INFLUENCE OF SERVANT-LEADERSHIP PRACTICE ON JOB SATISFACTION: A

CORRELATIONAL STUDY IN A LUTHERAN ORGANIZATION

by

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ABSTRACT

In the light of declining membership in Evangelical Lutheran Church in America (ELCA) and its affiliated organizations, there is a lack of measurement of perceptions of servant-leadership practice and its correlation with job satisfaction in building healthy organizations. A cross-sectional, quantitative, and correlational design measured the perceptions of servant-leadership practice among administration personnel and faculty, and its correlation with job satisfaction in Midwest College, affiliated to ELCA. The survey instrument, Laub's Organizational Leadership Assessment (1998), Educational Version, included a demographic questionnaire to evaluate the diversity profiles of the participants. The analysis revealed a moderate health organization with leaders exercising a positively paternalistic leadership style. Improving the organizational health and Lutheran identity by following servant-leadership style is discussed including recommendations.

DEDICATION

Dedicated to all those who served, serve now, and will serve in God's Kingdom.

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With a grateful heart, I humbly submit my second doctoral dissertation to the glory of God. Without His Grace, my goal to complete leadership studies in a Christian nation would have been in vain. My sincere appreciations go to my family and friends who supported me with their encouragement, prayers, and loving wishes. I was guided by wisdom, knowledge, expertise, and Godly counsel of my mentor Dr. Frank Bearden. I am thankful for his immediate feedbacks, critiques, and inspiring support, which made this project a success in completing on time. My doctoral committee members Dr. Eugene Jablonski and Dr. John Rothfork provided continued support, insightful feedback, and immediate assistance throughout the process. Having Dr. Jablonski join the doctoral committee at a critical time was a privilege and I am grateful to him. I am honored to have a wonderful mentor and committee members who had a positive influence in my life. This research study was made possible with the support of Dr. Jim Laub who provided the survey instrument and valuable guidance. In addition, I would like to thank the statistical experts from the local university who would like to remain anonymous, however, provided counsel and consultation.

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CHAPTER 1: INTRODUCTION

Higher education organizations and leaders encounter opportunities and challenges presented by emerging and increasingly diverse environments. Anderson and Anderson (2001) defined transformation as "the radical shift from one state of being to another, so significant that it requires a shift of culture, behavior, and mindset to implement successfully and sustain over time" (p. 39). The leader, as a change agent, expects the unexpected and is ready and willing to deal with the outcome of the change process. Quality leadership only can cultivate "transformative and sustainable changes" (Ekman, 2003, ¶ 2). In addition, a successful leader bridges the gaps in diverse populations and as Covey (1999) stated, values "the differences in people" (p. 162).

Presiding Lutheran Bishop Hanson (2003a) encouraged church members to remember the early days of the Reformation movement in times of change and moments of fear. Shaw (2006) suggested that a servant-leadership model is essential for the complex changes in this global society, since people in search of leadership and authority do not depend "on power and control but on a proven and trusted record of self-sacrifice, service, and empowerment" (p. 128). Servant-leadership makes the change process easier by linking a "traditional work ethic" to "an altruistic concern for helping others" (Cunningham, 2004, p. 5). Page (2003) considered the servant-leadership theory as one of the most influential leadership theories in supporting a diverse culture.

Although the terms *servanthood* and *servant-leadership* may seem to contradict each other, a servant-leader uses his or her power or authority to serve others through leadership. The servant-leader guides and at the same time serves his or her followers by

developing and sustaining relationships which further support the employees in their work environment. Greenleaf (1977) described a servant-leader as follows:

> 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, perhaps because of a need to assuage an unusual power drive or to acquire material possessions. For such it will be a later choice to serve-after leadership is established. The leader-first and the servant-first are two extreme types. Between them are shadings and blends that are part of the infinite variety of human nature. (p. 13)

Laub (1999) placed the concepts of servant-leadership and a servant-leader in the context of a servant organization model to make this definition:

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

The Evangelical Lutheran Church in America (ELCA) has affiliations with 28 colleges and universities, and considers education as a "foundation" of the church (Dovre, 2007, ¶ 9). Drucker (1992) stated that the not for profit organizations survive "for the sake of their mission" (p. 3). Higher education organizations that belong to the evangelical churches have a goal to train students as servant-leaders and instill skills of servant-leadership for serving the community (McKinney, 2004). These educational

organizations need transformation in responding to the increasing diversity and to the demands of swift and significant changes in higher education (McKinney, 2004). Increases in the numbers of immigrant minority groups change the demographics reflected in student populations. To educate and influence an increasingly diverse population, the faculty of Lutheran schools should remain committed to servant-leadership by role modeling and leading.

James Autry (2001), the author of *The Servant-Leader* and the past president of the Meredith Group declared that the expectations of the employees in the business world are changing, as the companies will not protect all the interests of the workers even if they do a good job (as cited in Koch, 2004). A similar situation is observed in a number of organizations where the pyramidal pattern is replaced with a circular pattern. In such organizations, administrative supervisors often overlook their managers rather than assisting employees to perform their work well and be satisfied in their positions, resulting in poor service to customers (Koch, 2004). In other scenarios, Koch observed the managers perform the work by relying on fear instead of functioning through a relationship of trust with their administrators. An Institute of Management and Administration survey in 2006, involving 1,264 employers, revealed a decrease of employee satisfaction with an increase in anticipation of employer leadership. Fawcett (2006) suggested that a satisfied principal is a successful administrator who knows and understands the strategies to facilitate employee job satisfaction, thereby developing successful teachers.

Midwest College is a Lutheran, liberal arts and science school located in Iowa. The original name of the college under study is masked to protect the identity. The

college is one of ELCA's higher education organizations encountering the challenges presented by an increasingly diverse student population. This study addressed the perceptions of servant-leadership practice between the college administration personnel and faculty, and the affect of those perceptions on faculty job satisfaction by applying Laub's (1998) quantitative measures. This doctoral dissertation research will remain as a prime research study for ELCA higher education and may add knowledge to the perceptions of servant-leadership practice of the administration personnel and faculty in a changing and more diverse environment.

Chapter one introduces the research topic through the description of background, problem statement, purpose statement, significance, nature of study, hypotheses, research questions, conceptual framework, definitions, assumptions, scope, limitations, delimitations, and summary. Chapter two elaborates a review of the literature by focusing on the theme of a Lutheran understanding of servant-leadership in ELCA higher education and the job satisfaction of employees with an emphasis on their perceptions of servant-leadership practice in a changing and more diverse environment. Chapter three provides details on the research methodology and information affirming the objectivity, validity, and reliability of the research study. Finally, chapters four and five offer survey data, results, interpretation, and future recommendations.

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

*Social Concerns*

A decline of approximately 1% was observed in Lutheran church attendance between 1990 and 2003, from 4,984,925 with a loss of 53,081 members (Almen, 2004). In 2003, the ELCA average weekly worship attendance of baptized members varied

between 30 and 31% (Almen, 2004). The number of ELCA congregations decreased from 11,133 in 1987 to 10,549 in 2005 (Almen, 2006). A similar trend of decline was observed in the number of participants in Lutheran higher education organizations (Bunge, 2006).

American Community Survey for the metro area, where the Midwest College is located, counts 471,000 people in 2005 and the population profile indicates that the city is becoming more culturally diverse (*U.S. Census Bureau*, 2005). Recognizing and embracing diversity by appreciating the differences among cultures is the key to building partnerships in the community. Midwest College is in the heart of Iowa; therefore, changes affecting the urban area influence college enrollment. The college grew from one full-time student and eight part-time students in 1896 to enroll 1,759 students in 2005. The college community changed from being comprised of homogenous Danish Lutherans to become a multicultural student body accommodating students from Iowa and 28 other states, including students from several other countries (Gannon, 2006). Midwest College competes with neighboring colleges and universities for students, in technological advances, and in offering financial aid. In competing with public universities and colleges, the church leaders expect Lutheran higher education institutions to protect their identity and vocational calling.

The Student and Faculty Ethnic Diversity Report (2005), published by the Iowa College Student Aid Commission, did not monitor the minority student population graduating from high school and enrolling in higher education institutions in Iowa, yet the report pointed to the presence of moderately higher percentages of minority high school graduates on Iowa college and university campuses. Out of 2,268 minorities

graduating in the 2002-03 high school year, 1,343 enrolled at Iowa colleges and

universities in 2003 (*The Student and Faculty Ethnic Diversity Report*). A steady increase

of Iowa resident minority students enrolling during 1992–2004 led to about two-thirds of

minority Iowa high school graduates enrolled at Iowa colleges and universities in the fall

of 2004 (*The Student and Faculty Ethnic Diversity Report*). Founded by Danish Lutheran

immigrants in Iowa in 1896, Midwest College is a liberal arts and science higher

education institution affiliated with ELCA (*ELCA*, 2006, ¶ 6). The college now has a

diverse student population. To meet the challenges of a changing student population and

develop servant-leader graduates, the college faculty may have to be servant-leaders

themselves.

The ELCA (2006) Web report stated that the Midwest College offers "30

undergraduate majors to students from 28 states and 14 countries" (¶ 4). The Iowa

College Student Aid Commission's report on student and faculty demographic and ethnic

diversity (2007) shows an increase of minority students from 6.39% to 8.93% in the

period from 1992 to 2005. There was a similar increase in diversity among faculty from

4.29% to 9.30% during the same time.

Presiding Bishop Hansen (2003a) specifically identified six struggles of the

ELCA colleges and universities:

> As Presiding Bishop of the Evangelical Lutheran Church in America, I bring a
>
> word of gratitude to those of you who have been called to lead. You know the
>
> joys and the burdens of leadership. I appreciate the incredible challenges you face.
>
> You face concerns regarding financial stability with grants and endowments
>
> declining. You face competition for students. You must guide your faculty as they

increasingly feel tugged by various constituencies that make up a college. You

have staffs that feel undervalued and underpaid. You have relationships with

alumni that require your attention. (¶ 1)

In this century with an explosion of knowledge, traditional Lutheran colleges and

universities encounter increasing competition with technologically advanced schools,

including those offering online methods. In light of the bishop's call for servant-leaders

to carry out the church's mission, and considering the decreases in membership and

religious activity in the ELCA in the last 15 years, this study measured the perceptions of

servant-leadership practice by considering the question if servant-leadership is, in fact,

being practiced in ELCA organizations. This study also considered to what extent that

practice influenced the job satisfaction of Lutheran higher education employees and

organizational health.

*Theoretical Interest*

Education is considered to be an important ministry for ELCA, which is the fifth

largest Christian denomination in the United States. Lutheran higher education

organizations are represented as "communities where the freedom of inquiry and the

freedom of conscience are central values," where the liberal arts and sciences are given

priority in expectations that students will not only discover the mystery, and the bravery

of learning for themselves, but also "embrace the whole creation that are worthy of an

education pursued under the banner of the Triune God" (Hanson, 2003b, ¶ 4). All the 28

ELCA colleges and universities are, of course, guided by Martin Luther's principles, of

"love, freedom, vocations, discernment, equipping, and servant-leadership" (¶ 3). Martin

Luther, a pioneer of the Reformation, while explaining the freedom of a Christian, fused

the authority of leadership with an obligation to serve God by stating, "Christians have complete freedom and power over everything, and are under no obligation to anyone, and Christians are servants of all, and are under complete obligation to everyone" (as cited in Bartsch, 2004). Presiding Bishop Hanson (2002) emphasized the biblical illustration of a servant-leader not as an individual who lacks authority, but as a witness empowered by the "power of the Holy Spirit" (p. 4). By being committed and empowered, one can achieve talents, change organizations, and develop partnerships (Hanson, 2002).

Organizational change challenges employees' motivation, commitment, and job satisfaction. "Job satisfaction means that needs and expectations are met according to certain agreed upon standards" (Page, 2000, p. 1). Rosser (2005) defined job satisfaction as:

> The degree to which faculty members feel supported in the areas of professional development, administrative support and technology continues to be a critically important aspect in the quality of faculty members' work life, potentially generating a positive or negative response in their overall level of satisfaction (¶ 3).

Thompson (2002) identified, "job factors such as achievement, recognition, responsibility, possibility of advancement, and salary have a relationship with job satisfaction" (p. 40). A leader has the responsibility to offer a work environment in which employees derive job satisfaction. Servant leaders take the responsibility to offer "an environment of trust, listening, empathy, healing, awareness, commitment, foresight, stewardship and community building" as recommended by Swearingen (2004, p. 75).

Commitment of servant-leaders helps in meeting the challenges of employees in the workplace. Researchers have shown a close association between job satisfaction and perceptions of servant-leadership practice among employees in organizations that advocate the idea of servant-leadership (Anderson, 2005; Girard, 2000; Miears, 2004; Thompson, 2002). An organization can also respond to changes effectively through servant-leadership. The Greenleaf Center's mission statement (2005) affirmed the special function of servant-leaders to "build a better, more humane society which welcomes the full diversity of the human family" (p. 1). This study verified that the servant-leadership concept remains viable for Lutheran higher education and specifically for the practice of college leaders facing an increasingly diverse student body and new challenges concerning job satisfaction by college employees.

Statement of the Problem

There is lack of servant-leadership practice in the affiliated organizations to continue the mission of the ELCA church (Hanson, 2005), as the church is losing its members. Bishop Hanson (2005) also encouraged institutional leaders to continue keeping watch to prevent losing more church members and participants in ELCA institutions by 2046. The trend of losing members causes alarm and concern, since in 2005 "ELCA had lost 80,000 baptized members" which "is equivalent of losing one synod" (Hanson, 2007, p. 58). Consequently, the total ELCA baptized membership dropped below five million during the year 2005. ELCA educational organizations also follow a similar trend. Only 5% of graduates from Lutheran-affiliated high schools enroll in Lutheran higher education institutions and few Lutheran schools and colleges were forced to close due to financial strains (Bunge, 2006).

President of the Midwest College clearly stated that the school's mission is based on the principles of servant-leadership which focuses on developing future professionals and building community (Henderson, 2006, name had been changed to protect identity). The problem was to identify the perceptions of servant-leadership practice of the administration personnel and the faculty, and its influence on administration and faculty's job satisfaction. No analysis had been done to understand how servant-leadership practice may contribute to employees' job satisfaction and efforts to build a diverse and healthy organization. This cross-sectional quantitative correlational study examined the presence and degree of relationships between the administration personnel and faculty perceptions of servant-leadership practice and its correlation with job satisfaction in leading change in an increasingly diverse organization. The population studied includes the administration personnel and faculty of Midwest College.

