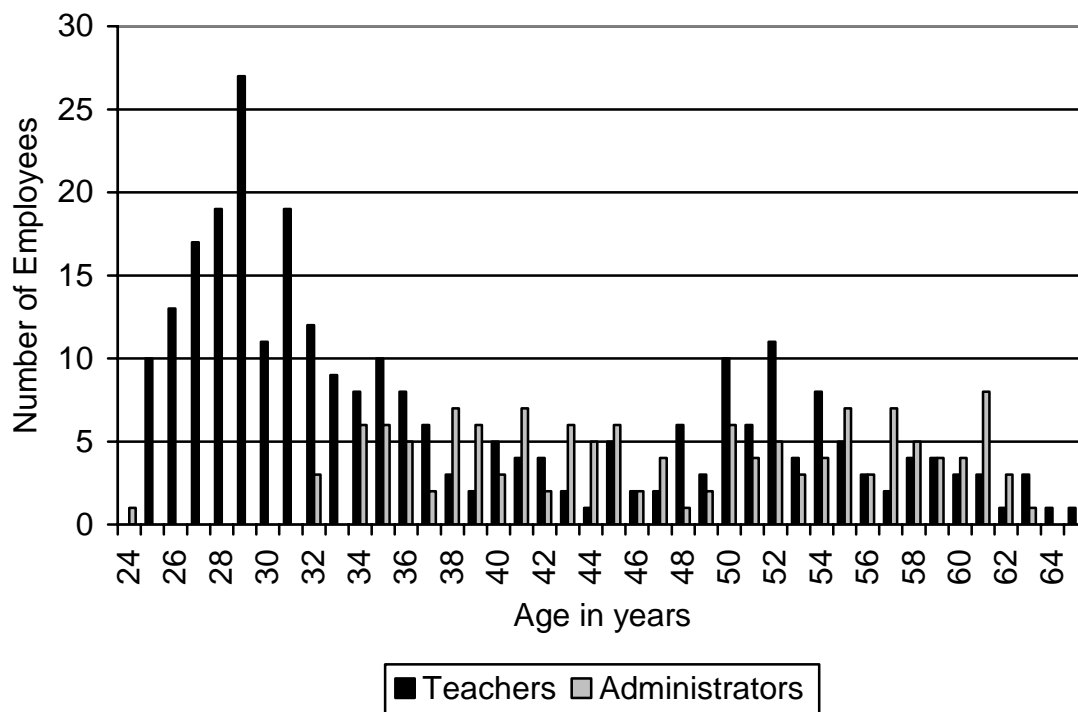

Figure 3. Age Distribution of participants.

Gender

Of the participants who identified themselves as teachers, 271 were male and 14 were female. Of those identifying themselves as administrators, 141 were male, 3 were female, and 1 respondent chose not to provide data regarding gender. Figure 4 illustrates

the gender distribution of both administrators and teachers. While these numbers do not

seem evenly distributed, they do represent an accurate depiction of the full-time

workforce of the Church Educational System (Intellectual Reserve, 2004).
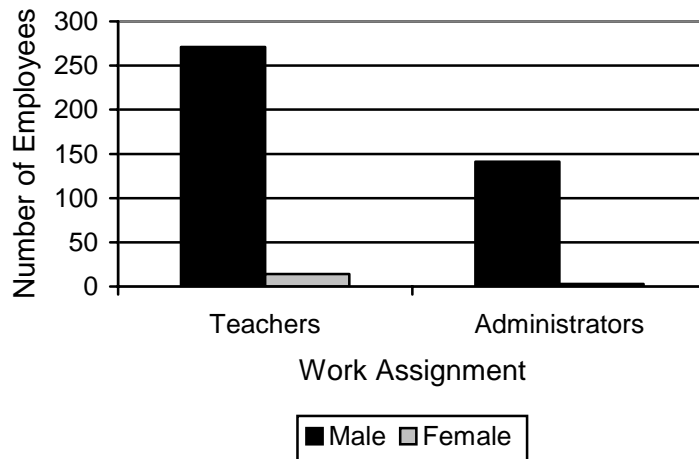
Figure 4. Gender distribution of participants.

Work Assignment

The teachers within the Church Educational System included in this study either

teach predominantly at the seminary or institute level. Seminary teachers teach high

school age students and institute teachers teach college age students. Figure 5

demonstrates the division of respondents who teach in each of these fields.

Figure 5. Work assignments of participants classified as seminary or institute teachers.

The administrators participating in this study can be categorized into three main groups: central administration, area administration, and local administration. Figure 6 illustrates the distribution of work assignments for respondents classified as administrators.
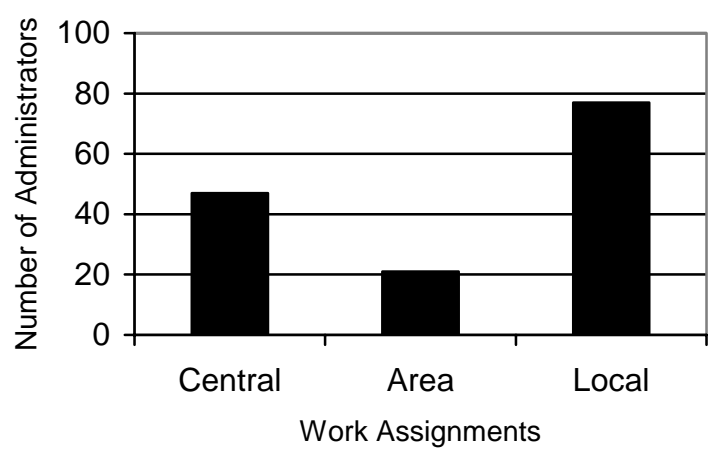
Figure 6. Work assignments of participants classified as administrators.

Years Working for the Church Educational System
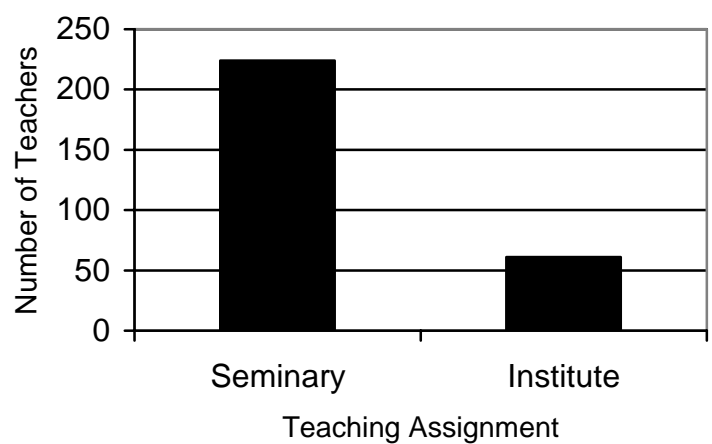
Participants in this study were asked to classify their time working for the organization into categories consisting of five-year blocks. Of the participants classified as teachers, 106 have been employed for fewer than five years, 66 have been employed for 6-10 years, 17 have been employed for 11-15 years, 22 have been employed for 16-20 years, 19 have been employed for 21-25 years, 51 have been employed for more than 25 years, and four declined to offer this data. Of the participants classified as administrators, four have been employed for fewer than five years, 13 have been employed 6-10 years, 33 have been employed 11-15 years, 23 have been employed 16-20 years, 18 have been employed 21-25 years, 48 have been employed for more than 25 years, and six declined to provide this data. Figure 7 illustrates the distribution of years employed by the Church Educational System for both teachers and administrators.
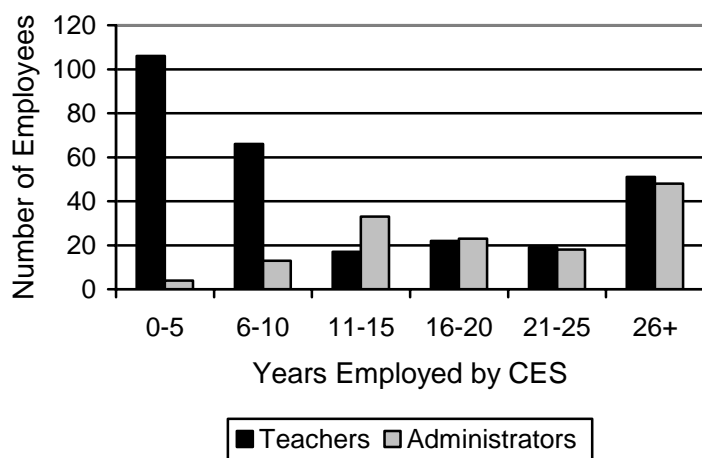
Figure 7. Distribution according to number of years employed by CES.

