

Andrews University

Digital Commons @ Andrews University

Master's Theses

Graduate Research

2020

The Correlation Between Servant Leadership and Organizational Health within the North England Conference of the Seventh-day Adventist Church

Carlton Hugh Douglas

Andrews University, carltond@andrews.edu

Follow this and additional works at: <https://digitalcommons.andrews.edu/theses>



Part of the [Leadership Studies Commons](#)

Recommended Citation

Douglas, Carlton Hugh, "The Correlation Between Servant Leadership and Organizational Health within the North England Conference of the Seventh-day Adventist Church" (2020). *Master's Theses*. 198.

<https://dx.doi.org/10.32597/theses/198/>

<https://digitalcommons.andrews.edu/theses/198>

This Thesis is brought to you for free and open access by the Graduate Research at Digital Commons @ Andrews University. It has been accepted for inclusion in Master's Theses by an authorized administrator of Digital Commons @ Andrews University. For more information, please contact repository@andrews.edu.

ABSTRACT

THE CORRELATION BETWEEN SERVANT LEADERSHIP
AND ORGANIZATIONAL HEALTH WITHIN THE NORTH
ENGLAND CONFERENCE OF THE SEVENTH-DAY
ADVENTIST CHURCH

by

Carlton Hugh Douglas

Chair: Erich Baumgartner, Ph.D.

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

School of Education

Title: THE CORRELATION BETWEEN SERVANT LEADERSHIP
AND ORGANIZATIONAL HEALTH WITHIN THE NORTH ENGLAND
CONFERENCE OF THE SEVENTH-DAY ADVENTIST CHURCH

Name of researcher: Carlton Hugh Douglas

Name and degree of faculty chair: Erich Baumgartner, Ph.D.

Date completed: August 2020

Problem

Statistics indicate the SDA church in the North England Conference (NEC) is having little effect on the population in the UK. This may be due to the fact that the leadership approach and the structure of the church have not changed despite globalisation, advances in technology, and increased migration. With the demands of operating within a secular, pluralistic society, the North England Conference faces a real challenge to maintain its integrity while being relevant. This study investigates the correlation between perceived servant leadership principles and organizational health by the Leaders, Pastoral Workers, and Members of the NEC.

Method

The study employed a quantitative, nonexperimental, correlational design method, in which the correlational statistics between two or more variables is investigated. The OLA survey designed by Laub (1999) was the chosen instrument. It uses six servant leadership dimensions to determine the perceptions of respondents of the presence of servant leadership principles within the NEC and its organizational health.

Results

The results indicate that the perception of organizational health within the NEC by all the respondents was limited. When each of the servant leadership principles was examined, Building Community was ranked the highest, which implied respondents recognized the value of strong relationships and communities. However, the results reveal that the conference is suffering from a series of problems preventing it from realizing its full potential as an organization.

Andrews University

School of Education

THE CORRELATION BETWEEN SERVANT LEADERSHIP AND
ORGANIZATIONAL HEALTH WITHIN THE NORTH
ENGLAND CONFERENCE OF THE SEVENTH-DAY
ADVENTIST CHURCH

A Dissertation

Presented in Partial Fulfilment

of the Requirements for the

Master of Arts in Leadership

by

Carlton Hugh Douglas

June 2020

©Copyright by Carlton Hugh Douglas 2020
All Rights Reserved

THE CORRELATION BETWEEN SERVANT LEADERSHIP AND
ORGANIZATIONAL HEALTH WITHIN THE NORTH
ENGLAND CONFERENCE OF THE SEVENTH-DAY
ADVENTIST CHURCH

A Dissertation
Presented in Partial Fulfillment
of the Requirements for
The Masters of Arts in Leadership

by

Carlton Hugh Douglas

APPROVAL BY THE COMMITTEE:

Chair: Eric Baumgartner

Dean, School of Education
Alayne Thorpe

Member: Gustavo Gregorutti

Member: Reinder Bruismas

External: Thomas Gyuroka

11th August 2020

DEDICATION

To Patricia, James, and Nathaniel, who supported me through the long study period. I also thank the Lord for allowing me to persevere to the end.

TABLE OF CONTENTS

LIST OF TABLES	vii
LIST OF FIGURES	viii
Chapter	
1. INTRODUCTION	1
Background of the Problem	1
Statement of the Problem	4
Purpose of the Study	5
Research Questions	5
The Significance of the Study	6
Conceptual Framework	7
Methodology	9
Limitations	10
Delimitation	10
Assumptions.....	11
Definition of Terms.....	11
2. LITERATURE REVIEW	14
Defining Leadership.....	14
Organizational Health	17
SDA Organizational Development	19
The 1901 Reorganization	20
Organizational Situation of the NEC	24
Emerging Leadership Approaches of the 21 st Century	26
Authentic Leadership	26
Spiritual Leadership	28
Adaptive Leadership	32
Servant Leadership.....	37
Theories of Servant Leadership	41
Revised Servant Leadership Profile	41
The Servant Leadership Questionnaire	46
The Servant Leadership Assessment Instrument	48
Laub’s Organizational Leadership Assessment Model.....	51

Summary	53
3. RESEARCH METHODOLOGY	56
Introduction	56
Research Questions	57
Population	58
Random Sample	58
Data Collection	61
Type of Research	61
Organizational Leadership Assessment	62
Definition of Variables and Terms	70
Procedure for Data Analysis	72
Summary	73
4. RESEARCH FINDINGS	74
Servant Leadership Demographics	74
Organizational Health	77
Demographic Examination	78
White British Ethnicity	79
White Other Ethnicity	80
Black British Ethnicity	81
African Ethnicity	81
Asian Ethnicity	83
Caribbean Ethnicity	83
Other Ethnicity	84
Summary of Ethnic Demographic Analysis	85
Age Demographic	86
18–35-Year-Old Respondents	86
36–45-Year-Old Respondents	87
46–55-Year-Old Respondents	88
55 Years and Above	89
Summary of Demographic Analysis of Age	90
Male Respondents	90
Female Respondents	92
Summary of Demographic Analysis by Gender	93
Servant Leadership Principles	93
Building Community (BC)	93
Shared Leadership (SL)	95
Developing People (DP)	97
Provide Leadership (PL)	99
Display Authenticity (DA)	101
Value People (VP)	103
Highest Perception Match	104

Organizational Health	105
5. DISCUSSION, CONCLUSIONS, AND RECOMMENDATIONS.....	107
Discussion.....	107
Conclusions.....	121
Recommendations for Practice	122
Recommendations for Further Research.....	124
APPENDICES	125
A. Registered Churches	126
B. Baptisms.....	127
C. Organizational Leadership Assessment of the North England Conference 2019.....	128
D. Organizational Leadership Assessment	154
E. Key information for evaluating OLA raw dataset scores for research purposes	158
REFERENCE LIST	167
VITA	172

LIST OF TABLES

1. Servant Leadership: An Opponent Process Model	42
2. Organizational Leadership Assessment (OLA) Model.....	64
3. Dependent Variables	70
4. Independent Variable	71
5. Description of % Respondents and Total % Response in Each Participating Group	73
6. Comparative Demographics.....	74
7. Ethnic Origin of Respondents	75
8. Age of Respondents	75

LIST OF FIGURES

1. The 1918 administrative structure of the SDA world church	22
2. Calculation of the random sample S for a given population N	59
3. Organizational Health	77
4. White British perceptions of servant leadership within the NEC	78
5. Other White perceptions of servant leadership within the NEC	79
6. Black British perceptions of servant leadership within the NEC	80
7. African perceptions of servant leadership within the NEC	81
8. Asian perceptions of servant leadership within the NEC	82
9. Caribbean perceptions of servant leadership within the NEC	83
10. Other ethnic perceptions of servant leadership within the NEC	84
11. 18-35 year % perceptions of servant leadership	86
12. 36-45 year % perceptions of servant leadership	87
13. 46-55 year % perceptions of servant leadership	87
14. 55 year % perceptions of servant leadership	89
15. % Male perceptions for servant leadership	90
16. % female perceptions for servant leadership	91
17. Building community	93
18. Shared Leadership (SL)	97
19. Develop People (DP)	97
20. Provide Leadership (PL)	99

21. Displaying Authenticity (DA).....	101
22. Value People (VP)	102

CHAPTER 1

INTRODUCTION

Background of the Problem

Since its humble beginning in 1902, the North England Conference of the Seventh-day Adventist Church (NEC) has undergone two significant reorganizations in 1928 and 1975 (See Appendix A). The period between these events is 47 years. Today we are approaching 2021, 46 years since the last reorganizational change. This would not have been an issue if social, cultural, and technological advances had remained stable. According to Brierley (2000), however, the UK has undergone dramatic changes since 1975, with church attendance continuing to fall (Brierley 2000, p. 27 cited by Moynagh, 2001, p.10). Although the NEC has not suffered as badly as some denominations, the official figures reveal only gradual numerical growth over a prolonged period of time with very little to suggest any dramatic change in the future. In 1929 the UK population was 45,731,000, and the number of churches were 25 with a membership of 1512. In 1975 the size of the UK population had increased by over 10.5 million, which represented a 23% increase. During this period, the number of churches within the North England Conference had only risen by 39 (a total of 64), with a membership of 4504.

Although this was an increase in membership by 66%, it represented a minute impact on the UK population figures. During the period up to 2018, the number of

churches was standing at 100 and membership at 11,030 (59% increase). This can be interpreted as approximately 105 members per year (For registered churches, see Appendix A. For Baptismal rate, see Appendix B). Considering the UK population in 2018 was 66.400,000, it presents an insurmountable task for the church to evangelise Great Britain. These figures cannot be ignored if the Seventh-day Adventist Church (SDA) in the UK fulfills its mandate of disciplining all people (Matthew 28:19-20). A more effective method of evangelism is required, and steps taken to explore whether the current organizational structure of the church needs adjusting after 46 years.

This is nothing new as early Adventist church leaders recognized the need to adapt the church's structure to make evangelism more effective (Knight, 1994, p. 334). One noted leader was Arthur G. Daniel, the SDA president during the 1901 conference session, who stressed the importance of adaptation and argued, "that which was needed in 1901 was not a revocation of the principles that has been long established, but an adaptation which would render this structure more relevant and useful for missionary purpose" (Oliver, 1989, p. 292). Guerrero's (2013) dissertation on the structure and mission of the SDA church noted that this was an important subject for discussion and that semi-autonomous mission structures were organised in the early SDA church (p. 2).

Using the existing organizational structure for evangelism within the UK is made even more difficult as society is now more culturally diverse. Migration has become less of a hurdle due to a steady flow of foreign students and the demand for qualified and professionally trained workers overseas. This comes with its own challenges as cultural behaviour differences, values and expectations become more apparent (Meyer, 2016, pp. 13-14).

This calls for a church capable of developing genuine relationships within and outside the organization, where leaders are servants, seeking to benefit those they lead, and the structure of the church is more flexible, allowing for workers and members to function on the same level. However, like other church denominations, Adventist leaders have been accused of abusing their authority and ill-treated members, and Schoun (2009) cautiously warns that they are not infallible and “live on the same level as human beings before God (Kibble, 2009, p. 66, Schoun 2009, p. 53, cited in A Guide to Effective Pastoral Ministry, Cassimy, Jules & Satelmajer, 2009). Kibble (2009) supports this and emphasizes that spiritual leaders too often make mistakes, falling to the temptation of abuse of power, disrespect of workers, and unfair treatment (Kibble, 2009, p.66 cited in Effective Pastoral Ministry, Cassimy, Jules & Satelmajer, 2009). Therefore, it can be assumed that the spiritual leaders and pastoral workers of the NEC are not immune from such behavior and are also prone to display extreme control and power, preferential treatment, jealousy, and a lack of trust. Kibble (2009) wisely recognises that no one is exempt from temptation, and all these “have existed from the time of Christ” (p. 66).

Over the past three decades, researchers have provided evidence that servant leadership (SL) offers a uniquely caring and humane approach to leadership rather than the traditional command and control approach (Wong & Davey, 2007). Due to its emphasis on the wellbeing of its workforce, it has become widely adopted within the religious, health, educational, private, and non-profit sectors and continues to grow in popularity (Spear, 1994, Farling et al. 1999 and Laub 2018). By adopting this approach, the NEC will create an organization which is more trusting and nurturing, where members are empowered and motivated by leaders and pastoral workers, placing them

before their own interest, working within a more horizontal organizational system. Robert Greenleaf (1976) originated the servant leadership theory and describes it as, “...empowering those beneath the leader to ensure greater productivity, but... not at the expense of the workers and would be achieved. . . through a high trust culture and an empowerment philosophy that turned bosses into servants and coaches and structures and systems into nurturing institutionalized servant processes” (p. 1). This approach could provide the key to ensuring the NEC is transformed from an inflexible organization to one that is more adaptable and innovative and hence better positioned to address the challenges it currently faces.

Statement of the Problem

With the demands of operating within a secular, pluralistic society, the NEC faces a real challenge to maintain its integrity while being relevant. If it is to be faithful to its mandate of proclaiming the everlasting gospel of Rev 14, leaders, pastoral workers, and members will have to rise to the challenges posed by a rapidly changing world in order to have a message that addresses the needs of people. Although challenging, an alternative to the controlling organizational culture of the NEC may be revisiting the leadership model using the concept of “Servant Leadership” as originated by Greenleaf (1976). This model would address the self-centred and controlling nature of leaders and pastoral workers within the NEC by intentionally placing members' interests before theirs to support members and help them realise their full potential (Greenleaf, 2002, p. 157). As a result, a more trusting and authentic relationship would exist, and greater delegation of power would be evident (Laub, 2018, pp. 82,101,103).

It also seeks to improve the health of the organization, as highlighted by Northouse (2016), who states, "...the central goal of servant leadership is to create healthy organizations that nurture individual growth, strengthen organizational performances, and in the end, produce a positive impact on society" (p. 236). This would seek to establish whether a correlation exists between servant leadership and organizational health within the NEC. The Servant Leadership theory can therefore provide a more focused approach towards the spiritual growth and development of leaders, pastoral workers, and members within NEC churches and may help in addressing the organizational structural issues which places an unnecessary restriction on how evangelism is conducted by the NEC, (Blanchard, 1998, as cited in Spears, 1997, p. 23). This could result in more creative ministries as members reach out to their communities with greater enthusiasm and commitment.

Purpose of the Study

This study investigates the correlation between perceived servant leadership principles by the leaders, pastoral workers, and NEC members and its organizational health. This study intends to fill the existing gap in the literature as it addresses the perception of British religious leaders, pastoral workers, and members within a non-profit religious context. It will enable the NEC to understand the health of its organization and identify certain areas within the leadership and membership development program that needs improving.

Research Questions

This survey will assist in answering the following research questions.

Research Question 1: To what extent are Laub's (1999) six Servant Leadership principles perceived differently by the Top Leaders (TL), Pastors, Bible instructors and Interns (MS), and the Members (WF) within the North England Conference?

Research question 2: To what degree is the NEC perceived as a healthy organization within the conceptual framework of Servant Leadership?

Research Question 3: What are the demographically perceived differences of Servant Leadership among the various ethnic groups, genders, and age groups?

The Significance of the Study

This research will enable the executive committee and administrators to gain a clear understanding of the perception of the NEC as a servant organization by leaders, pastoral workers, and the members of area3. It will also reveal to what extent various demographical and cultural groups perceive the NEC as a servant led organization.

Leadership will recognise how the organizational health of the NEC has been impacted by the current style of leadership, enabling them to improve any weaknesses in the organizational system.

Pastoral workers will also appreciate how servant leadership principles affect their working practice. They will appreciate the demographical and cultural responses to servant leadership and see the benefits of adopting this leadership model.

Church members will understand how this leadership model can help empower and nurture their spiritual development, providing the motivation to achieve the mission of the NEC.

By identifying potential weaknesses within the organizational structure, the administration can target resources to address the matter, thus increasing performance and encouraging growth. Subsequently, the health of the NEC will improve by creating a better internal environment helping the vision of the church to be realised, which is, “A community of faith, transforming lives by reflecting Christ and inspiring hope” (2016 NEC Strategic plan, p. 2). Finally, results will be available to other researchers examining servant leadership and thus support the future development of this leadership model.

Conceptual Framework

The conceptual framework this model is based upon is the philosophical belief that humanity is moral in nature with a spiritual dimension. This assumes a universal conscious understanding of fairness and right and wrong (Greenleaf, 2002, p. 4). Greenleaf describes this as “the voice of God to His children” and admits many will not hold to this view. Therefore, this model will rely on a leader’s moral character and assumes those adopting this approach are genuinely interested in putting the well-being of their followers before their own.

The focus of servant leadership within an organizational context is explored through Greenleaf’s three books, *The Servant As Leader* (1970), *The Institute As Servant Leader* (1972a), and *Trustees As Servants* (1972b). He defined servant leadership as a way of life with “the natural feeling that one wants to serve, to serve first” (Greenleaf, 2002, p. 7). He further explains that true leadership emerges from a deep desire to help others (Spears, 1997, p 3). This perception of leadership was derived from his reading of Hesse's (1956) *Journey to the East*. Hesse believed a leader was predominately someone

who “ was by nature a servant...His servant nature was the real man, not bestowed, not assumed, and not to be taken away” (p. 21). Hesse was a Swiss poet of German origin but influence by Eastern mystical beliefs that can be seen throughout his writings (Roberts, 2012, p. 2). Although influenced by Hesse, Greenleaf appears to be free from any lasting effect as he underlined the view that our spiritual and moral nature was not confined by any particular religious belief. He recognized that servant leadership qualities existed in all religions and that it was these values and principles that unified all religions and lay the platform for his leadership model.

Since Greenleaf (1997), much more research has been undertaken to quantify this model and develop instruments to gather empirical data relating to this concept of leadership. Larry Spears (1997) identified ten characteristics in Greenleaf’s writing that identify servant leadership qualities in an individual. These “are listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people and building community” (Spears,1997, pp. 3-6). This created a platform for further studies in this area, with works by Wong and Davey (2007), Barbuto and Wheeler (2006), Dennis and Bocarnea (2005), Sendjaya, Sarros and Santora (2008), and Van Dierendonck and Nuijten (2011a), all seeking to establish a stronger theoretical framework to build the model on.

Laub’s (1999) OLA model of servant leadership was the earliest model to demonstrate what a servant-led organization looks like and how it can be measured. This model is designed to “provide a framework for understanding the unique mindset that a servant leader possesses and how this mindset is lived out through the servant leader’s behaviour” (Laub, 2018, p. xiv). Laub (1999a) bases his model on the same theoretical

framework as Greenleaf but emphasized it is “foremost a personal philosophy and commitment that we can choose to practice” (Laub, 2018, p. xii). Laub (1999b) therefore, builds his OLA model on the same theoretical framework and assumptions as Greenleaf and sees servant leadership as a different way of thinking about leadership (Laub, 1999b, p. 31). He developed six disciplines covering valuing people, the development of people, building community, authenticity, providing leadership, and sharing power. Each discipline was given three descriptors, which gave further details of the characteristic (Laub, 2018, p. 17).

Methodology

Creswell (2012) described the model I used as a nonexperimental, correlational design method, in which I investigate the correlational statistics between two or more variables (p. 12). This was used to examine a sample of 200 respondents comprising administrators, pastors, bible instructors, and members of area 3 (this is one of seven geographical areas that make up the NEC territory).

Laub (1999) created six key principles of servant leadership, valuing people, building community, shared leadership, authenticity, provide leadership and develop people. Each principle was given three descriptors to help respondents identify when servant leadership principles were present (Laub Jim, 2019, pp. 78-79, 118). The OLA assessment also provided an analysis of organizational health along a range comprising, Optimum, Excellent, Moderate, Limited, Poor, and Toxic (Laub, 2018, p. 191-200). An online survey was used to collate all the data that was compiled by the OLA group. By

examining the survey results, a perception of the servant leaderships principles was discovered and hence an understanding of the NEC's organizational health.

Limitations

This research was constrained to a limited sample within area 3 of the NEC. This is made up of 22 churches with a membership of 1576 (See Appendix B). Those participating in the survey were made up of a sample of 284. Only six servant leadership principles were examined; as a result, namely: value people, develop people, shared leadership, provide leadership, display authenticity, and build community.

The OLA assessment provided basic bar charts and tables of the six servant leadership principles' perception within the NEC (See Appendix C). I have therefore only been able to provide a broad interpretation of the perception of servant leadership and how it affected the health of the organization.

Delimitation

The study was delimited to one conference within the British Union, namely the North England Conference (NEC) and area 3 in particular.

Financial limitation meant only the board members of area 3 participated in the survey. The technical workers or secretaries of the NEC were not involved in the research, as they function as support workers and do not play any direct part in the planning and implementation of the strategic plan.

This research was limited to the analysis of four servant leadership theories, namely, the revised servant leadership profile by Wong and Page (2003), the servant leadership questionnaire by Barbuto and Wheeler (2006), the servant leadership

assessment instrument by Dennis and Bocarnea (2005) and the organizational leadership assessment by Laub (1999).

Assumptions

For my study to be effective, I am assuming people will answer the OLA survey questions correctly and honestly. I am also assuming pastors, bible workers, and lay members have a working knowledge of how the church operates. Finally, because the OLA instrument is generic and applicable to many organizations, including health, educational, profit, and non-profit organizations, I am assuming those participating will understand all the questions being asked.

Definition of Terms

General Conference: The highest ecclesiastical authority, under God, among Seventh-day Adventists. It is responsible for the governance, voting of policy, and constitutional changes within the SDA church. It embraces all the union's conferences and missions worldwide (*General Conference Working Policy 2017-2018*, 2017, p. 13).

BUC: The British Union Conference is a “specific group of local conferences, within a defined geographical area that has been granted official status as an SDA union conference by the General Conference Session” (*BUC Policy Book-section 2*, 2019,p. 1). The BUC facilitates the work of the church within the British Isles, Ireland, and Wales.

NEC: The North England Conference is a “specific group of local churches, within a defined geographical area, that has been granted official status as an SDA local conference by the constituency of a union conference in session” (*BUC Policy Book-section 2*, 2019, p. 1). The NEC is the governing conference responsible for developing

the local churches within the North of England. It comes under the authority of the British Union.

Conference President: “The head of the gospel ministry in the conference and the chief elder of all the churches. He works for their spiritual welfare and counsels them regarding their activities and plans” (Seventh-day Adventist Church Manual, 2015, p. 31).

Director/Sponsor: Fosters the denominations work under the conference committee and in consultation with the president. Works with local churches to fulfill the conference's objective (Seventh-day Adventist Church Manual, 2015, p. 31).

Pastor: Appointed by the local conference to serve local churches. Credentials are voted at the conference session (Seventh-day Adventist Church Manual, 2015, p. 32). Pastors handle the management of the local church. They oversee the nurturing and spiritual development of church members and conducting church services, including weddings, funeral, and baby dedications, etc.

Intern: Ministers of religion in training. This is usually a two-year period within two districts before taking up responsibility for their own churches (Seventh Day Adventist Church Ministerial Association).

Bible instructor: Key responsibility involves winning souls for the local church or evangelistic meeting. Under the local pastor's direction, the bible instructor teaches interested persons and prepares candidates for baptism (Seventh-day Adventist Church Manual, 2015, pp. 33-34).

Church board: The responsibility of the church board is to plan and implement the local church evangelistic plans in line with nurturing church members and

discipleship. The local board ensures the conference vision is followed and supports the plans of the administration (Seventh-day Adventist Church Manual, 2015, p. 129).

Top leaders: Executive committee, president, executive secretary, treasurer, and directors/sponsors.

The management: Pastors, interns, and Bible Instructors.

The workforce: Board members of churches within the Area 3 district of the NEC.

CHAPTER 2

LITERATURE REVIEW

This chapter provides an overview of the literature covering four contemporary leadership models within the SDA Church context. The intention is to give a brief examination of several key historical developments and concepts, namely, leadership and organizational health, the organizational development of the SDA Church, and a critique of the four emerging leadership approaches as identified by Northouse (2016). Finally, a brief assessment of the four servant leadership theories was undertaken and the rationale for choosing the OLA instrument.

Defining Leadership

Leadership is not an easy concept to define due to growing global influences and generational differences (Northouse, 2016, p. 5). Antonakis and Day (2017) found that “Given the complex nature of leadership, a specific and widely accepted definition of leadership currently does not exist” (pp. 587-588). This, however, does not mean attempts have not been made to define leadership. In his attempt to address this, Northouse (2016) identified four key components required to define leadership. Leadership is described as an interaction between the individual who is leading and the followers (p. 6). Thus, they have an obligation to ensure the goals of the followers and the organization are met. They achieve this through their influence over individuals and a sense of ethical obligation to the organization (p. 6). These key concepts have led

Northouse to define leadership “as a process whereby an individual influences a group of individuals to achieve a common goal” (p. 6).

Northouse is not the only researcher to recognize the importance of influence leaders have over groups of people. Robert (2012) believes, “because the very nature of leadership is influence, God endows leaders with the capacity to influence. A leader will exercise his gift most effectively at a given level of influence” (p. 44). From a Christian perspective, since God created all humankind, equal and of the same value in His sight, it can be assumed that we all have the capacity to influence and therefore lead (Genesis 1:21, Nelson, 2016). Northouse (2016) seems to assume that leadership is what you do and how you perform rather than who you are. He recognizes how important interaction is between the individual who is leading and the follower but omits the quality of this relationship (p. 6). According to George and Gergen (2015), “to lead with connected relationship is to develop long-lasting and enduring connections with other people... this enables you to build trust and commitment for the openness and depth of your relationship” (p. 39). In this approach, leadership is more than what you do; it is who you are. When people see you are authentic, they will grow to trust you and place their confidence in you (p. 38). This is an essential element of leadership and cannot be underestimated.

However, Laub’s (1999) research into leadership particularly interested me as it includes more than just issuing directives but taking the courage to do what is necessary to bring about change. In his pursuit to develop a working definition of leadership, he begins by stating, “...leadership is dangerous. Much too dangerous to leave it unexamined, untested, and untried.” He realises an agreed definition may be difficult to

achieve across the field, but it is not necessary as long as concepts are clearly defined so models can be understood (Laub, 2018, p. 46). Laub emphasizes his point further by stating, “that we should develop a typology of leadership terms to provide clear guidelines while giving much needed direction for ongoing leadership studies” (p. 47).

If we do not clearly understand what leadership is, we will find it impossible to conduct meaningful research or measurements because the essential elements will be vague and uncertain, causing confusion, which leads to a lack of confidence in the field. To address this, Laub (2018) introduces seven vital questions to bring clarity to the field of leadership. These covered the distinctive characteristics of a leader, the positional leadership role as opposed to the act of leading, the distinction between leadership and management, the definition of a leader and leadership, and the follower's role compared to that of the leader. He also examined the differences between leadership and other human social sciences and whether it is possible to know when leadership is occurring or not (pp. 49-52).

Laub insists that these seven questions greatly help create a clear definition of a leader, thus addressing the current problem of multiple definitions, as noted by Northouse (p. 2). He summarises his approach by stating that, “a good leadership definition: Must be clear and specific, must be able to meaningfully differentiate between concepts, must include all of the essential elements and must be usable by practitioners as well as by scholars” (p. 54).

It is from this foundation that Laub (2018) builds his definition of leadership: “Leadership is an intentional change process through which leaders and followers, joined by a shared purpose, initiate action to pursue a common vision” (p. 62).

This definition appears to cover both the actions the leadership is responsible for and the relationship element necessary to successfully influence people to be a part of the change process. Due to the nature of my research, I will be using this definition of leadership. Laub relies on this understanding to begin the process of defining servant leadership and cites his original research in 1999, which defines servant leadership as the “understanding and practice of leadership that places the good of those led over the self-interest of the leader” (p. 76).

Organizational Health

The researcher Naomi Stanford (2013) concluded that the underlying health of an organization enhances its long-term performance (p. 24). She stresses the risk involved in placing too much emphasis on results and quoted Hamel (2007), who noted that, “Without a focus on health, performance doesn’t occur” (p. 20). Stanford appears to be suggesting that the health of an organization has to be the number one focus; otherwise, performance and profit will dry up, and bankruptcy will occur. Whether financial or spiritual bankruptcy, the result will be the same. Therefore, the NEC also needs to look at effective ways to ensure the conference's organizational health is maintained. From her research, Stanford went on to define organizational health as the “... ability to function effectively, to cope adequately, to change appropriately, and to grow from within” (p.20). Although the 2016 NEC session report revealed a positive future for the church, when considering Stanford’s (2013) statement, the conference has to be careful its health is not compromised by its desire to achieve short-term goals, i.e., baptisms.

Laub (1999) developed the Organizational Leadership Assessment (OLA) survey to provide a picture of the health of the organization through six perceived servant leadership principles. He asserts that when these disciplines are present, a healthy culture is created within the organization, which provides the best opportunity for achieving high performance (Laub, 2018, p. 317). Although caution still exists within many organizations about the benefits of adopting a servant leadership approach, there is nothing unusual about Laub's assertion (Spears, 1997, p. 22). On commenting on assessment instruments, Levinson (2002) posits "that a good assessment is comprehensive, covering a number of major areas with both quantitative and qualitative data collection that moves from fact to inference, and then to interpretation" (p. 34). Neither, according to Stanford (2013), is there any right way to do an organizational health assessment, for it is contingent on circumstance (p. 20). The important thing is to agree on the attributes for what a healthy organization looks like and how to appropriately assess it (p. 20).

What is interesting is the similarity between Laub's (1999) OLA model and Stanford's (2013) approach to organizational health. Stanford (2013) concept is built around the idea that "Managers are friendly and approachable, a budget exists for training and development, employees feel valued and appreciated, an atmosphere of high personal trust exists in the organization and high morale exists in the organization" (p. 34). This emphasizes the need to be authentic and trustworthy as a leader. Workers need to see that leaders care about their well-being as much as their performance, which is the fundamental belief of servant leadership (Greenleaf 1999, p. 12).

The challenge facing the NEC is whether the principles of servant leadership can be implemented effectively and thus improve the health of the NEC. This can be especially demanding given the leadership style and hierarchical structure of the organization; however, if servant leadership principles can be put in place, change will become possible as evidence suggests that this model can operate within hierarchical organizational structures (Sendjaya & Cooper, 2011).

SDA Organizational Development

The mission of the SDA Church has always been to reach the world with the everlasting gospel as recorded in Rev 14:6-8, “saying with a loud voice Fear God and give Him glory for the hour of His judgement has come, and worship Him who made heaven and earth the sea and springs of water,” (Nelson, 2016). From its very beginnings in the middle of the nineteenth century, the distinctive beliefs and doctrines of the SDA Church have enabled it to survive while similar groups faded away. The Adventist author, George Knight, quotes Hewitt who observed “the distinctive beliefs and practices of the [SDA] denomination [,]...have seemingly given its faithful members a resoluteness of individual and group character that goes far to explain their success” (Knight, 1994, p. 333). However, the doctrines of the church were not the only reason for success. Due to its increased missional work, the church was experiencing consistent numerical growth, which needed managing. To sustain projected growth, a new organizational structure had to be considered. One that would not be bound by rigid ecclesiastical doctrine but embedded by the principle of church mission and adaptability (Oliver, 1989, p. 14-15).