## Purpose of the Study

The purpose of the cross-sectional quantitative correlational study was to measure the presence and degree of association between the perceptions of servant-leadership practice of the administration personnel and faculty and its correlation with job satisfaction in leading the increasingly diverse organization by using the validated quantitative instrument of Laub's Organizational Leadership Assessment (OLA, 1998), Educational Version. The researcher uses quantitative study to test the proposed hypotheses (Hart, 2007) and the inference of the results supports the stratified random sampling procedure. The survey instrument included a demographic questionnaire to assess the diversity profiles of the employees. The research study was cross-sectional and applied the Spearman's rank-order correlation method to examine the relationships

between the administration personnel and faculty's perceptions of servant-leadership practice and its correlation with job satisfaction.

The variable, the perception of servant-leadership practice may correlate to the variable, employee job satisfaction. The moderating variables are the demographic variables, gender, age, race, ethnicity, length of employment service, and academic departments. The servant-leadership perceptions of the administration personnel and faculty were the intervening variables. The population studied by the research study included 113 administration personnel and 91 faculty employed by the Midwest College, but excluded 86 adjunct faculty. The study population was described as the *critical mass,* suggested by Laub (1998). *Critical mass* includes a "fair distribution between the various sub-units of the organization" and reports "fair representation of an adequate description of organizational perception" (Laub, 2007e, ¶ 1). The study was conducted at the Midwest College, in Central Iowa.

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

*General Significance*

The study conducted in an ELCA higher education institution may add knowledge, as Creswell (2005) suggested, to the perceptions of servant-leadership practice and job satisfaction of administration personnel and faculty at a Lutheran college. The study may also contribute to how cultivation of servant-leadership practice can better develop a healthy organization to improve employee job satisfaction. Finally, the results of this study may help to design further research studies to sustain the growth of the college.

*Leadership Importance*

The study may help current Midwest College leaders understand the perceptions of the servant-leadership practice of their employees and to design professional development programs to meet the needs and expectations of employees. Future leaders may also be able to understand the strategies essential in building a healthy organization and in providing better opportunities for job satisfaction among administration personnel and faculty. Russell and Stone (2002) stated that the knowledge of the topic of servant-leadership is essential to almost all organizations, as the leadership strategy strengthens the organization in different ways. The study assessed the importance of leadership in organization and thus supported the improvement of the organizational performance, one of the goals of the School of Advanced Studies (*University of Phoenix*, 2005).

Nature of the Study

*Research Method*

Research is a problem-solving tool. Quality research production involves researchers who remain committed and practice excellence. Young (2005) defined research as "a systematic method of inquiry to address questions and produce new knowledge" (p. 323). "Priority is given to conducting systematic studies that are credible (internal validity), transferable (external validity), dependable (reliability), and confirmable (neutrality)" (Thombs, 2005, p. 543). Selecting a specific research methodology depends on the purpose of the research study (Yin, 1994). Choosing a specific research strategy or design depends on an explicit problem or issue that requires an answer. A qualitative study focuses on perceptions and observations of people and

their experiences, and a quantitative approach involves numerical representing different view points (Amaratunga, Baldry, & Newton, 2002).

A cross-sectional quantitative correlational study was used since the methodology seek to determine the presence and degree of relationships between the administration personnel and faculty's perceptions of servant-leadership practice and its correlation with job satisfaction using a validated quantitative instrument, Laub's OLA (1998), Educational Version. This quantitative study included specific survey questions, applied statistical analysis, and followed an unprejudiced and intentional investigation of the problem as suggested by Creswell (2005). Traditional scientific researchers use predominantly quantitative research methods since these strategies are authenticated by being able to calculate, regulate, and duplicate an extensive range of noticeable incidents (Struebert-Speziale & Carpenter, 2003). Therefore, Trochim (2002) recommended using scientific methods which provide fair judgment.

*Research Design*

The research study used cross-sectional approach and applies Spearman's rank-order correlation analysis to determine the presence and degree of relationships between the administration personnel and faculty's perceptions of servant-leadership practice and its correlation with job satisfaction. The study's survey population included 113 administration personnel and 91 faculty at Midwest College, which was tested by descriptive statistics. The quantitative design applied in this study may not have control over the external factors influencing the study. Primarily, this quantitative research was an explanatory cross-sectional study, analyzed by statistical Spearman's rank-order correlation tests, which make the outcomes of these scientific inquiries reliable. In

addition, these study methods reveal the objective truth through empirical testing and analysis (Vishnevsky & Beanlands, 2004). Most of the quantitative methods planned and implemented yield results in clearly defined problems (Cosier, Ruble, & Aplin, 1978). The variable, perception of servant-leadership practice, may correlate to the variable, employee job satisfaction. The moderating variables include demographic variables, gender, age, race, ethnicity, length of employment service, and departments. The servant-leadership perceptions of the administration personnel and faculty were intervening variables.

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

Researchers' questions stand in the gap of knowledge and facilitate solving problems and achieving research objectives (de Weerd-Nederhof, 2001). The pattern of research questions varies depending on the qualitative or quantitative methodologies (Creswell, 2005). Open-ended questions in qualitative studies lead to discovery of new information or investigative solutions (Creswell, 2005). Quantitative research questions relate or compare variables. Open-ended quantitative survey questions initiate explanations that lead to some new information and ideas (Lau, Chung, & Arbor, 2005). Research questions specify the purpose of the proposed study. Quality research questions work as a guide to solidify, structure, and organize the research study. Although research questions guide both qualitative and quantitative research studies, the proposed questions in quantitative research explain the individuals' or institutions' qualities (Creswell, 2005). Skinner (2002/2003) suggested that research questions would develop our understanding of the problem addressed to improve current situations. The proposed research study examined the following research questions:

1. To what extent do the administration personnel and faculty perceive the practice of servant-leadership in their diverse work environment?

2. To what extent do the administration personnel and faculty's perceptions of the practice of servant-leadership affect the job satisfaction of the employees in their diverse work environment?

Hypotheses

Hypothesis is defined as a proper statement explaining the association between two or more variables (Ross, 1998). Hypotheses, according to Creswell (2005) "are statements in quantitative research in which the investigator makes a prediction or a conjecture about the outcome of a relationship among attributes or characteristics" (p. 117). Quantitative studies and procedures propose hypotheses because they employ conditions that are suitable for scientific evaluations and statistical testing (de Ruyter & Scholl, 1998). In quantitative studies, the main function of the hypothesis is to provide guidance to the research study (Gerber, n.d.), a function that is irrelevant in qualitative studies. In contrast, qualitative studies are open to any new creative direction and do not rely on one specific course alone. Poggenpoel and Myburgh (2005) defined a qualitative method as "an exploratory, descriptive, and contextual research design" that is used to accomplish the research goals (p. 345). The proposed study tested the following hypothetical statements:

$H1_A$: There is significant correlation between the administration personnel and faculty's perceptions of the practice of servant-leadership in the Midwest College, an ELCA liberal arts and science higher education organization.

$H1_{A0}$: There is no significant correlation between the administration personnel and faculty's perceptions of the practice of servant-leadership in the Midwest College, an ELCA liberal arts and science higher education organization.

$H2_{A}$: There is significant correlation between the administration personnel and faculty's collective perceptions of the practice of servant-leadership and its correlation with job satisfaction in the Midwest College, an ELCA liberal arts and science higher education organization.

$H2_{A0}$: There is no significant correlation between the administration personnel and faculty's collective perceptions of the practice of servant-leadership and its correlation with job satisfaction in the Midwest College, an ELCA liberal arts and science higher education organization.

$H2_{B}$: There is a significant correlation between the administration personnel's perceptions of the practice of servant-leadership and its correlation with job satisfaction in the Midwest College, an ELCA liberal arts and science higher education organization.

$H2_{B0}$: There is no significant correlation between the administration personnel's perceptions of the practice of servant-leadership and its correlation with job satisfaction in the Midwest College, an ELCA liberal arts and science higher education organization.

$H2_{C}$: There is a significant correlation between the faculty's perceptions of the practice of servant-leadership and its correlation with job satisfaction in the Midwest College, an ELCA liberal arts and science higher education organization.

$H2_{C0}$: There is no significant correlation between the faculty's perceptions of the practice of servant-leadership and its correlation with job satisfaction in the Midwest College, an ELCA liberal arts and science higher education organization.

Conceptual Framework

A conceptual or theoretical framework "is a collection of interrelated concepts, like a theory but not necessarily so well worked-out" and directs the computations and statistical associations (Borgatti, 1999, ¶ 1). The theory of servant-leadership emerged following the dominating charismatic (Weber, 1947) and transformational leadership styles of organizational leaders (Bass, 1985). Greenleaf (1970) introduced the idea of servant-leadership in his essay, *Servant as Leader*, where the leader serves others with a prerequisite central conception of leadership as virtue. Spears (1998) defined servant-leadership as the creation of a community that "puts serving others-including employees, customers, and community-as the number one priority" (p. 3). Further, employees working in organizations devoted to endorsing principles of servant-leadership, benefit from a higher level of job satisfaction (Thompson, 2002).

ELCA higher education organizations are guided by the principles of Martin Luther, the founder of the Reformation. Luther referred to an individual's work as "vocation." The term means something more than a "job" or "career" (Jones, 2006, p. 38). The word "vocation" is derived from Latin and refers to a "calling" since Luther believed in God's calling of his followers to work that provided help to other people (Jones, 2006, p. 38). The Midwest College reflects Lutheran identity by providing quality education to students and preparing them for careers they are called to, irrespective of the religious background of the students (Jones, 2006). Educating and mentoring students for service may require commitment and job satisfaction on the part of administration personnel and faculty.

Senge (1990) reminded us that transforming systems demand a range of leadership styles at varying periods in organizational development, and that servant-leadership may be one of the efficient agents that facilitate possible systems change within educational organizations. "The need [for leadership] was never so great. A chronic crisis of governance-that is, the pervasive incapacity of organizations to cope with the expectations of their constituents is now an overwhelming factor worldwide" (Bennis & Nanus, 1997, p. 2). Russell and Stone (2002) stated that the concept of servant-leadership "is important to all types of organizations" since "it offers the potential to improve organizational leadership in many settings" (p. 2). The chief motivation for the servant-leadership is the longing to serve (Turner, 2000). "Becoming servant-leaders engages us in personal, internal self-change and changes our outward behavior" (Fairholm, 1997, p. 149). "Servant-leadership offers the potential to positively revolutionize interpersonal work relations and organizational life," therefore, Russell and Stone (2002) recommended "widespread implementation" of the concept (p. 14).

## Definition of Terms

*Administration Personnel:* Staff members in administration are involved in the academic management and support services (Midwest College, 2007).

*Critical Mass:* The study population describes the *critical mass* suggested by Laub (1998). *Critical mass* includes "fair distribution between the various sub-units of the organization" and reports "fair representation of an adequate description of organizational perception" (Laub, 2007e, ¶ 1).

*Diversity:* Diversity is "the condition of being diverse, or variety; especially the inclusion of diverse people (as people of different races or cultures) in a group or organization" (*Merriam-Webster's Online Dictionary*, 2007).

*Evangelical Lutheran Church in America (ELCA):* ELCA is the fifth largest Protestant Christian denomination in the United States. ELCA has five million baptized members and has 28 colleges and universities (Hanson, 2003b).

*Midwest College*: Founded in 1896, Midwest College is a four-year, Lutheran, liberal arts college located in the metropolitan area of Iowa. The college has "1,750 students in 35 different academic programs" leading to bachelor's degree (Midwest College, 2007, ¶ 1). An average class size is 14 or 15 with a student-to-faculty "ratio of 14:1" (*ELCA*, 2006, ¶ 4). The college supports the academic and residential life of students and prepares students for careers through community-oriented hands-on learning experiences. The mission of the college is to engage, equip, and empower students to accomplish their goals and serve society (*Midwest College Catalog*, 2007).

*Healthy Organization:* Laub (2007b) defined a healthy organization as "an organization in which the characteristics of servant-leadership are displayed through the organizational culture and are valued and practiced by the leadership and workforce" (¶ 2).

*Job Satisfaction:* Rosser (2005) defined job satisfaction as:

> The degree to which faculty members feel supported in the areas of
> professional development, administration support and technology
> continues to be a critically important aspect in the quality of faculty

members' work life, potentially generating a positive or negative response in their overall level of satisfaction (¶ 3).

*Servant-leadership:* Greenleaf (1970) introduced the idea of servant-leadership in his essay *Servant as Leader*, where the leader serves others with a central concept of leadership virtue and pre-requisite. Later, Spears (1998) defined servant-leadership as the creation of a community that "puts serving others-including employees, customers, and community-as the number one priority" (p. 3).

*Faculty:* Full-time teaching employees are referred as faculty (Midwest College, 2007).

## Assumptions

This study incorporated several assumptions. As a leadership concept, servant-leadership involves Christian philosophy and is assumed to be evident in Christian lives as evidence of their faith (Greenleaf, 1982). The principle of servant-leadership is expected to be practiced by the personnel in ELCA organizations. Evolving as a Christian principle, servant-leadership demands accountability as stewards from the employees working in a Christian organization and is evident from the principles of Martin Luther, the founder of Reformation and the pioneer of Lutheran denomination. The assumption that the employees have job satisfaction is based on the stewardship principle of remaining loyal to the Christian employer. The ELCA stewardship mission is stated as, "A Community of Servants who follow Jesus' example by living lives of service to others" (*ELCA*, 2007, ¶ 1). The study also assumed that the survey participants would respond honestly to the questions and the organizational leadership remains open to receive recommendations.

Limitations

Time was one of the major limitations of this study, as the doctoral study required completion of the research within a specified timeframe. Quality of perceptions from the sampling frame was another limiting factor in this study, as *critical mass* random sampling may not provide essential information regarding servant-leadership practice. Individual attitudes and preferences of the sampled population may play a vital role in answering survey questionnaires that may interfere with the results (Budnik, 1978). A long-term study is necessary to recommend improvement in the employee job satisfaction and the development of servant-leaders in the Midwest College.

The survey included stratified random sample population and the results provide inference. The sample population represented the critical mass or volunteers who were selected in the staff and faculty meetings. Volunteers in this study were individuals who agreed to sign the informed consent form and participated in the survey. The stratified random population selected for this study was not a representative population of all the ELCA higher education organizations. Explanatory correlational studies apply specific methods for the selection of volunteers in the research study and "such a correlation would only be true for the actual study that showed the correlation," since "this correlation could not be generalized beyond the unique setting of the study" (Morris, 2006, p. 27). Morris also pointed out that although the internal validity is "strong," the external validity is "weak" due to the inability in generalizing the results of that specific group of population (p. 27). Therefore, as a caution, the results of the findings would apply only to the Midwest College and not to the other colleges affiliated with ELCA.