Years Working in Current Assignment

The final demographic data reported was the number of years each respondent

had worked in his or her current assignment. This data was similarly categorized in five-

year increments. Of the participants classified as teachers, 237 occupied their current

position for fewer than five years, 32 occupied their current position for 6-10 years, four

occupied their current position for 11-15 years, four occupied their current position for

over 16 years, and eight participants did not provide this data. Of the participants

classified as administrators, 112 occupied their current position for fewer than five years,

21 occupied their current position for 6-10 years, four occupied their current position of

11-15 years, one occupied his position for over 16 years, and seven participants chose not

to provide this information. Figure 8 shows the distribution of time worked in the current

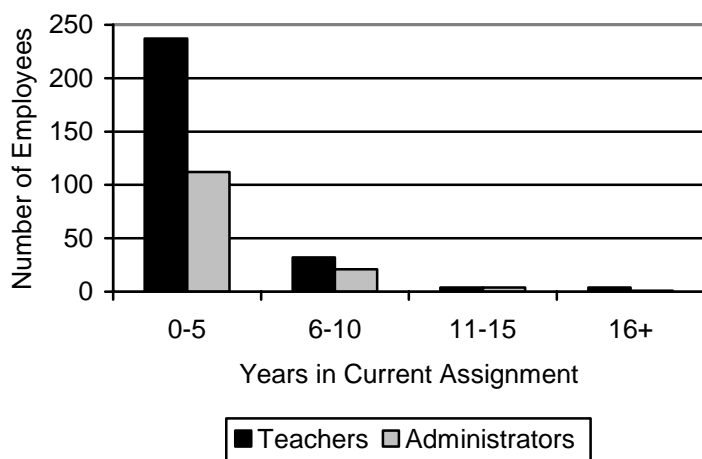assignment for both teachers and administrators.

Figure 8. Number of years participants have been in their current assignment.

Data to Evaluate Research Questions and Hypothesis

This dissertation study sought to provide answers to two research questions. This portion of this chapter will focus on the data relevant to each of the two research questions.

Research Question One

The first question guiding this study sought to find the extent to which full-time teachers and administrators of the Church Educational System of The Church of Jesus Christ of Latter-day Saints, a private religious educational organization headquartered in the Rocky Mountain Region, implement specific principles of servant leadership, as measured by the Organizational Leadership Assessment (Laub, 1999), in their profession. Laub's OLA was designed to measure six different aspects of servant leadership through using sixty Likert scale questions. Laub offers a method to interpret the results of the OLA that places an organization in one of six levels (see Table 4).

The OLA scores from the responses of all participants yielded a mean score of 247.08 (SD=38.85). This score places the organization in the category of a servant-oriented organization. Further analysis of the data shows only a slight variance between the scores of those classified as teachers and those classified as administrators. Employees classified as teachers yielded a mean OLA rating of 246.92 (SD=40.12), while employees classified as administrators yielded a mean OLA rating of 247.39 (SD=36.19).

The OLA is divided into six distinct constructs of servant leadership: Values People, Develops People, Builds Community, Displays Authenticity, Provides Leadership, and Shares Leadership. Each of these constructs includes between nine and

12 questions on the OLA. Each of the questions is based on a five-point Likert scale, with a response of strongly disagree being given one point and a response of strongly agree given a point of five points. The data was then analyzed by adding the responses to the questions in each construct and dividing by the number of respondents and the potential maximum score in each construct. This analysis yielded a percentage of the possible responses in each construct to allow viewing them on an even scale. This data is illustrated in Figure 9 and Table 5 and will be discussed according to each construct.

The composite score of participants in the study who classified themselves as teachers in their primary work assignment was slightly lower than those participants classifying themselves as administrators in their primary work assignment. Participants classified as teachers yielded a composite score 246.92 or 82.31% of the potential score. Those participants classified as administrators generated a composite score of 247.39 or 82.46% of the potential score.

In the construct of Values People, those participants of the study classified as administrators scored 84.85% of the potential score while individuals classified as teachers scored slightly lower at 84.18% of the potential score. The construct of Develops People was one of only two constructs in which those classified as teachers scored higher than those classified as administrators. The margin in this category was narrow with the teachers scoring 82.60% of the potential score and administrators scoring 82.28% of the possible score. In the construct of Builds Community, those classified as administrators generated 83.25% of the potential score while those classified as teachers scored 82.48% of the possible score. The construct of Displays Authenticity demonstrated the largest margin between the two categories of participants in which the administrators scored

higher than the teachers scored. In this construct, the administrators yielded 83.87% of

the possible score while the teachers scored 82.33% of the potential score. The construct

of Provides Leadership yielded the largest margin of any of the six constructs of the

OLA. In this construct, the teachers responded with 82.04% of the potential score and the

administrators generated a score of 79.68% of the possible score. The final construct of

the OLA, Shares Leadership, yielded the narrowest margin between the two categories of

participants. In this construct, the administrators produced a score of 80.38% of the

potential score and the teachers yielded 82.31% of the possible score.
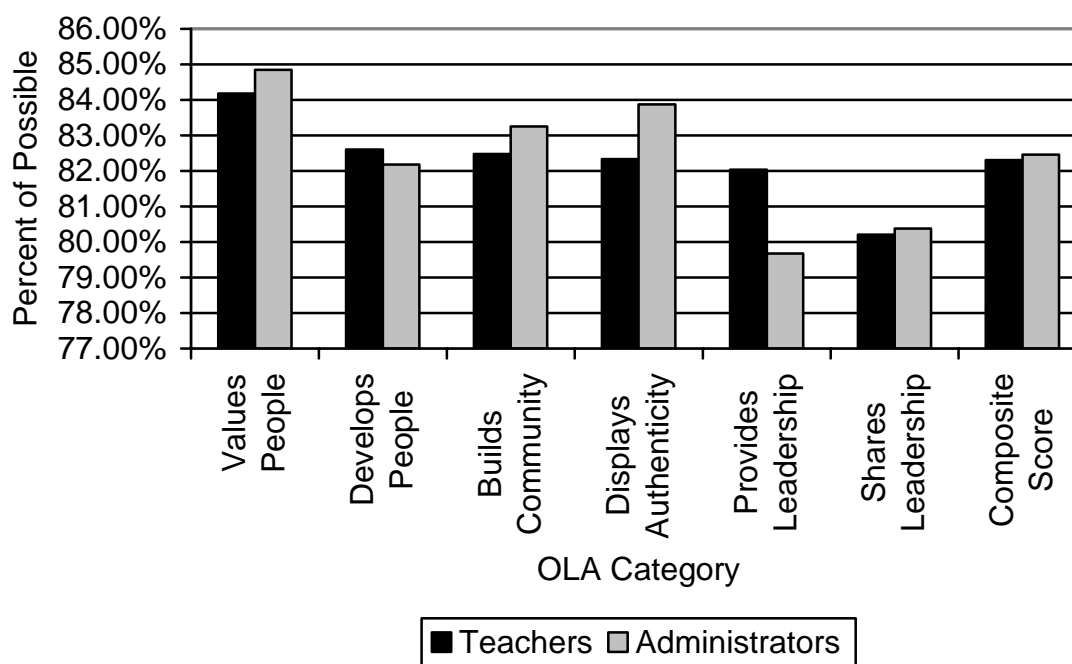

Figure 9. Graphic representation of OLA's six constructs.