The 1901 Reorganization

This was successfully achieved at the 1901 conference session. Knight (1994) noted that the reason for “the evangelistic success of Seventh-Day Adventist was an organizational structure sufficient to carry on the mission and meet the challenges of its perceived message” (p. 333). The vote at the 1901 conference session ensured that the central mission of the church would remain unchanged, and the organizational structure would have to be adapted to ensure the needs of the church were met. Following the vote, the church adopted five organizational changes to the denominational administrative structure. These were: 1. Union conferences and missions were introduced to supervise local conferences and missions; 2. Auxiliary organizations, such as health and publishing ministries, were integrated into the General Conference, the union conferences, the local conferences, and churches; 3. To create a more equal power structure, the General Conference Executive Committee was increased to 25 members; 4. All institutions that had been under the ownership and management of the General Conference were now transferred to the union conferences; 5. A chairman was to be selected by the executive committee and the General conference would have no president (Knight, 2001, pp. 108-113).

The 1901 conference was to be remembered as achieving some of the most significant changes in the denomination history (p. 108). Although not perfect, it ensured the doctrines of the church were upheld, and its mission was not compromised. As a result, the church experienced consistent growth in America and Australia, Africa, and Europe.

In the 1903 session, the role of Conference President was reinstated by a small majority and the session, some years later in 1918, refined the General Conference church organization by voting the formation of the North American, South American, Asiatic, and European Division Conferences with their own constitutions and constituencies (George R. Knight, 2001, pp. 115, 137,138). This did not mean independence of the General Conference, as they were now divisions of the General Conference in a given territory. Knight cites the General Conference Daily Bulletin when he records,

Within that model the General Conference constituency would appoint the leadership in each division and the president of each division would be a vice president of the General Conference. Further, the treasury of each division would be a sub-treasury of the General Conference, and the mission funds would revert back to the General Conference for world distribution (p. 139).

This had the effect of decentralizing authority from the General Conference, enabling the mission within various territories to be better facilitated. It also protected the unity of the world church, which created a governing body made up of vice presidents from around the world. This is illustrated in Figure 1.

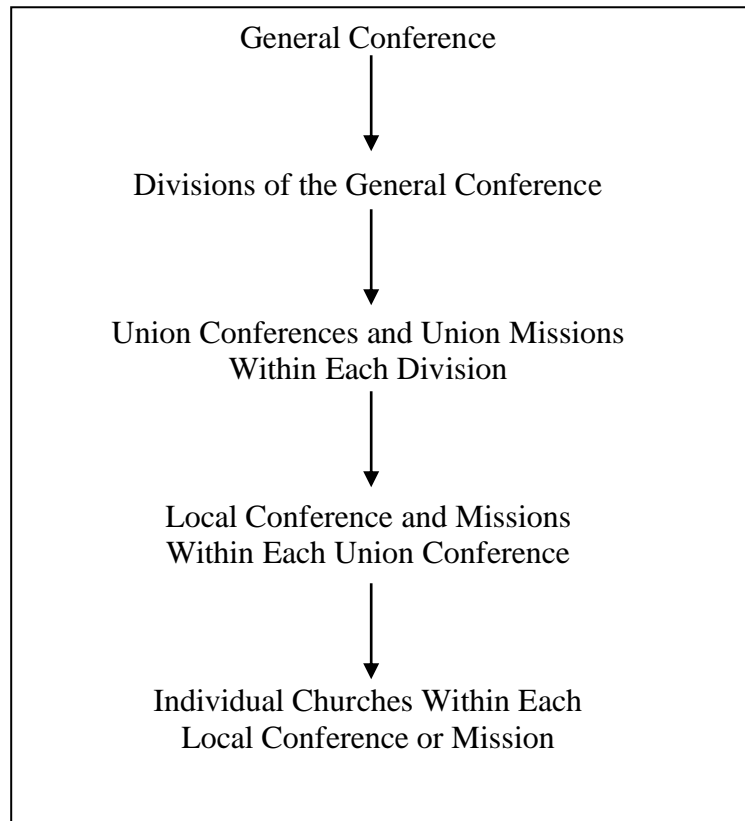


Figure 1. *The 1918 administrative structure of the SDA world church (Knight, 2001, p.140).*

As time passed, decades of expansion and change had created a bureaucracy that burdened the church financially and administratively (Knight, 2001, p. 341). Some have noted that no other church globally, including the Roman Catholic Church, has so many administrative levels to support (p. 160). This has created a growing number of pastors and members who have become disillusioned with the church and its leaders, who believe ‘that the present way of doing things is the only way to do them.’ As Knight (2001) observed,

Though the early 1990s have seen efforts to reform, the results have been minimal. Few in the denomination’s power structure seem able to thoroughly think through the massive organizational changes necessitated by a century of internal and

external changes. Few seem able to catch the vision of possible new structural models for world mission in the twenty-first century (p. 341).

The early pioneers recognized that its current church structure could not support the expansion that was taking place in the mission fields in the late nineteenth century and therefore voted for administrative change. Today, it appears we are experiencing a similar challenge, and new, more creative solutions are necessary if the church's mission is to be fulfilled. Organizational structures are not a means in themselves and serve a purpose, which once reached, should be reviewed. This has not always been the case and leaves the Adventist Church open to the accusation of confusing its structure with its mission (Knight, 2001, p. 161). Oliver (1989) shares his concern about the effectiveness of a church structure conceived over decades ago by individuals from a selected social culture and asserts.

In view of its internationalization, the church should continuously evaluate the adequacy of its structures to fulfil its missionary mandate. It should ask itself whether an international Seventh-day Adventist Church can be adequately served and its mission facilitated, by structures which are conceived largely by persons from one particular social-cultural community... (pp. 324).

Oliver (1989) questions whether the church's organizational structure is flexible and adaptable enough to meet the changes within the constituency and questions its cultural relevance and is clearly concerned not enough evaluation is being carried out (p. 325). The NEC, therefore, has to reflect upon the past 46 years and beyond, to determine whether its internal organizational structure is adequate to address the demand of ministry in the 21st century.

Organizational Situation of the NEC

The NEC is a culturally diverse Conference responsible for one hundred churches and thirty-six companies (*NEC Quarterly Reports*, 2019). In this research, it had forty-two pastors and 3 Bibles Instructors. 9 of the pastors also serve as departmental directors managing 26 departments. Four pastors hold sponsoring posts, and one pastor serves as a prison liaison officer (2017). The population the NEC serves stands at 26,991,966. The membership of the church is 11,289 (see Appendix B).

According to the 2016 quinquennial report, the NEC is experiencing year-on-year numerical growth. In being faithful to its mission to reach the North of England population, it has remained in line with the General Conference mandate. However, the NEC's organizational health has not been evaluated to determine whether its current structure is effective. Holmes (2004) recognized that “Organizational structure plays a central role in determining the performance of an organization and...are instrumental to efficiency” (p. 163). This is extremely important as some research has shown that hierarchical structure can hinder the effectiveness of organizational performance and constrain servant leadership (Wong and Page, 2003). According to Wong and Page, hierarchical organizational structures stifle creativity, innovation, and therefore, the process of effecting change (2003).

Spear (1997) also noted that several organizations have moved away from the old hierarchical model that emphasizes a top-down form of leadership to one which is more collaborative and group orientated (p. 7). This will pose a challenge to the NEC but need not make implementing the servant leadership model a non-starter. Holmes (2004) has shown that if the NEC can confront and address the assumptions of its employees and

members regarding effective leadership the structural element may be overcome. Holmes (2004) states, "...it is not possible for the organization to change in meaningful ways unless employees change — people must believe differently, they must think differently, and they must behave differently" (p. 32).

As growing evidence suggests, there is further hope that servant leadership can operate effectively within a hierarchical structure. Sendjaya and Cooper (2011) examined the dimensionality and construct validity of the servant leadership behavior scale (SLBS) and validated a hierarchical model. They argued previous research in this field failed to take into account the high intercorrelation between the factors. Northouse (2016) also cites Blanchard, who observed similar behavior when examining servant leadership and states,

...there is nothing wrong with having a traditional pyramid for certain tasks or roles... it's absolutely essential that the pyramid stays up right when it comes to vision, mission, values, and certain major goals. Moses did not go up on the mountain with a committee. People look to leaders for direction, so the traditional hierarchy isn't bad for this aspect of leadership (Blanchard cited by Spears, 1997, p. 23)

Blanchard emphasizes the importance of providing leadership and advises using experienced individuals to refine the vision to keep them involved (p. 23). The NEC can therefore implement and benefit from the servant leadership model to ensure its workforce is satisfied. However, there are several other viable leadership models to consider before deciding whether servant leadership is best suited to address the unique demands of the conference.

Emerging Leadership Approaches of the 21st Century

As part of this literature review, I will examine the four emerging leadership approaches as identified by Northouse (2016), which are authentic leadership, spiritual leadership, adaptive leadership, and the pros and cons of servant leadership.

Authentic Leadership

There is no single accepted definition of authentic leadership among scholars (Northouse, 2016, p. 196). Over the years, three main viewpoints have gained dominance: intrapersonal, interpersonal, and developmental perspectives.

When an organization is led by a leader of strong moral conviction and awareness, he or she is said to be leading from an intrapersonal perspective. “It incorporates the leader’s self-knowledge, self-regulation and self-concept” (p. 196). Often the leaders’ life experience forms the foundation of this style of leadership. This was the case with the former FBI director James Comey, who attributes his courage and conviction to a life-changing incident when he was 16 (Comey, 2018, kindle loc 205).

The interpersonal leaders rely upon his or her relationship with the staff to influence them to perform. This perspective is based on the response the follower has to the leader’s overtures and will determine the effectiveness of the leader and, eventually the health of the organization. “It results not from the leaders’ efforts alone, but also from the response of the follower” (p. 196).

The developmental perspective of authentic leadership is the concept of nurturing and developing followers over a period of time (p. 196). Adopting this approach, Walumbwa et al. (2008) argued that authentic leadership can be composed of four

distinct but related components: He cites Avolio, Walumbwa, and Weber (2009), who discovered these were self-awareness, internalized moral perspective, balanced processing, and relational transparency.

Self-awareness is a process whereby the person understands his/her strengths and weaknesses and how they impact others. Internalised moral perspective is when the person relies on their values and moral integrity to guide their decision. Balanced processes occur when a decision is carefully reached through consideration of the views of others and analysed objectively. Relational transparency is being open and transparent to those around you (p. 203). Authentic leaders develop these traits over time, often due to critical events such as death, loss of job, or other major events in their lives.

George and Gergen (2015) discovered after interviewing 125 leaders that authentic leaders seek to serve those they lead from a secure sense of identity derived from the values they uphold (p. 197). He outlined five characteristics authentic leaders displayed. These were: The leader understands their purpose. He/she is committed to their values. They cultivate an atmosphere of trust with others. They do as they say, are self-disciplined, and display a passion for their mission (p. 197).

Bass and Bass (2008) noted that authentic leadership is based upon the assumption that leaders are true to themselves and others (p. 223). They can be trusted and seek to achieve what they promise despite the financial or personal cost to themselves. According to Bass and Bass (2008), “Authentic transformational leaders align their interest with those of others and may sacrifice their own interest for the common good. Their communication can be trusted. They articulate their followers’ real needs and envisage an attainable future...”(p. 224).

Interestingly, society has become more attracted to this leadership style due to a lack of confidence in current leaders who have shown a lack of moral integrity and dishonesty over recent years. This approach also provides a guideline about becoming an authentic leader, thus providing human resource departments with the tools to develop future leaders. Finally, it shares the moral dimensions of servant and transformational leaders in seeking to develop others in a selfless manner.

When carefully examining this approach to leadership several concerns appear. Northouse (2016) recognized that the moral process is not sufficiently explained (p. 206). Leaders are shown how to develop qualities to be perceived as trustworthy and believable. However, this can be a pretence. The leaders may simply manipulate followers to do as they say (p. 207). A number of researchers are also sceptical whether positive psychological capacities have the impact suggested by the data. This would naturally undermine the reliability of the data (p. 208). This model is still in the developmental stage, and several concerns still require addressing, creating uncertainty among some researchers (p. 207). However, this should not take away from the fact this model seeks to address the growing problem of corruption and fraud currently present in organizations and that people are looking for authentic leaders who display integrity and trustworthiness.

Spiritual Leadership

Spiritual leadership is a process that originates from the core of our being. Unlike authentic leadership, it is more than knowing yourself and leading from your core values; it involves tapping into your inner being. Goethals, Sorenson, & Burns (2004), cite

Lorrain Matusak, who observed “Leadership...emanates from the essence of us and requires an understanding of who we are and why we are who we are. The process of leadership is a reflection of our thoughts and beliefs” (p. 981). Matusak associates sound leadership with beginning from within and based on “deeper and more essential elements of inner spirit, values, authenticity, and hope” (p. 880).

Bass and Bass (2008) cite Post and Ploctor, who believe that spirituality is a mindset that becomes a way of existing at all times and places. It is an approach to life that includes a transcendent being in the sense of oneness with the universe (p. 213). From a religious perspective, it can be advantageous to recognize the role God plays within the leader's life as he is considered the creator of humanity and designed people for a purpose (NKJV Bible, 2011, Gen. 1). This is probably the reason Richard Blackaby defines spiritual leaders as “... moving people onto God’s agenda” (Blackaby & Blackaby, 2011, p. 40). He highlights seven criteria that make up a spiritual leader. These are:

1. The spiritual leader’s task is to move people, which is a key part of influence. Once spiritual leaders understand God’s will, they make every effort to move their followers, who have previously been promoting their own agendas, to pursue God’s purposes (p. 37).

2. Spiritual leaders use spiritual means to achieve their goal, not secular methods or theories. This ensures it is the holy spirit leading and not the thoughts and theories of humans (p. 37).

3. Spiritual leaders recognize the importance of accountability for their performance but see themselves accountable to God and not to a board of trustees or

senior leaders. Their loyalty is to God, and therefore, they believe God will judge all their works (Rev 3, p. 37).

4. Spiritual leaders see their main aim as developing people, and therefore, their focus is centred on people (p.38). Blackaby and Blackaby noted that it can be shown that this model of leadership has similar attributes to servant leadership, as they both put the interest of followers ahead of the organization and leader. But the goal of spiritual leadership is to lead people to accept and understand God's agenda for their lives (p. 38).

5. Blackaby and Blackaby also assert that spiritual leaders influence all people, not just God's people (p. 39). This is clearly seen in the gospel of John that declares, "for God loved the world, that He gave His Only Begotten Son so that whoever believes shall have everlasting life. For God did not send His Son into the world to condemn it, but that everyone who believes may have eternal life" (Nelson, 2016, John 3:16-17). The story of Joseph found in Genesis chapters 37-50 also illustrates God's desire for humanity to be saved, for Joseph reminds his brother that to save the surrounding nations, God allowed him to be taken to Egypt and, "that God meant it for good" (Gen 50:20).

6. Blackaby and Blackaby also assert, "Spiritual leaders work from God's agenda. The greatest obstacle to effective spiritual leadership, argues Blackaby, is when people pursue their own agendas rather than seeking God's will." (p. 40) Therefore, the main purpose of the spiritual leader is to understand God's will and ensure his/her organizations obeys His will. They believe they do not have the authority to follow their own vision as this is perceived as disobedience and rebellion (NKGV Bible, 2011, Psalm 78.8).

Finally, spiritual leaders listen to the voice of God and obey it (p. 40). For this to occur, time has to be spent in the presence of God. This can be difficult given the many distractions competing for the leader's attention, but he/she cannot align his/her organization to God's agenda until the voice of God is clearly heard and understood (Tozer, 2013, p. 50).

Bass cites Milliman and Neck (1994), who suggested that spiritually based values can increase commitment, teamwork, a sense of service, and personal growth. This appears very appealing to religious organizations like the NEC, whose policies and procedures are founded on biblical principles (*General Conference Working Policy 2017-2018*, 2017).

Spiritual leadership has many positive elements to note; however there are a number of concerns. Firstly, it is very hard to define, and therefore measuring it is problematic. Spear (1997) cites Parker J. Palmer as stating, "spirituality, like leadership, is a very hard concept to pin down. Leadership and spirituality are probably two of the vaguest words you can find in our language, and when you put them together you get something even more vague" (p. 201). Leading by the spirit is a personal act and very subjective and creates problems when trying to collect real empirical data.

The second concern is the idea of accountability. To believe you are accountable to no one but God can be interpreted as irresponsible and arrogant. Accountability is necessary to ensure people are following the vision of the organization. It is very risky to simply take someone at his/her word because they believe they are receiving instructions from a divine being.

The third concern involves how the organizational agenda is arrived at. There is nothing to determine whether the agenda is from God or in the mind of the leader. This exposes the organization to corruption, and spiritual abuse as the leader holds all the power and can exert greater influence over followers. Bass (2008) supports this in his research and quotes D. M. Smith, as stating, “Power tends to corrupt, absolute power, tends to corrupt absolutely.” (p. 289)

The fourth concern is that traditional protestants strongly oppose the joining of church and state. Jay A. Conger counsels caution in this when he observes, “In part, this reflects our long history of separating the sacred from the secular. Moreover, many of us are suspicious of leaders and organizations claiming to be acting in God’s stead” (Conger & Conger, 1994, p. 204).

Finally, with such diversity of religious views and Christian denominations, spiritual leaders can negatively impinge on the views of others and hence indirectly threaten the individual right to freedom of expression (Conger & Conger, 1994, p. 204).

Adaptive Leadership

Adaptive leadership is especially designed to empower employees to cope with the changing conditions confronting companies, institutions, and churches today. Heifetz and Heifetz (1998) defined adaptive leadership as a model uniquely designed to cope with social, economic, and technical challenges. They observed that “Adaptive work consists of the learning required to address conflicts in the values people hold or to diminish the gap between the values people stand for and the reality they face. Adaptive work requires a change in values, beliefs, or behavior. The exposure and orchestration of

conflict-internal-contradictions within individuals and constituencies provide the leverage for mobilising people to learn new ways” (p. 22).

This leadership style places emphasis on the ability of followers to learn from the leader the qualities necessary to resolve their problems. This is achieved when the right questions are asked, and the adaptive challenge is identified. This, in effect, will shift the solution onto the employee rather than the leader (Northouse, 2016, p. 262). To achieve this, “... leaders encourage others, with their support, to define challenging situations and implement solutions. This ...requires changes in peoples’ assumptions, perceptions, beliefs, attitudes, and behaviours” (p. 262). Because the values, beliefs, and deeply held views are challenged, employees are forced to think more creatively and develop innovative solutions to the adaptive problem. This is difficult because people will be very anxious and stressed when their future looks uncertain. However, the leader’s job is to provide control and stability by managing the rate of change and clarifying the organization’s key values. In short, adaptive leaders seek to motivate, organise and mobilise employees, focusing their attention on the problem and challenging them to come up with solutions.

Northouse (2016) cites Heifetz (1994) in his explanation of the process of adaptive leadership and how the model makes use of four separate and distinct mechanisms, chiefly known as the system, biological, service, and psychotherapy (pp. 258-260). Firstly, the systems perspective assumes the problems we face at work are long-standing and embedded within the systems we work in. Second, the biological perspective occurs when employees recognise they have to adapt to internal and external environmental challenges. This enables people to grow when faced with challenging

issues or problems. Thirdly, service orientation involves leaders serving their followers to diagnose and solve problems. The final viewpoint is psychological and describes how adaptive leaders support people through change, understanding that better results occur when people resolve internal conflict while facing reality through the adoption of acceptable behaviour and attitudes. Hence, Northouse recognises, “adaptive leaders understand people need a supportive environment and adapt more successfully when they face difficult problems directly, learn to distinguish between fantasy and reality, resolve internal conflict, and learn new attitudes and behaviours” (pp. 258-260).

To address the complex challenges organizations face, Heifetz (2009) developed six components leaders need to implement to survive:

1. Getting on the balcony.

This means taking the time to examine exactly what the problem is and why it is occurring. This gives the leader a clearer idea of the adaptive challenge and what plans will be implemented. This reflection time enables the leader to consider the wider problem, therefore allowing him/her to plan a strategy to implement (p. 49).

2. Identify adaptive challenges.

Before adaptive change can occur, examining the thoughts, values, beliefs, and feelings of people towards the challenge has to occur. This is necessary because the problem may be technical and quite straightforward to address. However, if it is complex, an adaptive solution is necessary. This must be clear as technical challenges may also exist that can be easily addressed (p. 70) (Northouse, 2016, p. 264). Addressing these questions will save a lot of time and stress within an organization embarking on change,

as it provides clarity and focuses for the workers, who will be involved in resolving the adapting challenge (p. 70)

3. Regulate distress.

This ensures the level of anxiety due to the change is addressed. People will naturally become stressed during the change process, and it is the responsibility of the leader to ensure a balance is reached between what can be achieved in a given period of time and what not to expect. Some stress is necessary, but it should not dominate the change process. If the change is too quick, people will refuse to cooperate, but if the change is not quick enough, it may not result in the desired outcome (Northouse, 2016, p. 266).

4. Maintain disciplined attention.

Leaders need to ensure employees are focused during the change process and supportive. Northouse recognized employees avoid the reality of change, but this must not occur, and the leader needs to ensure discipline is maintained through the process (Northouse, 2016, p. 269).

5. Give the work back to the people.

This involves empowering people to make decisions and accepting the consequences of their actions. The temptation for leaders is to answer questions and assist employees; however, for change to be effective, people have to own it and play a part in producing it. Giving the responsibility back to employees ensures change occurs in those areas of the organization agreed upon. This way, the leader is free to continue monitoring the progress (Northouse, 2016, pp. 270-271).

6. Protect leadership from below.

Individuals wishing to challenge the process should be allowed to do so and not be intimidated. Leaders pursuing change need to ensure everyone has an opportunity to share their views, ideas, and complaints to the leader. Northouse (2016) writes that adaptive change will attract criticism, but this should not be silenced, as within the criticism may be an idea missed by the leader. Adaptive leadership seeks to listen to everyone as no one person has all the answers (p. 271).

The emphasis on followers rather than leaders or the organization enables adaptive leaders to create opportunities for followers to develop as they wrestle with the challenges involved in change. This will create leaders of the future who will contribute to the success of the organization as a result of being a part of the change process.

One of the most important advantages of this approach is that it purposely seeks to challenge and alter the values and attitudes held by its followers about change within the organization. This is contained within a holding environment, a safe place where followers can discuss difficult decisions. Finally, the adaptive approach can be described as a clearly prescribed approach that is helpful and practical.

Heifetz et al. (2012) relies heavily on Darwin's Theory of Evolutionary, which is based upon natural selection and the survival of the fittest (p. 43). As a result, Heifetz argues that "adaptive leadership focuses on how people evolve and grow through change" (p. 277). There is a natural process in the preservation and re-creation of DNA, and this is mirrored in organizations as they seek to adapt to challenging changes in the business environment. Heifetz (2009) also argues that adaptation takes time (p. 16). This assumption creates a problem when addressing organizational change that is affected by

the sometimes sudden and unpredictable changing dynamics within markets and demands an immediate reaction.

There is still very little empirical research in adaptive leadership, and because of this, it is advised that the concept be approached cautiously. Much more needs to be done to clarify the process required for adaptive change. At the moment, it is very prescriptive with organizations following prescribed steps how adaptive change can manage change. It is also argued that adaptive leadership is too wide-ranging and abstract. Many of the terms used, such as “mobilising the system,” need further explanation, which can be daunting for leaders who are introduced to this concept (Northouse, 2016, pp. 276-177).

Finally, many Christian leaders are taught not to depend on leadership theories from evolutionary thinking but from the Bible. Such leaders may argue that change does not always need to come from within the system but ultimately from God.

From a pragmatic perspective, the Adventist church could benefit from such an approach as it addresses the values and deeply held beliefs employees and members hold toward church structure. For some, it is sacred and should not be tampered with, but clearly, there is a need for debate around whether to keep the church’s hierarchical model for the sake of it or not. The adaptive leadership model would provide the resources for leaders to begin the work of challenging this notion.

Servant Leadership

Servant leadership was first introduced by Robert Greenleaf in his groundbreaking books ‘The Servant Leader’ (1970), ‘The Institution of Servant,’ (1972), and ‘The Trustee as Servant,’ (1972). Greenleaf (1970) asked the rhetorical question, “who is

the servant leader,” and argues, “The servant-leader is servant first...It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first” (p. 27, kindle edition). Such a leader ensures the needs of the followers are met first, and their development is seen as paramount. He states, “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 they benefit or at least not be further deprived?” (p. 27, kindle edition). Greenleaf (1970) believed in the continuous development of individuals and that those who desired to learn should have the opportunity to do so (p. 27). He recognized that servant leadership involves inward growth, and that this is a personal, lifelong journey (p. 329 kindle edition).

In his influential research Laud (1996) recognized that “Servant leadership is not a style of leadership, though it is often portrayed that way in leadership theory texts. It is a “paradigm that reshapes our understanding and practice of leadership.” He defined servant leadership as promoting;

... the valuing and developing of people, the building of community, the practice of authenticity, the providing of leadership for the good of those led and the sharing of power and status for the common good of each individual, the total organization and those served by the organization (p. 77).

Laub (1999) developed the Organizational Leadership Assessment (OLA), which measures how healthy an organization is in the context of servant leadership. He defines six measurable characteristics that can be implemented to detect the health of the organization and whether servant leadership attributes are present (pp. 78-107).

Organizations can discover how effective they are in following the principle of servant leadership, and if not, they can implement corrective practices to challenge the workplace culture to adopt servant leadership practices.

Although the main emphasis of servant-leadership is focused primarily on the needs and development of individuals, organizations benefit, according to Hamilton (Marturano & Gosping, (Eds), 2008, pp. 146-50). He states several benefits are seen by organizations that are servant-led, such as “mission and value focus, creativity and innovation, responsiveness and flexibility, a commitment to both internal and external services, a respect for employees, employee loyalty; and a celebration of diversity.” (pp 146-150). Burns (2010), also, recognized this model could be used as a ‘transformative force’ that can inspire people to, “higher levels of motivation and morality,” (Burns, 2010, p. 20). This would increase productivity as more workers rise to the challenge set by their employers and benefit from the rewards.

In spite of all that servant leadership promises, Parris and Peachey (2012) cite Farling et al. (1999), who observed that the lack of empirical evidence to support the claims is a concern (Denise Linda Parris & Jon Welty Peachey, 2012). Not only this, but there still exists little agreement among researchers on a definition for servant leadership (Van Dierendonck & Nuijten, 2011, Northouse, 2016, p. 241).

Another flaw of this model, according to some, is that it assumes those being led pursue a common goal. This is not necessarily the case because organizations, whether private or public, have goals agreed by their stakeholders who are not employees.

Northouse (2016) also observed that servant leadership may be over-simplifying

leadership as people are hired to work and may not buy into the servant leadership model.

He observed that,

Managers in organizations do not have followers; only political and religious (sic) leaders have followers. Followers are neither hired nor paid. Managers have subordinates, and they are all employees...Such employees do not necessarily share the goals and aspirations of the organization and only comply to the rules of the organization in order to survive (Northouse 2016, pp. 240-241).

Because of this, it is very difficult to determine who is genuinely seeking to adopt the servant leadership philosophy, developing those beneath them and those simply earning a living (p. 241). Gunderson observed, “It is easy to speak the language of servant leadership. Indeed, it is currently in vogue to do so. . .Hidden agendas are usually cloaked in enticing dialects” (Gunderson, 2012, p. 57). This level of uncertainty in the adoption of the servant leadership model is understandable, and further research is necessary to convince organizations of the values in adopting it. Despite this, there are numerous examples of organizations successfully applying this leadership model as it offers an intuitive approach to working with people you want to develop (Spears, 1997, p. 7).

The NEC needs an effective way of leading that is relevant to society and brings healing to the many who are downtrodden and in pain. It is responsible for developing and caring for the members and employees involved in ministry. These and other mentioned challenges can be achieved when healthy relationships are formed in communities, which will lead to closer friendships and greater collaboration (Spears, 1997, pp. 3-6). Workers will experience greater fulfilment as they are empowered to realise their potential through the investment made in their development (Patterson, 2003, cited by Robert S. Dennis & Mihai Bocarnea, 2005, p. 604). The sense of being valued

will lead to greater commitment to the NEC's mission and increased performance as a result (Fairholm, 1997, Farling et al., 1999, cited in Winston and Field, 2014).

Servant Leadership can be a viable leadership model to achieve the vision of the NEC. Although there are differences in various models, more commonalities can help develop the theory further (Laub, 2018, p. 127). Therefore, a closer look at some models of Servant Leadership is necessary.

Theories of Servant Leadership

According to Nathan Eva, Mulyadi Robin et al., there are currently 16 ways to measure servant leadership, of which I have chosen four listed by Northouse (2016). These are The revised Servant Leadership Profile by Wong and Page (2003), the Servant Leadership Questionnaire by Barbuto and Wheeler (2006), the Servant Leadership Assessment Instrument by Dennis and Bocarnea (2005), and the Organizational Leadership Assessment by Laub (1999).

Revised Servant Leadership Profile

Wong and Page (2003) identified two opposing attributes for implementing servant leadership practices within an organization. After sharing their experience working within highly authoritarian church organizations, both discovered how difficult it was to implement servant leadership practices within hierarchical structures where leaders "resort to coercive tactics to keep subordinates under control" (p. 2). They developed a multi-dimensional servant leadership model comprising 12 servant leadership traits based on prior literature and both authors' personal experience in leadership. They categorised these traits into four orientations, as illustrated in Table 1. The first orientation involves

the character of the leader and addresses the values the leader holds. Wong and Page identified three main values (2003, p. 3), which involved Integrity, Humility, and Servanthood. The second orientation addressed how the leader relates to others and identified care, empowerment, and development as key elements in this category. The third orientation covers the tasks the leader does. This includes visioning, goal setting and leading. The fourth and final orientation addresses how the leader effectively manages the organization through modelling and includes, Modelling, Team building and Shared decision making.

Table 1.

Servant Leadership: An Opponent Process Model

1. Character-Orientation (Being: What kind of person is the leader?)
Concerned with cultivating a servant's attitude. Focusing on the leader's values, credibility, and motive.
A. Integrity
B. Humility
C. Servanthood.
2. People-Orientation (Relating: How does the leader relate to others?)
Concerned with developing human resources, focusing on the leader's relationship with people and his/her commitment to develop others.
A. Caring for people
B. Empowering others
C. Developing others.
3. Task-Orientation (Doing: What does the leader do?)
Concerned with achieving productivity and success, focusing on the leader's tasks and skills necessary for success.

- A. Visioning
- B. Goal setting
- C. Leading

4. Process-Orientation (Organization: How does the leader impact organizational processes?).

Concerned with increasing the efficiency of the organization, focusing the leader's ability to model and develop a flexible, efficient, and open system.

- A. Modelling
- B. Team Building
- C. Shared decision making

(Wong and Page, 2003, p. 3)

What is interesting is how similar the model is to other servant leadership models. Wong admits this and points to similarities to Laub's OLA assessment (Wong & Page, 2003, p. 5). In both cases, the leader uses people as resources to help build the organization's servant leadership mindset (Wong & Page, 2003, p. 5). Wong, however, focuses his attention on the skills and qualities of the leader while Laub focuses on the follower.

Wong and Page (2003) began their model with the leader's heart and soul before branching out to the people, tasks, and processes. A factor analysis was performed that resulted in the following eight characteristics: "Leading, servanthood, visioning, developing others, team building, empowering others, share decision making and integrity" (p. 4)

In 2007 Wong began working with Davey and narrowed the servant leadership attributes to five: "Serving and developing others, consulting and involving others, humility and selflessness, modelling integrity and authenticity and inspiring and influencing others" (Wong and Davey 2007, p. 6). These factors comprised the revised servant leadership profile.