Delimitations

The study included the permanent full-time administration personnel and faculty as the *critical mass* and excluded the adjunct faculty from the survey. One of the key reasons to eliminate the adjunct faculty members was that these part-time personnel were also involved in teaching at other educational institutions on a temporary basis and their perceptions of servant-leadership practice outside Midwest College may interfere with the validity of the survey results.

Scope of the Study

The scope of the study was limited in the areas of sample size, data collection methods, and data analysis. The study used the *critical mass* of the sample population from the total population to measure the perceptions of servant-leadership practice and thus may result in a smaller sample size. The cross-sectional design of collecting data at one specific time may restrict receiving surveys from employees who may not be available on that particular day. Data entry by manual strategy may cause typological errors. The nature of variables identified in the study may be a limitation in determining the statistical analysis.

This research study, may add knowledge regarding the perceptions of servant-leadership practice of administration personnel and faculty. This study may also create awareness with regard to employee job satisfaction. Improving the morale of employees may assist the personnel in serving the diverse learner population and facilitate integrating servant-leadership practice in their lives. The OLA process may identify strengths and weaknesses pertaining to servant-leadership in the organization and later suggest strategies to address issues in the organization (Laub, 2007c). With this

additional information, the organizational members, the administration personnel and faculty may be enabled to strive together in maintaining the organizational health.

Summary

Chapter one presents the research plan to study the perceptions of servant-leadership practice by the administration personnel and faculty of the Midwest College, a higher education organization of the ELCA, the employees' job satisfaction, and organizational health. The leaders in ELCA have a fear of losing members from churches and affiliated educational organizations due to competitive and diverse changing environments. The presiding Bishop Hanson calls for a revival in leadership and stewardship in churches and church related organizations (Hanson, 2003a). To manage an organization in the midst of conflicts demands a moral leadership. The moral leadership can only be provided by a servant-leader who is willing to serve first and later act as a leader (Greenleaf, 1977). Employees' job satisfaction in Lutheran higher education organization depends on their personal trust to believe in God's calling, by serving as good stewards, and leading a faithful life. In this context, a servant-leader builds a healthy organization by displaying his or her qualities and valuing organizational culture (Laub, 2007f).

Educational organizations require innovative resources, restructuring, and reorganizing to meet the demands of the increasingly diverse learning population. A servant-leadership approach to a diversifying organization would be essential for the growth and development of the institution itself. Fullan (2003) suggested developing a powerful educational system as the cornerstone of a global, successful, and autonomous society and recommended choosing an appropriate moral principle to survive during

difficult times. Although the role of leaders in education is complex, moral purpose becomes the guiding compass to lead in changing times and keeps the leaders focused in managing the organizational stability. Servant-leaders can commit and dedicate themselves to creating a growing and developing holistic community in a diverse organization.

The proposed quantitative research methodology applied Spearman's rank-order correlation statistical design to test the hypotheses and research questions. The results of the study may support or oppose the theoretical framework of Lutheran identity both in serving and functioning as a servant-leader advocated by the founder of the Reformation movement, Martin Luther, and by the presiding Bishop Hanson. Review of literature in chapter two explains the concepts of servant-leadership, job satisfaction, and building healthy organization in a changing diverse environment in the light of recent research study reports and other pertinent literature.

CHAPTER 2: REVIEW OF THE LITERATURE

The dissertation topic introduced in chapter one explains the problem and purpose of the study. A cross-sectional quantitative correlational study, determines the presence and degree of relationships between the administration personnel and faculty's perceptions of servant-leadership practice and its correlation with job satisfaction in leading the increasingly diverse organization, the Midwest College. This chapter examines the links between employees' perceptions of servant-leadership practice and their job satisfaction in an increasingly diverse environment at Midwest College, a higher education institution of ELCA, under the specific focus on Lutheran identity.

Documentation

Review of literature includes pertinent information collected from peer reviewed articles in ProQuest, EBSCOhost, Thomson Gale PowerSearch, and ProQuest Dissertations/ Theses databases. The review also uses publications from ELCA, Greenleaf Center for servant-leadership, the Midwest College, and Augsburg Fortress websites. Additional insights derived from popular and recently published books on servant-leadership and articles on Lutheran theology are incorporated in this chapter to facilitate better understanding of the research topic.

Boote and Beile (2005) argued that "a thorough, sophisticated literature review is the foundation and inspiration for substantial, useful research" (p. 3). The five categories of literature review scoring rubric include coverage, synthesis, methodology, significance, and rhetoric (Boote & Beile, 2005). Literature collected during the review process helps to explain the research process and expands the knowledge of the researcher. Literature collected is reliable when obtained from peer-reviewed articles, and

adds to the validity of the research study. Primary resources provide new information and the author's unique concepts (Creswell, 2005, p. 82). Creswell suggested using secondary sources as a guide for "meta-analysis" (p. 83). Textbooks, according to Creswell, offer summary of the topic information and list of references, however, research reports will not be available in textbooks. Referring original research reports from articles authenticates the research study.

In chapter two, the documentation includes a detail review of existing research pertinent to the research topic. This chapter addresses the topic under the key section topics of: servant-leadership theory, ELCA and servant-leadership, Lutheran higher education and servant-leadership, job satisfaction and servant-leadership, servant-leadership and job satisfaction in a changing and diverse environment, and servant-leadership and organizational health. Each section topic discussed gathers the existing research around the research topic and exposes gaps in areas researched. The Lutheran educational institutions serve as a vehicle to aid in this social ministry of ELCA. The literature review identifies the concept of servant-leadership as one of the fundamental elements of Lutheran higher education organizations. The review also exposes the deficit in empirical research or specific support to assess the perceptions of servant-leadership practice by the administration personnel and faculty in the ELCA affiliated organizations.

A gap of knowledge exists in reviewing literature from the past five years. Literature review reveals that the Lutheran higher education organizations are built on the vision, mission, and core values of servant-leadership and service. The higher educational organizations have also taken initiatives to train and develop students as servant-leaders within the organizations to serve local and global communities. More emphasis is given

to the growth and practice of the Lutheran mission by the organizations and not on the evaluations of those leadership applications. Although an extensive source of information on servant-leadership is available to Lutheran educational organizations, no effort has been observed in the literature to measure the perceptions of servant-leadership practice within the organizations and to test the organizational health.

<div align="center">Servant-leadership Theory</div>

Bass (1990) included almost 10,000 references and variety of descriptions to explain leadership in Stogdill and Bass's *Encyclopedic Handbook of Leadership*. The term "leadership" is not found in some languages, and the lack of "shared understanding of leadership" is noted in spite of information available on leadership (Shaw, 2006, p. 119). The earliest thoughts on leadership are from Greek philosophers and their belief in inherited traits was reflected in most of the twentieth century literature on the topic. The idea that leaders are born and not made remained as a famous notion and accepted by many until 1940s (Turner & Muller, 2005).

The concept of servant-leadership is not new to leadership literature. Hebrew literature and Chinese philosophy introduced the concept of servant-leadership prior to the Christian era (Millard & Christman, 2006, p. 2), yet servant-leadership is considered to be the emerging leadership model for the 21st century (Locander & Luechauer, 2006). Understanding the need for servant-leaders in the national context, King (2002/2003) devised a challenging question for the present day leaders:

> We as a nation have been so enamored by [the] hero-leader that we have placed
> immense power and wealth in the hands of these executives and many have
> squandered the trust placed in them. Corporations have collapsed and filed for

bankruptcy as a result of unethical actions and self-serving leadership practices. These leaders who have reaped more harm than good in their actions have directly affected our nation's economy and quality of life. (p. 18).

King continued to explain the difficulty of finding leaders, who are:

committed to the mission and the margin, people and profit, organizational growth and family stability. Leaders with ethical perspectives that are able to gain the trust of the employees, the customers and the community are now in great demand. Structures and organizations are looking for leaders who care for people, rather than…control people, individuals concerned about building community more than being boss, leaders who empower people rather than use people. (p. 18)

King's call for responsible leaders who support people in organizations is a reflection of leadership crisis in many organizations. Individuals in organizations, therefore desire to have sustainable moral leadership to prevent such a disaster.

Sauser (2005) went a step further to emphasize moral leadership in the global "world of work" context in the form of "ethicality, corporate social responsibility, and servant-leadership" (p. 356). Hunter (2004) wrote a book on leadership describing servant-leadership as the world's most powerful leadership principle. Zohar (1997) in her famous book on quantum sciences and leadership, *Rewiring the Corporate Brain*, recommended servant-leadership as the "essence of quantum thinking and quantum leadership" (p. 146).

In recent years, there seems to be a growing awareness and trend shown by public servants in practicing servant-leadership. For example, Ray Blunt addressed the Navy's Leadership Logistic Program in Port Hueneme, CA, on December 2006, and challenged

the leaders as follows, since he believed that servant-leadership is "a soft skill that pays

hard dividends" (p. 1). Blunt recommended choosing "the humble purpose of public

service over pragmatism and personal success," "courageous truth over self deception

and fear," and "to serve others rather than to be served" (p. 2). In addition Blunt

encouraged the audience to develop servant-leaders, to build a healthy work environment,

to help workers find meaning and mission, and to leave a lasting impression in the lives

of their workers and not the personal victories of the leaders. The autocratic leadership

style seems to converge on the basic principles of servant-leadership to meet the demands

in the diverse society, although not all public servants advocate servant-leadership in a

Christian context.

Greenleaf (1970) coined the term *servant-leadership* and introduced the concept

in his essay on *Servant as Leader,* where the leader serves others with a central concept

of leadership virtue and pre-requisite. Greenleaf expected a cultural revolution, not in the

leadership behaviors, but in the mental set up that separates material possession from

spiritual or psychological well being (Cunningham, 2004). Greenleaf's concept of service

seems to be based on secular human rights and social contractual democracy but not on

Calvinist notions of serving God.

The outlook and performance of servant-leadership has changed since 1970

(Weinberg, 2004, ¶ 3). Although economists and social theorists consider the servant-

leadership concept as distinct and detached, the term aims to convey that "serving,

leading, receiving, and giving" are interrelated (Cunningham, 2004, ¶ 1). Servant-

leadership was defined by Spears (1998) as the creation of a community that serves

others, with the intent of service as one of the prime priorities. Creating a community,

therefore, depends on a post-renaissance presumption of secular human rights or assumes

Christian concern-based (agape) involvement in a religious community. Greenleaf's

concept of servant-leadership focuses on the partnership between servant-leader and the

served (Gersh, 2006). Serving God makes the difference, whether the service is quid pro

quo Utilitarianism or any other form of service. The central Reformation assumption of

serving God through serving his people provides the basis on which to differentiate

models of authority and administration (Plass, 1959).

In 1960, Douglas McGregor, an American social psychologist, published X-Y

theory, based on human behavior at workplace and organizational life in his book, *The*

*Human Side of Enterprise*; theory X described the authoritarian management style and

theory Y explained the participative management style. Millard and Christman (2006)

argued that the words of Jesus depicted the leadership.

> You know that the rulers of the Gentiles lord it over them, and their high officials
>
> exercise authority over them (Theory X). Not so with you. Instead, whoever
>
> wants to become great among you must be your servant, and whoever wants to be
>
> first must be your slave (Theory Y)-just as the Son of Man did not come to be
>
> served, but to serve, and to give his life as a ransom for many. (Matthew 20:25-
>
> 28, New International Version)

Servant-leadership offers "spiritual generative culture" and differ from

transformational leadership, which provides "empowered dynamic culture," although,

servant-leadership and transformational leadership are entrenched in charismatic

leadership (Smith, Montagno, & Kuzmenko, 2004, ¶ 1). Beazley and Beggs (2002)

argued that Greenleaf's theory of servant-leadership resembled transformational

leadership in sharing common concepts like "stewardship, system thinking, and learning organization" (p. 57). Kim, Dansereau, and Kim (2002) compared transformational leadership with servant-leadership and found that servant-leadership emphasized the psychological needs of employees and stakeholders in the organization. Nair (1994) emphasized the authority of leadership, which is associated with service. Although leaders have power, Nair recommended leaders to exercise power with service in its heart.

Blanchard (1997) identified servant-leadership as a particular style of leadership and as a choice. In contrast, Millard (1995) argued that servant-leadership is "a way of life and thinking" and described the nature of servant-leadership as a "philosophy and approach to leadership" (p. 3). Servant-leadership demands commitment and sacrifice on the part of the leader, and leader is expected to balance his or her authority and the ability to serve. Smith and Farnswoth (2002) explained the complex nature of servant-leadership as "a peer on some occasions, as a facilitator on others, and as a director in still others" (p. 220).

Three models of authority operate in the background (Lovejoy, 1970). The first model is a feudal and medieval concept in which Providence provides a kind of trickle-down effect, which manifests in Catholic authority. In this hierarchy, every station has duties to superiors but is not directly accountable to constituents or dependents. The authority for the system is from God (or tradition), not the rights of anyone involved. The second model of Renaissance ideas about secular humanism opposed the presumptions in the medieval model to offer a counter model (in part) based on what it considered to be the natural rights of individuals who were not born into the Church, but had the right to

assemble in a *gathered* church (or not) and to *call* or elect their minister. The Renaissance

model evolved into the militantly secular Utilitarianism that provided the basis for social

contractual democracies against the model of aristocracy. The third model of authority

relies on Calvin's notion of stewardship in Christian service where the emphasis is on

duty guided by devotion, sentiment, or charity rather than by formal obligations (as in

Catholic *obligations* of the faithful). Michalson (1960) concluded that "authority for the

Christian is therefore not so much a privilege as it is a responsibility" (p. 27).

In a study, Kezar (2001) identified community colleges and universities that

undergo a transition from traditional hierarchical leadership styles to participatory

transformative leadership models in addressing the organizational changes. In one of the

community colleges, the servant-leadership model applied did not fit the particular

organizational model due to "fit or alignment concerns, groupthink, and organizational

miscommunication" Kezar (1998, ¶ 31). The servant-leadership model may not be an

appropriate model in all higher education organizations, since the theology defining

servant-leadership restricts its application or adoption to institutions fairly dedicated to or

influenced by evangelical thinking.