Table 5
Percentage of Potential Score in OLA's Six Constructs

	Values People	Develops People	Builds Community	Displays Authenticity	Provides Leadership	Shares Leadership	Composite Score
Teachers	84.18%	82.60%	82.48%	82.33%	82.04%	80.21%	82.31%
Administrators	84.85%	82.18%	83.25%	83.87%	79.68%	80.38%	82.46%

Research Question Two

The second question guiding this dissertation study was to determine the extent

that a subordinate's perception of his or her superior's implementation of the principles

of servant leadership affects the subordinate's level of job satisfaction. The OLA was

designed in such a way as to allow all employees of an organization to complete the same

survey and rank the leadership of the organization regardless of the participant's position.

The data derived from the 60 questions of the OLA dealing with the six constructs

of servant leadership were analyzed with the data from the six questions relating to job

satisfaction within the OLA using the Pearson product-moment coefficient of correlation.

The results are displayed in Table 6. With an alpha level of .01, each of the six constructs

of servant leadership was found to be positively correlated with employee job satisfaction

in the Church Educational System.

The correlation of each of the six constructs showed that the teachers' level job

satisfaction was more strongly correlated with the perception of servant leadership than

those in administrative roles. In the construct of Values People, the teachers demonstrated

a correlation of $r = .718$, while the administrators yielded a correlation of $r = .601$. In the

construct of Develops People, the teachers produced a correlation of $r = .634$, while the

administrators generated a correlation of $r = .616$. In the construct of Builds Community,

the teachers demonstrated a correlation of $r = .679$, while the administrators yielded a

correlation of $r = .557$. In the construct of Displays Authenticity, the teachers produced a

correlation of $r = .637$, while the administrators generated a correlation of $r = .521$. In the

construct of Provides Leadership, the teachers demonstrated a correlation of $r = .641$,

while the administrators yielded a correlation of $r = .580$. In the final construct of Shares

Leadership, the teachers produced a correlation of $r = .665$, while the administrators

generated a correlation of $r = .611$.

Table 6
Pearson Coefficient of Perceived Servant Leadership and Job Satisfaction

	Values People	Develops People	Builds Community	Displays Authenticity	Provides Leadership	Shares Leadership
Teachers' Job Satisfaction	.718	.634	.679	.637	.641	.665
Administrators' Job Satisfaction	.601	.616	.557	.521	.580	.611

Hypothesis

Previous to this study, the OLA had been used to study the correlation of job

satisfaction and perceptions of servant leadership in various organizations. These

organizations have included public education organizations, institutions of higher

education, police workforce groups, public works employees, and other business entities

(Braye, 2000; Girard, 2000; Horsman, 2001; Ledbetter, 2003; Miears, 2004; Stramba,

2003; Thompson, 2002; White, 2003). This study was conducted in a private religious

educational organization to extend the body of knowledge to an additional population. The study proposed to investigate data relative to the following hypothesis.

$H1_A$: There is a significant correlation between the subordinate's perception of his or her superior's implementation of the principles of servant leadership and the subordinate's level of job satisfaction in the Church Educational System of The Church of Jesus Christ of Latter-day Saints, a large private religious educational organization headquartered in the Rocky Mountain Region.

$H1_o$: There is no significant correlation between the subordinate's perception of his or her superior's implementation of the principles of servant leadership and the subordinate's level of job satisfaction in the Church Educational System of The Church of Jesus Christ of Latter-day Saints, a large private religious educational organization headquartered in the Rocky Mountain Region.

In order to test the null hypothesis, the data was analyzed using a simple linear regression to measure the significance of the correlation between individual perceptions of servant leadership and individual job satisfaction. These values were determined by combining each participant's responses on the OLA regarding servant leadership for an overall servant leadership score. Each participant's responses to the questions from the OLA regarding job satisfaction were also combined to yield a single score for job satisfaction for each respondent. The results from the simple linear regression model for these two variables yielded an r^2 value of .521 for the teachers, an r^2 value of .381 for the administrators, and an r^2 value of .456 from the two groups combined. The simple linear regression models each yielded a significance value of .000, which is below the .01 value that indicates significance. The conclusion drawn from the analysis of the data is to reject

the null hypothesis because there is a significant correlation between employee

perceptions of servant leadership and job satisfaction.

<div align="center">Qualitative Data Triangulation</div>

According to Hilton (2002),

> A multi-method approach has the potential to strengthen the comprehensiveness and/or reliability and validity of a study. Triangulation can provide a way to overcome deficiencies intrinsic to a single-investigator, single-site, single-theory, single-method, or single-unit of analysis, but the strengths will only be realized when care and attention are paid to addressing underlying issues. (electronic version, ¶ 17)

In an effort to eliminate researcher bias by inviting others to view and offer

interpretations of the data, post-survey qualitative interviews were conducted with 15

participants classified as teachers, which represents 5.3% of the participants, and 8

participants classified as administrators, which represents 5.5%. The purpose of these

qualitative interviews was to understand the participants' responses and ensure other

employees within the Church Educational System interpret the findings of the OLA data

in the same manner as the researcher.

As each of the post-quantitative interviews began, the participants were given a

brief synopsis of servant leadership and the six construct organization of the OLA

instrument. The participants were then shown the data included in Table 5 and Figure 9

of this chapter showing the results of the OLA survey. Participants were shown the data

included in Table 6 of this chapter demonstrating the statistical correlation between job

satisfaction and each of the six constructs of the OLA. A brief explanation of the

underlying theory of the Pearson product-moment coefficient was given to those

participants who lacked an understanding of this statistical test. After these qualitative

interviews were conducted, they were analyzed for common themes. The findings of these post-survey qualitative interviews follow.

In analyzing the overall scores derived from the results of the OLA, all of the respondents expressed surprise at the disparity of responses in the construct of provides leadership. After further questioning regarding the responses of this construct, participants expressed surprise that participants in the quantitative portion of the study classified as teachers rated the opportunities for leadership higher than those participants classified as administrators, according to the data presented previously in Table 5. Only four of the participants in the qualitative portion of the study were familiar with the theories of servant leadership. Each of these participants expressed comments about the high OLA scores for the organization and the possible correlation between a highly religious group of participants and their implementation of the principles of servant leadership.

All of the participants commented about the significant correlation between job satisfaction and each of the six constructs of the OLA. Of the 23 participants in the post-survey qualitative interviews, 20 of the respondents agreed that their personal job satisfaction correlated with how their immediate supervisors implemented behaviors associated with each of the six constructs of the OLA. Of these 20 respondents, 14 were teachers and 6 were administrators.

Thirteen of the teachers who participated in the qualitative interviews commented on their frustration with the initial quantitative instrument because there was no differentiation between their immediate supervisor and those administrators higher in command. These teachers further elaborated their views by stating that many of their

initial responses in the OLA would have been different for the different levels of leadership within the organization. Nine of these respondents specifically expressed that they thought that their first-level supervisor, their seminary principal or institute director, implemented the principles of servant leadership more effectively than the next level of leadership, their area director.

The purpose of these post-survey qualitative interviews was to enhance the validity of the study. This purpose was fulfilled by comparing the views of the participants in the post-survey qualitative interviews with those of the researcher to eliminate researcher bias. The results of the qualitative interviews demonstrated an accurate assessment of the original data proffered by the OLA.