Having developed the opponent-process model and the servant leadership revised profile, Wong and Page (2003) and later Davey (2007) created models that were very effective and can be implemented in most organizations wishing to adopt a servant leadership model. However, they are in danger of unintentionally ostracising religious organizations, due to their negative experience within a church environment. They argue that churches with rigid hierarchical organizational structures cannot adopt servant

leadership characteristics due to their fear of losing power and egotism (Wong & Page, 2003). Wong and Davey are also quoted as stating church leaders,

...have the wrong theology of leadership. They believe that they alone know what God wants and what is good for the people, because they are called and appointed by God to lead. They also believe that things will fall apart, if they do not exercise strict control over their subordinates, because human beings are depraved by nature. Second, their penchant for micro-management is primarily motivated by their own sense of insecurity – they are so worried about losing grip of control and power. Finally, the main reason for their authoritarian approach is their inflated ego – they demand total obedience and threaten everyone with dismissal for insubordination (p. 4).

Wong and Page (2003) clearly see a problem with Christian leaders, called by God to lead at the head of an organization, and by describing them as egotistical autocrats, they show very little confidence in such leaders, taking the position that servant leadership will not be possible within the church. There are a number of assumptions Wong and Page (2003) hold about Christian leaders. The first is they argue that leaders of religious organization believe they alone know the will of God. In his spiritual leadership model, Blanchard makes no such assertion but states that spiritual leaders work from an agenda given to them by God and are accountable to God, not a committee. Wong and Page (2003) also claim religious leaders are afraid of losing power, which results in the micro-management of people. The Bible clearly states that Christ, not humans are head of the church and all-powerful (Nelson NIV, 2016, Col 1:18, Col 2:19). The spiritual leader's role is to listen to the voice of God and obey it (Blackaby & Blackaby, 2011, p.40). Wong and Page (2003) attribute the authoritative behaviour of religious leaders to their inflated ego; however, Blackaby and Blackaby stress that the focus spiritual leaders place on people is designed to help develop them, not control them. Therefore, the attention is not on the leader. Their assertion that servant leadership cannot fully operate

within a hierarchical church structure has been challenged by Spear (1997), who cites Graham (1997) as stating that servant leadership "...can occur in any setting, between occupations of any organizational position or level, and in any interpersonal relationship" (Spears, 1997, p. 145).

Further research also supports this by suggesting that the structure need not hinder adopting the servant leadership model. In their examination of the servant leadership behaviour scale, Sendjaya & Cooper (2011) cite Kline (2005), who seeking to investigate the construct validity of a hierarchical model explained that, "conceptually, the presence of strong correlation among factors suggests that a hierarchical or higher-order model of servant leadership may be appropriate. Therefore, we extend previous research by developing and validating a hierarchical model of servant leadership" (Sendyaya & Brian Cooper, 2011).

As mentioned earlier, Ken Blanchard also agrees by asserting that hierarchical structures are compatible with servant leadership, "depending on the task or role" Blanchard, K. cited by (Spears, 1997, p. 23). The traditional hierarchical model is not necessarily a deterrent to servant leadership within church organizations. The question is whether the organizational structure is suited to the leadership style adopted. In taking their position, Wong and Davey (2007) have unintentionally positioned themselves away from religious organizations on account of their personal experience.

The Servant Leadership Questionnaire

Barbuto and Wheeler (2006) created 11 characteristics of servant leadership from a review of the current literature. The conceptualisation and measurement used provided

a framework for practitioners. In their research, it states, “The framework...combines the 10 characteristics of Spears (1995) in addition with the dimension Calling—the natural desire to serve others, which was fundamental to servant leadership in the early writings of Greenleaf (e.g., 1970, 1972, 1974, 1996)” (John E. Barbuto & Daniel W Wheeler, 2006). The operational definition was developed, and the conceptual scales to measure the 11 characteristics: calling, listening, empathy, healing, awareness, persuasion, conceptualisation, foresight, stewardship, growth, and community building (John E. Barbuto & Daniel W Wheeler, 2006). 56 items were further identified from expert judges, and, using exploratory factor analysis, these items were reduced to 23 items and 5 factors. These included altruistic behaviour, emotional healing, wisdom, persuasive mapping, and organizational stewardship (Rachmawati & Lantu, 2014). Laub cites Barbuto and Wheeler (2006) as he also agrees that, “the excitement surrounding servant leadership may be justified, as it appears strong relationships with positive outcomes such as employee’ extra effort, employee’ satisfaction, and perception of organizational effectiveness were found” (Laub, 2018, p. 121).

Barbuto and Wheeler admit their model is built upon the work of Greenleaf (1970, 72) and Larry Spears (1995). However they have failed to include perhaps the most important characteristic of a servant leader, which is ‘commitment to the growth of people” (Spears, 1997, p. 6). That this is left out suggests that not enough emphasis is placed on valuing people, and therefore, organizations may not give this attribute the attention it deserves.

The Servant Leadership Assessment Instrument

The servant leadership assessment instrument as developed by Robert S. Dennis and Mihai Bocarnea (2005), builds upon Kathleen A. Patterson's (2003) Servant Leadership theory and seeks to measure seven constructs; agapeo love, humility, altruism, vision, trust, service, and empowerment. These constructs, according to Paterson, define servant leaders, shaping their attitude, characteristics, and behaviour (Robert S. Dennis & Mihai Bocarnea, 2005, p. 601). Laub (2018) stresses the importance of defining the constructs of an instrument, and as a result, Dennis and Bocarnea defined *agapao* love as: “The cornerstone of the servant leadership/follower relationship that Patterson describes is *agapao* love. Winston (2002) states that *agapao* means to love in a social or moral sense...this love causes leaders to consider each person not simply as a means to an end but as a complete person: one with needs, wants and desires” (Robert S. Dennis & Mihai Bocarnea, 2005, p. 602).

Humility is also a central part of the construct, and Dennis and Bocarnea cite Sandage and Wiens (2001) in defining this as “the ability to keep one’s accomplishments and talents in perspective.” (Robert S. Dennis & Mihai Bocarnea, 2005, p. 602.) This involves focusing on others rather than yourself and includes reflecting an accurate self-assessment. Humility is also a similar trait identified by van Dierendonck and Nuijten (2011b), who recognized, like Dennis and Bocarnea (2005), that servant leadership is better approached from the leadership perspective and therefore treats as a trait or characteristic of leaders. This, however, does not place enough emphasis on followers' needs, which is what servant leadership is all about.

Altruism is defined as “helping others selflessly, just for the sake of helping, which involves personal sacrifice, although there is no personal gain”(Kaplan, 2000 cited in Dennis & Bocarnea, 2005, p. 602). This underpins the research of Dennis and Bocarnea and supports Greenleaf’s assertion that servant leadership is about wanting “...to serve, to serve first” (Greenleaf, 2002, p. 7).

In their definition of vision, Dennis and Bocarnea cite Bennet (2001) who, “contend that the servant leader must dream while not remaining in the past and focused on the future because this allows the leader to take advantage of the opportunities of the present.” Both researchers discovered that, like other studies involving servant leadership, the leader’s ability to motivate and persuade others is essential. This was in line with Laub (1999), who spoke about the importance of clarifying goals, and Spear (1997), who argued, leaders, “...in short articulate vision and then enable you to ennoble and empower those around them to work for the attainment of that vision. In essence, servant leadership represents a pull rather than a push model of vision attainment” (Spears, 1997, p. 64). This aligns the research of Dennis and Bocarnea within the mainstream of servant leadership studies.

Trust is being confident in and reliant “on another team member in terms of their morality and competence” (Hauser & House 2000, p. 230, cited in Dennis & Bocarnea, 2005, p. 603). Both researchers also quote Story (2002), who states, “trust is an essential characteristic of the servant leader. Servant leaders model trust in the way they coach, empower and persuade” (Dennis & Bocarnea, 2005, p. 603). So essential is trust that it stands as a pillar for true leadership. The credibility of leaders stands and falls on whether they can be trusted, and both researchers have discovered this to be the fact. They also

stress the importance of service and agree with Block (1993) that service is everything and holds leaders accountable to customers, workers and stakeholders (Robert S. Dennis & Mihai Bocarnea, 2005, p. 604).

Empowerment is entrusting others with power and “involves effective listening, making people feel significant, putting an emphasis on teamwork, and valuing love and equality” (Russell & Stone, 2002 cited in Dennis & Bocarnea, 2005, p. 604). A large volume of research has also identified empowerment as an essential trait of servant leaders and therefore does not come as a surprise (Laub, 2018; van Dierendonck & Nuijten, 2011; Ehrhart, 2004)

The Servant Leadership Assessment Instrument seeks to measure Patterson’s servant leadership theory using a survey which, however, has shortcomings. The first concerns address the practice of offering an incentive of \$100 in prize money to complete the survey. This may not attract genuine participants, and no guarantee can be given that such participants would answer questions honestly. There is also the question of ethics and whether giving prize money is a good incentive to complete academic research.

The second concern is a lack of cultural representation and mix. Dennis and Bocarnea state that 80% of participants were predominantly of Caucasian background, which is too high a figure if the Servant Leadership Assessment Instrument is to be internationally appealing and relevant.

The final concern regards the fact that 44% of participants had a bachelor’s degree, which again presents a disproportionate representation of educated people who completed the survey.

Dennis and Bocarnea's results have “the ability to predict or give measurement to the concept of Patterson’s theory of servant leadership,” but there were no conclusive evidence that it actually measured servant leadership characteristics (Robert S. Dennis & Mihai Bocarnea, 2005, p. 612). Not only this but Dennis and Bocarnea admit Patterson’s factors of altruism and service were not found (Robert S. Dennis & Mihai Bocarnea, 2005, p. 612). Although some adjustments and additions could address this, it does not leave you with confidence in the model.

Laub’s Organizational Leadership Assessment Model

According to Laub (2018), servant leadership positively influences a leader's behaviour, the response they receive from the workers, and organizational health (p. 225). He recognized that this model benefits organizations through the increase in productivity by ensuring the welfare of workers is looked after (p.81). He describes servant leadership as promoting,

the valuing and development of people, the building of community, the practice of authenticity, the providing of leadership for the good of those led and the sharing of power and status for the common good of each individual, the total organization and those served by the organization (p. 77).

In this description, Laub (2018) provided a concrete picture of what servant leadership should look like when used. It also allows us to see when the principles of servant leadership are not being followed. People are deeply aware of whether their employers’ value and appreciate them, and the servant leader strives to cultivate trust between his workers and reassure them of their value to the organization. According to Laub (2018), this is achieved by trusting and believing in people, serving others' needs before their own, and by receptive, non-judgmental listening (pp. 82-84). He focused on

six disciplines that were divided into three distinct servant leadership characteristics. These were valuing people, as illustrated by trust, service, and non-judgmental listening. Developing people, which involved affirming people, creating learning opportunities, and demonstrating appropriate behaviour. Building community is shown by developing strong relationships and valuing people's differences and working in partnership. Laub also highlighted authenticity, which involved being open and accountable, maintaining trust and integrity, and willingness to learn. The next leadership characteristic was providing leadership, which highlighted creating a vision, taking the initiative, and ensuring clear goals. Finally, the last characteristic was shared leadership. This included creating a shared vision, the sharing of power and control, and the promotion of others

Although Laub (1999) makes a good attempt at defining servant leadership, he makes many assumptions as outlined in his paper, 'Laub J. (2000). Development of the organizational leadership assessment (OLA) instrument. Florida Atlantic University.

' (Laub, 1999).

Firstly, he uses fourteen experts and gives the names of Jim Kouzes, Larry Spear, Ann McGee-Cooper, Lea William, and Ted Wards. However, we are not told of the other nine experts and what field of academia they specialise in. Also, other authors such as Steve Covey, Ken Blanchard, Peter Block, and Margaret J. Wheatley are not included in the list of experts and may have added to the weight of specialists to support the development of the Delphi process which creates a consensus from a list of servant leadership criteria. All of this could lead to the undermining of the questionnaire that may not have been as rigorously prepared as it could be.

Laub also admits to assuming the consensus of experts is more important than the opinion of individuals who are more than capable of selecting their own appropriate learning strategies and evaluating their learning outcome regarding to leadership model. Kathleen Rager (2009) cites Caffarella (1993) when she states, “Self-directed learning has been described as a survival skill in response to the rapid pace of change in modern society” (Rager, 2009). In the Organizational Leadership Assessment (OLA) survey development, Laub has provided a very specific range of questions, greatly limiting any outside influence, which could have contributed new thoughts and concepts from individuals seeking self-directed learning.

Finally, there are other definitions of leadership and servant leadership, developed by researchers such as Dennis & Bocarnea (2005), who emphasise ‘trust’ and ‘humility’ and Van Dierendonck & Nuijten (2011), who identify ‘courage’ and ‘authenticity’ as essential qualities of servant leaders. Laub’s Delphi model assumes the six attributes covered are the main servant leadership characteristics of being located in organizations, which seems debatable.

Summary

As previously mentioned, the NEC problem is how to provide authentic, visionary and moral leaders to support the church's mission while remaining relevant to society. This is further complicated by the conference's organizational structure, which is hierarchical in nature and unchanged in any significant way since the early 20th century. To address these issues, I began by defining what leadership is and noted it

predominantly involved influencing people to fulfil a given organizational goal (Northouse, 2016, p. 6).

Good leaders are essential if an organization is to perform at its optimum, which is related to its health. The organizational development of the SDA Church from the early 20th century was briefly researched, and it was concluded that the church was fairly flexible to structural change at this point in time to fulfil its mission. This raised the question of whether the church's organizational structure today was just as flexible at achieving its goals? To answer this, a brief review of the literature regarding the NEC organizational health was conducted. It seems reasonable to conclude that the organizational structure need not hinder the church's mission as long as the leaders were aware of the challenges and prepared to adapt. It is also clear the NEC has to pay closer attention to its organizational health by training and providing tangible support to workers if it will achieve an optimum level of performance.

A critical review was given of the four emerging leadership models: authentic, spiritual, adaptive, and servant leadership. Four servant leadership theories were also critically reviewed, which included the Revised Servant Leadership Profile by Wong and Page (2003), the Servant Leadership Questionnaire by Barbuto and Wheeler (2006), the Servant Leadership Assessment Instrument by Dennis and Bocarnea (2005), and the Organizational Leadership Assessment by Laub (1999). The conclusion was that the OLA instrument by Laub (1999) is most suitable to address the challenges the NEC is currently facing. It is a reliable and validated instrument, used by many researchers and organizations, giving a clear perception of servant leadership principles operating within an organization, along with data illustrating how the organization is performing. The

research results will provide me with the data required to assess the NEC's organizational health and enable the church to better equip and train its leaders, workers, and volunteers and thus more effectively execute future missional strategies. Therefore, my research will investigate the correlations between the organizational health of the NEC and servant leadership.

Although several researches have been conducted by the OLA instrument within a Christian context, there is still a need for empirical research to strengthen the conceptual model of servant leadership (Brumback 1999 and Wong and Davey 2007 cited by Denise Linda Parris & Jon Welty Peachey, 2013, p. 389). Also, no such research has taken place within a British Adventist Christian context. This will add to the body of research and provide new insights into how servant leadership is related to organizational health within the Seventh-day Adventist Church in Great Britain.

CHAPTER 3

RESEARCH METHODOLOGY

Introduction

This chapter will cover the type of research being conducted, research questions to be investigated, population and random sample, the procedure for data collection, the instrument used to investigate the research questions, the definition of variables, and the procedure for data analysis. According to Godwill and Engwa (2015),

research methodology is the sum of all the methods and procedures put in place to test the hypothesis. It is a stepwise procedure in a chronological order of all the activities to be experimented practically in the research. However, before this happens, a plan or design needs to be developed to direct the experimental process (p. 32).

This research design is the blueprint used to conduct this study. To begin, it is necessary to explain the purpose of experimental research. Researchers agree that experimental research is to study the cause and effect of the relationship between variables (Creswell, 2012, p. 13 and Godwill & Engwa 2015, p. 14). Persaud (2015) cites Cooper and Schindler (2003), who observed three main types of quantitative research design. These were

Random or true experiment, quasi experimental and non-experimental. True experiments investigate cause and effect relationships. Quasi experiments also examine cause and effect but do not manipulate the variables under investigation, and non-experiment research emphasis observation and recording data within a specific population that is representative of the whole (p. 28).

This study adopted the quantitative non-experimental model as its purpose was to analyse a sample population to draw general statistical conclusions. Neither was there any manipulation of the independent variable (Creswell, 2012, p. 12; Godwin 2015, p.14).

This study used a questionnaire rather than interview respondents, as this would avoid any potential bias and focused the research on answering three key questions. This allowed me to determine any correlation between servant leadership and organizational health using standardised methods.

Research Questions

The research questions for this study are designed to achieve clarity on the subject of effective leadership and how this results in the health of the NEC evident by improved performance. Inbarasu (2007) cites Upchurch et al. (2002), who described the research question as the most significant and complex aspect of the researcher's task (Inbarasu, 2007). Miller (2002) observed that it not only finds answers to a problem but brings clarity (p. 1821).

The research question chosen in this survey helped determine the perception of Servant Leadership within the NEC and whether a correlation exists between the organizational health.

Research Question 1: To what extent is Laub's (1999) six Servant Leadership principles perceived differently by the Top Leaders (TL), Pastor and Bible Instructors (MS), and the Members (WF) within the North England Conference?

Research question 2: To what degree is the NEC perceived as a healthy organization within the conceptual framework of Servant Leadership?

Research Question 3: What are the demographically perceived differences of Servant Leadership among the varying ethnic groups, genders, and age groups?

Population

In fulfilment of this research, the survey process I used followed is described by Schonlau et al. (2001) as a close population survey because the respondents were leaders and pastoral workers within the NEC and members of area 3 (p. 37). The conference has a membership of 11,030 comprising 100 churches and 36 companies. The total population of the membership of area 3 is 1576 (ACM, Adventist Church Management System, 2019). The population of the administration is 25. Pastors and Bible Instructors were 46 and area 3 board membership who represented the lay members in 23 churches, totalled 213. This gave a population total of 284.

Figure 2 displays the table used to calculate the population sample required for the research. It is described as a simple random sampling method within a closed population. According to Cowles and Edwards (2019), this involves identifying every individual in the population that is to be sampled (Cowles & Nelson, 2019,p. 17). Because all the respondents were employees of the conference or members, the information was easily accessible.

Random Sample

Krejcie and Morgan's (1970) random sample chart was used to determine the critical mass needed for a fair representation of the subgroups involved. This has a

sample population error within ± 0.05 with a 95% level of confidence. The critical mass represents the number of respondents necessary to ensure the results were a “fair representation of an adequate description of organizational perception” (Krejcie R.V. & Morgan D.W, 1970). It was necessary to ensure an adequately sufficient sample of respondents participated in the survey to avoid any sample bias.

<i>Total</i>	<i>Sample</i>	<i>Total</i>	<i>Sample</i>	<i>Total</i>	<i>Sample</i>
10 ⇒	10	220 ⇒	140	1200 ⇒	291
15 ⇒	14	230 ⇒	144	1300 ⇒	297
20 ⇒	19	240 ⇒	148	1400 ⇒	302
25 ⇒	24	250 ⇒	152	1500 ⇒	306
30 ⇒	28	260 ⇒	155	1600 ⇒	310
35 ⇒	32	270 ⇒	159	1700 ⇒	313
40 ⇒	36	280 ⇒	162	1800 ⇒	317
45 ⇒	40	290 ⇒	165	1900 ⇒	320
50 ⇒	44	300 ⇒	169	2000 ⇒	322
55 ⇒	48	320 ⇒	175	2200 ⇒	327
60 ⇒	52	340 ⇒	181	2400 ⇒	331
65 ⇒	56	360 ⇒	186	2600 ⇒	335
70 ⇒	59	380 ⇒	191	2800 ⇒	338
75 ⇒	63	400 ⇒	196	3000 ⇒	341
80 ⇒	66	420 ⇒	201	3500 ⇒	346
85 ⇒	70	440 ⇒	205	4000 ⇒	351
90 ⇒	73	460 ⇒	210	4500 ⇒	354
95 ⇒	76	480 ⇒	214	5000 ⇒	357
100 ⇒	80	500 ⇒	217	6000 ⇒	361
110 ⇒	86	550 ⇒	226	7000 ⇒	364
120 ⇒	92	600 ⇒	234	8000 ⇒	367
130 ⇒	97	650 ⇒	242	9000 ⇒	368
140 ⇒	103	700 ⇒	248	10000 ⇒	370
150 ⇒	108	750 ⇒	254	15000 ⇒	375
160 ⇒	113	800 ⇒	260	20000 ⇒	377
170 ⇒	118	850 ⇒	265	30000 ⇒	379
180 ⇒	123	900 ⇒	269	40000 ⇒	380
190 ⇒	127	950 ⇒	274	50000 ⇒	381
200 ⇒	132	1000 ⇒	278	75000 ⇒	382
210 ⇒	136	1100 ⇒	285	100000 ⇒	384

Figure 2. Calculation of the random sample *S* for a given population *N* (Krejcie & Morgan, 1970).

The research focused on the NEC and particularly area 3. This made communication easier as all the pastors were members of the area 3 Fraternal. As already mentioned, the board members who represented the membership in area 3 totalled approximately 213. These represent 22 churches who had varying board numbers ranging from 6 to 22. According to the sample chart, the critical mass was 136 or 63% for this group. The total administrative leaders were 25 representing the Executive Committee consisting of 10 and the President, Treasurer, Executive Secretary, Directors and Sponsors comprising 15. This represented a critical mass of 24 or 95%. The Pastors and Bible Instructors were 46 with a critical mass of 40 or 86% (See Figure 2). The percentage of members within area 3 make up 14% of the total membership within the NEC. This means just under 1% of the NEC membership were invited to take part in the survey.

There are seven geographical areas within the NEC, and area 3 was selected as I currently serve as the area coordinator for this area. This is made up of 22 churches in the Sheffield, West Yorkshire, York, Hull, Bradford, Leeds, Scarborough, Halifax, and Doncaster districts.

I also included the executive committee, the president, secretariat, treasurer, departmental directors, and sponsors as these created the vision and plans of the conference. According to Laub (2018), "Leadership is an intentional change process through which leaders and followers, joined by a shared purpose, initiate action to pursue a common vision" (p. 62). Finally, I approached the pastors and bible instructors. These are individuals who work along with the leaders and lay members to ensure the conference's vision is realised.

I adopted a stratified sampling approach as I was working with subgroups of different sizes made up of ethnicity, age, and gender. Cowles and Nelson (2019) state that by “sampling within these strata, the sample error is reduced due to the representation of all the sub groups” (Creswell, 2013, p. 12).

Data Collection

The research began by seeking permission from the NEC and informing them of the purpose of the study. To ensure the research followed the ethical standards of Andrews University Institutional Review Board (IRB), it was necessary to complete the online certificate course. Once approval was received, permission was requested from all the potential respondents. A copy of the on-line OLA link explaining the purpose of the survey was emailed to everyone with a short invitation to participate. Participants were expected to complete the questionnaire within three weeks and the OLA team held results awaiting my permission to collate and mail to me. All the participants would be anonymous, and the exercise would take no more than 15mins. No incentive was provided as I hoped participants would see the value of such a study and be willing to take part. An extra week was decided on as results were poor, and before the completion date, a reminder was sent. Once the completion date had arrived, the OLA team was informed about tabulating the results and forwarding them to me for analysis.

Type of Research

Creswell (2012) defines this study as a post-positivist, reductionist quantitative research (p.7). This involves a “quantitative description of trends, attitudes, or opinions of a population by studying a sample of that population” (p. 13). It is a non-experimental

form of research based on the assumption that knowledge is limited and only capable to a certain degree of fully understanding a problem. Creswell states, “we cannot be positive about a claim of knowledge when studying the behaviour and actions of humans” (p. 7).

This research involved dependent variables consisting of six servant leadership principles and independent variables made up of three subgroups; leaders and administration, pastor, bible instructors and interns, and members of area 3. As a result, I followed a quantitative correlation design approach. The purpose was to test the servant leadership theory and whether a correlation existed with the health of the NEC. I adopted a deductive methodological approach with the emphases on testing servant leadership and whether this leadership theory would increase the performance of the NEC. Franklin (2012) asserts that using the quantitative model essentially involves data gathering in a controlled, standardised and reproducible manner in large and small scale research (p.170). Therefore, this research model became the methodology for this study, designed to analyse and confirm whether servant leadership was a viable leadership model for the NEC or not (Creswell, 2013. p. 59).

Organizational Leadership Assessment

The Organizational Leadership Assessment model is an instrument that measures the perception of servant leadership in organizations (Laub 2018, p. 78). It is a quantitative, non-experimental questionnaire used to determine the correlation between variables. According to Creswell (2012), “Quantitative research is a means for testing objective theories by examining the relationship among variables. These variables can be

measured, typically on instruments, so that numbered data can be analysed using statistical procedures” (p. 247).

A Delphi research process was used by a panel of experts to develop 60 servant leadership characteristics and decide “whether it was essential, necessary, desirable or unnecessary” (pp. 76-78). This list was clustered into six key servant leadership principles with three descriptors each (Appendix D). According to Laub (2018), the construct validity was determined by the expert panel, and reliability was high (p. 214). The instrument uses a five-point Likert scale instrument, ranging from strongly agree (5) to strongly disagree (0) (p. 213). This scale was compiled using three different perspectives and, according to Laub (2000) produced, “... three different sections of the instrument: assessing the entire organization, assessing the leadership of the organization, and assessing both from the perspective of the respondent’s personal experience” (p. 10). This created a broad range of data that provided an objective analysis of the NEC as perceived by the three responding groups. It also revealed any differences in the perception of the three groups. The assessment takes about 15 minutes to complete using the online web survey.

As well as assessing the perception of servant leaders, the OLA instruments also provide organizations with a perception of its health. This is known as the power level and consist of “Org6-optimal health, Org5-excellent health, Org4-moderate health, Org3-limited health, Org2-poor health, and Org1-toxic health” (191).

Three demographical categories were included in the research. These were age, ethnicity, and gender. The age range was made up of four groups, namely, 18-35 years old, 36-45 years old, 46-55 years old, and over 56 years. Ethnicity consisted of seven

categories representing the British White indigenous population, Black British indigenous population, White other, consisting of those within the population who are not born British but of white western origin. Those originating largely from the Asian continent, covering India, Pakistan, China, and Japan. Similarly, those originating from Africa and the Caribbean were also represented in separate groups. Finally, a demographic group was created to represent individuals who felt they were not represented by any other group.

The opportunity was provided for respondents to indicate what gender they belonged to determine how the different genders perceived servant leadership. Although not a central part of the investigation, data from these demographic groups helped in understanding servant leadership and its role among different ethnicities, genders, and age groups. The six attributes and their descriptors are illustrated in Table 2.

Table 2

Organizational Leadership Assessment (OLA) Model.

Categories	Servant Leadership Attributes
<u>Value People</u>	(a) Trusting and believing in people (b) By serving other’s needs before their own (c) By receptive, non-judgmental listening
<u>Developing People</u>	(a) By providing opportunities for learning and growth (b) By modelling appropriate behaviour (c) By building up others through encouragement and affirmation
<u>Building Community</u>	(a) By building strong personal Relationships (b) By working collaborative with others (c) By valuing the differences of others

Display Authenticity (a) By being open and accountable to others
(b) By a willingness to learn from others
(c) By maintaining integrity and trust

Provide Leadership (a) by envisioning the future
(b) By taking initiative
(c) By clarifying goals

Shared Leadership (a) By facilitating a shared vision
(b) By sharing power and releasing control
(c) By sharing status and promoting others

(Laub, 2018, p. 117)

Each of the descriptors provides a clearer understanding of what it means to be a servant leader, and this clarified how respondents perceive servant leadership. The six attributes make up the total spectrum of servant leadership principles according to Laub (2018) and comprise:

1. Value people. This is central to servant leaders because their purpose is to see followers develop and progress. They, therefore, place value in people and help them fulfil their potential (Spears, 1997, p. 48). Valuing, according to Laub (2018), is seen: (a) in trusting and believing in people. The servant leader is willing to take the risk to trust in people and see their potential even though they may not have earned it (Laub, 2018, p. 83). (b) in serving other's needs before their own. The servant leader puts the interest of others before his/her own. Laub (2018) describes Greenleaf as believing that servant leaders focus primarily on the interest of those led rather than their own (p. 81). (c) In receptive, non-judgmental listening. Laub (2018) believed that listening receptively is listening to learn and to understand (p. 84). Because of this, servant leaders are expected to display a non-judgmental attitude.

2. Develop people. Developing people is essential if organizations are to increase performance. Exploring this element of servant leadership, Joe Batten states in Spear (1997) that “servant-leaders believe and live the concept that the development of people, as a whole and in depth, pays real dividends to both the organization and individual” (p. 48). For Laub (2018), this principle is achieved, (a) by providing opportunities for learning and growth. This means followers are less likely to be blamed if mistakes occur and that the servant leader encourages learning and the discovery of new and exciting insights (p. 86). (b) By modeling appropriate behavior. Servant leaders model the values and behavior they desire in others and, by working alongside such leaders, followers can learn directly from them (p. 87). (c) By building up others through encouragement and affirmation. Laub (2018) states that servant leaders “encourage others, honor others, accept others and build up others... they recognize accomplishments and celebrate creativity” (p. 89).

3. Build Community. Servant leaders are relational leaders and not only concerned about completing the task. This leads them to develop strong communities where followers can experience care and love (p. 90). This is achieved by: (a) By building strong personal relationships. Laub (2018), along with Kouzes and Posner (2016) recognized that “leadership is a relationship” (p. 30). (b) By working collaboratively with others. In ‘learning leadership,’ Kouzes and Posner (2016) identify five essential practices necessary for exceptional leaders. One of the five is fostering collaboration by building trust and facilitating relationship (p. 26). (c) By valuing the differences of others. It is not what you are on the outside, but what’s on the inside makes a leader. Kouzes and Posner (2016) explain that researchers now recognize this and that

leadership is not a position or place in an organization, but what we are inside the behavior and values we display (p. 19).

4. Display Authenticity. This involves being true to yourself and those around you. Authenticity comes from within and flows from inside out. It is about who you are, not who you are following. Kouzes and Posner (2016) believe leadership comes from within us, and George and Gergen (2015) state in agreement with this that “no one can be authentic by trying to be like someone else” (Kouzes & Posner, 2016, p. 55, Bill George & David Gergen, 2015, p. xxvi). This can be achieved: (a) By being open and accountable to others. Servant leaders recognized they are accountable to others and not a law unto themselves. They are open to others and have nothing to prove, nor do they need others to validate them (Laub, 2018, p. 103). (b) By a willingness to learn from others. Tichy and Cardwell (2013) argue that, “Great teachers are also great learners. People who value knowledge enough to put the time and effort into communicating it well to others also value it enough to want to keep acquiring it for themselves” (p. 60). (c) By maintaining integrity and trust. Servant leadership is built on relationship and a good relationship is only possible where there is trust. This is supported by Kouzes and Posner (2016) who state that trust “...is the central issue in human relationship. Without trust, you cannot get people to believe in you or in each other. Without trust, you cannot accomplish extraordinary things” (p. 219).

5. Provide Leadership. For the servant leader, the needs of others are placed before their own. They put the interest of others before their own and are committed to developing those around them to grow and become servant leaders themselves. Laub (2018) established three key elements the servant leader had to display. These were: (a)

envisioning the future. Leadership involves change, and this can only be achieved where a leader can envision the future. Kouzes and Posner (2016) support this when they state, “Leaders envision the future by imagining exciting and ennobling possibilities. You need to make something happen, to change the way things are...” (pp. 81-83). (b) Taking initiative. Leaders challenge the process organizations operate by and search for opportunities to seize the initiative (Kouzes & Posner, 2016, p. 26). (c) By clarifying goals. “Servant leaders make sure their organization’s philosophy and objective are researched, developed, clearly communicated and practiced” (Spears, 1997, p. 49).