Displaying characteristics of servant-leader poses a greater challenge to many

leaders who assume authority and supremacy as leadership qualities. Bradley (1999)

described that being perceived as weak or indecisive is the danger of servant-leadership

model in high-grid societies (p. 52). This is due to the Utilitarian presumption that each

agent is motivated by enlightened self-interest. Lingenfelter and Mayers (2003) suspected

that most of the leaders view the function of servant-leader as a limitation or letdown. On

the contrary, most of the Christian leaders who have concerns may not express their

intentions externally or in appearance (Shaw, 2006). Nevertheless, the issue of pride has a long history in Calvinistic theology. The *image* of a servant-leader often raises questions more than offering service through servant-leadership style. Shaw suggested that although people prefer to appear to be caring, humble, and loving, they desire to gain public attention and hesitate to submit themselves as a servant. The servant image, according to Swindoll (1984), is one of, "transparent humanity, genuine humility, absolute honesty" (p. 23).

Servant-leaders display a fine balance between serving and leading. Leaders in Christian organizations are called to "hold the towel of humility, not the door-mat of subservience which everyone can walk over" (Gibbs, 1981, p. 379). Shaw (2006) aptly claimed that "the radical paradox of servant-leadership is that we are called not only to serve but also to lead" (p. 125). History exhibits powerful hypocrisy overruling the servant image of leaders (Shaw), yet Nouwen (1989) portrayed the picture as "the long painful history of the church is the history of people ever and again tempted to choose power over love, control over the cross, being a leader over being led" (p. 60). As Swindoll (1984) expressed that the "servanthood starts in the mind" (p. 95).

*Servant-leader*

The Greek word *doulos* is translated as servant and has different interpretations (Bauer, Gingrich, & Danker, 2000). The term *servant* as a verb means to be owned by another or be subjected to another; the noun refers to putting someone under total control or to be subject to someone (Bauer, et al., 2000). A servant is willing to humble himself to serve his master and prioritizes his interests over concerns of others (Ndoria, 2004). A servant-leader uses his power or authority to serve others. The servant-leader serves by

following radically two different models. In a Utilitarian or secular context, service respects the rights of others. In the Christian context, service is offered to God rather exclusively to the affected person/s. The servant-leader leads and at the same time serves his or her followers by developing and sustaining relationships through a bond or link, which further supports the employees in their work environment.

A typical or a model servant-leader is difficult to specify. Martin Luther acknowledged the complexity of discovering a servant-leader, since it is a difficult process to identify these rare individuals (Shepard, 2007). Obviously, Jesus provides the model, perhaps most poignantly in the Garden of Gethsemane. Reimer (2006) pointed out that "Christian leadership is not an objective, but a result of the service-orientation of followers of Jesus" (p. 11). Greenleaf (1977) described a servant-leader as an individual who has the desire to serve first and an inspiration to lead. On the contrary, there may be other individuals who prefer to lead first and serve others later on. Greenleaf also observed some blended qualities of serving and leading among individuals.

Magoni (2002/03) explained a new paradigm for leadership, a paradigm which is gaining the attention of theologians, business leaders, and educators alike (Sauser, 2005). Magoni (2002/03) explained two paradigms of leadership. One is a pyramid model, which represents autocratic leadership style where the leader remains at the top position, and the communication flow is from top to bottom. The second is the inverted pyramid, where the leader remains at the bottom and serves the workers and the organization. Most often, the inverted pyramid paradigm is applied to the servant-leadership model. The inverted pyramid also describes the support offered by the servant leader who empowers the individuals in the organization to perform their functions.

*Qualities of a Servant-leader*

Martin Luther King, Jr., one of the great leaders of the American civil rights movement, stated that, "everyone can be great because everyone can serve" (as cited in Kerfoot, 2005, p. 81). Personal characteristics contribute to the qualities of servant-leadership and not special leadership strategies (Greenleaf, 1977). Autry (2001) stated that transformation to a tradition of servant-leadership involve time for the growth of essential characters or qualities for a servant-leader. A leader who serves displays humility. A leader with humility is a reflection of strong professional motivation (Collins, 2001). Greenleaf (1977) described the qualities of a servant-leader similar to the characteristics of a charismatic leader suggested by Bass (1996), Bass and Avolio (1994), and Conger and Kanungo (1998), although he did not define the term *servant-leader*.

The virtues of a servant-leader are: "listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community" (Spears, 1994, p. 72). The presiding Bishop Hanson (2003a) of ELCA stated that "servant-leaders who claim power have the capacity to act. Leaders who discern their power, gifts, identity, and self-interest will seek to know when to provoke, when to evoke, when to revoke, when to invoke" (¶ 11). The Bishop also encouraged the church leaders to remain as stewards in different aspects of their calling and their mission as leaders.

Millard (1995) identified seven intrinsic characters of a servant-leader such as, (a) teamwork, (b) setting an example, (c) affirmation, (d) familiarity, (e), individuality, (f) flexibility, and (g) healing. Millard also described a servant-leader as "unpretentious, [honest], transparent, compassionate, and selfless" (p. 22). Hunter (1989) explained the

sacrificial qualities of servant-leaders as real and visible. Servant leaders are also "willing to share their weaknesses and strengths, their joys and sorrows, willing to laugh and cry with their followers" since "their sense of stability is not centered in their own empire, for their kingdom and security are not of this world (Hunter, p. 88).

Autry (2002/2003) summarized six principles of servant-leadership described by Greenleaf. They are:

1. Leadership is not about controlling people; it's about caring for people and being a useful resource for people.

2. Leadership is not about being a boss; it's about being present for people and building a community at work.

3. Leadership is not about holding on to territory; it's about letting go of ego, bringing your spirit to work, being your best and most authentic self.

4. Leadership is less concerned with pep talks and more concerned with creating a place in which people can do good work, can find meaning in their work, and bring their spirits to work.

5. Leadership, like life, is largely a matter of paying attention.

6. Leadership requires love. (p. 5)

A servant-leader is measured by the development of the individuals led by that leader (Laub, 1999).

Mahatma Gandhi's leadership principles included, "philosophical beliefs-cooperation over competition, interdependence over rugged individualism, compassion for others over pursuit of self-interest, and social justice over individual achievement" (Walz & Ritchie, 2000, p. 215). Gandhi practiced servant-leadership based on ethical

values such as, "service to others (*sarvodaya*) and justice for all (*satyagraha*)" (p. 215). The term *sarvodaya* in Sanskrit describes "the principle of the self-development through service to others, with emphasis on service to those in greatest need" (p. 215). Walz and Ritchie (2000) explained that "the expression ahimsa includes a dual mandate of service to others and the pursuit of social justice" (p. 217). Gandhian thought on service is a reflection of the *Sermon on the Mount* of Jesus. Gandhi's philosophical scrutiny on the rationale of life depends on "the spiritual development of self, achieved through service to humanity" (p. 216). In essence, although Gandhi's emphasis of the work was primarily on karma, he also viewed service as a part of dharma, the charity.

The theory of servant-leadership deviates from other leadership concepts in defining the power of the leader. The power of a servant-leader centers on moral authority. Moral authority can be based on either religious world view or secular human rights. Zinbarg (2001) highlights moral authority by connecting religion and secularism as follows: ''since moral understandings are derived from religious traditions as well as from secular education, the voices that speak to the issue should be religious as well as secular'' (p. 33). Likewise, Stackhouse (1995) presented a persuasive dispute that religion can provide moral support to several issues.

Sauser (2005) believed that through servant-leadership, moral culture could be established in a workplace. Covey (2002) stated that servant-leadership has moral authority, which is a "mutually developed and shared" trust relationship and "represents a reciprocal choice between leader and follower. If the leader is principle-centered, he or she will develop moral authority. If the follower is principle-centered, he or she will follow the leader… [Both] follow truth" (pp. 5-6). Research revealing the moral authority

of a servant-leader in the light of Lutheran identity is lacking, although servant-leadership is discussed in the light of Christian virtues. Too little philosophical understanding of the broadest or most fundamental issues and too little understanding of the Evangelical and Calvinist traditions contribute to other deficiencies in the review of literature.

Evangelical Lutheran Church in America and Servant-leadership

On January 1, 1988, the 2.85 million member Lutheran Church in America (LCA), the 2.25 million member American Lutheran Church (ALC), and the 100, 000 member Association of Evangelical Lutheran Churches (AELC) united together to form the ELCA (Almen, 2001). The united church of ELCA has 5.2 million members in approximately 11,000 congregations situated throughout all the states in U.S., Virgin Islands, and Puerto Rico (Almen). The word *evangelical* represents the mission of the church, the word *Lutheran* reminds us of the heritage from Luther's reformative movement, and the words *church in America* identifies the location of the prime area of work for the church (Almen).

Martin Luther's intent in fostering the Reformation was "renewing the church and refocusing its life, ministry, and service on the proclamation of the gospel-that is, on a faithful witness to God's grace through which we are forgiven" (Almen, 2001, p. 20). Luther emphasized service by saying that "life is not a selfish isolation" (as cited in Plass, 1959, p. 1279). Luther also understood the reality of how men and women prefer to be served rather than to serve. Luther yet believed that the value of life is determined by serving others, and that serving people is serving God. Luther interpreted *serving* as follows: "…that everyone stay in his calling, however humble it may be, and first heed the Word of God in church, then the word of the government, superiors, or parents, and

then live accordingly. This means having served God properly" (p. 1323). Niles (1959) stated that "the church is the Servant-community. The world must recognize that this servant has been appointed by God" (p. 106).

To serve as a leader in ELCA requires commitment to be faithful to the Word, and to function as servant in life and leadership (Almen, 2001). The church leadership, according to ELCA churchwide constitution (1995 edition), in provision 5.01.h., states that "their accountability [is] to the Triune God, to the whole church, to each other, and to the organization of this church in which they have been asked to serve" ( as cited in Almen, 2001, p. 85). A leader in ELCA, in addition is called to serve a diverse community of faith in offering word and sacrament and simultaneously build partnership between home, church, and society. The "human dimension of care and service" is in response to meeting the need of neighbors and generates from the foundation of "Christian discipleship, evangelism, and stewardship" (Anderson & Hill, 2003, p. 153).

As Jodock (2002) described, Lutheran tradition has:

profound insight that the fundamental human reality is communal and relational, in part because any recognition of this fundamental reality entails living with paradoxes and unresolved tensions, in part because of its basic ethical standard of service to others (in the end the morality of every act is judged by this standard), and in part because of its recognition that service to others is nourished by awe and gratitude to God, awe and gratitude sustained and nourished by the gospel message to which the tradition itself bears witness. (p. 4)

ELCA members affirm their faith in the identity of Jesus Christ as servant-leader. In the scriptures, prophet Isaiah depicts the image of Jesus as a *suffering servant of God* as follows:

> See, my servant will act wisely he will be raised and lifted up and highly exalted. Just as there were many who were appalled at him his appearance was so disfigured beyond that of any man and his form marred beyond human likeness-so will he sprinkle many nations, and kings will shut their mouths because of him. For what they were not told, they will see, and what they have not heard, they will understand. (Isaiah 52:13-15)

> Historically and theologically, Jesus is depicted as a servant-leader who practiced

serving others and left a servant-leadership example for his followers (Camille, 2005).

> So he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him.
> (John 13:4-5)

Jesus encouraged his disciples to follow his example, during the last supper.

> Now that I, your Lord and Teacher, have washed your feet, you also should wash one Another's feet. I have set you an example that you should do as I have done for you. I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them. (John 13:14-17)

In Mark's Gospel, the mission of Jesus was portrayed as, "For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many" (Mark

10:45). The author of the book *Improving Your Serve*, Swindoll (1984), considers this concept as "authentic servanthood" (p. 11).

A Christian servant-leader discerns God's will and leads other fellow members to Christ by serving. "Biblical servanthood is responsive, respectful, willing, loving, self-sacrificing, and submissive" (de Pree, 1997, p. 56). Martin Luther (1950), the founder of the Reformation, in a paper *On the Freedom of a Christian,* bridged the authority and servant-hood of a leader by stating "Christians have complete freedom and power over everything, and are under no obligation to anyone, and Christians are servants of all, and are under complete obligation to everyone" (as cited in Bartsch, 2004).

"A culture of call, theological conversation for all, cadres of servant-leaders, and fruitful institutions" are the four "interconnected outcomes" of the dream for ELCA church (Olson, 2006). The presiding Bishop Hanson (2003a) reminded that "almost all ELCA colleges" refer to the phrase "service or servant-leaders" in their mission statements (¶ 10). The word "vocation" is reinstated as the focus of individuality and service of Lutheran higher education organizations (Hanson, 2003a). Olson (2002) explained that the term *vocation*:

> …is helpful because it implies service and direction but also places the summons outside the self. For the church, of course, the call comes from God…even if our students do not have or want religious faith as a centering element in their lives, our colleges should intend that they be drawn out of themselves toward the world. The language of vocation is useful here (as cited in Hanson, 2003a, ¶ 10).

The Lutheran doctrine of vocation is associated with justification of God's calling to serve in this world and is "central to the mission…in home and family; in our work,

paid and unpaid; in our public roles and responsibilities; and in our worshipping communities" (Tiede, 2006, p. 60). Martin Luther believed that God called not only the clergy but lay people for service. Herman Stuempfle argued that "our problem today is not so much the sacralization of vocation for a few, but its secularization for all. Vocation means simply one's job" (as cited in Tiede, 2006, p. 60).

Presiding Bishop Hanson (2003a), in his address delivered at the Lutheran Education Conference of North America, encouraged the leaders to train students in becoming "stewards of their varied callings in personal relationships, church, community, and the world" (¶ 10) through vocational insightfulness and examination. While the Presiding Bishop of ELCA emphasized Lutheran theology of servant-leadership and service, there exits a gap of knowledge between the literatures reviewed in measuring the perceptions of such practices in ELCA organizations. The proposed study will address the pragmatic practice in a higher education organization that may have lost sight of the ELCA theological concerns.

<div align="center">Lutheran Higher Education and Servant-leadership</div>

The term *education* in English was derived from Latin word *educare*, a compound expression of two other words *e* and *ducere* meaning to *lead forth*, and thus connecting the concepts of education and leadership (Schulze, 2006b). Servant-leadership is increasingly viewed as the ethical basis for many service-oriented higher education programs, especially Christian higher education organizations. Spears (1998) linked the concept of servant-leadership and higher education in his writings. ELCA considers education as a "foundation" of the church (Dovre, 2007, ¶ 9) and supports higher education by sponsoring colleges and universities. In United States of America, 28 higher

education institutions were founded by ELCA and education is viewed as a significant

mission of the church (Hanson, 2003b). Almen (2001) stated that every year

approximately 50,000 students enroll in Lutheran colleges and universities.