<div align="center">Summary</div>

As part of this dissertation study, the preceding chapter has presented the data derived from full-time teachers and administrators of the Church Educational System of The Church of Jesus Christ of Latter-day Saints completing the survey instrument of the Organizational Leadership Assessment (Laub, 1999). The results suggested the organization as a whole was classified as a servant-oriented organization according to Laub's interpretation scale. The data further revealed a significantly positive correlation between employee perceptions of the teachers' and administrators' implementations of the principles of servant leadership and individual employee job satisfaction. Chapter 5 will present a summary and recommendations based on the data.

CHAPTER 5

SUMMARY AND RECOMMENDATIONS

This dissertation contains research that yielded empirical data regarding the correlation between employee perceptions of principles of servant leadership and their level of personal job satisfaction. The sample population for this study consisted of full-time teachers and administrators of the Church Educational System of The Church of Jesus Christ of Latter-day Saints working in six counties along the Wasatch Front in Utah. This chapter will provide discussion and interpretation of the data presented in chapter 4.

Summary

The purpose of this study was to provide data to enrich the body of knowledge surrounding the correlation between the six constructs of servant leadership contained in the OLA and individual employee job satisfaction. Chapter 5 presents conclusions drawn from the data regarding each of the research questions and hypothesis of the study. Additionally, findings drawn from the research process will be discussed.

Research Question One

The first question guiding this study sought to find the extent that full-time teachers and administrators of the Church Educational System of The Church of Jesus Christ of Latter-day Saints, a private religious educational organization headquartered in the Rocky Mountain Region, implement specific principles of servant leadership, as measured by the Organizational Leadership Assessment (Laub, 1999), in their profession. The data obtained through the OLA demonstrated a rating of 247.08 out of a possible 300 or 82.36% of the potential score. This places the Church Educational System of The

Church of Jesus Christ of Latter-day Saints in the category of a servant-oriented

organization according to the interpretation guide given for the OLA.

Studies conducted previously using the OLA in other organizations utilized the

same method for computing a score in rating the level of servant leadership within the

organization. These studies were conducted in women-led businesses, community service

organizations, a law enforcement agency, a public school district, and individuals from

various organizations. The scores derived from these studies are presented in Figure 10

for a visual comparison. This figure also includes a thicker line indicating the benchmark

score of 240 where organizations cross over from being considered a "positively

paternalistic organization" to being classified as a "servant-oriented organization" (Laub,

2003, p. 6). Six of the seven studies utilizing the OLA instrument achieved ratings of a

level four organization and were given the label of a positively paternalistic organization.

These included Horsman's (2001) study of community service organizations that rated

214.74 or 71.58% of the potential score; Thompson (2002) found a rating of 213.73 or

71.24% of the OLA potential score at a church-related college; Ledbetter (2003) found a

law enforcement agency to have a rating of 210.52 or 70.17% of the potential score;

Miears (2004) found a public school district to yield an OLA score of 213.73 or 71.24%.

Braye (2000) conducted the only other study in an organization that achieved a rating

classified as a servant-oriented organization (Laub, 2003). That study was conducted

among women-led businesses and achieved a rating of 252.60 or 84.20% of the potential

OLA score. Braye (2000) acknowledged a significant limitation of the study because the

response rate was only 2% of those invited to participate in the study.

As just demonstrated, the results of this study suggest the Church Educational System to have a significantly higher OLA rating, 247.08, than other organizations that have been studied using the OLA instrument. As demonstrated in the literature review, scholars (Blanchard & Hodges, 2003) claim that basic Christian teachings promote implementing servant leadership and Greenleaf (1970) also used examples from biblical teachings in his writings on servant leadership. Since this study was conducted among a population of highly religious participants, the data gained from this study supports the theory that servant leadership is correlated to living basic Christian principles.
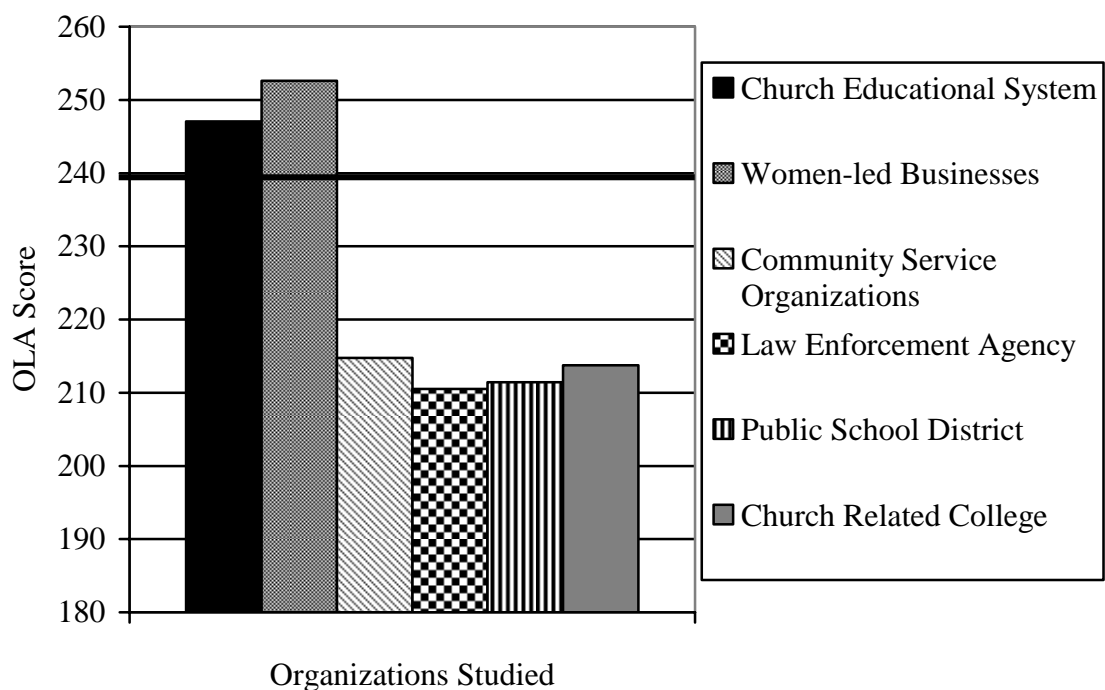

Figure 10. OLA Score Comparison of Previous Studies

Chapter 2 cited numerous examples of doctrines and teachings unique to The Church of Jesus Christ of Latter-day Saints that promote living the same principles embodied in servant leadership. The study regarding servant leadership conducted by Thompson (2002) was conducted in a church-related college in the Midwest. The data

produced in this study demonstrated the population of faithful members of The Church of Jesus Christ of Latter-day Saints scored over 10% higher in their rating of servant leadership. This higher mean score on the OLA lends support to the claim that faithful followers of Christian traditions are more likely to implement principles of servant leadership than other people implement these principles. The findings further demonstrate that faithful members of The Church of Jesus Christ of Latter-day Saints are perhaps more likely to implement principles of servant leadership than other Christians because of the additional doctrines and teachings that promote these behaviors in their everyday living as outlined in the literature review.

Research Question Two and Hypothesis

The hypothesis of this study sought data to support or refute the claim that a significant correlation exists between employee job satisfaction and perceptions of servant leadership. The data produced in this study demonstrated a significant correlation between employee perceptions of servant leadership and individual job satisfaction among full-time teachers and administrators of the Church Educational System of The Church of Jesus Christ of Latter-day Saints. The data collected in this study did not show a significant relationship between employee job satisfaction and any of the demographic information collected from participants. These findings strengthen previous claims that employees working in an environment where servant leadership is practiced enjoy a greater level of personal job satisfaction. This correlation between perceptions of servant leadership and job satisfaction should prompt leaders of organizations of all types to consider implementing training programs promoting servant leadership for their employees. Miears (2004) claimed that increased implementation of servant leadership

brought about an increase in teacher job satisfaction. This increased job satisfaction contributed to higher rates of teacher retention that consequently leads to more experienced teachers in the classroom.