6. Shared Leadership. Servant leaders involve others in the creation of goals and plans because they believe that by welcoming collaboration, people will be more committed to the vision (Spears, 1997, p. 48). The three key elements to achieve this objective are: (a) Facilitating a shared vision. Spear discovered that high-performing companies, such as Schneider Engineers and TDIndustries, “emanated from employee commitment, involvement, and empowerment that is cultivated from below rather than enforced and dictated from the top” (p. 46). (b) Sharing power and releasing control. Shared leadership seeks to delegate the responsibility of the leadership so others can share in carrying the burden. Laub (2018) sees this as benefiting the organization and states, “Shared leadership empowers all people at all levels to act, for the good of the group and the shared mission of the organization” (p. 101). This encourages everyone to play a part in the organization's success with no one individual taking on too much responsibility. (c) Sharing status and promoting others. Servant leaders shun the title and privileges that come with being at the top. Instead, they seek to affirm everyone as valued members of the organization. Laub (2018) believes that leadership should be above

position and show a willingness to share their status, reinforcing the commitment to serve rather than be served (pp. 1020-103).

By analysing these six attributes, the OLA instrument could determine the extent of the health of the NEC using three key mindsets of leadership which he called an autocratic, paternalistic/parental, or servant mindset. Organizations led by an autocratic leader typically display high fear, low trust, low risk taking, low creativity, and poor communication (Laub, 2018, p. 93). Such characteristics correspond to the levels one and two of organizational health indicating toxic and poor health (p. 193). With paternalistic and parental-led organizations, the relationship between the leader and worker is akin to a parent/child. There are both positive and negative paternalistic/parental leadership styles. Level three is the negative approach, characterised by criticism and the use of punishment and threats to increase productivity and achieve the goals of the organization (pp. 195-196). The positive parental approach cares about the workers. However, it is still the goals of the organization that continue to occupy center stage. This is level four. Levels five and six is where we find the servant-minded healthy organization. Leaders view their workers as responsible adults, capable and accountable and willing to manage their own workload and take accountability. Organizations with these types of leaders are described as excellent and operating at an optimum level of health.

By analysing the NEC's organizational health, it was possible to understand the servant mindset of the organization and whether or not it was healthy.

Definition of Variables and Terms

I will be focusing my research on six dependent servant leadership variables that embody various principles outlined by Laub (1999). Table 3 defines these principles.

Table 3

Dependent Variables

Dependent Variable	Definition
<u>Value People</u>	As a servant leader, there is an obligation to accept and believe in a person’s value from the start (Laub, 2018, p.80). Leaders see the potential in workers and helps them to fulfil this.
<u>Develop People</u>	Servant leaders will provide the training necessary for others to grow and develop (p. 85). This means creating opportunities for workers to gain experience, knowledge, and skills to enhance their career for the future.
<u>Build Community</u>	Servant leaders believe we are all part of a caring team with a shared goal to achieve. They recognized people are just as interested in who they are working with and the quality of the relationship than the task at hand (p.90).
<u>Display Authenticity</u>	“Servant leaders are open, real, approachable, and accountable to others. They recognise it is important to develop a working environment that is open and transparent (p.103).
<u>Provide Leadership</u>	Servant leaders put the interest of others before their own. They are not motivated by personal ambition but to serve the interest of others (p.95).
<u>Shared Leadership</u>	“Servant leaders share the power they possess so that others can lead thus increasing the potential influence and the impact of the leadership” (97).

The three independent variables I will be researching are made up of the employees and volunteers within the NEC. Table 4 illustrates these.

Table 4

Independent Variable

Independent Variables	Definitions
Top Leaders	The administrators comprising the executive committee, president, executive secretary, treasurer, directors and sponsors of the NEC.
The Management	Comprising of the pastors, bible instructors and interns.
Workforce	Made up of the church board members volunteering within area 3 of the NEC.

Procedure for Data Analysis

Data analysis is essential for any meaningful interpretation of the data to be made. Godwin (2015) recognized that “Data analysis is one of the most important steps in a research process because if not analysed, there will be no meaningful interpretation of the data” (Godwin, 2015, p. 90). Data can only be analysed using statistical methods, say Engwa (2015), which allows researchers to examine the relation between different variables (p. 94). The two commonly used statistical methods of analysis for interpreting data are descriptive and inferential (p. 94). Inferential analysis examines causal relationships between variables, while descriptive is concerned with describing the data and investigating the relationship between variables (p. 94). Because I was conducting a descriptive, correlational research study, I used the descriptive method to analysing the data on servant leadership. According to Creswell (2012), this involved calculating the

mean, standard deviation, and range of scores for the variables (p. 163). However, I also calculated the demographical percentage to provide a clear picture of the overall results.

The OLA survey is a web-based survey instrument used to collect, collate, and statistically analysis data. The results enabled me to begin an enumeration process to investigate the degree to which the six servant leadership principles were identified in the NEC. Frequency distribution was used to describe the proportion of servant leadership principles. This allowed me to summarise the total scores for a particular servant leadership principles and record how frequently it occurred (Godwin, 2015, p. 94).

The OLA survey also provided me with a description of the perception of leadership styles operating with the conference. The psychometric properties provided the data to analysis the different range of leadership styles covering autocratic, parental, or servant (Laub, 2018, p. 161). This enables the conference's health to be identified as this is closely associated with the leadership style adopted (Laub, 2018, p. 201).

Summary

This chapter provided the type of research conducted, the process in deciding on the population and sample, and the research questions appropriate for a non-experimental, correlation, deductive research method. The research style was explained along with the definition of variables, the demographic makeup of participants, the rationale for the instrument adopted, and the procedure for data analysis.

CHAPTER 4
RESEARCH FINDINGS

Servant Leadership Demographics

Three optional demographic categories were included in the survey which identified respondents' gender, age, and ethnic origin. Table 5 provides an analysis of the percentage of respondents and the total percentage response in each participating group. Out of 62 respondents, 17.7% (n=11) were Top Management, 21.0% (n=13) were Managers, and 61.3% (n=38) were the Workforce. Therefore, for Top Managers, 11 responded out of 33 representing 33.3%. Some directors/sponsors also serve as pastors; however I assumed they voted as directors or sponsors as this was a more responsible role. Thirteen Managers responded out of a total of 45. This represented a 29% response rate, and 38 individuals responded from the Workforce out of a total of 120 or 31.5%.

Table 5

Description of % Respondents and Total % Response in Each Participating Group

Group of Respondents	Total No.	No. Responded	Response (%)	Total Response (%)
Top Managers	33	11	17.7	33.3
Managers	45	13	21.0	29.0
Work force	120	38	61.3	31.5

Total	196	62	62.0	100.0
-------	-----	----	------	-------

Table 6 provided a gender demographical breakdown and comparison of the male and female participants. Out of a total of 62 respondents, 66.2% (n= 41) were male and 33.8% (n=21) were female. This suggests that twice the number of males to females or 51% more males than females completed the survey.

Table 6

Comparative Demographics

Gender	Number	Percentage (%)
Male	41	66.2
Female	21	33.8
Total	62	100

Table 7 provides the results of the ethnic make-up of respondents. Those of White British origin were 9.7% (n=6), White other, 4.8% (n=3), Asian origin 8%, (n=5), Black British origin, 42% (n=26), African origin, 16.1% (n=10), Caribbean 16.1% (n=10) and Other 3.2% (n=2). Those of African ethnicity were joined second in the response rate. I will examine this further in chapter 5.

A comparison of the respondents by gender, ethnicity, and age revealed the highest demographic group was Male (66%), Black British (42%), and over 46 years old (77.5%) see Table 8. The results reflect a poor response and may be due to the high number of non-responses. According to Creswell (2016), this is known as the “response rate” and reflects the number of research population who did not respond to the survey

who could have (p. 162). Creswell advises the use of the wave analysis to determine this rate, which involves the researcher examining completed surveys to determine if the average response change week on week (p. 162). The assumption is that those who return surveys in the final week are almost all in the response bias bracket. I noticed after sending the reminder in the final week, seven participants completed the survey. This is 11%, which is quite a significant response rate. Further analysis will be conducted in chapter 5.

Table 7

Ethnic Origin of Respondents

Ethnicity	Respondent <i>n</i>	Percentage (%)
British White	6	9.7
White Other	3	4.8
Asian	5	8.1
Black British	26	42.0
African	10	16.1
Caribbean	10	16.1
Other	2	3.2
Total	62	100.0

Table 8

Age of Respondents

Age	Number	Percentage Respondent (%)
18-35	5	8.0

36-45	9	14.5
46-55	23	37.0
Over 56	25	40.5
Total	62	100.0

A total of 62 responded out of a population of 279 or 22.2%. This means sample bias may interfere with the final results, as Creswell (2012, p. 162) warned. However, as mentioned, it was not the intention of this research to provide definitive data but stimulate debate on whether a servant leadership mind set can make a difference in the NEC's performance and hence its health.

Organizational Health

Figure 3 is an analysis of the current level of health within the NEC and describes it as operating at “Limited Health” (LH) in terms of the Servant Leadership perception by the workforce (WF), management, and supervisor team (MS), and top leaders (TL). Top Leader, however, indicated that the NEC was closer to toxic than moderate, which reflects poorly on how the organization is performing as displayed in Figure 3. The Pastoral workers have an improved perception, and the members see the organization closer to moderate in health. The results show that immediate attention is needed to address the performance of the NEC.

The OLA instrument also analysed the six highest and lowest scores by individual items by all three responding groups. This is displayed in Appendix D.

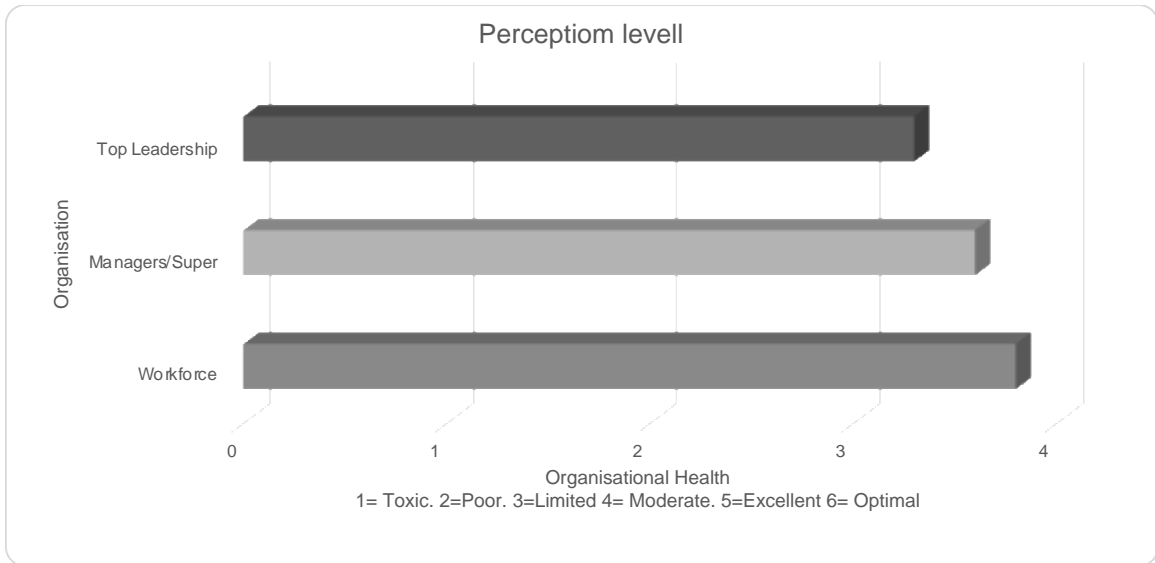


Figure 3. Organizational Health

Demographic Examination

The demographic data from this research measured six key principles of Servant Leadership within the NEC perceived by TM, WS, and the WF and ranked them in order of popularity. These were: Building Community (BC), Shared Leadership (SL), Developing People (DP), Provide Leadership (PL), Display Authenticity (DA), Value People (VP) as shown in Figure 4. The results helped to indicate the health of the NEC (See Appendix C. p. 3).

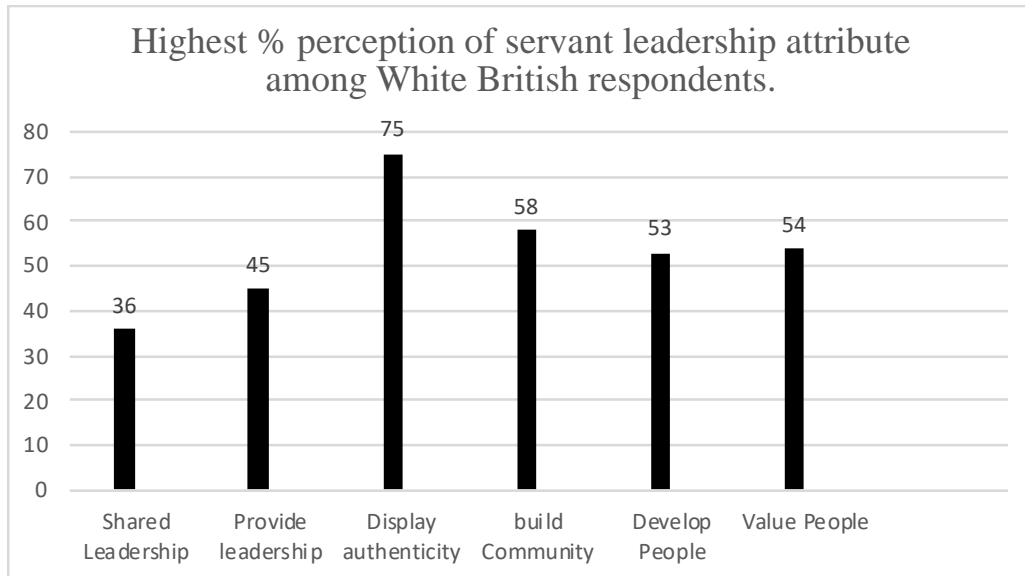


Figure 4. White British perceptions of servant leadership within the NEC.

White British Ethnicity

Results show that White British respondents reported DA as the highest perceived servant leadership attribute within the NEC. Figure 4 indicated that 75% of respondents from this ethnic group indicated DA as a key servant leadership principle, which is the highest score by any demographic group and according to Laub (2018), suggest this group perceive leaders of the NEC as open, real, approachable, and accountable to others (Laub, 2018, p. 103).

The lowest perceived servant leadership attribute recorded by this ethnic group was SL. This indicates that members of this ethnicity believe not enough sharing of leaders' responsibility was evident. They also indicated not enough delegation of power and control was taking place. The results indicate more needs to be done in sharing responsibility with this group.

White Other Ethnicity

Figure 5 provides an analysis of the White other ethnic group, which also gave DA the highest score for perceiving servant leadership principles at 68%. As mentioned earlier, the NEC is perceived as approachable, and this is considered an essential element to members of this demographic. Out of all the ethnic groups, this was the most positive response to the survey with all categories above 50%.

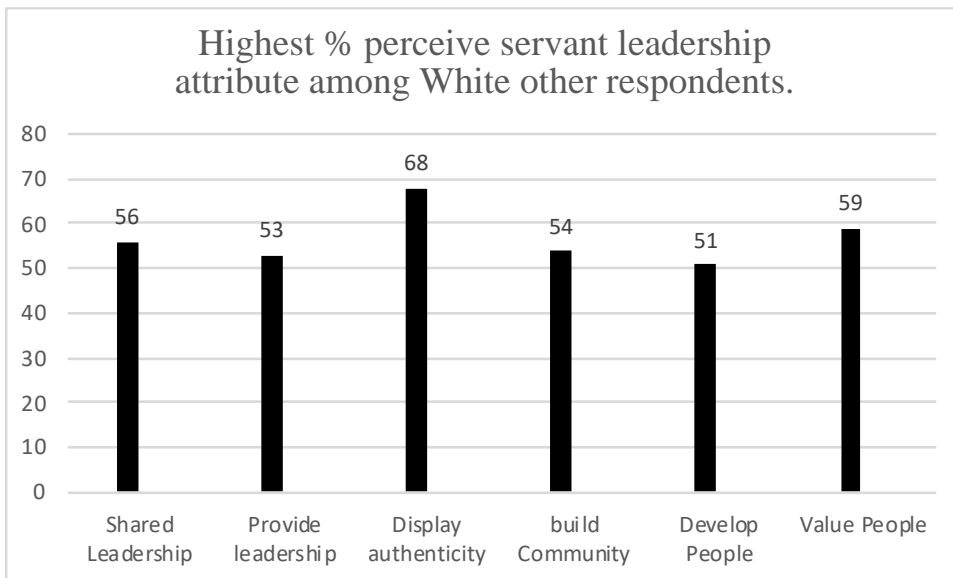


Figure 5. Other White perceptions of servant leadership within the NEC.

The lowest servant leadership attribute this ethnic group recorded was DP. This indicated that the NEC was not developing people enough, which is necessary if the church's mission is to be realized.

Black British Ethnicity

Apart from a high DA score, the lowest score respondents from Black British ethnicity recorded was DP. Figure 6 illustrates that this was 49% and suggests a large number of this ethnicity feel they are not being developed enough or used in ways that will help their development.

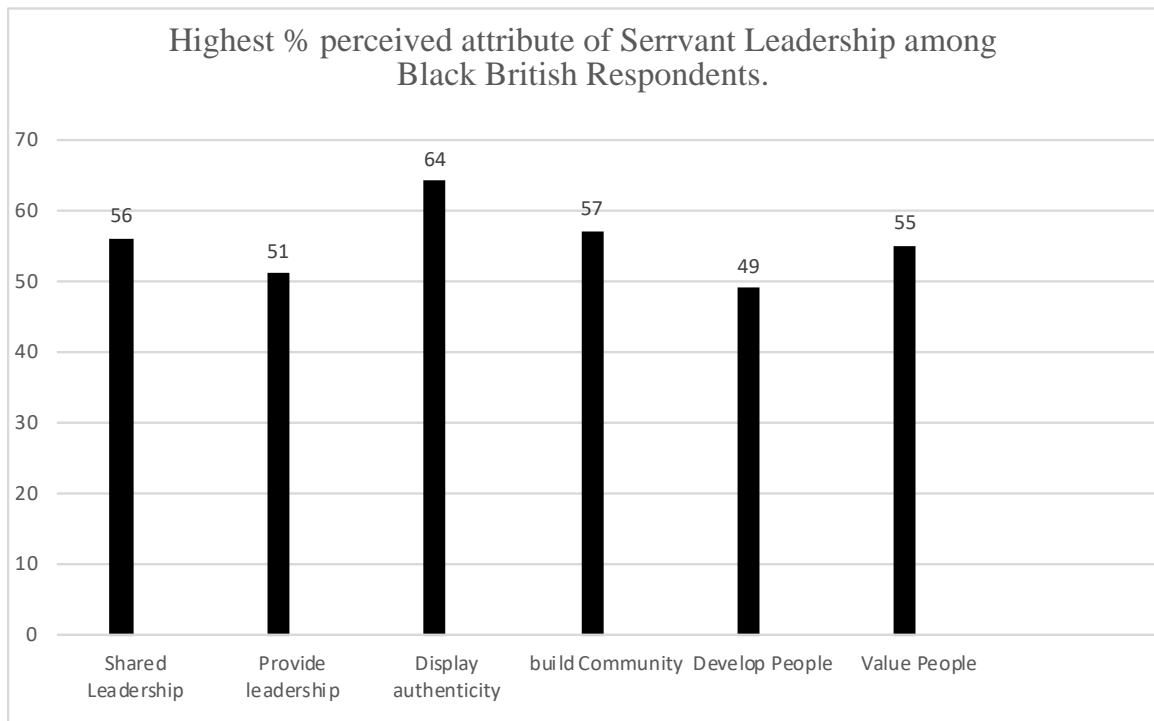


Figure 6. Black British perceptions of servant leadership within the NEC.

African Ethnicity

Figure 7 illustrates that respondents with African ethnicity score high on the DA and low on the PL. According to Meyer (2014), respondents from this ethnicity respect leaders who command respect as they refer to an authoritative figure they can depend upon. This is not unusual, as research reveals that people from the African continent have

high regard for leaders and hierarchical organizational structures (Meyer. 2014, p. 125). They also recognise the need to trust their leader, who reciprocate trust. This builds confidence and leads to deeper relationships. Judging by the low score for PL, African ethnicity members believe the NEC is poor in this area. As mentioned earlier, Laub (2018) describes leaders with this principle as having a vision, taking the initiative, and clarifying goals.

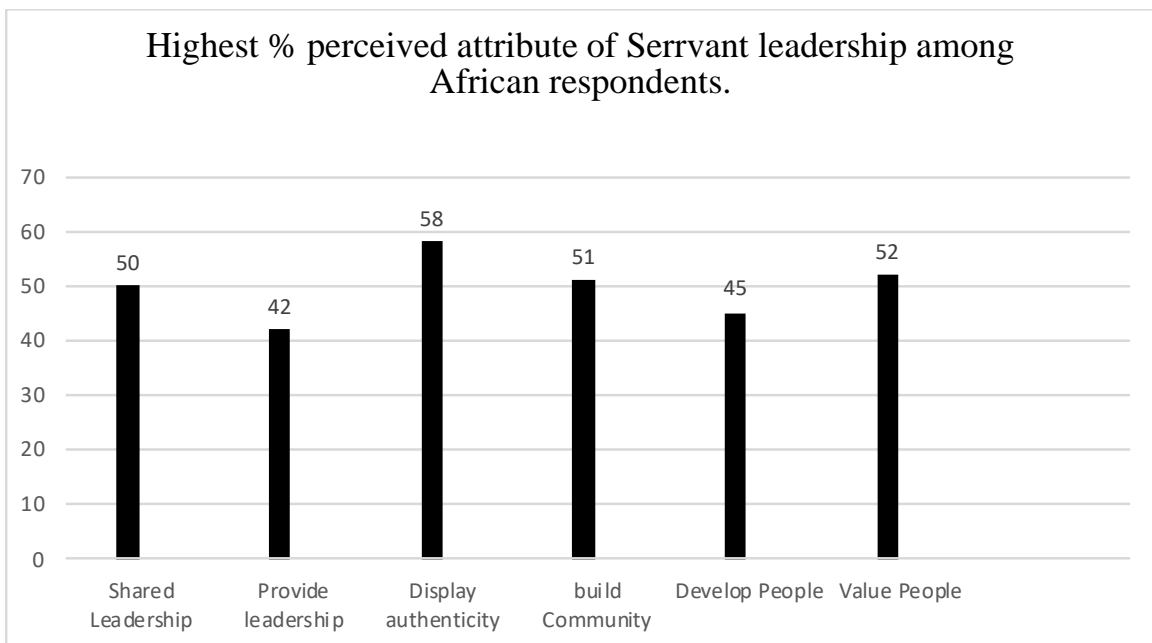


Figure 7. African perceptions of servant leadership within the NEC.

Upon closer examination of the data, it is evident a lack of accountability is one reason for poor performance in this category. This may explain why workers and members of African ethnicity see this as a problem in the conference. The data, therefore, appears to suggest greater accountability is necessary for leadership to improve in this category.

Asian Ethnicity

As seen in Figure 8, respondents from Asian ethnicity placed DA at 66% in total scores. They placed PL at 42%, reflecting perhaps similar concerns as respondents from African ethnicity. According to the OLA questionnaire, the questions relating to accountability and risks taking scored very low and can be seen as an indication for the low score (Appendix C, p. 22).

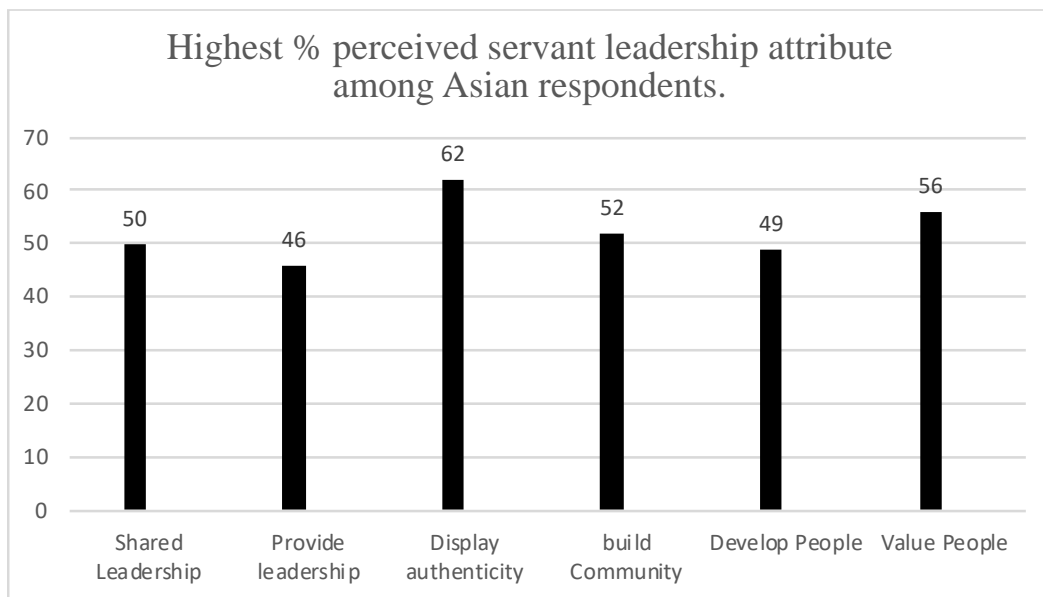


Figure 8. Asian perceptions of servant leadership within the NEC.

Caribbean Ethnicity

According to Figure 9, Caribbean respondents placed DA at 66%, which is similar to the results of the previous ethnic groups. They too recognise the value of being authentic, open, and approachable and see this as a positive principle within the NEC.

Similar to respondents from Asian and African ethnicity, this group also score PL low, which indicates a lack of accountability or clear goals.

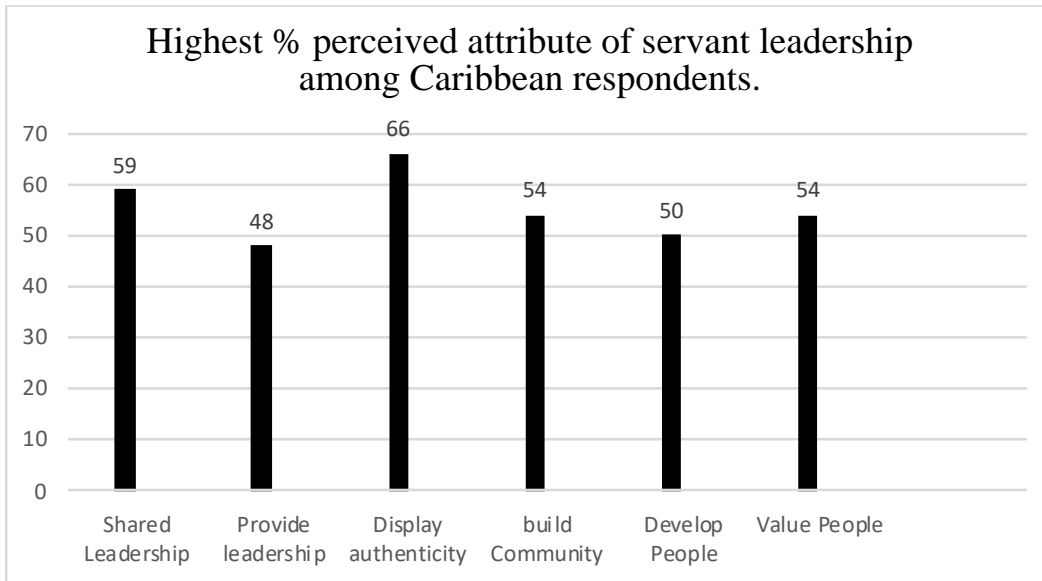


Figure 9. Caribbean perceptions of servant leadership within the NEC.

Other Ethnicity

Finally, the results for Other ethnic groups are recorded in Figure 10 showing that they agree with the other groups in placing DA as the highest perceived servant leadership principle. This was 60%, which remained roughly in line with the other scores and indicated that openness and transparency are valuable principles admired by this group. PL again had the lowest score, which indicates the need for greater delegation of power and control by the leaders of the NEC.

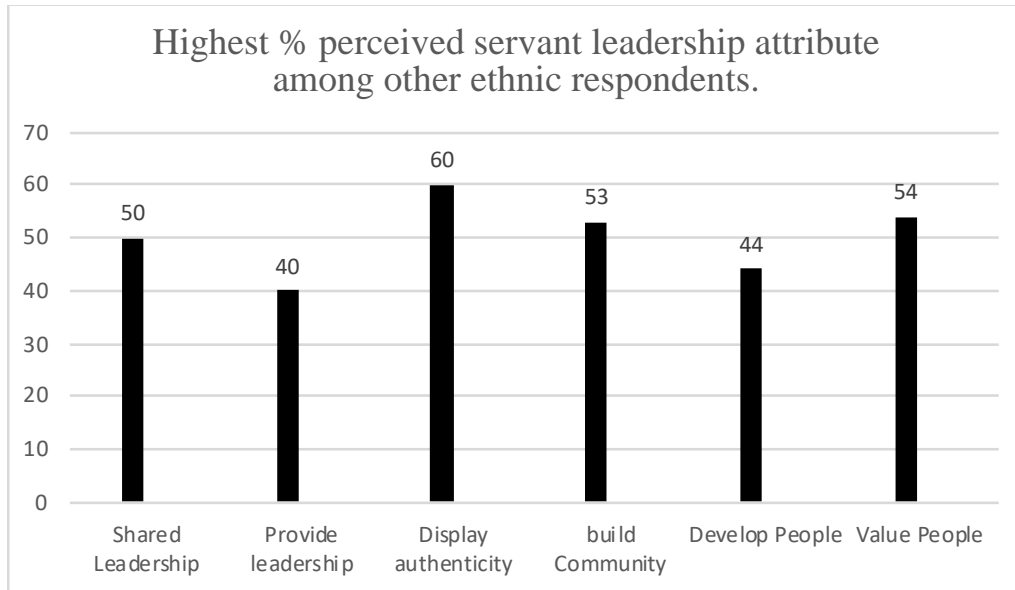


Figure 10. Other ethnic perceptions of servant leadership within the NEC.

The analysis of perceived servant leadership principles by the various ethnic groups does not appear to support the OLA results' findings as recorded in Appendix C p. 3, which ranks DA fifth lowest out of six. This suggests the respondents did not consider it a significant servant leadership principle. The reason for this could be the high response bias mentioned in chapter 4. Also, the total number of respondents for TL, MS, and WF, did not achieve the critical mass expected for a sample to be accurate. This meant the accuracy was not within an acceptable range for the results to be considered viable.

Summary of Ethnic Demographic Analysis

When all the ethnic groups were analysed, DA was the highest perceived servant leadership principle recorded, which suggests they consistently displayed this value across cultural boundaries within the NEC. In his attempt to address inter-cultural communication, Branson and Martinez (2011) observed that the work of church leaders is

to build trust through listening and caring, and according to George and Gergen (2007), authenticity is built upon trust (p. 29). They argued that “people today demand personal relationships with their leaders before they will give themselves fully to their jobs” (Bill & Gergen, 2015,p. xxxiii). This leads to deeper trust and commitment from followers because the leader has proven genuine and authentic (p. xxxiii, xxvi). The integrity of the leader stands or fall upon the trust people place in him /her. This supports Laub’s (2018) finding that suggests displaying authenticity is seen through honesty and integrity and that followers learn they can trust what a leader says when what they say fits their words (p. 106). The next seven ethnic categories consistently demonstrate that trust is healthy between people of different ethnicities and the NEC leaders.