Demographically, the Lutheran schools are located in the northern region of the

nation coinciding with German, Scandinavian, Norwegian, Danish, and English

immigration (Torvend, 2006). Drucker (1992) stated that these not-for-profit

organizations survive only for their mission work. Evangelical organizations have a goal

to train students as servant-leaders and instill skills of servant-leadership for serving the

community (McKinney, 2004). Over 150 public colleges and universities have Lutheran

Campus Ministry that influences the lives of many young people (Almen, 2001). College

and university students practice servant-leadership through Lutheran Student Association

in serving the student community.

The process of learning adds to knowledge, however, Luther believed that

education improved wisdom and benefited individuals and community (Jodock, 2005).

Lutheran educational principles entail serving, not only the church, but (also) the entire

community and the wisdom for such service are derived from interrelating with the

community (Jodock). Jodock also believed that the church-related colleges are a source

of knowledge for the church and the community. Above all, "Christian education assists

all individuals to identify and use all of their gifts in service to God and humanity"

(Kieschnick, 2006, ¶ 4). Luther valued the role of a teacher and educating other

individuals' children as one of the highest merits on earth. Likewise, Lutheran colleges

abide by the Reformation belief that all Christians, whether they are lay people or

ordained ministers, are called to be God's ministers in this world. Bogue (1994)

emphasized that the leadership in higher education should depend on "honor, dignity, curiosity, candor, compassion, courage, excellence, and service" (p. 23).

Martin Luther believed that education is the best investment, since knowledge cannot be stolen away from an individual. Benjamin Franklin, affirmed the value of education, and stated that "if a man empties his purse into his head, no one can take it away from him. An investment in knowledge always pays the best interest" (as cited in Plass, 1959, p. 447). Lauterbach (1538) observed Luther making a similar remark (as cited in Plass, 1959, p. 447). Luther's influence on education was so extensive that it became a part of Lutheran ministry. "A well-educated youth [is] an asset to society" (Luther, as cited in Plass, 1959, p. 447). Luther also believed in educating both boys and girls, and in the role of government in offering such general education. The men and women trained in colleges and universities, according to Luther, are expected to serve a Christian society (Plass, 1959).

The Midwest College, an ELCA higher education institution, located in the heart of Iowa, has changed from being composed of homogenous Danish Lutherans to become a multicultural institution by accommodating students from Iowa and 28 other states, and several other countries (Gannon, 2006). The college has grown from one full time student and eight part time students in 1876 to enrolling 1,759 students in 2005 (Gannon). The Midwest College reflects the Lutheran identity by providing quality education to the students and preparing them for the career to which they are called, irrespective of the religious background of the students (Jones, 2006). The liberal education colleges should have the prime goal "to prepare students to serve and be served by the present society" (Greenleaf, 1977, p. 190).

Jodock (2002) stated that:

> The Lutheran church established colleges basically for two purposes-to educate
>
> church leaders, both lay and clergy, and to educate young people for community
>
> leadership…what links these two purposes together is a sense of vocation-that is,
>
> a sense that one is part of a larger community and that one has been called to
>
> serve that community…a college related to the Lutheran church is rooted in a
>
> tradition oriented toward freedom-both freedom from religious coercion and
>
> freedom for a restored relationship with God and the neighbor-that is, freedom for
>
> service. (p. 6)

The Lutheran tradition encourages church members to have relationship with God and
men, and represent such relationship in action by serving God and community.

Another vital element of Lutheran tradition is adhering to Lutheran identity.
Jodock (2002) identified Lutheran college identity by following:

> a third path-one that is neither sectarian nor non-sectarian. Unlike the sectarian
>
> model, this third path takes a religious tradition very seriously and seeks to build
>
> its identity around it. It explores the riches of that tradition as part of its
>
> contribution to the community as a whole. But, unlike the sectarian model, it
>
> seeks to serve the whole community and in so doing is ready to work with people
>
> of other religious traditions. The sectarian model avoids religious diversity by
>
> withdrawing from it. The non-sectarian model avoids encountering religious
>
> diversity by minimizing and sidestepping it. (p. 3)

Jodock described the third model as a religiously diverse one, which:

> seriously enough to engage and struggle with it, while at the same time remaining

deeply committed to the importance of its own Lutheran tradition. Rather than an

enclave or a microcosm, it is a well dug deep in order to provide something

helpful for the whole community. (p. 4)

The Lutheran tradition "directs a college to work out … both affirming its religious

identity and engaging with today's world. The underlying conviction is that this tension is

a productive one" (p. 4). Striving to remain neither sectarian nor non-sectarian within a

changing diverse community is a challenge to the leaders, who try to protect the identity

of the Lutheran-affiliated organizations.

The ELCA education mission "is to integrate its Christian theological heritage

rooted in Word and Sacrament into the academic setting, to advance excellence which

embraces every field and level of learning, and to build community" (2006, ¶ 6). The

ELCA church considers the uniqueness of Lutheran belief in education as "a precious

heritage and a magnificent resource" (¶ 6). The Vocation and Education Unit of the

ELCA offers leadership to the Lutheran higher education and connects the world,

vocation, and education through Christ. The Lutheran educators are supported by The

Lutheran Association of Christian Educators (LACE).

The Division of Higher Education and Schools (DHES) is the accrediting body of

the Lutheran higher education organizations. DHES distributes churchwide grants and

funds received from the members, congregations, and synods to the colleges and

universities in addition to tuition fees, donor gifts, and scholarships. Based on Bishop

Hanson's strategic plan, DHES revised its mission statement, "to provide leadership in

defining, supporting, and advocating for the interactive ministry of the church in

education, and education in the church" (Schulze, 2006a). The standards that regulate the

strategic relationship between the church and higher education organizations are described as follows:

> The relationship of this church to its colleges and universities shall be guided by policies fostering educational institutions dedicated to the Lutheran tradition wherein such institutions are…[to be] faithful to the will of God as institutions providing quality instruction in religion and a lively ministry of worship, outreach, and service; diligent in their preparation of leaders committed to truth, excellence, and ethical values; and pledged to the well-being of students in the development of mind, body, and spirit (Almen, 2001, p. 54).

The leaders in the church expect the Lutheran-affiliated organizations to follow Lutheran traditions in holistic development of the students. Yet again, the challenge for the organizational leaders will be to motivate students who do not belong to Lutheran traditions.

The Lutheran social ministry, started with a dedication to meet human need in 1800s has grown worldwide (Almen, 2001). ELCA addresses social issues in pluralistic society through its social ministry (McCurley, 2000). The Division for Church in Society supports the church as follows:

> This division shall assist this church to discern, understand, and respond to the needs of human beings, communities, society, and the whole creation through direct human services and through addressing systems, structures, and policies of society, seeking to promote justice, peace, and the care of the earth (Almen, 2001, p. 50).

The Lutheran educational institutions serve as a vehicle to aid in this social ministry of ELCA. The literature review identifies the concept of servant-leadership as the core element of the ministry of Lutheran higher education organizations; however, it also identifies the lack of empirical or specific support to evaluate the perceptions of servant-leadership practice by the administration personnel and faculty in any one of the ELCA affiliated organizations.

<div align="center">Job Satisfaction and Servant-leadership</div>

*Defining Job Satisfaction*

Matzaganian (2004) suggested that the "job satisfaction is not a concept that blazed into the forefront of social psychology all at once" (p. 39). The perception of job satisfaction varies from one employee to another based on the individual employee's value system or belief. The Midwest College community being influenced by Lutheran Evangelical beliefs, traditions, and values may view job satisfaction not in a secular and utilitarian context, but as Christian service or serving God. Job satisfaction is defined by Korkmaz (2007) as "a feeling of pleasure obtained by the evaluation of the job and the life in the job." In addition, Rosser (2005) defined job satisfaction in the context of developing professional skills, support by the administration, access to technology, and daily life in the workplace.

*Factors Affecting Job Satisfaction*

Most of the employers consider money as a prime motivational factor of employees in providing job satisfaction. Wage has only *temporary influence* on the employee's actions and outlook on organizations. Rewards motivate employees to seek more rewards and do not establish a practice of consistent performance. The term *money*

is perceived differently by people from varied cultures and ethnic backgrounds. A study

conducted by Tang, Furnhan, and Davis (2002) showed that Americans consider money

as success. In a Christian organization like the Midwest College, Christian values are

assumed to provide motivation and job satisfaction rather than monetary benefits.

Workers attach different value to the money, although employers use money to draw,

maintain, and inspire employees. Money is not the only major motivational factor from

the point of view of many employees when compared with interesting and self satisfying

job (Lindner, 1998). For great leaders like Martin Luther King Jr., Mahatma Gandhi, and

Mother Theresa, money was only incidental. Employees often find more satisfaction in

fulfilling a specific responsibility attached to monetary value as it enhances the

individual's performance. This concept is more evident in annual lists of the 100 best

companies to work for, which are not simply based on money (*Fortune Magazine*, 2007).

A self motivated employee performs well and raises the organization's efficiency.

While monetary benefits motivate employees primarily, the perceptions by

individuals about their jobs job and the nature of their jobs also seem to affect job

satisfaction. Matzaganian (2004) suggested that the "job satisfaction is influenced

directly by how people interpret their jobs and those interpretations [are] influenced by

both their personalities and the objective circumstances of their jobs" (p. 95). For some

people, this concept includes thinking of their job in context of a Christian understanding

of vocation and service. From his study, Thompson (2002) concluded that three factors

that influence job satisfaction are "increased education, experience, and job complexity"

(p. 41). Overall, an organization that exhibits its commitment to care for the employees

will draw the attention of qualified and dedicated workers (McCurley, 2000). Lutheran

understanding of job, according to Almen (2001) is to consider any kind of individual's occupation as God's work and believing in that call to remain as faithful stewards of one's possession and work.

One measure of job satisfaction depends on the employees' perceptions and understanding of leadership. Employees who feel unsatisfied in their work often exhibit poor performance when managers or leaders fail to support their work. The unhappy employees may later offer poor quality customer service (Koch, 2004) leading to business loss or failure. Leadership style is also related to vital organizational achievements, namely: employee job satisfaction, worker commitment, team performance, and organizational performance (Kirkpatrick & Locke, 1996). McCurley (2000) also agreed with the importance of leadership by stating, "clearly many employees will accept a lower wage in return for a collegial atmosphere in which they feel they are the organization's most valuable resource and are treated accordingly by superiors and colleagues" (p. 78).

*Servant-leadership and Job Satisfaction*

"Robert K. Greenleaf's idea of servant-leadership, now in its fourth decade as a concept bearing that name, continues to create a quiet revolution in workplaces around the world" (Spears, 2004, p. 1). Leader-member exchange (LMX) theory "defines leadership as the specific work interactions between a leader and an individual worker, and the knowledge that can support managers in improving communication with workers, reducing unnecessary turnover, and improving employee performance" (Graen, Scandura, & Graen, 1986, p. 487). LMX theory, in the context of servant-leadership, is described as a high-quality and the most effective relationship between the leader and

follower that can produce job satisfaction and low turnover rates (Ndoria, 2004). The

leader-follower relationship depends on the follower's motivation, work behavior, and

identification with the leader (Yukl, 2002). Swearingen and Liberman (2004) described

the power of servant-leadership in assisting individuals to develop and attain their

objectives thereby resulting in job satisfaction. The source of servant-leadership power is

also dependent on recognition and understanding of the Christian context that informs or

defines the roles and processes.

Literature pertaining to servant-leadership is "philosophical" (Russell & Stone,

2002, p. 2). Northouse (1997) criticized the theory of servant-leadership as "anecdotal in

nature" and lacking support from "published, well designed, empirical research" (p. 245).

Northouse's assumption is one in which secular Utilitarianism defines roles and

processes in a quid pro quo capitalist economy. In this outlook, religious or a private

*consumer* decision has little public significance. The presumptions of Christianity oppose

this outlook-certainly in theory, if not always in practice.

Researchers show an interest to compare servant-leadership and job satisfaction.

Empirical research done by Anderson (2005), Iken (2005), Thompson (2002), Drury

(2004), and Van Tassell (2006) in higher education and religious organizations affirm

correlations between servant-leadership and job satisfaction. Anderson (2005) observed a

positive correlation between perceptions of servant-leadership practice and employee job

satisfaction in the Church Educational System of The Church of Jesus Christ of Latter-

day Saints. Iken (2005) also noticed positive correlation between the perceptions of

servant-leadership practice and job satisfaction among the employees in a private

Christian University in Midwest. Thompson (2002), in addition, identified a strong

correlation between perceptions of servant-leadership practice and job satisfaction of the employees in a member college of the Council of Christian Colleges and Universities. Drury (2004) however, found "inverse correlation" in employees' perceptions of servant-leadership practice and job satisfaction at a non-traditional college (p. 72). On the contrary, Van Tassell (2006) evaluated the correlation between servant-leadership and job satisfaction in a liberal-arts, private, Franciscan-sponsored University and identified the organization to be a "negatively paternalistic" one with less permeation of the perceptions of servant-leadership practice (p. 84).

Critiques of servant-leadership theory express skeptical views on the relationship between servant-leadership and job satisfaction in organization, since most people decide for money and not by quality of life guided by faith. Spears and Lawrence (2002) depicted servant-leadership as an innovative outlook to life and occupation. Kiechel (1992) believed that the servant-leadership model is applicable to nonprofit organizations and not for profit organizations. Schuster (2002) argued that the economical constraints may force leaders in organizations to adopt values of servant-leadership. To balance the economic and technological advancement, leaders in organizations apply principles of servant-leadership to meet the "innate human need for meaning and purpose" (Stramba, 2003, p. 5). Theologically, the Lutheran concept of vocation or job relating to servant-leadership is well defined. The review of literature exposes a lack of empirical research in assessing the perceptions of servant-leadership practice and job satisfaction among the administration personnel and faculty. The literature review also reveals the scarcity of evidence that would illustrate how this concern is manifest in teaching, in student affairs, and in administration practices in a Lutheran higher education organization.

Servant-leadership and Job Satisfaction in a Changing Diverse Environment

Bowman (2005) stated that the "servant-leadership forces educators out of their heads and into their hearts" (¶ 15). Understanding the concept of servant-leadership will help the faculty members in developing and maintaining relationships and collaborative partnerships between each other and the administration with a sense of shared vision and responsibility. The leaders prioritize the needs of others over their own needs, since servant-leadership is relationship-oriented. Hunter (2004) encouraged leaders in organizations to build relationships on authority to solve issues related to absenteeism, high turnover, and low morale. One of the key purposes of the ELCA churchwide organization that administers the churchwide ministries is to "serve in response to God's love to meet human needs" (Almen, 2001, p. 40).