<p style="text-align:center">*Research Process Conclusions*</p>

Traditionally research surveys distributed and returned using postal services seldom achieve a 20% response rate (Sheehan, 2001). Studies have also shown that online surveys achieve only slightly better return rates. In the present study, a 78% response rate was attained from 550 individuals that were invited to participate in completing the OLA. This relatively high response rate can perhaps be attributed to the researcher personally distributing and collecting the survey instruments to participants. Of particular note, the response rate of employees classified as administrators that also worked in the central administrative offices had a response rate of only 61.5%. Eliminating the figures dealing with the central office employees raises the response rate of all other participants to 81%. The reasons for this disparity are not known, but one might suggest this could be attributed to two different reasons. First, some administrators in the central office expressed concern during the research process about having to evaluate their superiors whom they also have to interact with on a daily basis. While merely speculative, the second possible reason is that the administrators may have thought that, since they had been promoted to a position of leadership, they were exempt from participating in a study of this nature.

Another conclusion drawn from the research process came through various methods including electronic mail, telephone calls, voice mail messages, and personal communication. Many participants expressed concerns about the possibility of their

superiors finding out how they evaluated them. After expressing these concerns, these potential participants were reassured by the experimenter that responses would be held in confidence and at no time would individual responses be revealed to the leadership of the Church Educational System. Even following these reassurances, some still chose not to participate in the study. This may suggest that perhaps a portion of those who chose not to participate in the study did so because they lack a general trust in the leaders of the organization in respecting the confidentiality of the study.

The post-survey qualitative interviews conducted with 5.3% of the survey population provided further insight into these conclusions arising from the research process. Participants in the qualitative portion of the study acknowledged that either they themselves had concerns about confidentiality of responses or they had heard colleagues express those concerns. Four of the administrators participating in the post-survey interviews expressed their views regarding the lower response rate from administrators in the central office. The only common theme among these responses was a high level of curiosity regarding why the response rate was so much lower, but nobody wanted to hypothesize about the reasons.

The design of this mixed methods study proposed to implement a triangulation of methodologies by using both quantitative and qualitative data to draw conclusions. Both the data obtained through the post-survey qualitative portion of the study and the initial quantitative data seem to indicate a lack of trust in the guarantee of confidentiality given to participants of the study. The lower percentage of administrators choosing to participate in the quantitative portion of the study could be due to a lack of trust, while the post-survey qualitative data could support these same conclusions as none of the

participants wanted to offer opinions that may be critical of administrators in the central office.

<div align="center">Recommendations</div>

Findings herein may prompt action from both key stakeholders in the study and scholars in the field of servant leadership. This portion of chapter 5 will detail the recommendations for both of these constituencies.

<div align="center">*Recommendations for the Church Educational System*</div>

In light of the data suggesting a significant correlation between employee perceptions of servant leadership of their superiors and individual job satisfaction, administrators within the Church Educational System responsible for leadership training would benefit from providing training in the principles of servant leadership. This training could potentially improve administrators' leadership skills that could in turn raise individual job satisfaction of all employees. The improved individual job satisfaction could lead to increased employee retention, which may provide financial benefits realized through less expenditure in the training of new employees.

Previous studies (Shann, 1998; Woods & Weasmer, 2002) demonstrated a correlation between employee job satisfaction and higher levels of employee morale and greater achievements in student outcomes. Assimilating the above conclusions with these previous findings suggests the possibility that an increase in the practice of servant leadership could lead to enhanced employee job satisfaction that could produce higher levels of employee morale and greater achievements in student outcomes. McElroy (2004) asserts that retaining high-quality teachers is one of the main factors in raising student achievements and maintaining a positive atmosphere in a school. Therefore, by

improving a leader's ability to practice servant leadership in his or her job could

potentially lead to increased teacher retention and contribute significantly to increased

student achievement.

Specific information obtained from this study may prove to be useful to the

administration of the Church Educational System. For example, responses from

participants classified as teachers yielded 14 questions with a mean score of fewer than

four, and participants classified as administrators produced mean scores of fewer than

four on 17 questions. The 17 questions earning a score of fewer than four from

participants classified as administrators included all 14 questions earning a score of fewer

than four from teachers also. Table 7 depicts these 17 questions and the scores for each of

the classifications of participants.

The specific questions that yielded responses to lower the OLA servant leadership

rating for the Church Educational System should enable leaders to address additional

training to particular needs. Of particular note in Table 7 is that the three questions with

the lowest scores of both teachers and administrators were question 20, question 9, and

question 24. It seems appropriate that the leaders of the Church Educational System

should address the following three issues: first, how conflict in the workplace is viewed;

second, whether workers should be allowed to determine where the organization is

headed; and, third, whether workers should be given more input in making important

decisions.

Table 7

Questions on the OLA Receiving Mean Scores of Less than Four

Question Number	Administrator Score	Teacher Score	Question on the OLA
3	3.915	3.748	Are non-judgmental – they keep an open mind
13	3.766	3.622	Attempt to work with others more than working on their own
14	3.624	3.647	Are held accountable for reaching work goals
15	3.872	3.888	Are aware of the needs of others
16	3.965		Allow for individuality and style of expression
17	3.716	3.615	Are encouraged by supervisors to share in making important decisions
20	3.355	3.462	View conflict as an opportunity to learn and grow
23	3.858	3.685	Are open to learning from those who are below them in the organization
24	3.404	3.392	Allow workers to help determine where this organization is headed
25	3.894	3.734	Work alongside the workers instead of separate from them
28	3.979	3.955	Promote open communication and sharing of information
29	3.383	3.507	Give workers power to make important decisions
32	3.823	3.605	Are open to receiving criticism and challenge from others
36	3.518	3.636	Encourage people to take risks even if they ay fail
42	3.936		Provide opportunities for all workers to develop their full potential
43	3.972	3.951	Honestly evaluate themselves before seeking to evaluate others
49	3.979		Communicate clear plans and goals for the organization
50	3.865		Provide mentor relationships in order to help people grow professionally

Recommendations for Leadership Scholars

The data produced as a result of the present dissertation contributed to the

knowledge base in general leadership studies with specific application in the field of

servant leadership. Since this study demonstrated a higher level of servant leadership

among a highly religious population, further research is recommended to conduct similar studies within populations involving different Christian sects in order to verify the claim that servant leadership is grounded in basic Christian doctrines.

Additional studies are also recommended among populations of highly religious non-Christians to compare the implementation of servant leadership principles among various religious groups. These future studies could provide data to demonstrate that effective servant leadership is not limited merely to practicing Christians, but that active followers of other faiths can effectively implement the principles of servant leadership in their lives.

Further research is also recommended among populations of different cultures, including cultural differences based on race, ethnicity, national origin, and religious background. These additional studies could potentially demonstrate other factors not related to religious preference that positively effect the implementation of principles of servant leadership and provide data to enhance training programs among cultures outside of the Christian tradition.

Another recommendation for further scholarship centers on the need for creating diverse literature promoting servant leadership among all cultures. The current body of literature promoting servant leadership largely utilizes examples from Judeo-Christian teachings to encourage the implementation of the principles of servant leadership. The researcher believes that servant leadership can potentially benefit a greater number of people if there were more diversity in the literature. This increased diversity in servant leadership literature could potentially influence organizations throughout the world by enlisting more followers of servant leadership to promote these theories globally.