Age Demographic

When the OLA assessment was analysed for age demographic, the following was discovered.

18–35-Year-Old Respondents

Respondents aged 18-35 recorded DA at 60%. This is illustrated in Figure 11. This age group also values open and genuine leaders who can be trusted (Bill & Gergen, 2015,p. xxxiii). They recorded a low score for PL, which reveals that this group believes the leadership is not taking enough of the NEC initiative. This is seen by the low score in response to the question addressing appropriate action by leaders when needed (Appendix C, p.22). According to Laub (2018), leadership means taking decided action, and Greenleaf (1999) states, “the essence of leadership...is that the leaders make the first effort” (Laub 2018, p. 97).

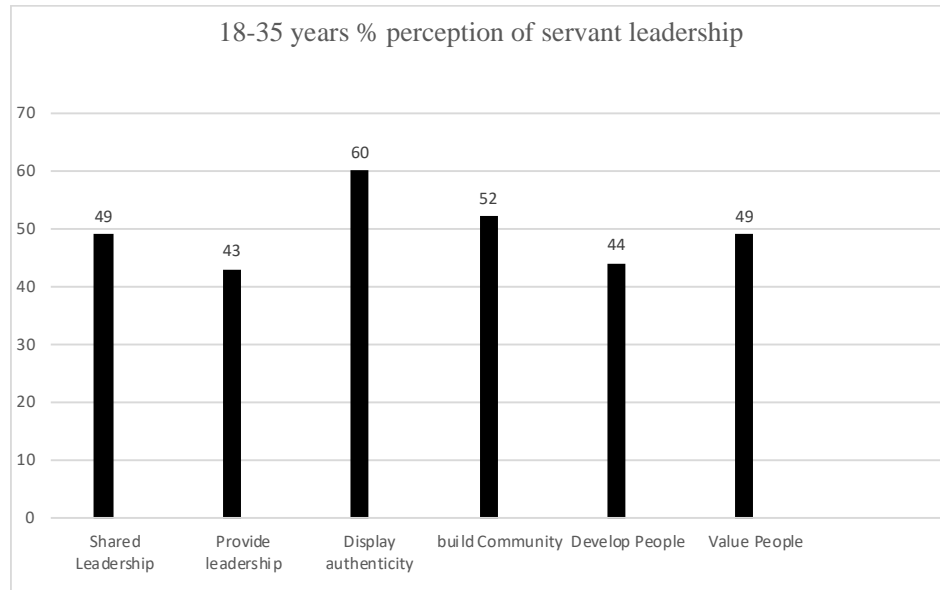


Figure 11, 18-35 year % perceptions of servant leadership.

36–45-Year-Old Respondents

Respondents with ages 36-45 recorded DA at 65%, again showing high regard for truthfulness and honesty (see Figure 12.) DP is listed as the lowest according to Figure 12, which suggests this age group does not feel they are given the opportunity to develop and perform to their full potential (Laub 2018, p. 85). This age group is seen working within managerial positions and therefore have a lot to offer the church, however, this wealth of skill and experience is lost if they are not used (*Revealed*, 2012).

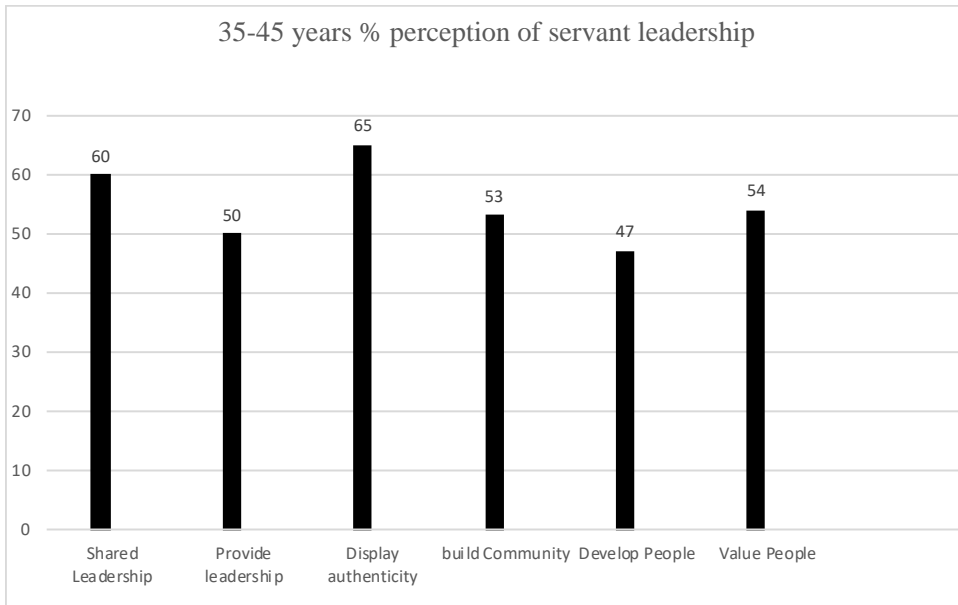


Figure 12. 36-45 year % perceptions of servant leadership.

46–55-Year-Old Respondents

In Figure 13, the 46-55 age group recorded DA at 60%, agreeing with the previous age groups. They also listed PL as their lowest score, suggesting this also is a concern with this age group. This may be because many of these members are now leaders in their own right and managing companies or departments (George & Gergen, 2015, p. 17). They, therefore, expect the NEC to be efficient at managing the organization and hold people accountable when targets are not met.

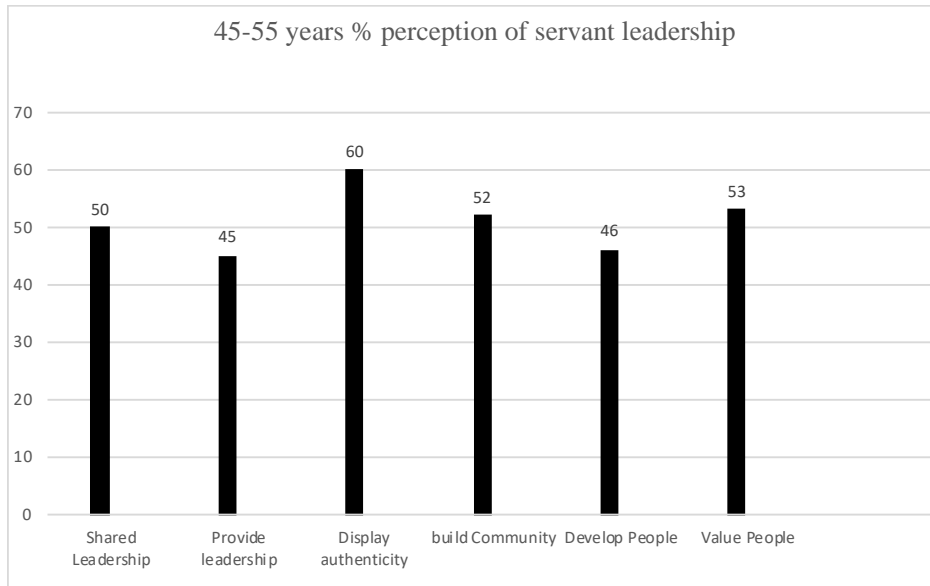


Figure 13. 46-55 year % perceptions of servant leadership.

55 Years and Above

The 55 and above age group responded positively to the survey and recorded a score of 68% for DA. Figure 14 illustrates that this is the highest score out of all the age demographics. George (2015) quotes Erik Erikson, who describes this stage of life as ‘generativity,’ where leaders look for “opportunities to spread their knowledge and wisdom across many people and organizations” (George & Gergen, 2015, p. 17). Such workers and members of the NEC are looking to work alongside the leadership and appreciate the NEC leadership's approachability and authenticity. This age group were also concerned with poor PL, which they scored low. This may be because they do not see enough accountability and leadership initiative (Appendix C, p. 22).

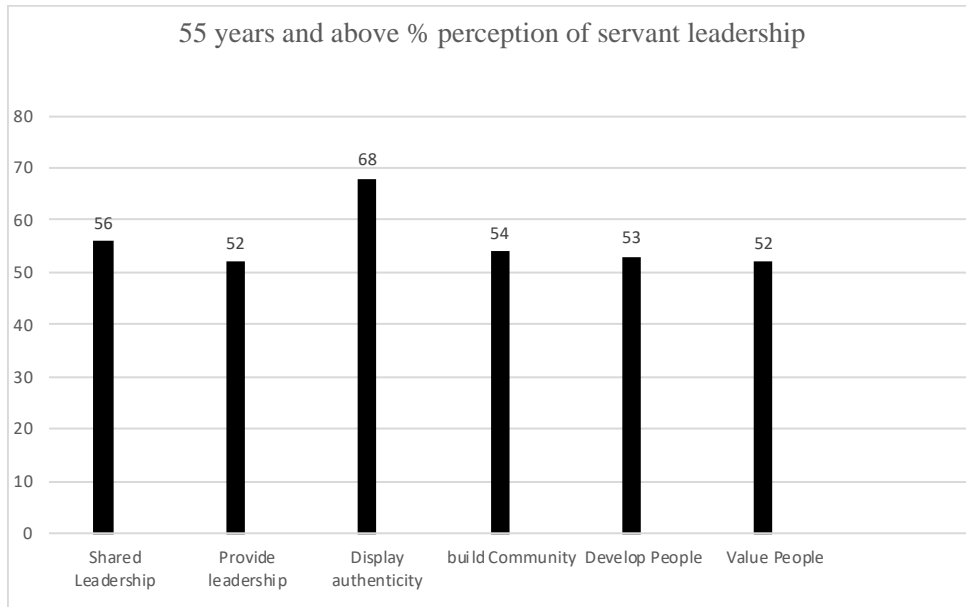


Figure 14. 55 year % perceptions of servant leadership.

Summary of Demographic Analysis of Age

All the age groups highlighted DA as the highest servant leadership principle within the NEC. The 55 and above group scored highest in this area and especially appreciated the honesty, authenticity, and openness within the NEC. Developing people was consistently highlighted as the lowest principle amongst the age groups. People recognized the need for personal development and growth, which is not being met. This was especially highlighted by the 18-35 age group, suggesting the need for the NEC to invest more in this age group.

Male Respondents

When the demographic for gender was examined, male respondents placed DA at 59%, according to Figure 15. They gave DP the lowest score. Once again, this demonstrates the high regard DA is held within the NEC, who are clearly excelling in this

area. The lowest score recorded by males was DP at 48%. This group recognises the value of training and developing members for performance to improve. However, this is not taking place as much as they would prefer. Laub (2018) comments that servant organizations are intentional at creating learning environments for the development of followers (p. 85).

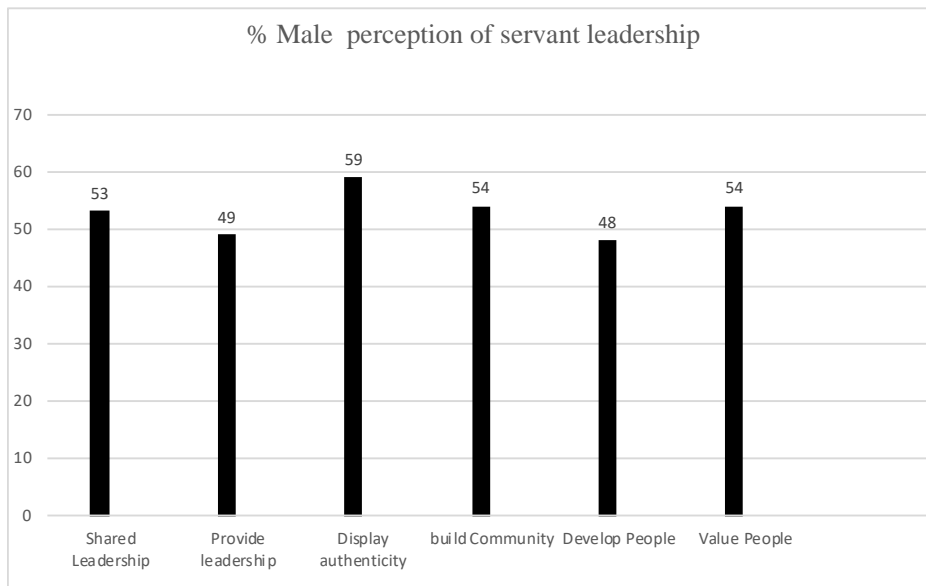


Figure 15. % Male perceptions for servant leadership.

This result is supported by Kouzes and Posner (2016), who, when explaining the needs for learning and personal development, argue that people “should push themselves to go beyond their comfort zone and develop new skills” (Kouzes & Posner, 2016, p. 45). The male demographic group can achieve higher productivity, according to Laub (2018), if more opportunities and support are given to learning (p. 89). The NEC, therefore, will

need to examine how this can be achieved so they can take advantage of the willing nature within this group.

Female Respondents

The female respondents place DA at 66% and DP at 50%. This is illustrated in Figure 16. This is significant as it affirms the NEC as an authentic organization by female members and workers and that more needs to be done in developing female talent within the church.

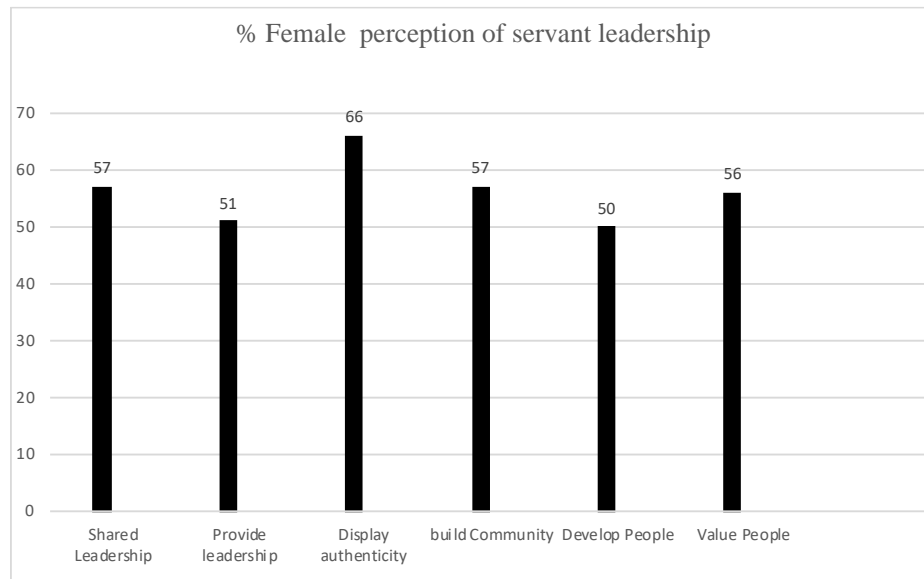


Figure 16. % female perceptions for servant leadership.

This result can be attributed to the traditional organizational culture of the NEC, which may blind the leadership to the needs of other ethnic and gender groups. This is evident by only one senior female pastor, one female intern, and one female Bible Instructor currently employed by the NEC.

Summary of Demographic Analysis by Gender

Once again, DA was the highest servant leadership principle among both male and female participants. Male response scored 59% and female 66%, which suggests that authentic relationships and trust are valued more amongst the female response. Developing people was the lowest servant leadership principle which indicates the need for the NEC to provide the greatest opportunities for members to grow and mature in the faith.

Servant Leadership Principles

Building Community (BC)

BC was the highest servant leadership principle perceived by all the respondents. However, it has to be recognized that the level of organizational health at which this value was indicated 'limited organizational health' and fell between quadrant 3 - 4 as displayed in Figure 17.

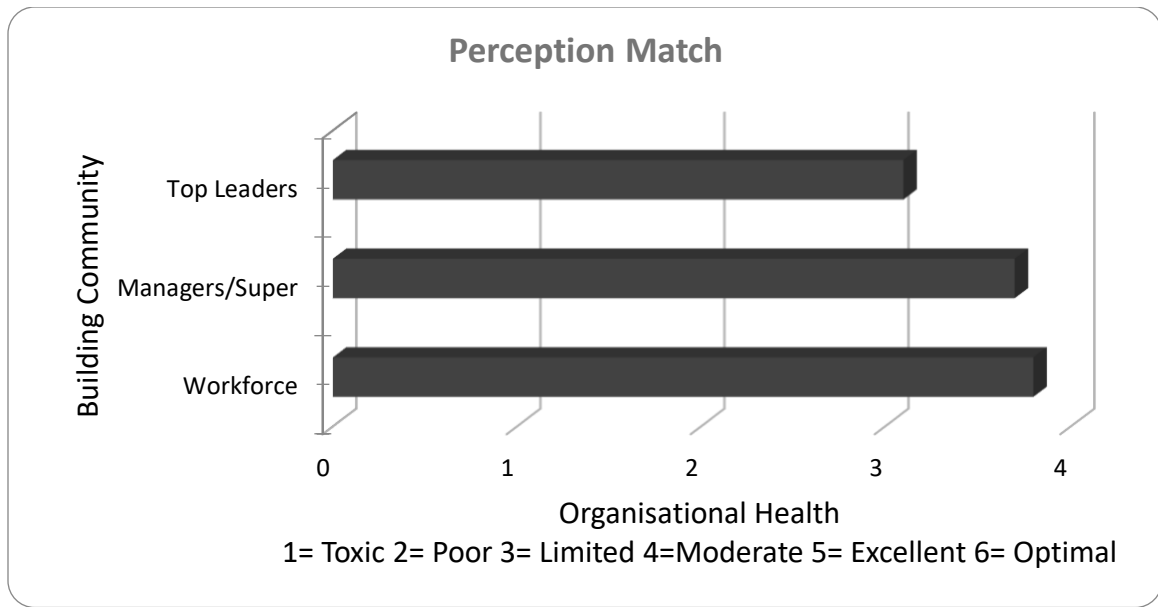


Figure 17. Building community.

Apart from TL, the BC principle can be interpreted as progressing towards the moderate end of the scale, with the leadership adopting a positive paternalistic or parent leader mind-set. According to Laub (2018), this occurs when the leader presumes parents' role while the follower is seen as a child (p. 95). Parental leadership can be divided into two distinct parts. The negative side falling within level three, and the positive side falling within level four. Negative parental leadership is typically leaders adopting a critical, autocratic spirit towards followers. Leaders adopting a positive parental approach will seek to nurture their followers while remaining in control of all aspects of the organization (p. 95). Compared to educational, health government, business, non-profit, and other religious organizations, the NEC is trailing considerably behind, which gives reason to be concerned (Appendix C p. 6).

BC is an essential attribute because it relates to fostering healthy relationships that are vital in a church setting (Laub, 2017, p. 79). The OLA report indicated this was the top servant leadership principle within the NEC, with a strong response from area 3 members. Greenleaf emphasized small communities within institutions and observed that if all work is for the enrichment of people within and outside the organization, then managers or supervisors are not necessary, as tasks can be accomplished by cohesive workgroups or teams that are small enough for communities to exist (Greenleaf, 2002, p. 168).

The scores, however, showed a different picture when the TL and MS were analysed. The majority considered collaboration within the NEC poor, and results indicate that this may be due to the individualist working culture currently existing within the NEC, which promotes competition rather than collaboration (Appendix C, p. 3).

Shared Leadership (SL)

SL was second-highest ranked in order of the six servant leadership principles perceived by the TL, MS, and the WF (Appendix C, p. 3). According to Laub (2018), this attribute is made up of facilitating a shared vision, sharing of power and control, the sharing of status, and the promotion of others (p. 99-102). From the results in Appendix C, p. 6, It is clear the NEC has improvements to make as it currently stands at limited health. The results also reveal that the NEC operates within the middle to top half of the negative paternalistic health category in this particular attribute (Appendix C, p. 4). Health in this category is described as limited and suggests that those in leadership positions need to delegate and share more control of the management. This is compatible

with the earlier findings as illustrated in the BC results and explains why sharing responsibility is poor.

The expectation for SL should be higher because the church utilizes the spiritual gifts and talents of everyone. This is a Biblical principle as recommended by the Apostle Paul in Ephesians 4:11-12, “Christ...gave some to be apostle, and some pastors and teacher, for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God” (Nelson, 2016). It is clear that the NEC is operating under a more hierarchical and structured managerial system as this is typical of leaders who seek to remain in control with others under their authority (Wong & Page, 2003). However, if the NEC is to address the challenges posed by an increasingly complex world, it has to counsel leaders to delegate more of the responsibility and allow more qualified and experienced individuals to control certain areas. This approach to empowerment should be given to everyone for the benefit of the church and its mission (Laub 2018, p. 101).

Not surprisingly, the results show that the workforce perceive SL more positively than top leaders and managers. One reason could be that church members benefit from being part of the local church's democratic decision-making process. The church manual states, “The local church operates within defined roles in Seventh-day Adventist Church structure. Within the context of those roles, the business meeting is the constituency meeting of the local church (Seventh-Day Adventist Church Manuel, 2010, p. 27). Members in regular standing are encouraged to attend and are entitled to vote”. This would explain why the NEC can be described as limited in health, and yet its members have a voice in the decision-making process and future plans of the local church and

conference in general (p. 128). Appendix C, p. 16 provides a similar perception match between TL and WF on SL, as displayed in Figure 18.

Developing People (DP)

According to the DP results, the third ranked perceived servant leadership attributed by those working in the NEC (Appendix C, p. 3). The results, however, were not conclusive and opens this principle to mixed interpretation, as displayed in Figure 19. Laub (2018) described the components of this particular characteristic as “providing opportunity for learning and growth, modelling appropriate behavior and affirming and encouraging others” (pp. 86-90).

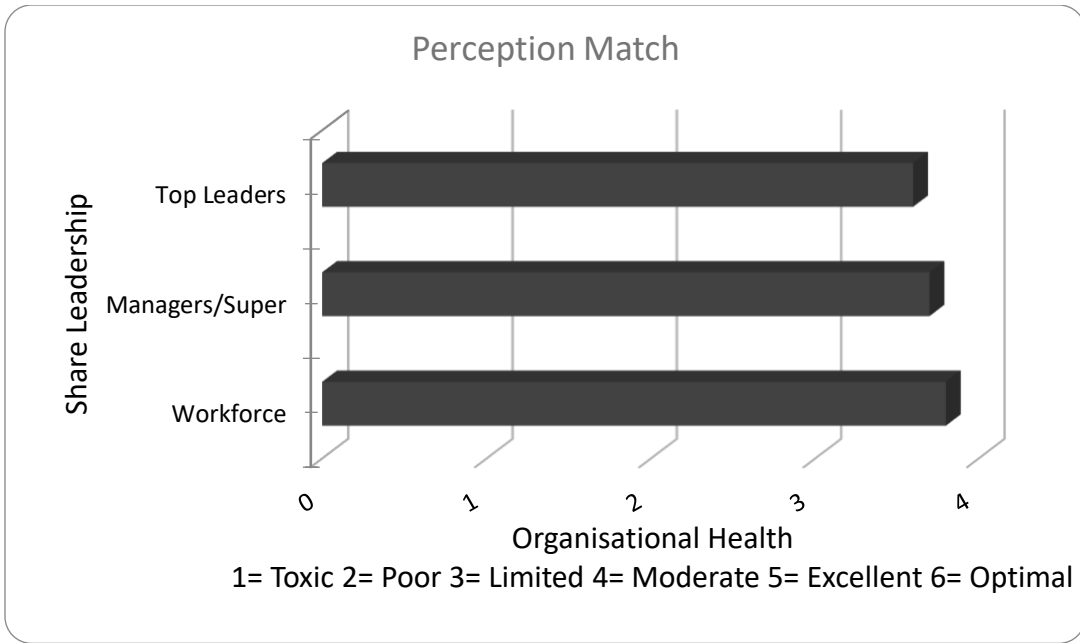


Figure 18. Shared Leadership (SL)

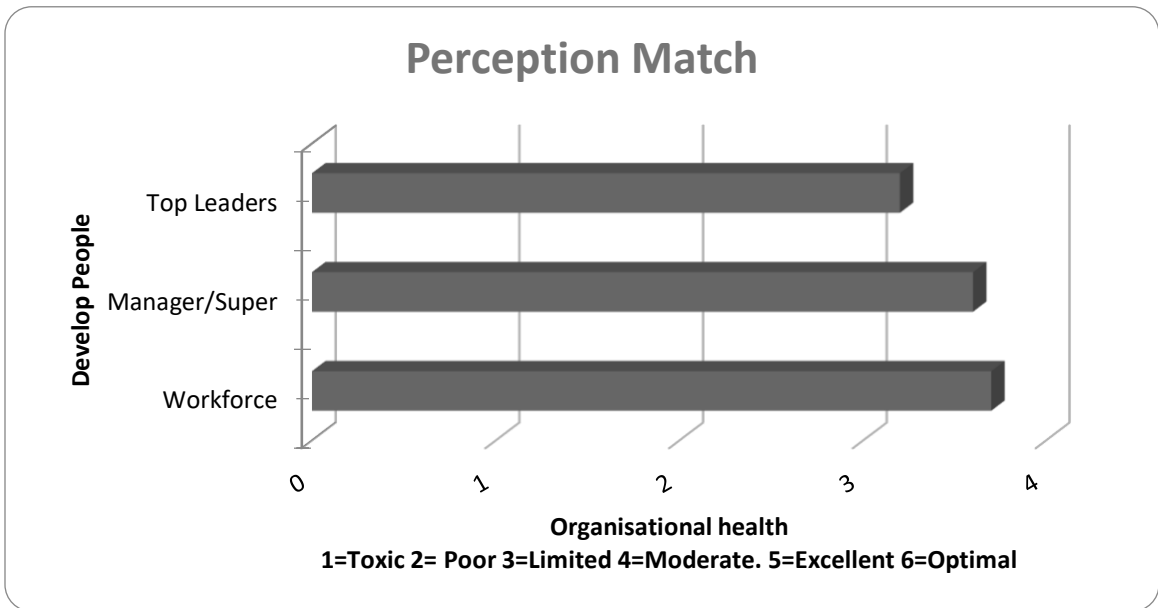


Figure 19. Develop People (DP).

The results reveal that the WF shared their concerns regarding mentoring in order to support people to grow professionally that they considered poor to moderate (Appendix C, p. 15). However, in other areas, all the respondents gave a relatively positive score to various aspects of DP (Appendix C, p. 14). All three responding groups list this attribute as moderately healthy within the NEC, and when considered this is one step away from excellent, it is an achievement that should not be ignored. The numerous opportunities for training and developing at the annual training sessions and seminars have helped equip the church and prepare workers and members for evangelism (Seventh-Day Adventist Church Manuel, 2010, p. 131). This is probably the reason for the strong score indicated and supports Laub's (2018) argument that "As leaders we are part of helping our followers realize their potential" (Laub, 2018, p. 85).

Provide Leadership (PL)

Figure 20 provides the results of the responding groups recorded for the PL characteristic. This was listed fourth highest in the six servant leadership attributes and indicates that the NEC is performing towards the higher end of the limited health scale.

Although TL scores were lower, the overall result reveals that all the respondents considered leadership an essential element in the church. The WF highlighted that the NEC was "clear on the key goals of the organization," which implied they viewed the church as an organised body and were clear about its objectives (Appendix C, p. 14, Seventh-Day Adventist Church Manuel, 2010, p. 131). This sense of order brings confidence, which will explain why servant leadership characteristics such as a SL and DA were valued so highly (Appendix C, p. 3).

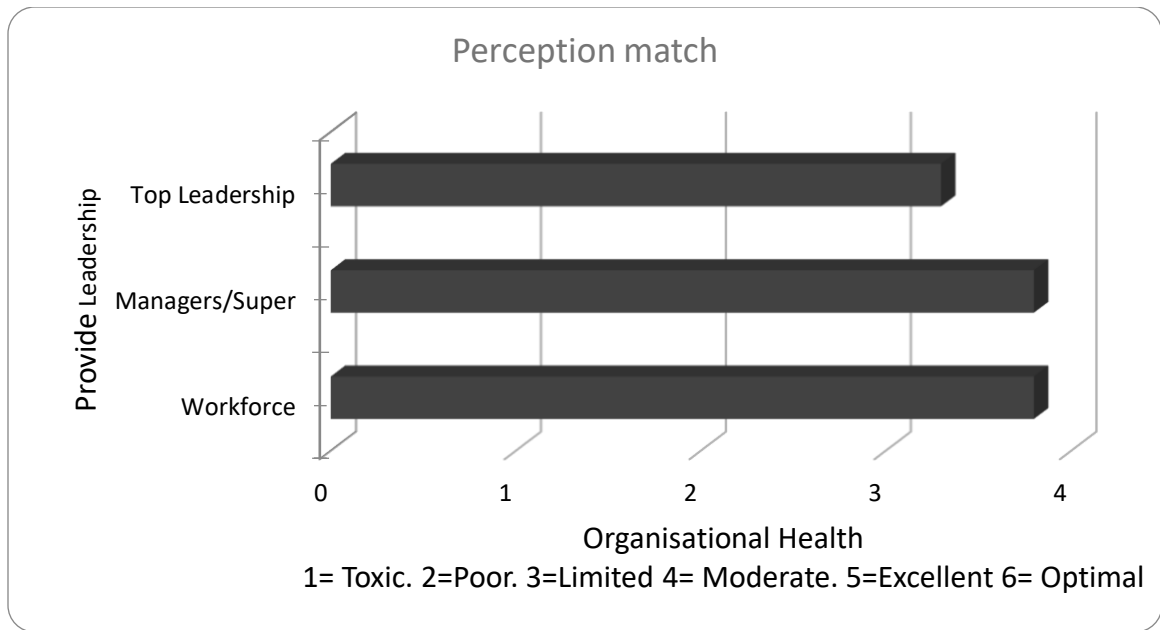


Figure 20. Provide Leadership (PL)

When the highest results by MS were examined, PL was seen as providing support and resources to enable workers to reach their goal (Appendix C, p. 14). Pastors require the necessary financial and material resources to fulfil their role in the church, and this can become very frustrating when support and resources are not available. This group clearly recognises the effort the NEC is putting into resourcing ministry and although there is room for improvement, the score shows their appreciation.

TL also listed PL among the highest six servant leadership attributes and responded well to the question, “leaders in this organization do not hesitate to provide the leadership that is required” (Appendix C, p. 14). Serving those you lead is the *raison d’etre* of a servant leader, and TL recognise their role in ensuring those they lead are secure and confident in their leaders.

All three, however, had certain reservations when it came to aspects of PL. The results show that TL highlighted that people were not being held accountable for reaching their goals (Appendix C, p. 15). This appears to be an area for improvement that servant leadership can address. According to Laub (2018), the servant leader encourages mutual accountability to the goals of the organization (p. 98). The WF also highlighted the same questions as a concern; however, this may be because they perceive leaders as having legitimate power to address matters but do very little. The WF were concerned that not enough encouragement was given to take risk, implying the church was comfortable with the traditional mission and evangelism methods (Appendix C, p. 15). The MS agreed with this and may feel hesitant to explore new, more creative ways of evangelism and mission because of the negative paternalistic leadership style of the NEC, which creates an environment of uncertainty and fear (Appendix C, p. 15).

Display Authenticity (DA)

From the results in Figure 21, it is evident that all three groups of respondents consider the NEC performing at limited health when DA is measured (Appendix C, p. 15). Laub (2018) mentioned that DA involves being open and accountable to others, being willing to learn from others, and maintaining integrity and trust (pp. 103-107).