In an article titled *Preaching Diversity,* Dionne Walker (2007) of the Associated Press expressed the fear of Lutherans facing barriers in the "road to diversity" (p. 7B). Alerted by the diminishing church membership, the ELCA denomination tries "changing the culture of some of its congregations to attract other ethnicities" (p. 7B). To prevent the loss of members, leaders in the church have developed "outreach plans broken down by ethnicity: African American, Asian, Latino, American Indian, and Mideast/ Arab ministries" (p. 7B). Everett Flanigan, the person responsible for the ELCA Black Outreach has pointed out "all of the strategies are aimed at making the church reflective of our society" (as cited in Walker, 2007, p. 7B). Church leaders at the national level have initiated "a large-scale diversity effort" through "minority-specific campaigns" among the "historically under-represented ethnic groups" (Walker, 2007, p. 7B, 12B). Funding and training in the most needed areas of the church provides support to preserve

the diverse culture of the ethnic groups (Walker, 2007). Dave Travis, who analyzes the trend in church growth for Leadership Network in Dallas, illustrated the intention of the main denominational churches to protect their identity in their community (as cited in Walker, 2007, p. 12B). Travis also recommended the leaders to acknowledge the changes in the neighborhoods and the necessity to appoint pastors who mirror novel communities (p. 12B).

*Servant-leadership and Organizational Change*

In a changing and ever competing environment, leaders in Christian organizations tend to often focus on outward images of themselves and the organizations to which they provide leadership (Budde & Brimlow, 2002). Presiding Bishop Hanson (2003a) encouraged the church members to remember the early days of reformation movement in times of change and moments of fear. Servant-leadership makes the change process easier by linking "traditional work ethic" to "an altruistic concern for helping others" (Cunningham, 2004, ¶ 8). Hiebert (1989) suggested that "it is only through servant-leadership that we can begin to address the worldwide leadership crisis in the church" (as cited in Shaw, 2006, p. 128). Hunter (2004) motivated the leaders to love their team members since he believed that love develops devotion, supports teamwork, and respects the dignity of the individual, which strengthens organization. Servant-leadership offers effective educational leadership and management model (Crippen, 2005).

*Diversity and Job Satisfaction*

Hargreaves and Fullan (1998) argued that "more diversity demands greater flexibility" (p. 7). Covey (1999) suggested that a successful leader values diversification of people. Page (2003) considered the servant-leadership theory as one of the most

influential leadership theories in supporting a diverse culture. Common diversities observed in the educational settings are: "multiple intelligences/ learning styles, socioeconomic status, learning disabilities, physical disabilities, race, gender, aggressive behavior (bullying), religion, ethnicity, and culture" (*Midway College Teacher Education Program*, 2004, p. 22). The Teacher Education Program at Midway College (2004) acknowledged that, "leadership and diversity entail an understanding of equity and the applying of equity within a democratic school and classroom setting" (p. 7). A servant-leader can use the diversity of aptitudes and intelligence to produce creative outcome and service (Weinberg, 2004).

*Organizational Health in a Changing Diverse Environment*

Organizational health is related to the stability of the organization; however, changes in organization are complex, inevitable, and difficult to define. Beer (1980) defined organizational change as "a reaction to either an internal or external force that requires the organization to modify its way of doing business" (p. 72). Generally, change may center on the leadership, culture or human relations within the organization. The effective changes in the organization depend on the process and development (Williams, 2005) which accompany appropriate strategies implemented by the leaders. Change management has become an essential tool for leadership and a critical aspect of organizational reality, since change is a natural and constant force in organizations. The commitment of the leader in the process of change has considerable impact on the outcome of the change progression (Higgs, 2003), as the leader's behavior would influence the methodology and application (Higgs & Rowland, 2005). Organizational health depends on the interrelationship between the leaders and members of the

organization, and according to Korkmaz (2007, p. 25) organizational health symbolizes the "psycho-social status" of the educational organization.

The effective changes in the organization depend on the process and development (Williams, 2005) which accompany appropriate strategies implemented by the leaders. Change in an organization deals with not only the organization but also the people who are involved or related to the organization. "Change is omnipresent, uncertain, and difficult; but it is not impossible" (Rose, 2002, ¶ 24). Any organizational strategy of implementing change process, therefore, does not guarantee complete success. A pattern that is applicable to a specific organization may not suit another organization since major variations are observed in organizational culture. In diversifying and changing student demography, multicultural perspectives of faculty and students can facilitate organizational growth and quality. The leader, as a change agent expects the unexpected and is ready and willing to challenge the outcome of the change process.

In the midst of changing environment, the presiding Bishop Hanson addressed the fear of losing baptized members from ELCA churches and organizations. Presiding Bishop Hanson also compared the changing times to the past reformation historical times and challenged the members to rise above the occasion, following the model of Martin Luther, the pioneer of the reformation movement. Despite the fact that Lutheran members are challenged to serve as servant-leaders, no specific practical strategy is available to measure such leadership function in changing diverse environments of Lutheran organizations.

Servant-leadership and Organizational Health

Block (1993) stated that a servant-leader performs personal service to society irrespective of his or her position. Health of an organization is directly related to the nature and function of leadership. Greenleaf (1996) in his book, *On Becoming a Servant-Leader,* emphasized the relevance of educational leadership and management by pointing to the differences between organizations which depend on how people relate to one another and work in an organization. Laub (1999) connected the concepts of servant-leadership and a servant-leader into a servant organization model and defined as follows:

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

The organizational health will also be related to the practice of the principles of servant-leadership by the leader of the organization.

*Shared Leadership*

Shared leadership is also referred as participatory leadership that involves collaborative decision making and partnerships. Participatory leadership model involves improved performance, ethical decisions, democratic values, and respecting individual rights (Estler, 1988). In a healthy organization, shared leadership is achieved by sharing vision, power, and status (Laub, 2007e). "A clear vision of the future, shared by the entire group, becomes a powerful magnet drawing together all of the resources, skills and

abilities of the total team" (¶ 8). A leader shares his responsibility by empowering the workers and gets the desired results. For a servant-leader, "leadership is not position, status or prestige" (¶ 8), because the service is done with sacrifice without accepting the benefits, honors, and privileges. Callahan (1990) suggested that individuals learn about leadership when the decision-making environment is open and not a closed one. The organizational leaders have the accountability to create a conducive environment for shared leadership.

A servant-leader establishes shared leadership through delegation and empowerment. Servant-leadership involves "delegating responsibility and nurturing participatory leadership" (Neuschel, 1998, p. 151). Servant-leaders, as Wilkes (1996) stated, "share their responsibility and authority with others to meet a greater need" (p. 24). "The degree to which a leader is able to delegate work is a measure of his success" (Sanders, 1994, p. 138). Ford (1991) argued that leaders who prefer to empower their followers should possess the ability to teach as teachers. Servant-leaders motivate and enlighten their followers to serve by modeling and teaching. Kuczmarski and Kuczmarski (1995) suggested, that leaders should be "Socratic teachers, asking questions to elicit understanding" (p. 13).

Empowerment is the core element in servant-leadership (Winston, 1999). Wilkes (1996) stated that the "servant-leaders multiply their leadership by empowering others to lead" (p. 25). A leader attains empowerment by "a pull style of influence works by attracting and energizing people … it motivates by identification" (Bennis & Nanus, 1997, p. 74). The main objective of empowerment is to develop leaders at various strategic levels of the organization (Bennis & Nanus). Manz (1998) argued that the "wise

leaders lead others to lead themselves" (p. 99). Miller (1995) suggested that servant-leaders empower followers by establishing distinct vision and direction to reach the objectives. Miller in addition, warned that delegation is not abandonment; rather, it involves trusting the followers with accountability.

Participatory leadership demands a shared vision, which is essential for developing and managing a *learning organization* (Senge, 1990). Leaders need to communicate their vision both fluently and clearly (Neuschel, 1998). Nix (1997) argued that leadership success depends upon the leaders' communication skills. Melrose (1997) suggested that a leader's effectiveness also depend on his or her communication strategy of the organization's mission in an influential and inspirational style. The mission will be incomplete unless the organizational members "viscerally understand where the organization is headed and have a high degree of shared commitment to the vision" (Nanus, 1992, p. 140). To achieve this, individuals in the organization need to accept the leader prior to following the leader's vision (Maxwell, 1998). Showkeir (2002) provided the most succinct summary. Showkeir believed that "distributing organizational power builds individual capacity. Building individual capacity creates greater organizational ability for concurrently managing the business demands. Distributing organization power also greatly contributes to individuals' creating meaning and purpose at work, for themselves and others" (p. 161). Participatory leadership offers mutual benefit to individuals and organization involved in the leadership process.

*Community Building*

Servant-leaders purposely build communities by creating relationship, working collaboratively, and valuing differences (Laub, 2007e). Relationships, according to Laub,

are built between the employers and employees by sharing, listening, and reflecting. Collaborative work environment is created by developing and connecting mutual interests and partnerships. Laub (2007f) stated that the servant-leaders "are aware of their own prejudices and biases" (¶ 6) and therefore, they are able to deal with conflicts arising due to discrimination effectively. In a healthy organization, individuals are respected for their ethnic and cultural differences and appreciated for their knowledge and skill.

A servant-leader nurtures the organization and the surrounding community served by the organization (Spears, 1998). Nehr (2004) stated that the "servant-leadership is about influence" by cultivating "growth, autonomy, stewardship, freedom and wisdom in those being led, as opposed to stifling, controlling and criticizing their action." Serving leaders emphasize in describing the community components as "perceived interdependence" and "generosity" (Pinchot, 1998, p. 44). Greenleaf (1977) encouraged the leaders in liberal education colleges and universities to transform the educational environment into a community similar to society where students learn to interact, relate, and serve. Greenleaf stated that the leaders in the colleges also have the responsibility to prepare the students for their future vocation and responsibilities.

A leader establishes relationship with his workers through mutual trust. Martin (1998) suggested that "trust is the root of all great leadership" (p. 41). Developing trust in leadership is an important aspect of quality leadership, especially servant-leadership (Ryan & Oestreich, 1998). Trust is the key factor that influences relationships between leader and members, the leader's efficiency, and organizational productivity (Martin, 1998). Giffin and Patton (1971) argued that interpersonal communications depend on trust between the individuals in an organization. To build trustworthy relations, Shaw

(1997) recommended leaders showing care and concern for members and practice reliability. Yukl (1998), in addition, suggested that the leaders practice honesty and integrity in building trusting relationships between the members of the organization.

*Valuing People*

A servant-leader who values people, "serve others first," "believe and trust in people," and "listen receptively" (Laub, 2007f, ¶ 4). In a healthy organization, the leader will not misuse his or her power to get work done, instead accomplishes the organization's mission by valuing people. A leader who values people listens to his or her employees attentively without preconceived notions, assumptions, and judgments. Employees are able to trust a leader when they have assurance that they are valued in the organization and can believe his or her leader's words.

Organizational diversity is an asset to leadership, however, diversity is a major issue that may strengthen or weaken leadership. Organizational leaders can build a pluralistic workforce by valuing diversity. The current educational system is facing the major challenge of addressing diversity issues. The problem is not with diversity but with the method of handling the differences in people (Gordon, 2005). Achieving success in meeting this challenge depends on identifying the problems and making efforts to solve them at the national and global level. Implementing a number of strategies that are appropriate to all situations at all times is difficult and most often results in failure. In dealing with the diversity issue, people need to be aware of the diverse situation, honor diversity, and appreciate diverse value system. The basic struggle is to hire diversified faculty in educational systems with a growing population of diverse learners from multicultural environments.

"First and foremost, a good leader serves others" (Baggett, 1997, p. 21). The

primary inspiration for leadership should be an ambition to serve (Winston, 1999).

Neuschel (1998) stated that "it is not the lot of the leader to be served but rather his/her

privilege to serve" (p. 135). Service is the heart of servant-leadership (Rinehart, 1998).

Nair (1994) pointed out that service in leadership has a "moral imperative" (p. 71). When

a leader has to make a choice "between service and self-interest," the option to serve is

seldom chosen (Block, 1993, p. 9). The leader choosing to serve uses available resources

to meet the needs of members in the organization. Fairholm (1998) suggested that the

leaders "serve by making available to followers information, time, attention, material and

other resources and the higher corporate purposes that give meaning to the work"

(p. 140). Leaders also serve by setting an example for members to follow.

Another important element of service is stewardship (Nix, 1997). Spears (1998)

cited stewardship as one of the 10 significant characteristics of servant-leadership. Not

only servant-leaders, but members of the organization are expected to remain as stewards

in his or her and work. Gaston (1987) recommended servant-leaders incorporating

stewardship in their leadership behavior. Stewardship need to be practiced by both

leaders and members in the organization (Fairholm, 1998). Stewardship involves

"choosing partnership over patriarchy" (Block, 1993, p. 23) and "distributing ownership

and responsibility" (p. 25). Block invited leaders to select stewardship integrated service.

de Pree (1997) argued that stewardship is not only a privilege, but involves sincerity and

liability.

Stewardship can be developed by exercising communication skills. Effective

communication by leaders involves the art of listening. By careful listening, leaders

display admiration and gratitude of others (Turner, 2000). Greenleaf (1977) affirmed that servant-leaders relate and listen to the followers they serve. Servant-leaders "ask, listen, and hear" (Batten 1997, p. 53). The ability of leaders to listen attentively to their followers depends on the trust relationship (Fairholm, 1998). Baggett (1997) pointed out that "great communicators are great listeners" (p. 111). Active listening is an important part of empowering and entrusting (Miller, 1995).

*Displaying Authenticity*

Displaying authenticity by a servant-leader involves being "open and accountable," "willing to learn," and showing "honesty and integrity" (Laub, 2007e, ¶ 3). Making errors is human nature; however, a leader should be willing to admit his or her error and be prepared for negotiations for the benefit of the employees by taking responsibility. The leader shows interest in listening to suggestions from others and asks appropriate questions to clarify situations. Employees should be able to trust their leader and depend on his or her word. Communication is an important skill of leadership in managing employees. In their study, Sharbrough, Simmons, and Cantrill (2006) found prominent connection between employees' contentment with supervisors' communication, perception of leadership communication competency, perception of leadership excellence, and employees' job satisfaction.