Since many of the participants expressed concerns about their superiors finding out how they had been evaluated, steps to improve the confidentiality of the study could increase validity and participant response rates. This confidentiality may be increased by requesting less demographic data; however, this change could also lead to the study being less beneficial in discovering relationships between job satisfaction, perception of servant leadership, and demographic data.

In accordance with concerns expressed by 13 of the 23 participants involved in the post-survey qualitative interviews, future studies could benefit from an instrument that would allow participants to evaluate leaders at different levels of the organizations separately. Such an instrument could provide the opportunity to compare and contrast data regarding the influence of immediate supervisors and leaders further removed from the individuals within an organization.

Conclusion

Various theories of leadership have been proposed and embraced in search of achieving excellence in leading organizations. One theory of leadership gaining support is Greenleaf's (1970) theory of servant leadership. This study was intended to measure the extent that employees within the Church Educational System of The Church of Jesus Christ of Latter-day Saints perceived the implementation of the principles of servant leadership within their organization. While the majority of the initial writings promoting servant leadership have been anecdotal in nature, the empirical data provided through this study will potentially make a substantial contribution to the body of knowledge regarding this theory of leadership.

This study further evaluated the correlation between the perception of servant leadership and individual employee job satisfaction. The results of the study showed a significant correlation between self-perceptions of servant leadership and individual employee job satisfaction. This data could potentially assist individuals in improving leader-follower relationships through increased training in the practice of servant leadership.

Greenleaf (1970), in his germinal work *The Servant as Leader*, proposed that many of the principles comprising the theory of servant leadership are strongly supported by the basic teachings of the Christian faith. As the present study was conducted among a highly religious population of teachers and administrators in the Church Educational System of The Church of Jesus Christ of Latter-day Saints, it had the potential either to support or weaken these claims. The results from the OLA in this study yielded a higher mean score than other populations studied using the OLA in previous studies (see Figure 9) and support Greenleaf's assertion. This data provides substantial evidence that servant leadership is closely associated with living according to Christian principles.

This conclusion is not to be interpreted as meaning that effective servant leadership is only achievable through living a life in accordance with Christian teachings. Instead, the conclusion of this study is that religious people tend to implement the principles embodied in the theory of servant leadership more naturally than individuals who do not adhere to specific Christian or Latter-day Saint beliefs. Evaluating the body of literature surrounding servant leadership shows that the majority of these works use examples from Christian cultures to promote this theory. The future growth of servant leadership may lie in expanding the cultural base of the literature to entice people outside

of the Christian tradition to implement the principles of servant leadership according to

their own belief systems and cultures. Promoting servant leadership on a global scale will

allow a greater number of leaders to realize the benefits of using servant leadership in

leading their organization and building a cadre of employees who are increasingly

satisfied with their careers.

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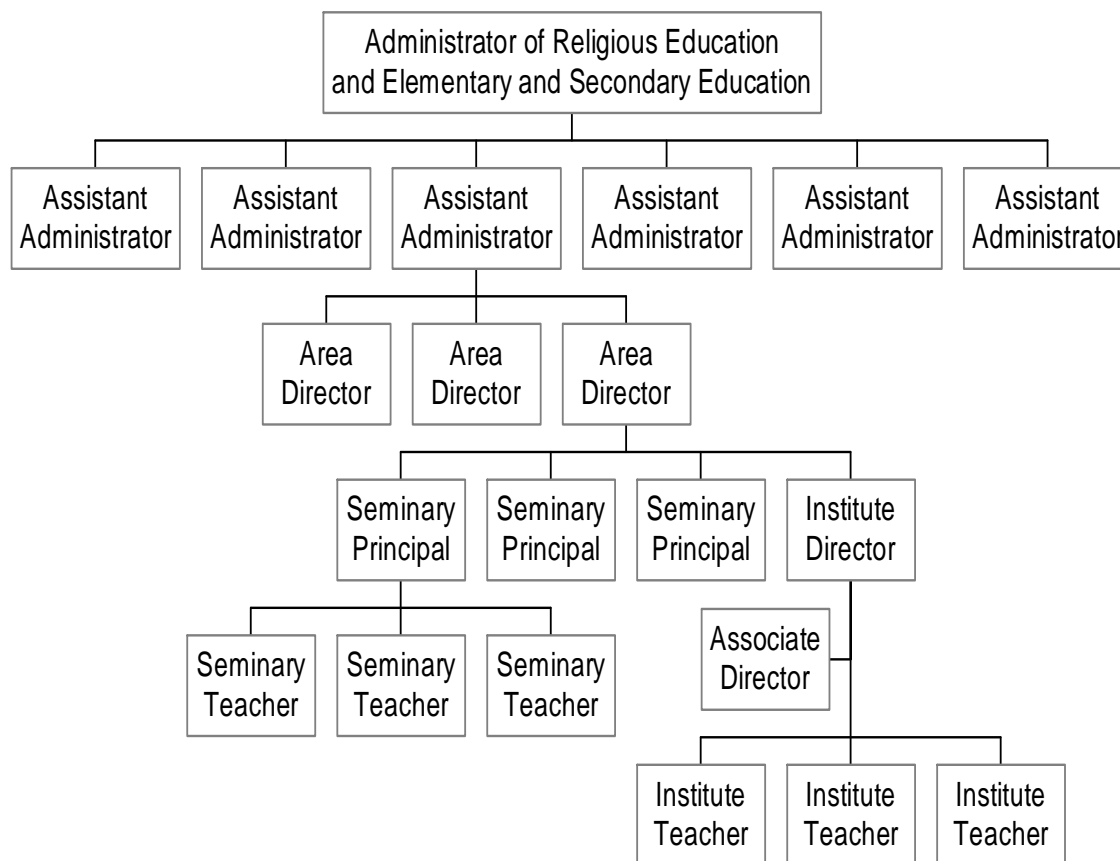
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Appendix A

Church Educational System Basic Organization Chart

Administrator of Religious Education and Elementary and Secondary Education

- Assistant Administrator
- Assistant Administrator
- Assistant Administrator
- Assistant Administrator
- Assistant Administrator
- Assistant Administrator

Area Director
Area Director
Area Director

Seminary Principal
Seminary Principal
Seminary Principal
Institute Director

Seminary Teacher
Seminary Teacher
Seminary Teacher

Associate Director

Institute Teacher
Institute Teacher
Institute Teacher

Appendix B

Informed Consent Form

Dear Participant,

Kelly Anderson, a doctoral learner at the University of Phoenix and an independent researcher, has been given permission by the Church Educational System to conduct a research study on the correlation between servant leadership and job satisfaction among full-time CES employees along the Wasatch Front.

Participant:

I, _____, a representative of the Church Educational System have volunteered to participate in this research study. My participation in the study is entirely voluntary and my participation or non-participation will not be reported to the supervisory staff. I understand that:

1. I may refuse to participate and/or withdraw at any time without consequences to my employment.
2. Research records and a list of participants will be held confidential.
3. Personal anonymity will be guaranteed.
4. Results of research data will be used for presentation and publications without the use of names.
5. I will be invited to complete a 66-item survey.
6. All copies of the survey must be returned to the researcher, whether I choose to participate or not.
7. I may or may not also be invited to participate in a post-survey interview as a part of this same research project. If I am invited to participate in the post-survey interviews, the same guidelines regarding to voluntary participation and anonymity apply to that portion of the research process.
8. If I have any questions regarding this research, I can address them to Kelly Anderson at andersonkp@ldsces.org.

There are no other agreements, written or verbal, related to this study beyond that expressed in this consent and confidentiality form. I, the undersigned, understand the above explanation, and I give consent to my voluntary participation in this research.