All respondents highlighted this area as problematic, mentioning it six times out of eighteen possible responses in the lowest perceived characteristic of servant leadership. The question relating to 'displaying a judgement attitude and keeping an open mind' was of particular concern. This indicated that the church is perceived to be very critical and judgmental, which affects how the respondents view the health of the NEC.

This is especially noted among TL who placed this value close to toxic (Appendix C, p. 15). Leaders are never far from criticism, and TL may be experiencing the brunt of the blame when things go wrong within the NEC.

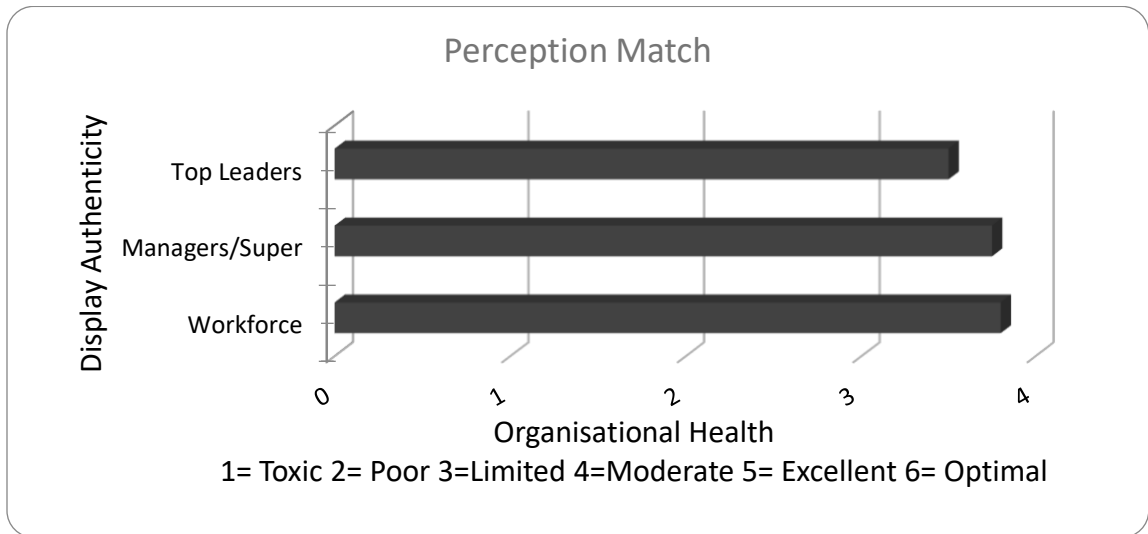


Figure 21. Displaying Authenticity (DA)

Other questions raised concern related to; “leaders not being open to receiving criticism and challenges from others” and “leaders admitting personal limitations and mistake.” These can be very difficult to deal with, and working within a highly critical environment does not help. However, for the NEC to grow into a serving organization, humility has to become a reality, and this can only be achieved when Christ is found in the heart. Proverb 29:23 reminds us, “A man’s pride will bring him low, but the humble in spirit will retain honour” (Nelson, 2016).

Value People (VP)

The results for VP indicate that for this attribute, the NEC was operating at limited health (Appendix C, p. 9). According to Laub (2018), this principle involves valuing and developing people and not seeing people as a commodity to be used (p. 80). The results in Figure 22 reveal that MS and TL place this value at the top of their highest six scores in response to the question, “I am respected by those above me in this organization” (Appendix C, p. 14). The WF also placed this high, reinforcing the view that all three believe they are treated decently and respectfully, but there is room for improvement (Appendix C, p. 14).

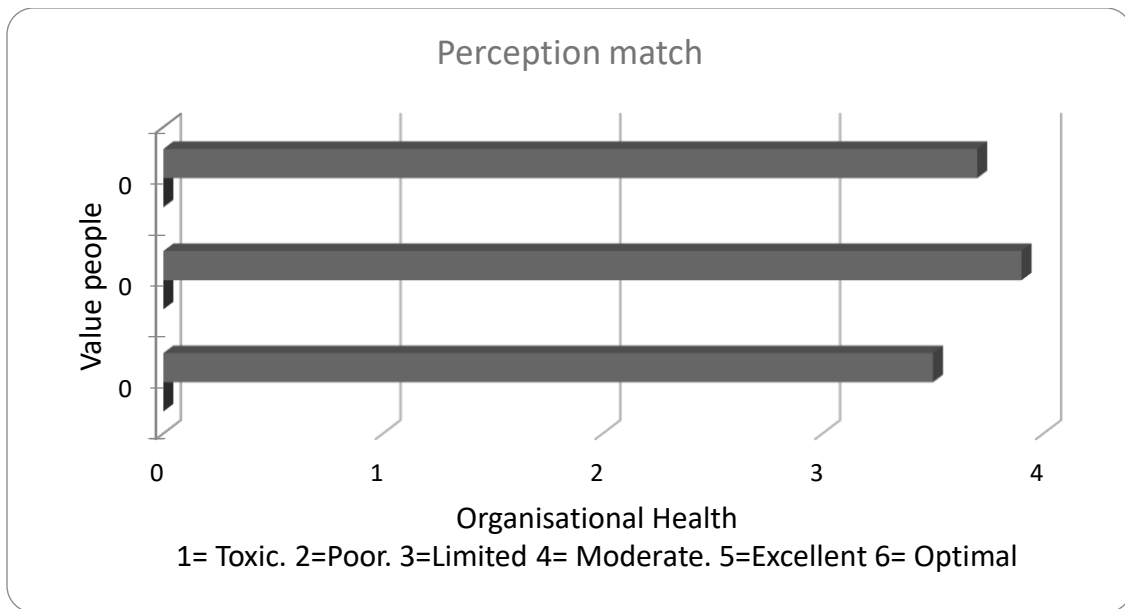


Figure 22. Value People (VP)

Both TL and MS highlighted the feeling of appreciation by their supervisors, and TL praised the listening abilities of leaders. However, the WF did not mention

appreciation in their highest six scores, suggesting this needs to happen more often. What is evident is the poor score when trust is raised and suggests this is a concern among all the respondents (Appendix C, p. 19 question 3). There are no easy answers to this dilemma, but unless addressed by the NEC, its performance will not improve, as this a fundamental attribute to healthy relationship (Joseph and Winston 2005, cited by Laub 2018, p. 83).

Highest Perception Match

BC was ranked highest when the results were compared between managers and the workforce (See Appendix C, p. 17). Both these groups recognized the value of strong communities and the need to preserve them for the good of the NEC. This supports the finding of three of the major researches on servant leadership, including Wong and Davey (2007), who emphasize the importance of close consultation, modelling, inspiring, and influencing others (Wong & Davey, 2007, Spear 1996, Laub, 1999). Laub (2018) also states that strong communities are created by building strong relationships (p. 92). This should not be surprising as the church is based on healthy relationships, and this is seen through the care, nurture, and love displayed by members. Christ commanded His disciples to “love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples if you have love for one another” (John 13:34-35, Nelson, 2016). The awareness of community between TL and the WF was not as strong as between MS and the WF. This is evident from the high response the WF gave when asked, “People in this organization know how to get along with others.” TL gave a poor score to this particular question (Appendix C, p. 16). This indicates that

currently within the NEC there exist two methods of working practices. One that is working collaboratively while the other operates on an individualistic basis. This raises a number of concerns, not least of all the lack of encouragement from the church's leadership to work in teams and the tremendous workload taken on by one person when it can be shared. This would lead to less stress, less burnout, fewer early retirements, and retaining more employees.

Organizational Health

The OLA model indicated that the NEC is currently operating at limited health (See Appendix C, p. 4). There were several reasons why this was the case.

Firstly, most of the volunteers who completed the survey believed they were valued more for what they could contribute than for who they were. This meant that relationship with the leadership was felt to be artificial and not genuine. Secondly, participants indicated that training was given simply to increase performance rather than personal development, and therefore, a high emphasis on task accountability was expected. Thirdly, members felt they were not listened to enough other than when they spoke about things in-line with the organization's values. Their ideas were seldom used while important decisions were made at the top. Finally, relationship tended to be functional, with job objectives taking priority above everything else. Most of the time, conformity was expected while individual creativity was discouraged (Appendix C, p. 7).

It appears the perception of the NEC is poor for a number of reasons, namely, artificial relationships, a lack of intentional personal development, and superficial interest in people. These are key areas to improve upon if the conference is to rebuild its

effectiveness as a mission-focused conference. Meyer (2016) discovered “as a general rule of thumb, investing extra time developing a relationship-based approach will pay dividends when working with people from around the world. This is true even if you both come from task-based cultures, such as the United States and Germany” (p. 177). She suggests that task-based cultures that make up Western society concentrate more on production and performance than relationship and that this creates a problem when dealing with people from other cultures. Therefore, the advice is for leaders and managers within such cultures to focus more on people and build meaningful relationships rather than the task. Building meaningful relationship is endorsed by Laub (2018), who argues, “leadership is never a solitary endeavour. It assumes relationship and partnership with those we lead. Servant leaders aim to build strong positive relationship with others...” (p. 92). Laub (2018) recommended servant leadership as a solution for unhealthy organizations and overcoming the issues surrounding poor relationship and trust. This model intentionally puts the followers first and seeks to empower people to achieve their potential (Laub, 2018, p. 102).

CHAPTER 5

DISCUSSION, CONCLUSIONS, AND RECOMMENDATIONS

The purpose of this study was to investigate the different perceptions of servant leadership as described by Laub (1999) within the NEC in order to gain an understanding of its level of health. The results show that a clear correlation exists between the two and that adopting a servant leadership approach will improve the NEC's performance. This chapter will provide an interpretative discussion of the results reported in chapter 4. This will be achieved by answering the three research questions key to discovering whether a correlation exists between Servant Leadership and organizational health within the NEC.

Discussion

Research question 1: To what extent is Laub's (1999) six servant leadership principles perceived differently by the Top Leaders (TL), Pastors and Bible Instructors (MS), and the Members (WF) within the North England Conference?

The results revealed a difference in the perception of BC, DP, DA, and VP by the respondents (Appendix C, pp. 16-18). BC was ranked highest when the results were compared between managers and the workforce (See Appendix C, p. 17). Both these groups recognized the value of strong communities and the need to preserve them for the good of the NEC. This supports the finding of three of the major researches on servant leadership, including Wong and Davey (2007), who emphasize the importance of close consultation, modelling, inspiring, and influencing others (Wong & Davey, 2007, Spear

1996, Laub, 1999). Laub (2018) also states that strong communities are created by building strong relationships (p. 92). This should not be surprising as the church is based on healthy relationships, and this is seen through the care, nurture, and love displayed by members. Christ commanded His disciples to “love one another; as I have loved you-, that you also love one another. By this all will know that you are My disciples if you have love for one another” (John 13:34-35, Nelson, 2016).

The awareness of community between TL and the WF was not as strong as between MS and the WF. This is evident from the high response the WF gave when asked, “People in this organization know how to get along with others.” TL gave a poor score to this particular question (Appendix C, p. 16). This indicates that currently within the NEC there exist two methods of working practices. One that is working collaboratively while the other operates upon an individualistic basis. This raises several concerns, not least of all the lack of encouragement from the church's leadership to work in teams and the tremendous workload taken on by one person when it can be shared. This would lead to less stress, less burnout, fewer early retirements, and hence retaining more employees.

When examining the servant leadership principle DP, it was also discovered a difference in perception existed between the two responding groups. In their response to the question, “Leaders in this organization provide opportunity for all workers to develop to their full potential,” WF placed the NEC considerably higher than the TL, which place the organization in the poor category (Appendix C,p. 16). This suggests that the WF are benefiting from and appreciating the training and seminars the conference has provided, which is a good indication of a servant led organization (Laub 2018, pp. 85-90). Research

has discovered that organization investing in their followers and encouraging them to fulfil their potential experience greater production (Kouzes & Posner, 2016, pp. 14-15) (Laub, 2018, p. 90). Hence, the NEC's investment in its workers and lay members will ensure the organizations are better prepared for the future and able to adapt better to challenges. The TL's poor response may indicate that this group is not being developed as much as they would like. Laub (2018) emphasizes the need for workers to have the opportunity to realize their potential as the natural result would be losing those who benefit the organization most (p. 85).

The conference has a commitment to train and develop its members and workers; however, its professional development program may need a more personal approach allowing workers to take advantage of career opportunities and higher education. Providing tailored workshops and professional seminars for individuals who already have an interest, rather than the entire pastoral team who may not share the same enthusiasm, would be more beneficial to pastors and the NEC. This process can begin at the annual audit meetings, where the performance of pastors is evaluated.

When the DA principle was examined, a difference of perception existed between the WF and MS (Appendix C, p. 17). The WF gave a response that was clearly higher than the MS. This was in reply to the question, “people in this organization are trustworthy” (Appendix C, p. 17). Although far from ideal, this group considered the NEC generally trustworthy, which is an essential element for a church organization to grow healthily. The church is also a place where people can be trusted, for it has its origins in a God of truth and righteousness (Psalms 25:10). The members have built a trusting relationship among themselves which enhances their performance. The MS,

however, placed this question in the poor category and are concerned this value is not being displayed enough. This may be because relationships between MS are not as strong as those among the WF, which may explain why the health of the NEC is described as limited. This is a concern as pastors, bible instructors, and interns play such a crucial role in ensuring the mission of the church is realized, and without trust, this will suffer.

Kouzes and Posner (2012) warn that

individuals who are unable to trust others fail to become leaders, precisely because they can't bear to be dependent on the words and works of others. They either end up doing all the work themselves or supervising work so closely that they become overcontrolling. Their obvious lack of trust in others results in others' lack of trust in them (p. 219).

The NEC has to create opportunities where its workers can reconnect to improve relationships and build trust. Investment in this area will pay a dividend, and the future of the conference will be more promising.

When it came to VP, in response to the question. "I am listened to by those above me in the organization," the WF gave a significantly lower score than the MS (Appendix C, p.17). Non-judgmental listening was highlighted as a concern within the NEC, which may be why the level of trust is low. As mentioned earlier, the NEC is a judgemental and critical organization (Appendix C, p. 21). All the good work being achieved by building community can be undermined if this area is not addressed effectively.

VP was also considered important by MS and the WF (Appendix C, p. 17). Both groups shared similar responses to the questions, "people in this organization are aware of the needs of others," and "People in this organization respect each other" (Appendix C, p. 17). This suggests that both groups recognise the importance of caring for and respecting one another. They also saw the need for improvement within the NEC, which

could explain why the final score was poor. Laub (2018) emphasized the importance of VP as it is key to developing trust and high performance (p. 830). He cites Joseph and Winston (2005), who argued that “managers and leaders can improve organizational performance through the practice of servant leadership behavior that increases trust in the manager and in the organization” (p. 16). The result is better relationships between the leadership and members as each experience a sense of being fully valued.

Research question 2: To what degree is the NEC perceived as a healthy organization within the conceptual framework of Servant Leadership?

The OLA results reveal that the perception of organizational health within the NEC by all the respondents was limited (Appendix C. p. 10). Top leaders perceived the NEC's organizational health as less favorable than MS and the WF, which suggests the church is not performing at the level it should. When the results are compared to other organizations within education, health care, and government, the NEC has areas that need improving if it is going to develop into a healthy conference according to the servant leadership model (Appendix C. p. 6).

When the lowest servant leadership principles were examined, VP and DA were the lowest (Appendix C, p. 3). As mentioned earlier, in general, all the respondents are concerned about the lack of trust within the NEC. This created a lack of confidence among individuals and a breakdown in the conference's effective management (Appendix C, p.19 question 3, Yukl, 2006, p. 193). However, this was not evident among the different ethnic groups mentioned earlier, which indicated a healthy level of integrity and trust between ethnically diverse groups within the NEC. This will need to be studied further as cultural similarities may aid the building of trusting relationships.

Top leadership and MS shared their concerns surrounding honesty and integrity, which may indicate why the provide leadership principles scored poorly, as members will not feel able to follow leaders whom they perceive as dishonest and untrustworthy (Appendix C, p. 15). Laub (2018) suggests that displaying authenticity is seen through honesty and integrity and that followers learn they can trust what a leader says when they say fits their words (p.106). In addressing personal integrity, Yulk (2006) emphasizes the importance of honesty and truthfulness rather than deception (p. 192). Laub (2018) also cautions against “using people for the purpose of the leader” (Laub 2018, p. 80). Both appear to suggest that leaders lose credibility when people are unable to trust them. People will not want to confine in a person they suspect will not keep his/her promises. Trust plays such a vital role in life that Covey (1989) simply states, “When the trust account is high, communication is easy, instant and effective” (p. 198). Considering this, the conference will need to restore trust among its workers and lay members, if it will experience improved health and higher performance. Stanford (2013) argues that organizational health will exist when “Managers are friendly and approachable, a budget exists for training and development, employees feel valued and appreciated, an atmosphere of high personal trust exists in the organization and high morale exists in the organization” (p. 34).

All the respondents agreed in their perception of a lack of authenticity (DA) within the NEC and ranked the conference as limited in health. However, the demographic analysis revealed a more positive perception of authenticity and consistently scored this around the 60% mark. This may be due to differences in cultural, gender, and age perceptions of authenticity, as noted earlier. This may also be down to the large

number of the WF who completed the survey compared to TL and MS. Despite this unexpected anomaly, the general perception from the OLA results reveals that the NEC suffers from an excessive amount of judgmentalism and critical behavior (Appendix C, p. 21). This has contributed to a fear mentality within the NEC with little motivation to be creative or try new ideas (Appendix C, p. 7). This is especially noted among TL who place this principle close to toxic (Appendix C, p. 15). This discovery is partly responsible for the poor health the NEC currently experiences, and attitudes have to change to improve.

The TL also perceived that not enough of the conference workforce were being held accountable for their work, which led to low confidence among workers, which also affected relationships (Appendix C p. 21). Van Dierendonck and Nuijten (2011b) observed that accountability is very relevant for servant leadership and emphasizes that it “is a powerful tool to show confidence in one’s followers and provides boundaries within which one is free to achieve one’s goals” (Van Dierendonck & Nuijten, 2011b). As mentioned earlier, workers within the conference believed their leaders did not provide the necessary leadership they were expecting and were not using their authority to hold people accountable. This is not helping the conference to develop, and efforts will need to be increased to help workers see the benefit of accountability and being held responsible for actions taken.

The OLA survey revealed several shortcomings by the NEC, especially bad attitudes, poor relationships, trust, and accountability among the workforce, preventing the conference from becoming a healthy organization. By working on the servant leadership principles of Valuing People and Displaying Authenticity, the conference can

begin to rebuild greater accountability and stronger trusting relationships, improving its performance. Only when these are addressed will the NEC experience vibrant organizational health.

Research Question 3: What are the demographically perceived differences of Servant Leadership among the various ethnic groups, genders, and age groups?

Earlier demographic results shown DA coming out consistently high among all ethnicity, age, and gender groups. When examining Figures 2-8, it was clear that DA scores the highest out of all the six servant leadership principles perceived by the respondents. Despite the concerns surrounding trust and judgmental attitudes, the result reveals that all ethnic groups perceive the NEC as approachable and open. This provides the conference with a good foundation to rebuild confidence, as their problems are not irretrievable. The investigation also reveals that these concerns, although relevant, are by-products of the NEC's limited health, which is made up of a combination of underlying complex factors involving valuing and developing people, a lack of leadership and authenticity, to mention a few.

When the lowest attributes were analysed, DP and PL were the two main concerns. White Other and Black British ethnic groups were concerned that opportunities for further development were limited. The lack of strategic allocation of resources for the development of its workforce prevents the NEC from fully realising its potential. As mentioned earlier, any organization's success is closely linked to the development of its workers and therefore the NEC has to find ways to address this more effectively (Yukl, 2006, p. 73). Research has shown that by developing members and workers, the NEC will secure higher commitment, higher performance, and better preparation for its workforce

(Yukl, 2006, p. 73). By delaying this, the conference is creating a lethargic and uninspired workforce who will struggle to meet a changing world's demands. In addressing this, Laub (2018) comments that healthy servant led organizations depend on workers developing and increasing in knowledge (Laub, 2018, pp. 86-87).

The second servant leadership principle for concern was PL. This was highlighted by the majority of the ethnic lay members. This was partly due to a lack of accountability within the NEC. Kouzes and Posner (2016) observed that, “developing your leadership capabilities will help you improve the way people around you feel about their workplace and promote more productive organizations” (p. 1). Hence, PL appears to be another servant principle that, once addressed, can lead to significant improvement in the health of the NEC.

As mentioned earlier, when the age demographics were examined, DA once again scored the highest, demonstrating the value of authentic and honest leadership (see Figures 9-12). When the lowest scores were considered, the 36-45 age group's concerns were around more support and better opportunities for personal development within the NEC. As mentioned earlier, the poor score for PL was partly due to the NEC's lack of accountability and a failure to act decisively when required.

When the demographic for gender was examined, the results showed that both male and female respondents identified DA and DP as the highest and lowest servant leadership principles, respectively. The males placed DA at 59% according to Figure 15, and females scored it at 66%, as seen in Figure 16. This indicates that male and female workers and lay members within the NEC placed a high value on authentic relationship and trust. George and Gergen (2015) observed that performance increase when a trusting

relationship is developed between workers and authentic leaders (p. 174). This suggests that female respondents' value authentic relations that will provide them with the respect, security, and motivation to perform to the highest level. At present, seven females are serving the NEC who occupy positions of internship, pastoral, sponsorship, and director and more work is necessary to attract other females to take up posts within the conference.

Both genders scored DP around the same, with males placing this principle at 48%, while females gave it 50%. This indicates that both genders see development as a central part of realising their potential and see room for improvement in this area. As mentioned earlier, the results show that more resources are needed to support workers, and lay members to increase their knowledge and skills base to perform at a higher level.

The research showed that the three demographic groups have more in common than not. All three groups clearly placed DA as the highest perceived servant leadership principle within the NEC, affirming its transparency and openness and confirming this principle as a key attribute of a healthy servant lead organization. There were differences when the lowest attributes were recorded, which revealed concerns surrounding accountability, clearer, decisive action by leaders, and development opportunities.

The OLA results reveal that the perception of organizational health within the NEC by all the respondents was limited. When each of the servant leadership principles was examined BC was ranked the highest, which implied respondents recognized the value of strong relationships and communities (Appendix C. p. 10).

The NEC provided training for all its workers and members and opportunity for professional development; however, this could be catered to individual needs, which are

not taking place at the moment. This may explain why results were mixed, with some groups expressing concern in the lack of their development.

The respondents perceived the conference to fall below the expectation of a church organization when it came to trustworthiness and honesty. This was especially highlighted among pastors and bible instructors and may explain why certain groups' relationships were poorer than others. The NEC is also perceived as judgmental and critical because anxiety and fear are common, especially when trying anything new. This is displayed in a controlling, negatively paternalistic leadership environment reinforced by a hierarchical organizational structure.

VP is considered important by the majority of the respondents and suggests that groups recognized the importance of caring for and respecting one another. They also saw the need for holding one another accountable, which explained why the final score for this particular principle was poor.

The OLA survey revealed a number of shortcomings within the NEC, especially when portraying a lack of trustworthiness, judgmental attitudes, poor relationships, a controlling mentality, and poor delegation and accountability. These attributes contribute to the challenges the NEC is currently facing preventing it from developing into a healthy organization. By adopting the principles of Servant Leadership, the conference can begin to rebuild trust among the workforce and lay members, strengthening relationships, thus improving the performance of the NEC. Only when these are addressed will the NEC experience vibrant organizational health.

In researching the correlation between servant leadership and organizational health, a number of theories were examined to discover whether they would be effective

in addressing the challenges the NEC was facing. The servant leadership theory was more suitable for assessing the NEC's organizational health because authentic, adaptive and spiritual leadership models do not emphasize enough the need to put the follower's interest before the leader. Authentic leadership involved being open and transparent with those you work with, which according to George (2015), leads to greater trust and confidence between the leader and follower (p. 197). However, according to House (2016), it is not clear whether authentic leadership is capable of achieving the goals of the NEC, given the lack of research data (p. 208). Nevertheless, this theory could have been effective at addressing the NEC's weakness regarding DA that highlighted the issue of trust and trustworthiness.

Spiritual leadership did not address the issues the NEC is facing because although this theory's emphasis is knowing and following the will of God and leading, leaders did not appear to be accountable to anyone other than God, which made assessing their performance problematic. Nonetheless, this theory would have brought greater focus on accountability for people's performance, which was highlighted within the PL principle as a concern. The emphasis on developing people and personal spiritual nurture make this theory very attractive to the NEC and could be considered in future research.

As mentioned earlier, Adaptive leadership addresses the values and attitudes of followers to bring about change. From a pragmatic perspective, the NEC could benefit from such an approach as it addresses the values and deeply held beliefs employees and lay members hold toward church structure. For some, these values and beliefs are sacred and should not be tampered with; therefore, this theory would have challenged these attitudes for the good of the organizations. However, Heifetz (2009) argues caution

because the adaptive theory is not a straightforward approach and should not be embarked upon alone. It requires patience and time for old values to be abandoned and the adoption of new ones (pp. 17-41). The foundations of this theory are its origin in evolution and the slow process of adaption within the DNA, which positions this on the opposite side of the creationist and the NEC's fundamental beliefs.

Out of the four servant leadership theories examined in this research, only Laub's (1999) OLA assessment proved the most effective as it provided a clear correlation between servant leadership and organizational health.

Wong and Page (2003) revised the servant leadership profile, focused attention on addressing the values and characteristics of leaders rather than followers. Therefore, this theory would not have given me the key servant leadership principles I was looking for among lay members and employees of the NEC. Although Wong and Page (2003) devoted a lot of research on the principles of vision and goal setting, no meaningful research was conducted into building community (BC). This proved of vital importance within the NEC as the OLA instrument identified poor collaborations between MS and TL currently exist and needs immediate action if the organization is to thrive.

Barbuto and Wheeler (2006) have devoted considerable time to developing the servant leadership questionnaire, which is originally based on Larry Spears's (1997) ten characteristics of a servant leader. Although they do a thorough investigation of the servant leaders' principles, this approach failed to pay sufficient attention to valuing people, which is a major concern within the NEC. The OLA assessment highlighted a judgmentalism and critical culture within the NEC that may not have been picked up by the servant leadership questionnaire. Hence, this theory may have provided helpful data

for the NEC management, but the cruel and critical treatment of lay members and employees would have been overlooked.

The servant leadership assessment instrument by Dennis and Bocarnea (2005) builds upon the original research by Kathleen A. Patterson (2003) and seeks to measure seven constructs; agapeo love, humility, altruism, vision, trust, service, and empowerment. This model's central theme is agape love, which means to love in a social and moral context and appears similar to many servant leadership models that place the interest of others before the leader (Robert S. Dennis & Mihai Bocarnea, 2005, p. 602). If TL, MS, and the WF all exercised this Agape love, then the performance of the NEC would see a marked improvement. However, Dennis and Bocarnea (2005) recognized there is no conclusive evidence that the SLAI can actually measure servant leadership characteristics and may require further rigorous testing (Robert S. Dennis & Mihai Bocarnea, 2005, p. 612).

A brief discussion of four contemporary leadership theories and four servant leadership theories has provided evidence that Laub's (1999) OLA model is a suitable servant leadership theory to address the challenges the NEC is experienced at this time. Not only this, but it has also proven effective at determining the health of the NEC and where the weaknesses may lay. This model highlighted three main servant leadership weaknesses within the NEC that prevented it from achieving a higher health level. These were VP, DA, and PL, and the areas of concern involved having a judgmental and critical culture, issues of trust, and a lack of accountability within the organization. It proved that a correlation does exist between servant leadership principles and the health of the NEC and determined the perception of servant leadership characteristics among lay members

and workers. These results will assist in future research in the field of servant leadership and help develop this field further.

Conclusions

The OLA assessment has shown that the NEC is currently operating at limited health. This is due to the three responding groups' perception of the six servant leadership principles, which indicates that the leadership model the conference is currently using is negatively paternalistic. This model of leadership is “characterized by a moderate level of trust and trustworthiness along with occasional uncertainty and fear” (Appendix C, p. 4). This is evident because the three responding groups recorded VP and DA as the lowest-ranked servant leadership principles (Appendix C. p. 3 and 4). Despite the need to improve confidence in the organization, the results show promise when it comes to BC. All the respondents identified the importance of collaboration and building healthy relationships, which are vital in a church setting (Laub, 2017, p. 79).

When the demographics were examined, there appeared to be close similarities of servant leadership's perception among gender, age, and various ethnic groups. All gave the NEC a consistently high response for the DA principle, which appears to contradict earlier results (Appendix C, p. 15). This emphasized trust in the leadership and trustworthiness (Appendix C, p. 21 questions 31 and 41). Although TL had concerns regarding the level of trust within the NEC, MS and WF revealed a high level of ‘trust’ among workers and members (Appendix C, p. 21 question 41). This proved to be the single most important attribute in the demographic study, which again showed promise to rebuild confidence within the organization and re-establish organizational health.

Although part of a hierarchical organizational structure, evidence has shown that the servant leadership model can address the challenges this presents. The author Ken Blanchard writes, “Now there is nothing wrong with having a traditional pyramid for certain tasks or roles. The paradox is that the pyramid needs to be right side up or upside down depending on the task or role” (Blanchard, K. cited by Spears, 1997, p. 23).

Although the evidence is not conclusive, the results suggest that the NEC can become an organization led by servant leadership principles. There are positive signs that workers and lay members' confidence still remains with the NEC as an organization led by God. However, there were concerns surrounding trust, accountability, and the judgmental and critical attitude that currently exists. Until the necessary steps are taken to address these, they will impact the conference's ability to achieve its full potential as a servant led organization and fulfill God's purpose for His people.

Recommendations for Practice

Servant leadership can be effective in improving the organizational health of the NEC; however certain steps are recommended for this to be implemented successfully.

These are:

1. Create a method for better transparency and accountability.

The NEC will need to regain its workers and members' trust and confidence by creating an open and transparent working environment. This can be achieved by providing regular question and answer forums to allow better dialogue between leadership and the lay members. The former Town Hall meetings can be revisited, as this will build trust and confidence in the leadership.

2. By being intentional in addressing issues in the conference and being clear about the NEC's vision and goals. This will provide confidence among the pastors and lay members, as indicated within the PL principle.

3. Consistently monitor and manage the church's training and workshops seminars. By creating a development program, consistency will be achieved to provide employees and lay members the opportunity to develop according to their individual gifts and abilities. Pastor, directors, and lay members can be encouraged and trained to deliver effective training and workshops addressing the lack of development by the membership. This will educate the membership and prepare them to better face the challenges within a post-modern world.

4. Educate the membership about critical and judgmental attitudes and the damage this causes to relationship and the mission of the church. This was highlighted as a concern and seen as an essential area for improvement.

5. The results indicate that female respondents showed a high regard for authentic relationship, which can increase their involvement in the conference. To begin, more pastoral female role models in higher positions are necessary for more ladies to see pastoral ministry as a serious career option. To achieve this, the NEC will need to create a more transparent and trusting working environment so that ladies can believe it is an organization to realize their full potential as they serve the church.

6. Finally, there needs to be a decision to support the introduction of a trial servant leadership program within the NEC. The evidence indicates that the NEC would improve its people management skills and leadership if it were to adopt this model. The organizational health of the conference would create a better working environment,

which would build greater trust and stronger relationships between leaders and lay members. This would help identify any problems that might be experienced before committing fully to this model.