Servant-leaders may some times encounter lonely situations, which John Milton described as "they also serve who only stand and wait" (as cited in Greenleaf, 1977, p. 330). Greenleaf described the "stand alone" position of the servant-leader as follows:

Servant-leaders may stand alone, largely without the support of their culture, as a saving remnant of those who care for both persons and institutions, and who are

determined to make their caring count-*wherever they are involved*. This brings

them, as individuals, constantly to examine the assumptions they live by. Thus,

their leadership by example sustains trust. (p. 330)

In a healthy organization, the leaders are willing to remain as lifelong learners. As

de Gues (1977) explained in *The Living Company*, "…the essence of learning is the

ability to manage change by changing yourself-as much for people when they grow up as

for companies when they live through turmoil" (p. 20). Leader's character is important

for the followers to make a decision if they like to follow him or her. Honesty and

integrity are vital elements of good leadership (Winston, 1999). Honesty refers to

truthfulness and integrity means devotion to ethical values, although honesty and

integrity are synonymous (Russell & Stone, 2002). Northouse (1997) stated that integrity

includes honesty and credibility. Since a leader with integrity will adhere to moral codes,

servant-leadership guarantees developing ethical culture of organizations (Giampetro-

Meyer, Brown, Browne, & Kubasek, 1998).

*Developing People*

Kerfoot (2005) stated that "inspired leaders are motivated by the opportunity to

watch their colleagues grow and blossom because they believe in their people more than

they believe in themselves" (p. 81). A servant-leader develops people through provision

for acquiring knowledge, modeling proper behavior, and supporting by encouragement

(Laub, 2007e). Rinehart (1998) argued that "servant-leaders equip and develop people in

ways that empower and release them" (p. 39). Stubbs (1997) described servant-leaders as

leaders who "liberate their colleagues to go beyond the experience and knowledge base

of any one talent source to be system thinkers and optimizers of a living system" (p. 319).

Employees are provided with an opportunity to learn and be creative in their work. The leader does not command his or her employees to venture into task alone but models before the employees by setting the right example.

Developing people is accomplished through modeling of the leader. Leaving an example by modeling is an important feature of servant-leadership (Behr, 1998). Kouzes and Posner (1995) suggested that "leaders model the way through personal example and dedicated execution" (p. 13). Covey (1990) believed that leaders can influence followers by modeling. Servant-leaders also influence followers in modeling commitment, dedication, discipline, and excellence (Briner & Pritchard, 1998). Modeling of leaders influences not only the followers, but also the organization. Leaders influence the organization "by their own behavior and their commitment to the set of ethics they are trying to institutionalize" (Bennis & Nanus, 1997, p. 173). Successful leaders introduce values in the organization by their action more than their words (Malphurs, 1996).

Servant-leaders need to model proper actions before their followers. Russell and Stone (2002) believed that, "visibility is the public presence, behavior, and interactions of leaders with their followers" (p. 9). Cedar (1987) suggested that "the effective servant-leader is highly visible in his leading and caring and comforting" (p. 109). Servant-leaders exercise authority by "visibly interacting with followers" and "referent power" "comes from strong interpersonal relations" (Russell & Stone, 2002, p. 9). Modeling offers a strong referent power for the servant-leaders. Yukl (1998) also confirmed this concept by stating, that the "obvious way to exercise referent power is through role modeling" (p. 199). Melrose (1995), CEO of the Toro Corporation, stated that he strives

to be an observable role model of servant-leadership by integrating "some practices in my daily work regimen that illustrate what I'm asking others to do" (p. 150).

Servant-leaders appreciate, value, and encourage their followers, and care for them (Autry, 2001). Baggett (1997) suggested that "servant-leaders cherish the joy of seeing others succeed" (p. 31). Servant-leaders inspire their followers with hope, courage, and love which strengthens interpersonal relationships and motivates the workers to follow organizational vision. Turner (2000) stated that "servant-leaders are encouragers, communicators, and cheerleaders" (p. 151). Nix (1997) recommended leaders practicing "intentional encouragement" in the organization (p. 28). Dedication in developing people is one of the essential traits of servant-leadership (Spears, 1998; Turner, 2000).

*Providing Leadership*

Bennis and Nanus (1997) argued that "the need [for leadership] was never so great" (p. 2). Greenleaf (1978) described the lack of development of leaders from colleges and universities as "the leadership crisis" (p. 78). Organizations require servant-leadership since it "offers potential to improve organizational leadership" (Russell & Stone, 2002). Russell and Stone (2002) further recommended applying the concept of servant-leadership that will facilitate the "interpersonal work relations and organizational life" (p. 14).

Views of leadership styles are radically changing because of the demand to manage and lead diversified organizations along with ever modernizing scientific and technological advances. The behavioral change of leaders creating the evolution of leadership models coincides with the organization's transformation. Leadership is held accountable for the failure or success of any organization or movement. A leader

succeeds in an organization depending on his or her character and behavior. Maccoby (2000) suggested that "good leaders develop trust by walking the talk, doing what they preach" (¶ 19). Mother Teresa, the founder of Missionaries of Charity, provided leadership to the organization and service to the community through her love in action and considered serving God as an overflow of worship. Mother Teresa, who left a servant-leadership model to her fellow sisters in the organization, carried a business card which had the following inscription: "The fruit of SILENCE is Prayer; The fruit of PRAYER is Faith; The fruit of FAITH is Love; The fruit of LOVE is Service; The fruit of SERVICE is Peace" (as cited in Le Joly & Chaliha, 2002, p. 108).

In a healthy organization, leadership is referred as "Initiative, Influence and Impact" (Laub, 2007e, ¶ 7). French and Raven (1959) defined the leadership authority as "power in terms of influence, and influence in terms of psychological change" (p. 150). For a servant-leader, the motivation to lead springs from the passion to serve others. The leader has a specific vision for the organization and guides the employees by sharing that vision. Leaders and workers of healthy organizations have goals to direct and achieve the mission. Maxwell (1998) argued that "the true measure of leadership is influence-nothing more, nothing less" (p. 11).

The fundamental mission of a servant-leader is to create a planned vision for the organization (Turner, 2000). Covey (1992) observed that "lack of common vision blocks change" and encouraged leaders to develop trusting relationships that remove divisions breaking the culture (p. 303). Greenleaf (1977) described vision as foresight and conceptualizing, and added that the servant-leader "needs to have a *sense for the unknowable* and be able to *foresee the unforeseeable*" (pp. 21-22). Covey (1992) also

recommended leaders to walk the talk as a "natural law of change" (p. 305). Leaders need to be dedicated in sustaining the change process by continuous support and collaboration. The leader also remains sensitive to the needs of the members in the organization during the change process and resolves conflicts using critical thinking, decision-making, and problem-solving skills to guide the process towards organizational vision. In challenging higher educational organizations, leaders must possess not only ethical leadership, "but the skills and flexibility to thrive within [a] volatile environment" (Hoff, 1999, p. 317).

Servant-leaders act as pioneers and agents of change in challenging environments by taking risks and demonstrating courage. By persuading followers, servant-leaders influence change in the organization. Spears (1998) included persuasion as one of the 10 significant qualities of servant-leadership. Greenleaf (1977) suggested that "leadership by persuasion has the virtue of change by convincement rather than coercion" (p. 30). Authority derived from the personality of a leader combined with persuasive communication is referred as "principle-centered power," according to Covey (1990, p. 102). Greenleaf (1980) described persuasion as:

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

Earlier sections of this chapter described the Lutheran identity of servant-leadership and job satisfaction in Lutheran higher education organizations without any reference to organizational health. The proposed research study addresses this gap of knowledge through the examination of the servant-leadership characteristics identified by

Laub (1999) as: shared leadership, community building, valuing people, displaying authenticity, developing people, and providing leadership. The demographic analysis of the proposed study may help in understanding the practice of servant-leadership in the diverse environment.

Laub (1999) designed his study based on the "explanation and test" of servant-leadership by Greenleaf (1970) which is equivalent to the Lutheran theology of servant-leadership.

> The difference manifests itself in the care taken by the servant-first to make sure that other people's highest priority needs are being served. The best test, and difficult to administer, is: Do those served grow as persons? Do they, *while being served*, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? (as cited in Laub, 1999, p. 2)

Laub also applied the "concept of leader as servant" by Jesus Christ in the study of his servant-leadership model which is comparable to the beliefs of the Lutheran Christians. The proposed study, therefore, applies similar explanation, test, and model of servant-leadership, and follows identical survey instrument and measurement to assess the perceptions of servant-leadership practice by the administration personnel and faculty, and its correlation with employees' job satisfaction in the Midwest College. The proposed study, in addition, assumes to expect a servant-minded organization that practices servant-leadership principles defined by Laub.

## Conclusions

Chapter two provides the review of literature with an introduction of documentation used in collecting relevant literature. The historical, theological, and

sociological reasons for the popularity of the servant-leadership theory were followed by

the importance of servant-leadership in the ELCA and Lutheran higher education.

Interestingly, the Latin root words for *education* connect the concepts of education and

leadership (Schulze, 2006b) and Lutheran organizations apply Luther's principles on

education. The concept of servant-leadership was defined by Spears (1998) as the

creation of a community that "puts serving others-including employees, customers, and

community-as the number one priority" (p. 3), although Greenleaf (1977) introduced the

word *servant-leadership*. While Lutheran churches and organizations advocate for

servant-leadership, a knowledge gap is observed in measuring the perceptions of servant-

leadership practice among members in these Lutheran affiliated bodies.

The later part of the literature review describes the links between servant-

leadership and job satisfaction in a changing diverse environment. Shaw (2006)

suggested that "in a world of growing societal complexity and mistrust of institutions, the

model of servant-leadership is becoming an increasingly pressing imperative" since

people search for leadership and authority not dependent "on power and control but on a

proven and trusted record of self-sacrifice, service, and empowerment" (p. 128).

Swearingen and Liberman (2004) suggested that the power of servant-leadership assists

individuals to develop and attain their objectives thereby resulting in job satisfaction.

Recent empirical studies have been focused on various religious organizations in

studying the correlations between servant-leadership and job satisfaction; however, such

a study is lacking in Lutheran higher education changing environment.

The final section of literature review explains the relationship between servant-

leadership and organizational health. Organizational health depends on the inter

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relationship between the leaders and members of the organization, and according to

Korkmaz (2007) organizational health symbolizes the "psycho-social status" of the

educational organization (p. 25). Laub (2007b) defined a healthy organization as "an

organization in which the characteristics of servant-leadership are displayed through the

organizational culture and are valued and practiced by the leadership and workforce"

(¶ 2). The review of literature identifies a desire expressed by the Lutheran organizational

leaders in protecting the Lutheran identity in developing servant-leaders to serve the

society mimicking the model of Jesus Christ. A gap of knowledge still exists in

addressing the issues related to organizational health by implementing servant-leadership

model in Lutheran higher education organizations.

Summary

The literature review revealed the connection between the servant-leadership, job

satisfaction, and Lutheran higher education in a changing diverse environment (Almen,

2001). The literature review pointed out a lack of knowledge and empirical research

connecting servant-leadership and job satisfaction in a Lutheran higher education

organization (Hanson, 2003b). In his study, Laub (1999) connected the concepts of

servant-leadership and a servant-leader into a servant organization model. Likewise, the

proposed study examines the perceptions of servant-leadership practice among the

administration personnel and faculty of Midwest College, a Lutheran higher education

organization affiliated with the ELCA. Chapter three discusses the empirical research

addressing the gap of knowledge identified in the literature review in chapter two.

Chapter three explains the methodology incorporated in verifying the proposed

hypotheses and finding solutions to the research questions.

CHAPTER 3: METHOD

The purpose of this cross-sectional quantitative correlational study is to measure the presence and degree of relationship between the perceptions of servant-leadership practice and job satisfaction among faculty at a College in the Midwest and how this perception may guide institutional changes in a time of growing diversity. The survey results of the study could add knowledge to the existing leadership practices and organizational health by providing future guidelines for higher education organizations affiliated with the ELCA. Chapter one presented the problem statement and purpose of the study followed by chapter two which provided a literature review of the concept of servant-leadership in the context of Lutheran identity and exposed deficiencies that need to be explored in the present study. Chapter three addresses the research methodology by describing research design, research questions, hypotheses, survey instrument, data collection, data analysis, and validity.

Research Design

The proposed study applied a cross-sectional quantitative correlational design to measure the presence and degree of relationships between the perceptions of servant-leadership practice among administration personnel and faculty, and job satisfaction in a time of growing diversity in higher education. The organizational health was derived from calculating the overall mean score of the six constructs and job satisfaction section from the OLA data. Spearman's rank-order correlation statistical analysis evaluated the outcome of the study using the Statistical Package for the Social Sciences (SPSS) software package. The survey instrument employed the validated quantitative instrument

of Laub's OLA (1998), Educational Version, including a demographic questionnaire to evaluate the diversity profiles of the subjects.

<div align="center">Appropriateness of Design</div>

Research design, according to Hart (2007), "is the blueprint, map, guide, or recipe" for the research study (p. 23). The proposed study applied quantitative methodology rather than qualitative procedure because it intends to collect numerical data and apply statistical measures to assess the outcome. This research, as a cross-sectional study, involved "collecting data at a single point in time" (p. 23). Hart differentiated quantitative studies from qualitative studies as follows:

> Quantitative studies involve deductive reasoning or developing specific
> predictions from the literature or other sources and involve testing hypotheses
> while qualitative studies utilize inductive reasoning or developing conclusions
> from specific observations or narratives to look for patterns to develop new ideas
> (p. 22).

The validity of the survey results were tested using statistical measures.

The application of correlation "in research has contributed to a specific research design called correlational research" (Creswell, 2005, p. 343). The main goal of correlational research "is to describe the degree of association between two or more variables" (p. 339). Salkind (2003) described correlational research as:

> the linear relationship between two or more variables without any hint of
> attributing the effect of one variable on another. As a descriptive technique, it is
> very powerful because this method indicates whether variables (such as number

of hours of studying and test score) share something in common with each other.

If they do, the two are correlated (or co-related) with one another. (p. 198) Correlation co-efficient was described by Salkind as "the most frequent measure used to assess degree of relatedness" and "is a numerical index reflecting the relationship between two variables. It is expressed as a number between 1.00 and 1.00, and it increases in strength as the amount of variance that one variable shares with another increases" (p. 198).

Correlation is "an empirical relationship between two variables" (Babbie, 2002, p. 442). While "correlation is a statistical test," it "determines the tendency or pattern for two (or more) variables or two sets of data to vary consistently" (Creswell, 2005, p. 325). Correlational design is used to study relationship between "two or more variables" and to find if "they influence each other" (p. 325). Correlational design also assists "to predict an outcome" (Anderson & Keith, 1997, as cited in Creswell, 2005, p. 325).