Signature of the participant _____ Date _____

Signature of the researcher _____ Date _____

Demographic Data:

Name _____ Gender M / F   Age _____

Current work assignment _____ Location _____

Years working for CES _____ Years in current assignment _____

Appendix C

Permission to use the Organizational Leadership Assessment

OLAgroup

August 27, 2004

Kelly Anderson

Dear Kelly,

I am pleased to provide you with permission to utilize the Organizational Leadership Assessment (OLA) for your doctoral dissertation. I believe that your study has merit and I look forward to seeing the results of your work.

Thank you for considering the OLA as the best research assessment tool to fit your research design. I wish you all the best with your study.

Sincerely,

Jim Laub, Ed.D.
OLAgroup

Appendix D

Permission from the Church Educational System to conduct the study

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

9 September 2004

Kelly P. Anderson
325 Bluff Street
Providence, UT 84332-9306
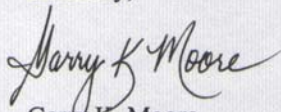
Dear Brother Anderson,

The Church Educational System (CES) Research Committee has approved your research project under the following conditions:

1. The collection of data will not interfere with CES inservice activities.
2. The statistics cited in your one-page summary be corrected as indicated in e-mail correspondence.
3. 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.
4. You will obtain CES approval to publish any of your research findings well in advance of publication.
5. 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
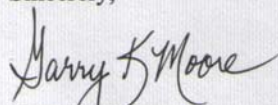
epr

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

9 September 2004

Dear CES Teachers and Administrators,

Brother Kelly Anderson is conducting research relative to leadership practices among CES
employees. We have reviewed his proposed research and support the study. We respectfully
request that you give Brother Anderson your support by participating as subjects in this study.
Thank you for supporting this effort to better understand and improve CES.

Sincerely,

Garry K Moore

Garry K. Moore
Associate Administrator

epr

Appendix E

Detailed Explanation of Laub's Six Organizational Categories

org[6] Description

Optimal Organizational Health

*When an organization reaches this level, it operates with **Optimal Organizational Health** in terms of its workers, leadership and organizational culture, and it exhibits these characteristics to a very high level throughout all levels of operation.*

The Workers: *Motivation, morale, attitude & commitment, listening, relationships vs. tasks*
All workers are valued here, for who they are as well as for what they contribute to the organization. They are believed in and are encouraged to develop to their full potential as workers and as individuals. All leaders and workers listen receptively to one another and are involved together in many of the important decisions of the organization. Relationships are strong and healthy and diversity is valued and celebrated.

The Leadership: *Power, decision-making, goals & direction*
People provide dynamic and effective leadership at all levels of the organization. Power and leadership are shared so that all workers are empowered to contribute to important decisions, including the direction that the organization is taking. Appropriate action is taken, goals are clear and vision is shared throughout the entire organization.

The Team: *Community, collaboration and team learning*
An extremely high level of community characterizes this positive work environment. People work together well in teams and choose collaborative work over competition against one another.

The Culture: *Authenticity, integrity, accountability, creativity, trust, service, communication*
This is an environment characterized by the authenticity of its workers, supervisors and executive leaders. People are very open and accountable to others. They operate with complete honesty and integrity. This is a "people first" environment where risks are taken, failure is learned from and creativity is encouraged and rewarded. People throughout the entire organization are highly trusted and are highly trustworthy. Fear does not exist as a motivation. People are highly motivated to serve the interests of each other before their own self-interest and are open to learning from each other. This is an environment that is characterized by open and effective communication throughout the organization.

The Outlook: *Type of workers attracted, action needed*
This is a servant-minded organization throughout, which will continue to attract the very best and most motivated workers who can welcome positive change and continuous improvement. It is a place where energy and motivation are continually renewed to provide for the challenges of the future. The outlook is extremely positive. Ongoing attention should be given to building new strengths and continuing to maintain and develop as an optimally healthy organization.

org⁵ Description

Excellent Organizational Health

This organization is now operating with Excellent Organizational Health in terms of its workers, leadership and organizational culture and it exhibits these characteristics throughout most levels of operation.

The Workers: *Motivation, morale, attitude & commitment, listening, relationships vs. tasks*
Most workers feel valued here, for who they are as well as for what they contribute to the organization. They are believed in and are encouraged to develop to their full potential as workers and as individuals. Most leaders and workers listen receptively to one another and are involved together in some of the important decisions of the organization. Most relationships are strong and healthy and diversity is valued and celebrated.

The Leadership: *Power, decision-making, goals & direction*
People are encouraged to provide leadership at all levels of the organization. Power and leadership are shared so that most workers are empowered to contribute to important decisions, including the direction that the organization is taking. Appropriate action is taken, goals are clear and vision is shared throughout most of the organization.

The Team: *Community, collaboration and team learning*
A high level of community characterizes this positive work environment. People work together well in teams and prefer collaborative work over competition against one another.

The Culture: *Authenticity, integrity, accountability, creativity, trust, service, communication*
This is an environment mostly characterized by the authenticity of its workers, supervisors and senior leaders. People are open and accountable to others. They operate with honesty and integrity. This is a "people first" environment where risks are encouraged, failure can be learned from and creativity is encouraged and rewarded. People are trusted and are trustworthy throughout the organization. Fear is not used as a motivation. People are motivated to serve the interests of each other before their own self-interest and are open to learning from each other. This is an environment that is characterized by open and effective communication.

The Outlook: *Type of workers attracted, action needed*
This is a servant-oriented organization, which will continue to attract some of the best and most motivated workers who can welcome positive change and continuous improvement. It is a place where energy and motivation are continually renewed to provide for the challenges of the future. The outlook is very positive. Ongoing attention should be given to building on existing strengths and continuing to learn and develop towards an optimally healthy organization.

org⁴ **Description**

> Moderate Organizational Health

This organization is now operating with Moderate Organizational Health in terms of its workers, leadership and organizational culture and it exhibits these characteristics throughout most levels of operation.

The Workers: *Motivation, morale, attitude & commitment, listening, relationships vs. tasks*

The Leadership: *Power, decision-making, goals & direction*
Leadership is positively paternalistic in style and mostly comes from the top levels of the organization. Leaders often take the role of nurturing parent while workers assume the role of the cared-for child. Power is delegated for specific tasks and for specific positions within the organization. Workers are encouraged to share ideas for improving the organization. Goals are mostly clear though the overall direction of the organization is sometimes confused.

The Team: *Community, collaboration and team learning*
Some level of cooperative work exists, and some true collaboration. Teams are utilized but often compete against one another when resources are scarce.

The Culture: *Authenticity, integrity, accountability, creativity, trust, service, communication*
Workers are sometimes unsure of where they stand and how open they can be with one another and especially with those in leadership over them. This is an environment where some risks can be taken but failure is sometimes feared. Creativity is encouraged as long as it doesn't move the organization too much beyond the status quo. There is a moderate level of trust and trustworthiness along with occasional uncertainty and fear. People feel trusted but know that trust can be lost very easily. People are motivated to serve the organization because it is their job to do so and they are committed to doing good work. This is an environment characterized by openness between select groups of people.

The Outlook: *Type of workers attracted, action needed*
This is a positively paternalistic organization that will attract good motivated workers but may find that the "best and brightest" will seek professional challenges elsewhere. Change here is ongoing but often forced by outside circumstances. Improvement is desired but difficult to maintain over time. The outlook for this organization is positive. Decisions need to be made to move toward more healthy organizational life. This organization is in a good position to move towards optimal health in the future.

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org³ Description

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Limited Organizational Health

</div>

This organization is now operating with Limited Organizational Health in terms of its workers, leadership and organizational culture, and it exhibits these characteristics throughout most levels of operation.

The Workers: *Motivation, morale, attitude & commitment, listening, relationships vs. tasks*
Most workers sense they are valued more for what they can contribute than for who they are. When they receive training in this organization it is primarily to increase their performance and their value to the company not to develop personally. Workers are sometimes listened to but only when they speak in line with the values and priorities of the leaders. Their ideas are sometimes sought but seldom used, while the important decisions remain at the top levels of the organization. Relationships tend to be functional and the organizational tasks almost always come first. Conformity is expected while individual expression is discouraged.