Recommendations for Further Research

Further investigation is necessary to determine servant leadership's perception among the certain demographical population within the NEC as the evidence suggests that certain demographic groups responded positively to key servant leadership principles. This was seen when white British indigenous and female participants responded positively to the DA attribute; however more investigation is required to determine the reason. Also, certain demographic groups responded poorer than average to certain servant leadership principles such as SL, and further study would explain why.

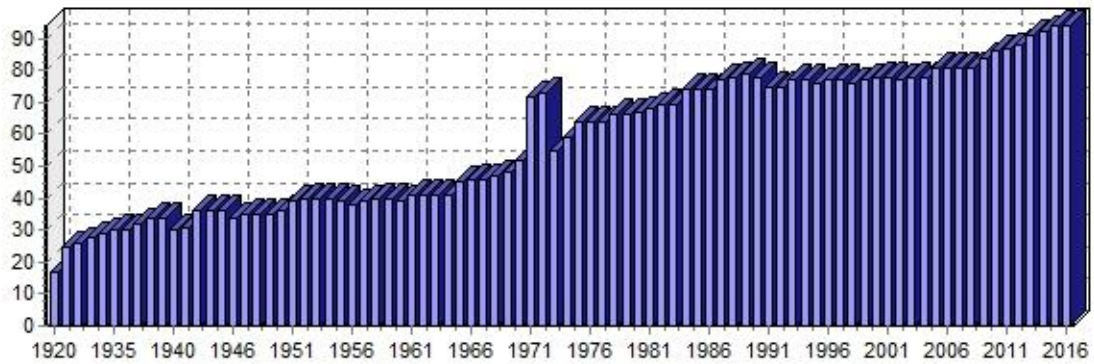
All the respondents were concerned about the lack of trust within the NEC, which created a lack of confidence. However, this was not evident within the different ethnic groups, who indicated a healthy level of integrity and trust. This will need to be studied further as cultural similarities may help build trusting relationships in multicultural organizations.

APPENDICES

APPENDIX A

Registered Churches

'Churches' shows the total number of registered churches for the specified year and field.

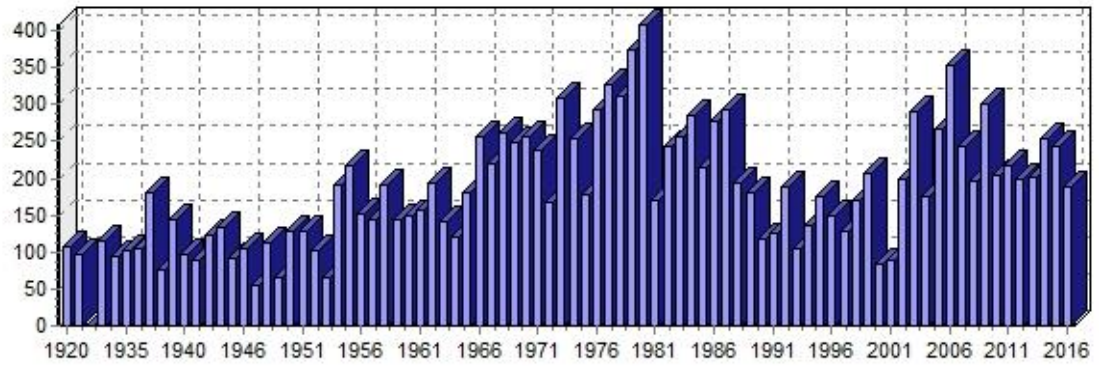


North England Conference Adventiststatistic.org

APPENDIX B

Baptisms

'Baptisms' is the number of additions by baptism reported for the given year.



APPENDIX C

Organizational Leadership Assessment of the North England Conference 2019.

ORGANIZATIONAL LEADERSHIP ASSESSMENT

Evaluation Report for:

*North England Conference Seventh Day
Adventist Church*



Created by
James Laub, Ed.D.
www.servantleaderperformance.com



Table of Contents

I	OLA Results Overview	
	Ranking and Explaining the Six Key Areas	Page 3
	Executive Summary	Page 4-5
II	Health Level	
	Detailed Results of the Six Key Areas	Page 6
	Your Expanded Organizational Health Description	Page 7
	Descriptions of all Six Organizational Health Levels	Page 8
III	Perception Match	
	Perception Match – The Six Key Areas	Page 9
	Perception Match – Organization & Leadership	Page 10
IV	Job Satisfaction	Page 11
V	Readiness for Change	Page 12-13
VI	Detailed Item Report & Summary	
	Summary - collecting the six highest and lowest items	Page 14-18
	Results by individual items	Page 19-23
VII	Creating Your Improvement Action Plan	
	A Path toward Shared Action	Page 24
	Moving toward Organizational improvement	Page 25



Organizational Leadership Assessment ... Results

The Organizational Leadership Assessment (OLA)

measures six characteristics of organizational and leadership practice that are critical to optimal organizational health and determine an organization's Health Level. The OLA also measures the Perception Match of the workforce and leadership concerning the organization's health. These six areas characterize organizations that provide authentic and shared leadership, empowered workers and a community of people who work effectively together to fulfill the organization's mission. The six characteristics are listed and expanded below.



In Your Organization, the Six Characteristics Ranked Highest to Lowest...

- 1 **Build Community** ⇒ By building strong relationships, working collaboratively and valuing individual differences
- 2 **Share Leadership** ⇒ By creating a shared vision and sharing decision-making power, status and privilege at all levels of the organization
- 3 **Develop People** ⇒ By providing opportunities for learning, modeling appropriate behavior and building up others through encouragement
- 4 **Provide Leadership** ⇒ By envisioning the future, taking initiative and clarifying goals
- 5 **Display Authenticity** ⇒ By integrity and trust, openness and accountability and a willingness to learn from others
- 6 **Value People** ⇒ By listening receptively, serving the needs of others first and trusting in people

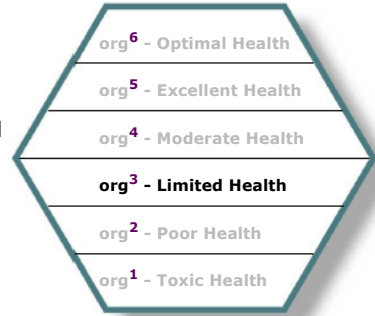
The following reports will provide you with an understanding of how your organization and leadership are perceived by those within the organization (top leadership, management, and the workforce).

EXECUTIVE SUMMARY

Your Organizational Health . . .

Health Level = org³... Limited Health

Workers experience this organization as a negatively paternalistic (parental-led) organization characterized by minimal to moderate levels 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. Workers are sometimes listened to but only when they speak in line with the values and priorities of the leaders. Conformity is expected while individual expression is discouraged. Leaders often take the role of critical parent while workers assume the role of the cautious child. (See expanded description on page 7)



HIGHEST KEY AREAS OF ORGANIZATIONAL HEALTH	LOWEST KEY AREAS OF ORGANIZATIONAL HEALTH
<ul style="list-style-type: none"> • Build Community • Share Leadership 	<ul style="list-style-type: none"> • Display Authenticity • Value People

Your Organizational Response . . .

Organization being assessed	<i>North England Conference</i>
Unit Assessed (if applicable)	<i>Seventh Day Adventist Church</i>
Total number of respondents	<i>Sub-Group</i>
Top Leadership respondents	<i>62</i>
Management respondents	<i>11</i>
Workforce respondents	<i>13</i>
Date of the assessment	<i>38</i>
	<i>6/15/2019</i>

EXECUTIVE SUMMARY (continued)

Your Organizational Dynamics . . .

PERCEPTION MATCH* = VERY HIGH MATCH (Page 9)
(*between Top Leadership and Workforce)

The Top Leadership and the Workforce have the same perception of the current health status of the organization. This suggests a very high level of shared awareness and open communication.

READINESS-FOR-CHANGE (RFC) = MODERATE TO GOOD RFC (Page 13)

There is a moderate to good readiness-for-change within the organization. Workers and leaders possess a sufficient level of energy for pursuing change, which suggests that an ability exists to improve in the Six Key Areas of organizational health. To increase readiness-for-change, first address awareness and open communication. Improving these areas through the sharing of these OLA results and facilitating open discussion around them will enhance your readiness to move into greater organizational health.

JOB SATISFACTION = NEEDS IMPROVEMENT (Page 11)

Workers see themselves as making some contribution to the organization but are unsure if their job is really important to its success. They believe they are using some of their best gifts and abilities in their job but are able to bring only a limited amount of creativity to their work. They sometimes enjoy their work but are only working at a moderate level of productivity.

KEY PATTERNS

- ✓ Workers perceive the Organization, as a whole, less positively than the Leadership (Page 10)
- ✓ Leaders perceive the Organization, as a whole, less positively than the Leadership (Page 10)
- ✓ Workers are looking for more direction from the leadership (Page 9)

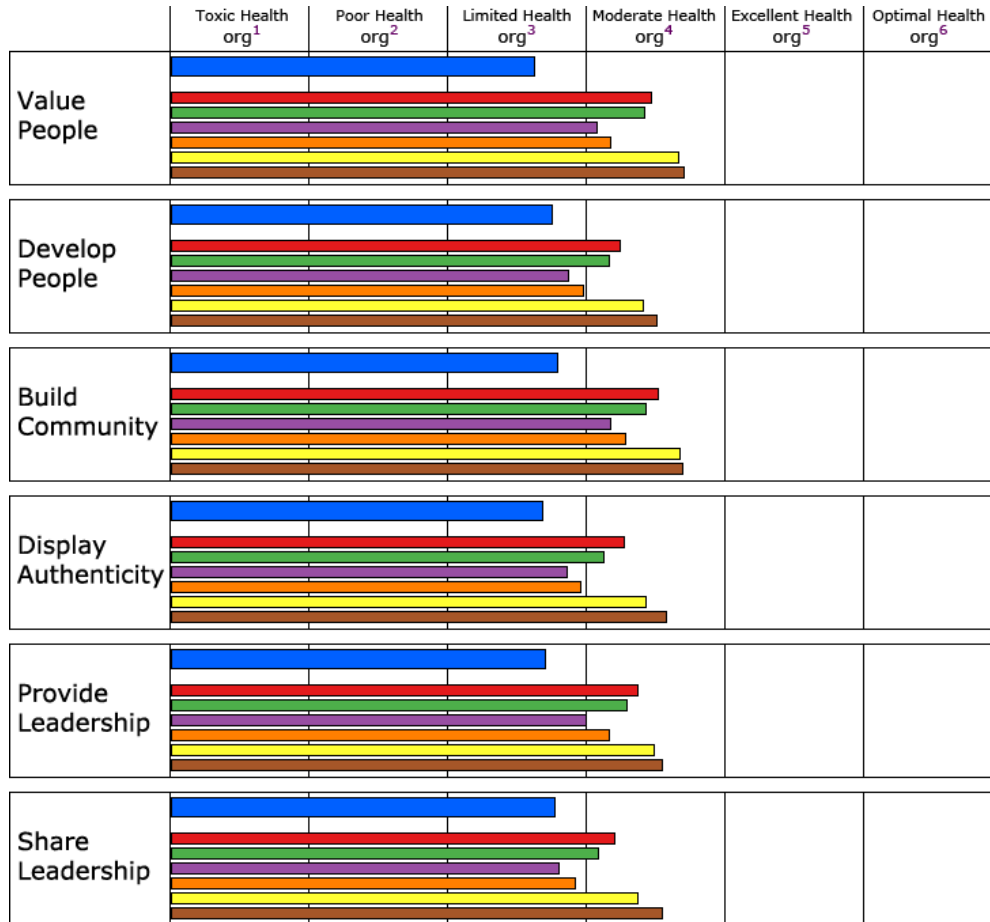




Organizational Leadership Assessment ... Results

HEALTH LEVEL

This is the average score of your organization's Workforce in the Six Key Areas compared to the average scores of all organization types that have completed the OLA. It is the Workforce score that determines your organization's health level.



- = Your Workforce average score
- = Business (6724) ■ = Healthcare (3798)
- = Education (9602) ■ = Non-profit (1422)
- = Government (2145) ■ = Religious (2339)

Total number of Workforce respondents = 26030
 Total OLA respondents (Workforce, Managers, Top Leaders) = 34106



Description

Limited Organizational Health

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 most creative workers may look elsewhere for new challenges. 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.



Descriptions of All Six Organizational Health Levels

Servant Leadership	org⁶	Optimal Health	Workers experience this organization as a servant-minded organization characterized by authenticity, the valuing and developing of people, the building of community and the providing and sharing of positive leadership. These characteristics are evident throughout the entire organization. People are trusted and are trustworthy throughout the organization. They are motivated to serve the interests of each other before their own self-interest and are open to learning from each other. Leaders and workers view each other as partners working in a spirit of collaboration.
	org⁵	Excellent Health	Workers experience this organization as a servant-oriented organization characterized by authenticity, the valuing and developing of people, the building of community and the providing and sharing of positive leadership. These characteristics are evident throughout much of the organization. People are trusted and are trustworthy. They are motivated to serve the interests of each other before their own self-interest and are open to learning from each other. Leaders and workers view each other as partners working in a spirit of collaboration.
Paternalistic Leadership	org⁴	Moderate Health	Workers experience this organization as a positively paternalistic (parental-led) organization characterized by a moderate level of trust and trustworthiness along with occasional uncertainty and fear. Creativity is encouraged as long as it doesn't move the organization too far beyond the status quo. Risks can be taken, but failure is sometimes feared. Goals are mostly clear, though the overall direction of the organization is sometimes confused. Leaders often take the role of nurturing parent while workers assume the role of the cared-for child.
	org³	Limited Health	Workers experience this organization as a negatively paternalistic (parental-led) organization characterized by minimal to moderate levels 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. Workers are sometimes listened to but only when they speak in line with the values and priorities of the leaders. Conformity is expected while individual expression is discouraged. Leaders often take the role of critical parent while workers assume the role of the cautious child.
Autocratic Leadership	org²	Poor Health	Workers experience this organization as an autocratic-led organization characterized by low levels of trust and trustworthiness and high levels of uncertainty and fear. People lack motivation to serve the organization because they do not feel that it is their organization or their goals. Leadership is autocratic in style and is imposed from the top levels of the organization. It is an environment where risks are seldom taken, failure is often punished and creativity is discouraged. Most workers do not feel valued and often feel used by those in leadership. Change is needed but is very difficult to achieve.
	org¹	Toxic	Workers experience this organization as a dangerous place to work ... a place characterized by dishonesty and a deep lack of integrity among its workers and leaders. Workers are devalued, used and sometimes abused. Positive leadership is missing at all levels and power is used in ways that are harmful to workers and the mission of the organization. There is almost no trust and an extremely high level of fear. This organization will find it very difficult to locate, develop and maintain healthy workers who can assist in producing positive organizational change.

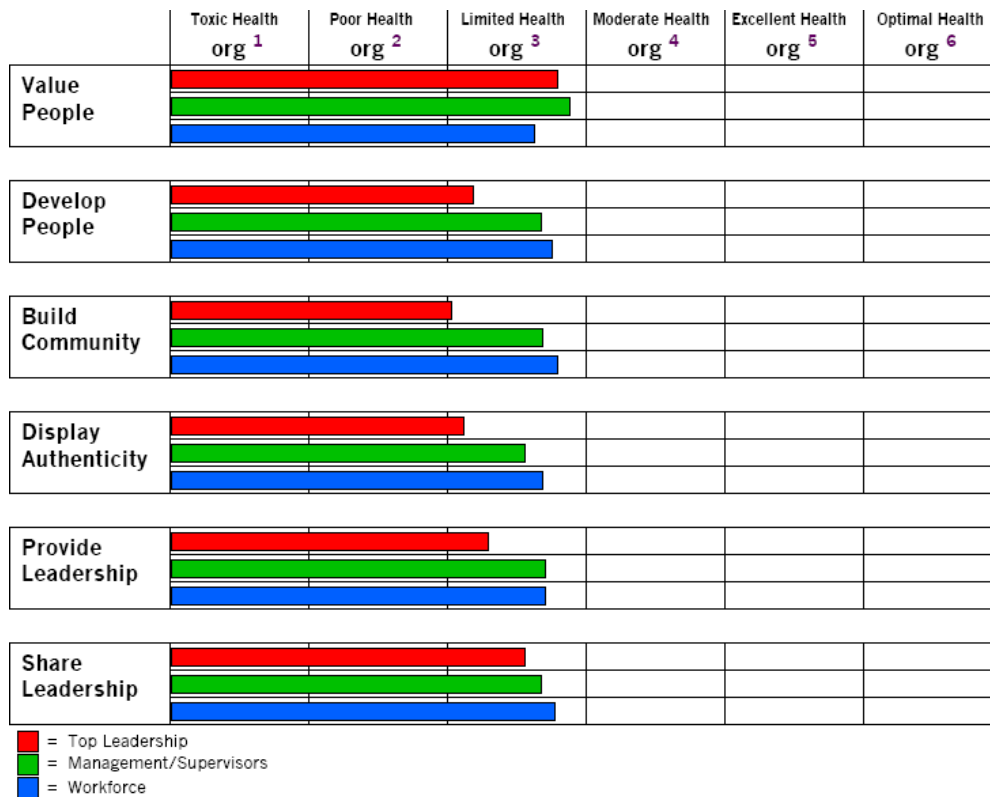


Organizational Leadership Assessment ... Results

PERCEPTION MATCH

The Six Key Areas

This is your organization's average score in the six critical areas of organizational health based on the perception of different positions within your organization (top leadership, management and workforce).



- The Top Leadership and the Workforce have the same perception of the current health status of the organization. This suggests a very high level of shared awareness and open communication.
- Workers are looking for more direction from the leadership



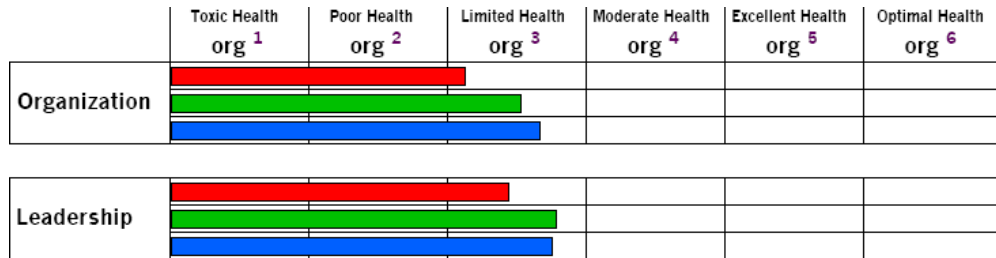
PERCEPTION MATCH

Organization & Leadership

The OLA also assesses your **Organization**, as a whole, in comparison to the **Leadership** of your organization (executive leaders and managers).

This report allows you to see:

1. A contrast of how your Organization and Leadership are perceived by those in the organization
2. A look at the different perceptions that may be present between different positions within your organization (workforce, managers, top leadership)



- = Top Leadership
- = Management/Supervisors
- = Workforce

KEY PATTERNS IN YOUR ORGANIZATION

Comparison of Organization & Leadership:

- **Workers** perceive the **Organization**, as a whole, less positively than they do the **Leadership**
- **Managers** perceive the **Organization**, as a whole, less positively than they do the **Leadership**
- **Top Leaders** perceive the **Organization**, as a whole, less positively than they do the **Leadership**

Difference in Perception between Top Leaders and Workforce:

- Workers view the **Organization** more positively than the Top Leadership does
- Workers view the **Leadership** more positively than the Top Leadership does



Job Satisfaction

Response by Positions

This report provides you with a summary of your organization's responses to the Job Satisfaction scale within the OLA assessment. It reveals whether your workers, managers and top leadership fall within, above, or below the average of all organizations that have taken the OLA.



■ = Top Leadership
■ = Management/Supervisors
■ = Workforce

Summary of Worker's perception:

JOB SATISFACTION = NEEDS IMPROVEMENT

Workers see themselves as making some contribution to the organization but are unsure if their job is really important to its success. They believe they are using some of their best gifts and abilities in their job but are able to bring only a limited amount of creativity to their work. They sometimes enjoy their work but are only working at a moderate level of productivity.

The following six factors were used to assess Job Satisfaction in your organization:

- I feel good about my contribution to the organization
- My job is important to the success of the organization
- I am working at a high level of productivity
- I enjoy working in this organization
- I am able to be creative in my job
- I am able to use my best gifts and abilities in my job



Your organization's...

Readiness-for-Change

You can move your organization towards optimal organizational health by increasing your **Readiness-for-Change (RFC)**. Two important ways this can be enhanced are by increasing your organization's Health Level and by increasing your organization's Perception Match. These two comprise the two scales on the Readiness-for-Change graph shown on the next page of this report.

INCREASE YOUR PERCEPTION MATCH



perception of the leaders.

Your organization's Perception Match is determined by the closeness of perception between your leaders and the workforce regarding the presence and strength of the six Key Areas of organizational health. A low Perception Match on the RFC graph means that there is a significant gap between the perception held by the workforce and the

You can begin to close this perception gap and increase your Perception Match through an open, facilitated discussion of your organization's OLA results.

INCREASE YOUR HEALTH LEVEL

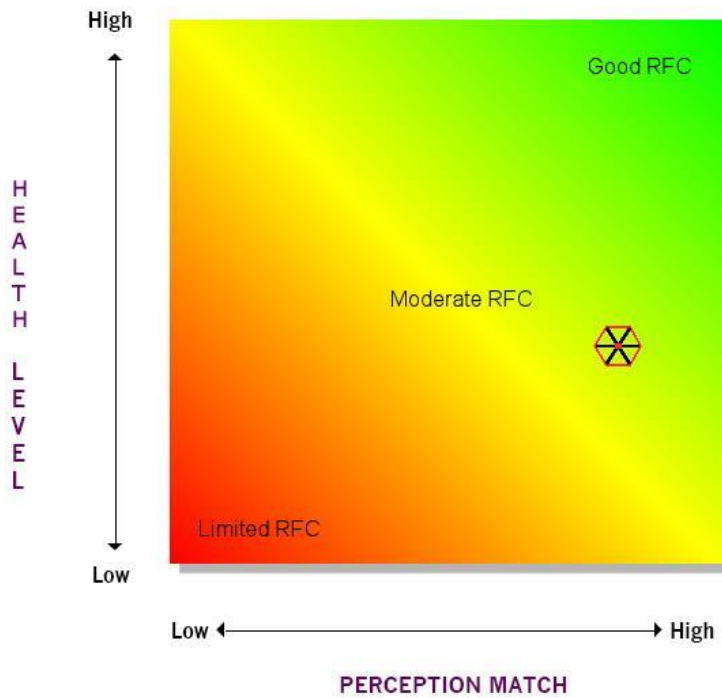
Your organization's *Health Level* is determined by the strength of the six critical characteristics of organizational health described on page 3 and measured on page 6 of this report. The higher the *Health Level* the stronger these characteristics exist in your organization.




You can increase your Health Level by improving these six key areas of organizational health within all aspects and operations of your organization.



Readiness-for-Change (RFC)



 Your Organization's Readiness-for-Change = MODERATE TO GOOD RFC

There is a moderate to good readiness-for-change within the organization. Workers and leaders possess a sufficient level of energy for pursuing change, which suggests that an ability exists to improve in the Six Key Areas of organizational health. To increase readiness-for-change, first address awareness and open communication. Improving these areas through the sharing of these OLA results and facilitating open discussion around them will enhance your readiness to move into greater organizational health.

Readiness-for-Change will start you on a path towards optimal organizational health...



**Summary Report - Highest and Lowest
...Results by Individual Items**

Workforce - Highest Six Scores		Org1	Org2	Org3	Org4	Org5	Org6
BC	People in this organization know how to get along with others	[Blue bar]					
DP	Leaders in this organization create an environment that encourages learning	[Blue bar]					
PL	People in this organization are clear on the key goals of the organization	[Blue bar]					
VP	I am respected by those above me in the organization	[Blue bar]					
DA	I trust the leadership of this organization	[Blue bar]					
DP	Leaders in this organization build people up through encouragement and affirmation	[Blue bar]					

Management/Supervisors - Highest Six Scores		Org1	Org2	Org3	Org4	Org5	Org6
VP	I am respected by those above me in the organization	[Green bar]					
PL	Leaders in this organization provide the support and resources needed to help workers meet their goals	[Green bar]					
DA	I trust the leadership of this organization	[Green bar]					
DP	I receive encouragement and affirmation from those above me in the organization	[Green bar]					
VP	I feel appreciated by my supervisor for what I contribute to the organization	[Green bar]					
DP	Leaders in this organization build people up through encouragement and affirmation	[Green bar]					

Top Leaders - Highest Six Scores		Org1	Org2	Org3	Org4	Org5	Org6
VP	I am respected by those above me in the organization	[Red bar]					
VP	I feel appreciated by my supervisor for what I contribute to the organization	[Red bar]					
VP	Leaders in this organization are receptive listeners	[Red bar]					
SL	In this organization, a person's work is valued more than their title	[Red bar]					
DP	Leaders in this organization build people up through encouragement and affirmation	[Red bar]					
PL	Leaders in this organization don't hesitate to provide the leadership that is needed	[Red bar]					

VP = Values People	DP = Develops People	BC = Builds Community
DA = Displays Authenticity	PL = Provides Leadership	SL = Shares Leadership



**Summary Report - Highest and Lowest
...Results by Individual Items**

Workforce - Lowest Six Scores		Org1	Org2	Org3	Org4	Org5	Org6
VP	People in this organization trust each other	[Blue bar]					
PL	People in this organization are held accountable for reaching work goals	[Blue bar]					
DA	People in this organization are non-judgmental - they keep an open mind	[Blue bar]					
DP	Leaders in this organization provide mentor relationships in order to help people grow professionally	[Blue bar]					
PL	Leaders in this organization encourage people to take risks even if they may fail	[Blue bar]					
DP	People in this organization view conflict as an opportunity to learn & grow	[Blue bar]					

Management/Supervisors - Lowest Six Scores		Org1	Org2	Org3	Org4	Org5	Org6
VP	People in this organization trust each other	[Green bar]					
DP	People in this organization view conflict as an opportunity to learn & grow	[Green bar]					
DA	Leaders in this organization admit personal limitations & mistakes	[Green bar]					
PL	Leaders in this organization encourage people to take risks even if they may fail	[Green bar]					
DA	People in this organization are non-judgmental - they keep an open mind	[Green bar]					
BC	People in this organization work well together in teams	[Green bar]					

Top Leaders - Lowest Six Scores		Org1	Org2	Org3	Org4	Org5	Org6
DA	People in this organization are non-judgmental - they keep an open mind	[Red bar]					
PL	People in this organization are held accountable for reaching work goals	[Red bar]					
DP	People in this organization view conflict as an opportunity to learn & grow	[Red bar]					
DA	Leaders in this organization honestly evaluate themselves before seeking to evaluate others	[Red bar]					
BC	People in this organization attempt to work with others more than working on their own	[Red bar]					
DA	Leaders in this organization are open to receiving criticism & challenge from others	[Red bar]					

VP = Values People	DP = Develops People	BC = Builds Community
DA = Displays Authenticity	PL = Provides Leadership	SL = Shares Leadership



Summary Report - Highest and Lowest ...Results by Individual Items

This page is designed to contrast the Top Leader's response with that of the Workforce. If no Top Leaders completed the OLA for this organization this report page will be incomplete.

■ = Top Leadership
■ = Workforce

This graph shows where the Top Leaders and the Workforce are in most agreement (Highest Perception Match).

Highest Perception Match Items		Org1	Org2	Org3	Org4	Org5	Org6
DP	Leaders in this organization provide mentor relationships in order to help people grow professionally	<div style="width: 40%; height: 10px; background-color: red;"></div>	<div style="width: 35%; height: 10px; background-color: blue;"></div>				
PL	Leaders in this organization communicate clear plans & goals for the organization	<div style="width: 55%; height: 10px; background-color: red;"></div>	<div style="width: 50%; height: 10px; background-color: blue;"></div>				
VP	People in this organization are caring & compassionate towards each other	<div style="width: 45%; height: 10px; background-color: red;"></div>	<div style="width: 40%; height: 10px; background-color: blue;"></div>				
SL	Leaders in this organization allow workers to help determine where this organization is headed	<div style="width: 45%; height: 10px; background-color: red;"></div>	<div style="width: 40%; height: 10px; background-color: blue;"></div>				
SL	Leaders in this organization do not seek after special status or the "perks" of leadership	<div style="width: 45%; height: 10px; background-color: red;"></div>	<div style="width: 40%; height: 10px; background-color: blue;"></div>				
DP	I receive encouragement and affirmation from those above me in the organization	<div style="width: 45%; height: 10px; background-color: red;"></div>	<div style="width: 40%; height: 10px; background-color: blue;"></div>				

This graph shows where the Top Leaders and the Workforce are in least agreement (Highest Perception Match).

Lowest Perception Match Items		Org1	Org2	Org3	Org4	Org5	Org6
DA	Leaders in this organization honestly evaluate themselves before seeking to evaluate others	<div style="width: 25%; height: 10px; background-color: red;"></div>	<div style="width: 35%; height: 10px; background-color: blue;"></div>				
DP	People in this organization view conflict as an opportunity to learn & grow	<div style="width: 25%; height: 10px; background-color: red;"></div>	<div style="width: 35%; height: 10px; background-color: blue;"></div>				
BC	People in this organization know how to get along with others	<div style="width: 45%; height: 10px; background-color: red;"></div>	<div style="width: 55%; height: 10px; background-color: blue;"></div>				
BC	People in this organization attempt to work with others more than working on their own	<div style="width: 25%; height: 10px; background-color: red;"></div>	<div style="width: 35%; height: 10px; background-color: blue;"></div>				
DA	People in this organization are non-judgmental - they keep an open mind	<div style="width: 25%; height: 10px; background-color: red;"></div>	<div style="width: 35%; height: 10px; background-color: blue;"></div>				
DP	Leaders in this organization provide opportunities for all workers to develop to their full potential	<div style="width: 35%; height: 10px; background-color: red;"></div>	<div style="width: 45%; height: 10px; background-color: blue;"></div>				

VP = Values People	DP = Develops People	BC = Builds Community
DA = Displays Authenticity	PL = Provides Leadership	SL = Shares Leadership



Summary Report - Highest and Lowest ...Results by Individual Items

This page is designed to contrast the Management/Supervisor's response with that of the Workforce. If no Managers/Supervisors completed the OLA for this organization this report page will be incomplete.

■ = Management/Supervisors
■ = Workforce

This graph shows where the Managers/Supervisors and the Workforce are in most agreement (Highest Perception Match).

Highest Perception Match Items		Org1	Org2	Org3	Org4	Org5	Org6
VP	People in this organization are aware of the needs of others	<div style="width: 60%; background-color: green;"></div>	<div style="width: 50%; background-color: blue;"></div>				
DP	Leaders in this organization use their power and authority to benefit the workers	<div style="width: 70%; background-color: green;"></div>	<div style="width: 60%; background-color: blue;"></div>				
BC	Leaders in this organization encourage workers to work together rather than competing against each other	<div style="width: 80%; background-color: green;"></div>	<div style="width: 70%; background-color: blue;"></div>				
PL	Leaders in this organization communicate clear plans & goals for the organization	<div style="width: 70%; background-color: green;"></div>	<div style="width: 60%; background-color: blue;"></div>				
VP	People in this organization respect each other	<div style="width: 60%; background-color: green;"></div>	<div style="width: 50%; background-color: blue;"></div>				
DA	People in this organization are non-judgmental - they keep an open mind	<div style="width: 50%; background-color: green;"></div>	<div style="width: 40%; background-color: blue;"></div>				

This graph shows where the Managers/Supervisors and the Workforce are in least agreement (Highest Perception Match).