The Leadership: *Power, decision-making, goals & direction*
Leadership is negatively paternalistic in style and is focused at the top levels of the organization. Leaders often take the role of critical parent while workers assume the role of the cautious child. Power is delegated for specific tasks and for specific positions within the organization. Workers provide some decision-making when it is appropriate to their position. Goals are sometimes unclear and the overall direction of the organization is often confused.

The Team: *Community, collaboration and team learning*
This is mostly an individualistic environment. Some level of cooperative work exists, but little true collaboration. Teams are utilized but often are characterized by an unproductive competitive spirit.

The Culture: *Authenticity, integrity, accountability, creativity, trust, service, communication*
Workers are unsure of where they stand and how open they can be with one another, and especially with those in leadership over them. This is an environment where limited risks are taken, failure is not allowed and creativity is encouraged only when it fits within the organization's existing guidelines. There is a minimal to moderate level of trust and trustworthiness along with an underlying uncertainty and fear. People feel that they must prove themselves and that they are only as good as their last performance. People are sometimes motivated to serve the organization but are not sure that the organization is committed to them. This is an environment that is characterized by a guarded, cautious openness.

The Outlook: *Type of workers attracted, action needed*
This is a negatively paternalistic organization that tends to foster worker compliance. The best and most creative workers may look elsewhere. Change here is long-term and incremental and improvement is desired but difficult to achieve. The outlook for this organization is uncertain. Decisions need to be made to move toward more healthy organizational life. In times of organizational stress there will be a tendency to move toward a more autocratic organizational environment.

_____

org² Description

Poor Organizational Health

This organization is now operating with Poor Organizational Health in terms of its workers, leadership and organizational culture and it exhibits these characteristics throughout most levels of operation.

The Workers: *Motivation, morale, attitude & commitment, listening, relationships vs. tasks*
Most workers do not feel valued or believed in here. They often feel used and do not feel that they have the opportunity of being developed either personally or professionally. Workers are rarely listened to and only when they speak in line with the values and priorities of the leaders. Their ideas are rarely sought and almost never used. Most decisions are made at the top levels of the organization. Relationships are not encouraged and the tasks of the organization come before people. Diversity is not valued or appreciated.

The Leadership: *Power, decision-making, goals & direction*
Leadership is autocratic in style and is imposed from the top levels of the organization. Power is held at the highest positions only and is used to force compliance with the leader's wishes. Workers do not feel empowered to create change. Goals are often unclear and the overall direction of the organization is confused.

The Team: *Community, collaboration and team learning*
This is a highly individualistic and competitive environment. Almost no collaboration exists. Teams are sometimes utilized but often are put in competition with each other in order to motivate performance.

The Culture: *Authenticity, integrity, accountability, creativity, trust, service, communication*
This is an environment often characterized by lack of honesty and integrity among its workers, supervisors and senior leaders. It is an environment where risks are seldom taken, failure is often punished and creativity is discouraged. There is a very low level of trust and trustworthiness along with a high level of uncertainty and fear. Leaders do not trust the workers and the workers view the leaders as untrustworthy. People lack motivation to serve the organization because they do not feel that it is their organization or their goals. This is an environment that is characterized by closed communication.

The Outlook: *Type of workers attracted, action needed*
This is an autocratic organization, which will find it very difficult to find, develop and maintain healthy productive workers. Change is needed but very difficult to achieve. The outlook is not positive for this organization. Serious measures must be instituted in order for this organization to establish the necessary improvements to move towards positive organizational health.

_____

org¹ Description

Toxic Organizational Health

This organization is now operating with Toxic Organizational Health in terms of its workers, leadership and organizational culture and it exhibits these characteristics throughout most levels of operation

The Workers: *Motivation, morale, attitude & commitment, listening, relationships vs. tasks*
Workers are devalued here. They are not believed in and in turn do not believe in one another. Workers are used and even abused in this work setting. There is no opportunity for personal development. Workers are not listened to. Their ideas are never sought or considered. All decisions are made at the top levels of the organization. Relationships are dysfunctional and people are only valued for conformity to the dominant culture. Diversity is seen as a threat and differences are cause for suspicion.

The Leadership: *Power, decision-making, goals & direction*
True leadership is missing at all levels of the organization. Power is used by leaders in ways that are harmful to workers and to the organization's mission. Workers do not have the power to act to initiate change. Goals are unclear and people do not know where the organization is going.

The Team: *Community, collaboration and team learning*
People are out for themselves and a highly political climate exists. People are manipulated and pitted against each other in order to motivate performance. Focus is placed on punishing non-performers.

The Culture: *Authenticity, integrity, accountability, creativity, trust, service, communication*
This is an environment characterized by dishonesty and a deep lack of integrity among its workers, supervisors and senior leaders. It is an environment where failure is punished, creativity is stifled and risks are never taken. People are suspicious of each other and feel manipulated and used. There is almost no trust level and an extremely high level of fear because people, especially the leadership, are seen as untrustworthy. At all levels of the organization, people serve their own self-interest before the interest of others. This is an environment that is characterized by totally closed communication.

The Outlook: *Type of workers attracted, action needed*
This is an organization in name only that will find it impossible to find, develop and maintain healthy productive workers who can navigate the changes necessary to improve. The outlook for this organization is doubtful. Extreme measures must be instituted in order for this organization to establish the necessary health to survive.

Appendix F

Organizational Leadership Assessment (OLA) Instrument

O L A

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Organizational Leadership Assessment

General Instructions

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

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

Before completing the assessment it is important to fill in the name of the organization or organizational unit being assessed. If you are assessing an organizational unit (department, team or work unit) rather than the entire organization you will respond to all of the statements in light of that work unit.

IMPORTANT ….. please complete the following

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

Organization (or Organizational Unit) **Name**: _____

Indicate **your present role/position** in the organization or work unit. Please **circle one**.

1 = Top Leadership (top level of leadership)

2 = Management (supervisor, manager)

3 = Workforce (staff, member, worker)

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

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

<u>Section 1</u>

In this section, please respond to each statement as you believe it applies to **the entire organization** (or organizational unit) including workers, managers/supervisors and top leadership.

In general, people within this organization ….

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

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

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

Section 2

In this next section, please respond to each statement as you believe it applies to the **leadership** of the organization (or organizational unit) including managers/supervisors and top leadership

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

3

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

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

Managers/Supervisors and Top Leadership in this Organization	1	2	3	4	5
46	Build people up through encouragement and affirmation					
47	Encourage workers to work *together* rather than competing against each other					
48	Are humble – they do not promote themselves					
49	Communicate clear plans & goals for the organization					
50	Provide mentor relationships in order to help people grow professionally					
51	Are accountable & responsible to others					
52	Are receptive listeners					
53	Do not seek after special status or the "perks" of leadership					
54	Put the needs of the workers ahead of their own					

Section 3

In this next section, please respond to each statement as you believe it is true about **you personally** and **your role** in the organization (or organizational unit).

In viewing my own role …	1	2	3	4	5
55	I feel appreciated by my supervisor for what I contribute					
56	I am working at a high level of productivity					
57	I am listened to by those *above* me in the organization					
58	I feel good about my contribution to the organization					
59	I receive encouragement and affirmation from those *above* me in the organization					
60	My job is important to the success of this organization					
61	I trust the leadership of this organization					
62	I enjoy working in this organization					
63	I am respected by those *above* me in the organization					
64	I am able to be creative in my job					
65	In this organization, a person's *work* is valued more than their *title*					
66	I am able to use my best gifts and abilities in my job					