Lowest Perception Match Items		Org1	Org2	Org3	Org4	Org5	Org6
BC	People in this organization know how to get along with others	<div style="width: 60%; background-color: green;"></div>	<div style="width: 70%; background-color: blue;"></div>				
DP	I receive encouragement and affirmation from those above me in the organization	<div style="width: 70%; background-color: green;"></div>	<div style="width: 50%; background-color: blue;"></div>				
DA	People in this organization are trustworthy	<div style="width: 50%; background-color: green;"></div>	<div style="width: 60%; background-color: blue;"></div>				
DA	Leaders in this organization admit personal limitations & mistakes	<div style="width: 40%; background-color: green;"></div>	<div style="width: 50%; background-color: blue;"></div>				
VP	I am listened to by those above me in the organization	<div style="width: 70%; background-color: green;"></div>	<div style="width: 50%; background-color: blue;"></div>				
BC	Leaders in this organization facilitate the building of community & team	<div style="width: 70%; background-color: green;"></div>	<div style="width: 60%; background-color: blue;"></div>				

VP = Values People	DP = Develops People	BC = Builds Community
DA = Displays Authenticity	PL = Provides Leadership	SL = Shares Leadership



Summary Report - Highest and Lowest ...Results by Individual Items

This page is designed to contrast the Top Leader's response with that of the Management/Supervisors. If no Top Leaders or Managers/Supervisors completed the OLA for this organization this report page will be incomplete.

- = Top Leadership
- = Management/Supervisors

This graph shows where the Top Leaders and the Managers/Supervisors are in most agreement (Highest Perception Match).

Highest Perception Match Items		Org1	Org2	Org3	Org4	Org5	Org6
PL	Leaders in this organization communicate clear plans & goals for the organization	<div style="width: 80%; height: 10px; background-color: red;"></div>	<div style="width: 60%; height: 10px; background-color: green;"></div>				
VP	I am respected by those above me in the organization	<div style="width: 85%; height: 10px; background-color: red;"></div>	<div style="width: 75%; height: 10px; background-color: green;"></div>				
SL	Leaders in this organization encourage each person in the organization to exercise leadership	<div style="width: 65%; height: 10px; background-color: red;"></div>	<div style="width: 55%; height: 10px; background-color: green;"></div>				
BC	Leaders in this organization work alongside the workers instead of separate from them	<div style="width: 60%; height: 10px; background-color: red;"></div>	<div style="width: 50%; height: 10px; background-color: green;"></div>				
DA	People in this organization demonstrate high integrity & honesty	<div style="width: 65%; height: 10px; background-color: red;"></div>	<div style="width: 55%; height: 10px; background-color: green;"></div>				
SL	Leaders in this organization give workers the power to make important decisions	<div style="width: 65%; height: 10px; background-color: red;"></div>	<div style="width: 55%; height: 10px; background-color: green;"></div>				

This graph shows where the Top Leaders and the Managers/Supervisors are in least agreement (Highest Perception Match).

Lowest Perception Match Items		Org1	Org2	Org3	Org4	Org5	Org6
BC	People in this organization attempt to work with others more than working on their own	<div style="width: 30%; height: 10px; background-color: red;"></div>	<div style="width: 50%; height: 10px; background-color: green;"></div>				
DA	Leaders in this organization honestly evaluate themselves before seeking to evaluate others	<div style="width: 25%; height: 10px; background-color: red;"></div>	<div style="width: 40%; height: 10px; background-color: green;"></div>				
BC	Leaders in this organization facilitate the building of community & team	<div style="width: 40%; height: 10px; background-color: red;"></div>	<div style="width: 60%; height: 10px; background-color: green;"></div>				
DA	People in this organization are trustworthy	<div style="width: 70%; height: 10px; background-color: red;"></div>	<div style="width: 45%; height: 10px; background-color: green;"></div>				
DA	People in this organization are non-judgmental - they keep an open mind	<div style="width: 30%; height: 10px; background-color: red;"></div>	<div style="width: 40%; height: 10px; background-color: green;"></div>				
BC	People in this organization allow for individuality of style and expression	<div style="width: 40%; height: 10px; background-color: red;"></div>	<div style="width: 55%; height: 10px; background-color: green;"></div>				

VP = Values People	DP = Develops People	BC = Builds Community
DA = Displays Authenticity	PL = Provides Leadership	SL = Shares Leadership



Detailed Report
...Results by Individual Items

Value People		Org1	Org2	Org3	Org4	Org5	Org6
1	People in this organization respect each other						
2	People in this organization accept people as they are						
3	People in this organization trust each other						
4	People in this organization are aware of the needs of others						
5	People in this organization are caring & compassionate towards each other						
6	Leaders in this organization are receptive listeners						
7	Leaders in this organization put the needs of the workers ahead of their own needs						
8	I feel appreciated by my supervisor for what I contribute to the organization						
9	I am respected by those above me in the organization						
10	I am listened to by those above me in the organization						
Develop People		Org1	Org2	Org3	Org4	Org5	Org6
11	People in this organization view conflict as an opportunity to learn & grow						
12	Leaders in this organization provide opportunities for all workers to develop to their full potential						
13	Leaders in this organization use their power and authority to benefit the workers						
14	Leaders in this organization provide mentor relationships in order to help people grow professionally						



Detailed Report
...Results by Individual Items

15	Leaders in this organization build people up through encouragement and affirmation							
16	Leaders in this organization create an environment that encourages learning							
17	Leaders in this organization lead by example by modeling appropriate behavior							
18	Leaders in this organization practice the same behavior they expect from others							
19	I receive encouragement and affirmation from those above me in the organization							
Build Community		Org1	Org2	Org3	Org4	Org5	Org6	
20	People in this organization relate well to each other							
21	People in this organization know how to get along with others							
22	People in this organization work to maintain positive working relationships							
23	People in this organization work well together in teams							
24	People in this organization attempt to work with others more than working on their own							
25	People in this organization value differences in culture, race & ethnicity							
26	People in this organization allow for individuality of style and expression							
27	Leaders in this organization facilitate the building of community & team							
28	Leaders in this organization encourage workers to work together rather than competing against each other							



Detailed Report
...Results by Individual Items

29	Leaders in this organization work alongside the workers instead of separate from them						
Display Authenticity		Org1	Org2	Org3	Org4	Org5	Org6
30	People in this organization are non-judgmental - they keep an open mind						
31	People in this organization are trustworthy						
32	People in this organization demonstrate high integrity & honesty						
33	People in this organization maintain high ethical standards						
34	Leaders in this organization admit personal limitations & mistakes						
35	Leaders in this organization promote open communication and sharing of information						
36	Leaders in this organization are accountable & responsible to others						
37	Leaders in this organization are open to learning from those who are below them in the organization						
38	Leaders in this organization honestly evaluate themselves before seeking to evaluate others						
39	Leaders in this organization are open to receiving criticism & challenge from others						
40	Leaders in this organization say what they mean, and mean what they say						
41	I trust the leadership of this organization						
Provide Leadership		Org1	Org2	Org3	Org4	Org5	Org6
42	People in this organization know where this organization is headed in the future						



Detailed Report
...Results by Individual Items

43	People in this organization are clear on the key goals of the organization						
44	People in this organization are held accountable for reaching work goals						
45	Leaders in this organization communicate a clear vision of the future of our organization						
46	Leaders in this organization encourage people to take risks even if they may fail						
47	Leaders in this organization don't hesitate to provide the leadership that is needed						
48	Leaders in this organization take appropriate action when it is needed						
49	Leaders in this organization communicate clear plans & goals for the organization						
50	Leaders in this organization provide the support and resources needed to help workers meet their goals						
Share Leadership		Org1	Org2	Org3	Org4	Org5	Org6
51	People in this organization are encouraged by supervisors to share in making important decisions						
52	Leaders in this organization allow workers to help determine where this organization is headed						
53	Leaders in this organization give workers the power to make important decisions						
54	Leaders in this organization encourage each person in the organization to exercise leadership						
55	Leaders in this organization use persuasion to influence others instead of coercion or force						
56	Leaders in this organization are humble - they do not promote themselves						



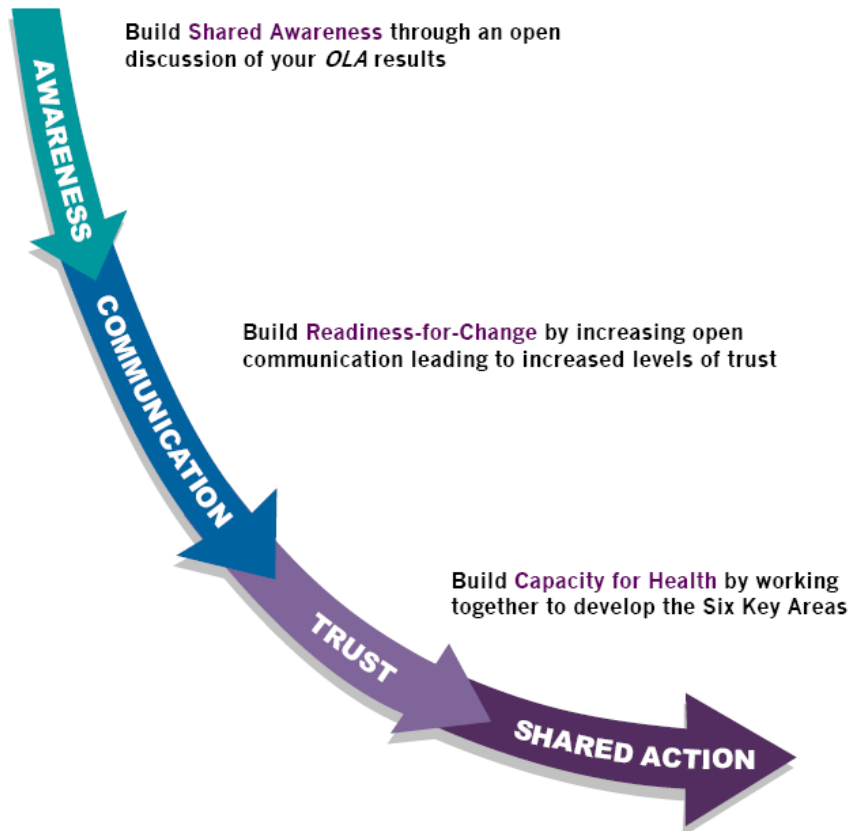
Detailed Report
...Results by Individual Items

57	Leaders in this organization seek to influence others out of a positive relationship rather than from the authority of their position						
58	Leaders in this organization do not demand special recognition for being leaders						
59	Leaders in this organization do not seek after special status or the "perks" of leadership						
60	In this organization, a person's work is valued more than their title						
Job Satisfaction		Org1	Org2	Org3	Org4	Org5	Org6
61	I am working at a high level of productivity						
62	I feel good about my contribution to the organization						
63	My job is important to the success of this organization						
64	I enjoy working in this organization						
65	I am able to be creative in my job						
66	I am able to use my best gifts and abilities in my job						

- = Top Leadership
- = Management/Supervisors
- = Workforce



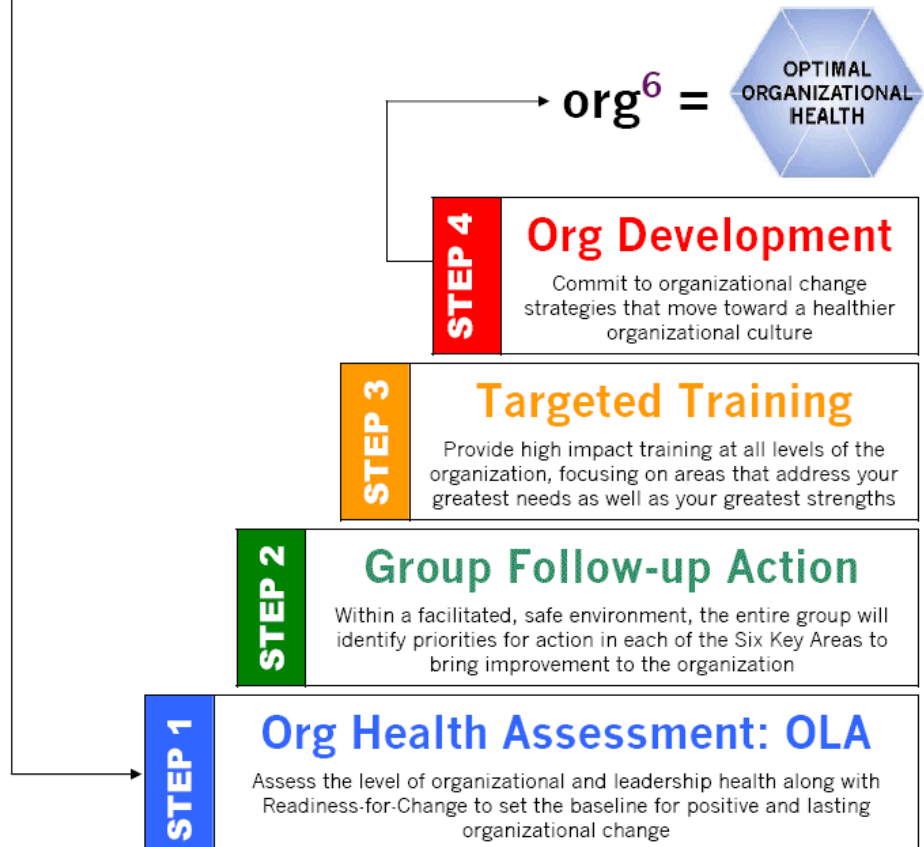
Build your organization...



...to achieve optimal organizational health



Organizational Action Plan Building Your Organizational Health



We can partner with you at all levels

For group facilitation, training and coaching, contact:
Dr. Jim Laub, Servant Leader Performance
jlaub@servantleaderperformance.com
www.servantleaderperformance.com

APPENDIX D



Organizational Leadership Assessment

General Instructions

4243 North Sherry Drive
Marion, IN 46952
OLA@OLAgroup.com
(765) 664-0174

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 one of the five boxes

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

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

Section 1

In this section, please respond to each statement as you believe it applies to **the entire organization** (or organizational unit) including workers, manager/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 one of the five boxes

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

Section 2

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

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

© James Alan Laub, 1998

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

1	2	3	4	5
Strongly	Disagree	Undecided	Agree	Strongly
Disagree				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 Provides mentor relationship 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

© James Alan Laub, 1998 4

APPENDIX E

Key information for evaluating OLA raw dataset scores for research purposes

This information is provided to assist researchers in utilizing the OLA raw score dataset results for your study. This data is normally provided to you in an Excel spreadsheet format. You will need to conduct your own data analysis according to your unique research design, but this information should help you in understanding the overall OLA scores, sub-scores and organizational health level score breaks.

TOTAL OLA ITEMS – 60

According to the six constructs/subscores

Subscore 1. Values people- 10 items

	Item #	Item
1	4	Respect each other
2	63	I am respected by those <i>above</i> me in the organization
3	19	Accept people as they are
4	1	Trust each other
5	52	Are receptive listeners
6	57	I am listened to by those <i>above</i> me in the organization
7	15	Are aware of the needs of others
8	55	I feel appreciated by my supervisor for what I contribute to the organization
9	54	Put the needs of the workers ahead of their own

10	9	Are caring & compassionate towards each other
----	---	---

Items in sequence: 1 – 4 – 9 – 15 – 19 – 52 – 54 – 55 – 57 – 63

Subscore 2. Develops people – 9 items

	Item #	Item
11	42	Provide opportunities for all workers to develop to their full potential
12	44	Use their power and authority to benefit the workers
13	50	Provide mentor relationships in order to help people grow professionally
14	20	View conflict as an opportunity to learn & grow
15	46	Build people up through encouragement and affirmation
16	59	I receive encouragement and affirmation from those above me in the organization
17	31	Create an environment that encourages learning
18	40	Lead by example by modeling appropriate behavior
19	37	Practice the same behavior they expect from others

Items in sequence: 20 – 31 – 37 – 40 – 42 – 44 – 46 – 50 – 59

Subscore 3. Builds Community - 10

	Item #	Item
20	12	Relate well to each other
21	21	Know how to get along with people

22	18	Work to maintain positive working relationships
23	38	Facilitate the building of community & team
24	47	Encourage workers to work together rather than competing against each other
25	7	Work well together in teams
26	25	Work alongside the workers instead of separate from them
27	13	Attempt to work with others more than working on their own
28	8	Value differences in culture, race & ethnicity
29	16	Allow for individuality of style and expression

Items in sequence: 7 – 8 – 12 – 13 - 16 – 18 - 21 – 25 – 38 – 47

Subscore 4. Displays authenticity – 12 items

	Item #	Item
30	35	Admit personal limitations & mistakes
31	28	Promote open communication and sharing of information
32	51	Are accountable & responsible to others
33	3	Are non-judgmental – they keep an open mind
34	23	Are open to learning from those who are below them in the organization
35	43	Honestly evaluate themselves before seeking to evaluate others
36	32	Are open to receiving criticism & challenge from others
37	11	Are trustworthy
38	61	I trust the leadership of this organization

39	10	Demonstrate high integrity & honesty
40	33	Say what they mean, and mean what they say
41	6	Maintain high ethical standards

Items in sequence: 3 – 6 – 10 – 11 - 23 – 28 – 32 – 33 – 35 – 43 – 51 – 61

Subscore 5. Provides leadership – 9 Items

	Item #	Item
42	22	Communicate a clear vision of the future of our organization
43	5	Know where this organization is headed in the future
44	36	Encourage people to take risks even if they may fail
45	27	Don't hesitate to provide the leadership that is needed
46	45	Take appropriate action when it is needed
47	2	Are clear on the key goals of the organization
48	49	Communicate clear plans & goals for the organization
49	14	Are held accountable for reaching work goals
50	30	Provide the support and resources needed to help workers meet their goals

Items in sequence: 2 – 5 – 14 – 22 – 27 – 30 – 36 – 45 - 49

Subscore 6. Shares leadership – 10 Items

	Item #	Item
--	---------------	-------------

51	24	Allow workers to help determine where this organization is headed
52	29	Give workers the power to make <i>important</i> decisions
53	17	Are encouraged by supervisors to share in making important decisions
54	34	Encourage each person in the organization to exercise leadership
55	26	Use persuasion to influence others instead of coercion or force
56	48	Are humble – they do not promote themselves
57	41	Seek to influence others out of a positive relationship rather than from the authority of their position
58	39	Do not demand special recognition for being leaders
59	53	Do not seek after special status or the “perks” of leadership
60	65	In this organization, a person’s work is valued more than their title

Items in sequence: 17 – 24 – 26 – 29 – 34 – 39 – 41 – 48 – 53 – 65

Note: this completes the 60 items of the OLA. These, only, should be used to calculate the OLA total score. The Job Satisfaction scale (a separate scale) can be used to do a correlation between the OLA total score and the Job Satisfaction score. A number of studies have looked at this correlation. See www.olagroup.com/research and look at the Dissertations/Theses section.

Job Satisfaction Scale (not the OLA a separate scale)

Do not include the Job Satisfaction items when determining the OLA score.

	Item #	Item
--	---------------	-------------

	56	I am working at a high level of productivity
	58	I feel good about my contribution to the organization
	60	My job is important to the success of this organization
	62	I enjoy working in this organization
	64	I am able to be creative in my job
	66	I am able to use my best gifts and abilities in my job

Items in sequence: 56 – 58 – 60 – 62 – 64 – 66

What scores are used to determine the health level of an organization?

We use only the Workforce (position/role #3) to determine the health level of the organization. The reason for this is ..

- Normally there is a gap between the scores of the Top Leaders (position/role #1), Managers/Supervisors (position/role #2) and that of the Workforce (position/role #3).
- The Workforce normally constitutes the majority of the respondents to the OLA

What are the scorebreaks for determining the Six Organizational Health Levels?

1.0 to 1.99 = **Org 1** = Autocratic (Toxic Health)

2.0 to 2.99 = **Org 2** = Autocratic (Poor Health)

3.0 to 3.49 = **Org 3** = Negative Paternalistic (Limited Health)

3.5 to 3.99 = **Org 4** = Positive Paternalistic (Moderate Health)

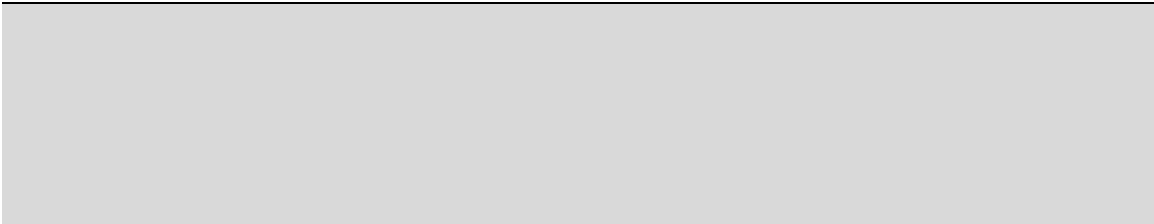
4.0 to 4.49 = **Org 5** = Servant (Excellent Health)

4.5 to 5.00 = **Org 6** = Servant (Optimal Health)

How do I understand the OLA raw Dataset (Column Labels)?

Column	Label	Meaning
A	Org Name	The name of the Organization
B	Org Unit	The target of the assessment – normally Total Organization or a sub-group can be identified as the target rather than the Total Organization
C	Org Type	Type of Organization (Religious,
D	Provider	The name of the group (normally Total Organization) that is providing the assessment
E	Role	The role or position of the person completing the OLA (1- Top Leader, 2- Manager/Supervisor, 3- Workforce)
F	Date	The date the respondent completed the OLA
G	Code	N/A – (do not use)
H	VP Raw	Total raw score for Values People items (1-4-9-15-19-52-54-55-57-63)
I	DP Raw	Total raw score for Develops People items (20-31-37-40-42-44-46-50-59)
J	BC Raw	Total raw score for Builds Community items (7-8-12-13-16-18-21-25-38-47)

K	DA Raw	Total raw score for Displays Authenticity (3-6-10-11-23-28-32-33-35-43-51-61)
L	PL Raw	Total raw score for Provides Leadership items (2-5-14-22-27-30-36-45-49)
M	SL Raw	Total raw score for Shares Leadership items (17-24-26-29-34-39-41-48-53-65)
N	JS Raw	Total raw score for Job Satisfaction items (56-58-60-62-64-66)
O	O Raw	Total raw score for Organization items – these are items that assess the organization as a whole (items 1-21, and 65)
P	L Raw	Total raw score for Leadership items – these are items that assess the Leadership (Top Leaders and Managers/Supervisors) (items 22-55, 57, 59, 61, 63)
Q	Q1	Item 1 on the OLA instrument
R	Q2	Item 2 on the OLA instrument



CD	Q66	Item 66 on the OLA instrument
CE	C1	Custom Question #1

REFERENCE LIST

- Antonakis, J., & Day, D. V. (Eds.). (2017). *The Nature of Leadership* (3rd edition). SAGE.
- Barbuto, J. E. & Wheeler, D. W. (2006). Scale Development and Construct Clarification of Servant Leadership. *ResearchGate*.
- Bass, B. M., & Bass, R. (2008). *The Bass Handbook of Leadership: Theory, Research, and Managerial Applications* (4th edition). Free Press.
- Blackaby, H. T., & Blackaby, R. (2011). *Spiritual leadership: Moving people on to God's agenda*. Nashville, TN: B&H.
- British Union Co Conference [BUC]. (2019). Retrieved 17 April 2020, from [https://nec.adventist.uk/fileadmin/shared-data/resources/executive-secretary/BUC Policy Book 2019-09 .pdf](https://nec.adventist.uk/fileadmin/shared-data/resources/executive-secretary/BUC_Policy_Book_2019-09.pdf).
- Burns, J. M. (2010). *Leadership* (1st edition). Harper Perennial.
- Comey, J. (2018). *A higher loyalty: Truth, lies, and leadership* [Kindle ed.]. London. Macmillan.
- Conger, J. A., & Conger. (1994). *Spirit at work: Overcoming the ideology of comfort and the tyranny of custom: Discovering the spirituality in leadership* (1st Ed). John Wiley.
- Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches*. SAGE.
- Cowles, E. & Nelson, E. (2019). *An introduction to survey research. (2015)*. Business Expert Express.
- Dennis, R. S., & Bocarnea, M. (2005). Development of the servant leadership assessment instrument. *Leadership & Organization Development Journal*, 26(8).
- Franklin, M. I. (2012). *Understanding research* (1st edition). Routledge.
- General Conference of Seventh-day Adventists. (2017). *Working policy of the General Conference of Seventh-Day Adventists*. Nampa, ID: Pacific Press.
- George, B. & Gergen, D. (2015). *Discover your true north. (Revised and Expanded)*. John Wiley.

- Godwin E. (2015). *Fundamentals of research methodology: A holistic guide for research completion, management, validation and ethics*. Nova Science.
- Goethals, G. R., Sorenson, G. J., & Burns, J. M. (2004). *Encyclopedia of leadership in 4 volumes* (1st ed.). Sage.
- Greenleaf, R. K. (2002). *The servant leader: A journey into the nature of legitimate power and greatness*. New Jersey: Paulist Press.
- Gunderson, D. (2012). *The leadership paradox: A challenge to servant leadership in a power-hungry world*. YWAM.
- Heifetz, R. (1998). *Leadership without easy answers*. Harvard University Press.
- Heifetz, R. A. (2009). *Practice of adaptive leadership: Tools and tactics for changing your organization and the world*. Harvard University Press.
- Hesse, H. (1964). *The journey to the east*. Peter Owen/Vision Press.
- Inbarasu, J. (2007). Influence of servant-leadership practice on job satisfaction: A correlational study in a Lutheran organization. (Doctoral dissertation). Retrieved from ProQuest Dissertations & Theses database. (UMI No. 3349273).
- Kline, T. J. B. (2005). *Psychological testing: A practical approach to design and evaluation*. SAGE.
- Knight, G. B. (2015). *True north: Discover your authentic leadership*. John Wiley.
- Knight, G. R. (1994). *Millennial fever and the end of the world: A study of Millerite Adventism*. Nampa, ID: Pacific Press.
- Knight, G. R. (2001). *Organizing to beat the devil: The development of Adventist Church structure* (Adventist heritage series). Review and Herald.
- Kouzes, J. M., & Posner, B. Z. (2012). *The leadership challenge: How to make extraordinary things happen in organizations* (6th ed.). John Wiley
- Kouzes, J. M., & Posner, B. Z. (2016). *Learning leadership: The five fundamentals of becoming an exemplary leader* (1st ed.). John Wiley.
- Krejcie R. V. & Morgan D.W. (1970). Determining sample size for research activities. *Educational and Psychological Measurements*. 30.
- Laub, J. A. (1999). *Assessing the servant organization*. (Doctoral dissertation, Florida Atlantic University Boca Raton, Florida).

- Laub, J. (2018). *Leveraging the power of servant leadership: Building high performing organizations*. Palgrave MacMillan.
- Laub J. (2019). Organizational leadership assessment evaluation report for North England Conference Seventh Day Adventist Church.
- Laub J. (2000). Development of the organizational leadership assessment (OLA) instrument. Florida Atlantic University.
- Levinson, H. (2002). Organizational assessment: A step-by-step guide to effective consulting. *American Psychological Association*. <https://doi.org/10.1037/10453-000>
- Meyer, E. (2016). *The culture map: Decoding how people think, lead and get things done across culture*. Public affairs.
- Moynagh, M. (2001). *Changing world, Changing church*. Monarch Books.
- NEC Workers Directory. (2017).
- NEC quarterly church report. (2019).
- Nelson, T. (2016). *NKJV Holy Bible*, (Large Print edition). Thomas Nelson.
- Northhouse. P. 2016. *Leadership: Theory and practice*. (7th ed.). Thousand Oaks, CA: Sage.
- Oliver, B. D. (1989). *SDA organizational structure: Past, present, and future*. Andrews University Press.
- Parris, D. L. & Peachey, J. W. (2013). A systematic literature review of servant leadership theory in organizational context. *Journal of Business Ethics*, 113.
- Rachmawati, A. W., & Lantu, D. C. (2014). Servant leadership theory development & measurement. *Procedia - Social and Behavioral Sciences*, 115, 387–393. <https://doi.org/10.1016/j.sbspro.2014.02.445>
- Rager, K. B. (2009). I feel, therefore, I learn: The role of emotion in self-directed learning. *New Horizons in Adult Education and Human Resource Development*, 23(2), 22–33. <https://doi.org/10.1002/nha3.10336>
- Revealed: The average age of best-performing managers*. (2012, March 19). <https://www.investmentweek.co.uk/investment-week/analysis/2161681/revealed-average-age-performing-managers>
- Robert, C. (2012). *The making of a leader* (Revised ed.). NavPress.

- Roberts, P. (2012). *From West to East and back again: An educational reading of Hermann Hesse's later work*. BRILL. <http://ebookcentral.proquest.com/lib/andrews-ebooks/detail.action?docID=3034789>
- Schonlau, M., Fricker, R. D., & Elliott, M. N. (2001). *Conducting research surveys via E-mail and the web*. RAND.
- Sendjaya, S. & Cooper, B. (2011). Servant leadership behaviour scale: A hierarchical model and test of construct validity. *European Journal of Work and Organizational Psychology*, 20 (3), 416–436.
- Siebenten-Tags-Adventisten (Ed.). (2010). *Seventh-day Adventist Church Manual* (Revised 2010 18th Ed.). Review and Herald.
- Spears. (1997). *Insights on leadership: Service, stewardship, spirit, and servant-leadership* (L. C. Spears, Ed.). John Wiley.
- Stanford, N. (2013). *Organizational health: An integrated approach to building optimum performance*. Kogan Page.
- Covey, S. (1989). *The 7 habits of highly effective people*. Simon and Schuster.
- Guerrero, A. (2013). 2013. Structure and mission effectiveness: A study focused on Seventh-day Adventist Mission to unreached people groups between 1980 and 2010. Doctoral dissertation, Andrews University Seventh-day Adventist Theological Seminary.
- Tichy, N. M., & Cardwell, N. (2013). *The cycle of leadership: How great leaders teach their companies to win*. Harper.
- Tozer, A. W. (2013). *The Pursuit of God*. Tate.
- UK, C. (2011). *Holy Bible: King James Version*. Collins.
- Van Dierendonck, D., & Nuijten, I. (2011a). The Servant leadership survey: Development and validation of a multidimensional measure. *Journal of Business and Psychology*, 26(3), 249–267. <https://doi.org/10.1007/s10869-010-9194-1>
- Van Dierendonck & Nuijten. (2011b). Servant leadership: A review and syntheses. *Journal of management*, 37(4), 1228–1261.
- Wong, P. T. P., & Davey, D. (2007, July). Best practices in servant leadership. Servant leadership research roundtable.
- Wong, P. T. P., & Page, D. (2003). Servant leadership: An opponent-process model and the revised servant leadership profile. *Servant Leadership Research Roundtable*.

Yukl, G. (2006). *Leadership in organizations* (6th ed.). Pearson.1

VITA

EDUCATION

2020 - Present	MA Leadership Andrews university	Newbold College
1998 - 2004	MA Theology and Missiology Bracknell, England	Newbold College
1989 - 1990	HND Electrical/Electronic Engineering South Bank, London	South Bank Polytechnic

PROFESSIONAL EXPERIENCE

2002 - Present	Pastor	North England Conference
1999 - 2002	Residential social worker	Nottingham Social Services
1996 - 1999	Children's Society	London
1994 - 1995	Hemophilia Society	London
1991-1993	Teaching assistance	Harper Bell SDA Church
1990-1991	Telecom Engineer	Mercury Communication