While Karl Pearson introduced the concept of correlation in 1800s, Spearman developed a formula "for data that did not fit a normal, bell-shaped distribution" in 1904 (Creswell, 2005, p. 326). Spearman's rho ($r_s$) correlation coefficient is applied "for nonlinear data and for other types of data measured on categorical scales (rank-ordered scales)" (p. 333). Pearson product moment correlation coefficient is used "for continuous linearly related variables" (Cooper & Schindler, 2002, p. 571). Cooper and Schindler described the Spearman's rank-order correlation as:

> the concept of concordant and discordant pairs. None of these statistics require the assumption of a bivariate normal distribution, yet by incorporating order, most produce a range from –1.0 (a perfect negative relationship) to +1.0 (a perfect

positive one). Within this range, a coefficient with a larger magnitude (absolute value of the measure) is interpreted as having a stronger relationship. These characteristics allow the analyst to interpret both the direction and the strength of the relationship. (p. 596)

Cooper and Schindler (2002) referred rho "as a special form of Pearson's product moment correlation" which has more "strengths" than "weaknesses" (p. 600). During analysis:

When data are transformed by logs or squaring, rho remains unaffected. Second, outliers or extreme scores that were troublesome before ranking no longer pose a threat since the largest number in the distribution is equal to the sample size. Third, it is an easy statistic to compute. The major deficiency is its sensitivity to tied ranks. Too many ties distort the coefficient's size. (p. 600)

Spearman's rank-order correlation is preferred as the test can detect both linear and non-linear relationships. Paramelee and Benson (2004) described Spearman's rho as "an example of a rank-randomization test" and as "a measure of the linear relationship between two variables" which "differs from Pearson's correlation only in that the computations are done after the numbers are converted to ranks" (¶ 23). Hoos (2006) preferred Spearman over Pearson test since "it does not require normality assumption and is not restricted to linear correlation" (¶ 4). In this study, Spearman's rank-order correlation was chosen instead of Pearson correlation, to measure the non-parametric relationships of the rank order data from non-Gaussian population (Motulsky, 1995). While Spearman's non-parametric analysis is becoming popular, Borkowf (2002) warned

regarding the strategy which "remains unknown about its finite and asymptotic behavior" (p. 271).

In this study, Spearman's rank-order correlation helped in assessing the presence and degree of relationship between the perceptions of servant-leadership practice and the employees' job satisfaction. Descriptive statistics evaluated the demographic variables, gender, age, race, ethnicity, length of employment service, and departments. The "characteristics of the distribution of the scores" from the data collected was evaluated by descriptive statistics (Salkind, 2003, p. 153). Descriptive statistics applied in this study was "a general type of simple statistics used by researchers to describe basic patterns in the data" (Neuman, 2003, p. 548). The perceptions of servant-leadership practice among the administration personnel and faculty was correlated to assess the six constructs of OLA. The administration personnel and faculty of the Midwest College and its ELCA basis may not be indicative of all higher education administration personnel and faculty and there was no data available to indicate that the administration personnel and faculty at this college are of the same parent population as those of other ELCA origins. Thus, the assumption was that the perceptions of the population used in this study may not conform to a normally distributed underlying variable. Indeed, it may not be possible to specify any distribution at this time.

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

Upchurch, Brosnan, and Grimes (2002) described creating a research question as not only the most significant component but also the most complex aspect of the research procedure. Research questions are not only used to find answers but also to gain "clarity

about ethical significance" (Miller, 2002, p. 1821). The proposed quantitative research study intended to evaluate the following research questions:

1. To what extent do the administration personnel and faculty perceive the practice of servant-leadership in their diverse work environment?

2. To what extent do the administration personnel and faculty's perceptions of the practice of servant-leadership affect the job satisfaction of the employees in their diverse work environment?

Hypotheses

"In-quantitative studies the outcome results in generalization to the larger population or testing a theory while qualitative studies look at the uniqueness of situations and is the beginning of theory development" (Hart, 2007, p. 22). Neuman (2003) stated that the "hypotheses are tentative answers to research questions" (p. 162). The proposed study evaluated the following hypothetical statements:

$H1_A$: There is significant correlation between the administration personnel and faculty's perceptions of the practice of servant-leadership in the Midwest College, an ELCA liberal arts and science higher education organization.

$H1_{A0}$: There is no significant correlation between the administration personnel and faculty's perceptions of the practice of servant-leadership in the Midwest College, an ELCA liberal arts and science higher education organization.

$H2_A$: There is significant correlation between the administration personnel and faculty's collective perceptions of the practice of servant-leadership and its correlation with job satisfaction in the Midwest College, an ELCA liberal arts and science higher education organization.

$H2_{A0}$: There is no significant correlation between the administration personnel and faculty's collective perceptions of the practice of servant-leadership and its correlation with job satisfaction in the Midwest College, an ELCA liberal arts and science higher education organization.

$H2_{B}$: There is a significant correlation between the administration personnel's perceptions of the practice of servant-leadership and its correlation with job satisfaction in the Midwest College, an ELCA liberal arts and science higher education organization.

$H2_{B0}$: There is no significant correlation between the administration personnel's perceptions of the practice of servant-leadership and its correlation with job satisfaction in the Midwest College, an ELCA liberal arts and science higher education organization.

$H2_{C}$: There is a significant correlation between the faculty's perceptions of the practice of servant-leadership and its correlation with job satisfaction in the Midwest College, an ELCA liberal arts and science higher education organization.

$H2_{C0}$: There is no significant correlation between the faculty's perceptions of the practice of servant-leadership and its correlation with job satisfaction in the Midwest College, an ELCA liberal arts and science higher education organization.

Population

A key objective to survey strategy "is to collect data representative of a population" (Bartlett, Kotrlik, & Higgins, 2001, p. 43). The research study included population of 113 administration personnel and 91 faculty of a private, Lutheran, liberal arts and sciences college affiliated with the ELCA in the region of the Midwest. To protect identity, the original name of the college under study was changed. The faculty

serves in 35 different academic programs. The administration personnel lead/ manage the academic and support services of the organization.

*Informed Consent*

Prior to the study, the participants were given written approval to participate in the study, referred to as informed consent. Appendix B has the informed consent for this research study. Colling (2004) described the informed consent document as including the following information: "a description of the goal(s) of the study, a description of the risks and benefits to participants, and a description of how risks will be minimized and how privacy and confidentiality will be maintained" (p. 131).

*Sampling Frame*

Bartlett, Kotrlik, and Higgins (2001) stated that "the determination of sample size is a common task for many organizational researchers. Inappropriate, inadequate, or excessive sample sizes continue to influence the quality and accuracy of research" (p. 43). Selecting an insufficient number of samples and applying a nonrandom approach are threats to the sampling frame (Hart, 2007, p. 26). The proposed research study included 113 administration personnel and 91 faculty of the liberal arts and sciences college in the Midwest, affiliated with the ELCA. The study excluded 86 adjunct faculty employed by the school as they temporarily serve different organizations including the college under study and their perceptions of servant-leadership practice may interfere with the variable, job satisfaction.

The study population described the *critical mass* suggested by Laub (1998). Laub (2007f) defined *critical mass* as a "fair distribution between the various sub-units of the organization" and reports a "fair representation of an adequate description of

organizational perception" (¶ 1). Validity, efficiency, and dependability are key elements determining the quality of the sampling. Inappropriate surveys may result in misinformation (Lau, Chung, & Arbor, 2005).

The sample population characterized the entire group of administration personnel and faculty of one of the ELCA colleges as a representative sample of all the administration personnel and faculty at ECLA affiliated colleges. The sampling procedure followed a stratified random sampling that constituted participants who volunteered for the survey and were not influenced by any external pressure such as peer pressure or institutional pressure. Stratified random sampling was introduced by Neyman (1938) as a way of stratification, to "enlarge relative sample sizes of the most informative subgroups" (as cited in Ma, 2007, p. 595). Creswell (2005) suggested that this procedure "guarantees that the sample will include specific characteristics that the researcher wants included in the sample" (p. 148). The basis of the selection of subgroups was depended on the "criterion that is related to the variables under study" (Cooper & Schindler, 2002, p. 196). The population is stratified into two sub groups, the faculty and the administration personnel. The sample population thus selected was identified as the *critical mass,* which excluded the adjunct faculty.

Simon (2007) explained that "a stratified random sample is an alternative to a simple random sample that provides more precision" (¶ 1) and decreases sampling error. Stratified sampling of the target population allows analysis of "small but important strata" (Simon, 2007, ¶ 4) defined as *critical mass* by Laub (1998). Stratified sampling also "ensures better coverage of the population than simple random sampling" (Hunt & Tyrrell, 2004, ¶ 4). Stratified sampling was also considered to be more efficient as it

studied the critical subpopulations of the stratum and avoided the inappropriate population. Huebner (2007), while comparing four sampling methods such as systematic plot, stratified-random plot, modified Whittaker, and timed meander, observed that the stratified random sampling was "the strongest for estimating changes in relative abundance" (p. 206). The individuals who volunteered to sign the informed consent form and participated in the survey during their staff or faculty meetings were referred as critical mass or stratified random sample population.

*Confidentiality*

Ethics is vital to any research. The primary ethical principles that establish ethical standards for research are "beneficence, justice, and respect for human dignity" (Colling, 2004, p. 130). Participants in this research study were assured that participation was voluntary and that subjects may leave the study at any time without penalty. The details regarding the participation and the withdrawal were specified in the informed consent form. The investigator provided oral instruction prior to the distribution of the survey instrument. Identity of the participants in the survey would be protected by coding the survey forms and sealing in an envelope. All survey materials would be stored in a secure place that is accessible only by the investigator and would be destroyed after three years. Information was also given about how and where to contact the researcher or the contact person in the college, if the participant had questions or concerns.

*Geographic Location*

The research study included 113 administration personnel and 91 faculty of a private, Lutheran, liberal arts and sciences college in Iowa, affiliated with the ELCA. The

college is a residential school located in the center of the state that attracts students from surrounding suburban regions, from other states, and from the international community.

Instrumentation

"Instruments that gather numerical data that can be analyzed using statistics are used in quantitative studies while words or observations are written down and interpreted by the researcher in qualitative studies" (Hart, 2007, p. 22). Lau, Chung, and Arbor (2005) explained the survey plan and management that include seven steps: "(1) topic identification, (2) hypothesis generation, (3) survey design, (4) sampling, (5) survey administration, (6) data analysis, and (7) ethical considerations" (p. 894). Measurement scales vary in measuring the responses to survey questions. The scales used in measuring the survey responses differ based on the type of data produced by each scale of measurement used in the study (Cooper & Schindler, 2002).

One well-known and dependable scale used is the Likert-type scale, developed by Rensis Likert in the 1930s (Neuman, 2003; Salkind, 2003). This scale provides options to responses in a specified range (Creswell, 2005). A Likert-type scale is often used in measuring the differences in an overall rating that reflects individual opinion in answering survey questions (Cooper & Schindler, 2002). A measurement index similar to a Likert-type scale that uses numerous indicators improves reliability.

This quantitative study applied the OLA developed by Laub (1998) as a tool to measure the relationship between the perceptions of servant-leadership practice and job satisfaction among administration personnel and faculty at a private, Lutheran, liberal arts and sciences college in the Midwest affiliated with the Evangelical Lutheran Church. Laub (2007a) recommended that the OLA is a dependable instrument to measure the

perceptions of servant-leadership practice and organizational health. Appendix A illustrated the permission obtained from Dr. Laub in applying the OLA to the research study. The Internal Review Board authorities of the Midwest College had granted consent to conduct the research (Appendix C).

*Development of the Organizational Leadership Assessment (OLA)*

The self-report survey, OLA, according to Laub (1999), is one of the prospective instruments "to determine whether differences exist in the perception of leadership held by people with different roles in the organization" (p. 36). A Delphi survey process involving a team of 14 skilled professionals in the field of servant-leadership developed the constructs for this OLA model (Laub, 2007a). Organizations striving "to promote an organizational culture based on openness, trust, teamwork, leadership at all levels and integrity would use the OLA to assess current status and identify areas to improve" (p. 24). Laub (1999) argued that the "OLA scores could be correlated with productivity, customer service, absenteeism or staff morale as predictors for organizational success and viability" (as cited in Stramba, 2003, p. 3).

The 66 statements of the OLA survey instrument are divided into three sections that address the entire organization, attitudes towards the organization's leadership, and the respondents' role in their organization (Appendix D). Laub organized all questions related to employees' job satisfaction in the final section. Stramba (2003) described the survey instrument as a "unidirectional, five-point Likert-type scale, ranging from strongly disagree (one) to strongly agree (five)" (p. 3).

The instrument uses six constructs or potential subscores: (a) values people (e.g.,

respect and receptive listening), (b) develops people (modeling appropriate behavior), (c) builds community (e.g., team and community building and allowing for individuality), (d) displays authenticity (e.g., honesty and high integrity), (e) provides leadership (e.g., vision of the future), and (f) shares leadership (e.g., shared power and vision). Six items have been incorporated to assess job satisfaction, addressing issues such as productivity, feelings regarding contributions to the organization, enjoyment of work, and opportunities for creativity. (p. 3)

Appendix E illustrates the OLA instrument items categorized in subscores (Laub, 2007a). Laub (2007b) explained that "the six key areas and their 18 descriptors determine an organization's power level since these key areas determine the organizational health and leadership practice" (¶ 7). The power levels are: "Org6-optimal health, Org5-excellent health, Org4-moderate health, Org3-limited health, Org2-poor health, and Org1-toxic health" (¶ 7). Appendix F has the description of Laub's six organizational categories.

<div align="center">Data Collection</div>

Permission to use the OLA survey instrument in the study was obtained from Dr. Laub. The faculty of the Midwest College completed the informed consent form, demographic questionnaire, and the OLA survey instrument in one of their faculty meetings. Likewise, the administration personnel completed the survey in one of their staff meetings. Participants were encouraged to provide honest responses. Willingness to participate and complete the survey by signing the consent form was considered as the confidentiality agreement between the participant and the principal investigator. To ensure the confidentiality and reliability of the study, the survey forms were distributed in

person during the faculty and staff meetings. Iafrate (2007) stated that this type of

sampling has the advantage of "researchers receiving larger number of responses

quickly" (p. 50). The OLA survey instrument questions addressed the entire organization,

attitudes towards the organization's leadership, and respondents' roles in their

organizations, including questions related to employees' job satisfaction. The Spearman's

rank-order correlation statistical tool analyzed the presence and degree of relationship

between the perceptions of servant-leadership practice and the employees' job

satisfaction.

Subjects took 15-20 minutes to complete the survey, as described by Laub

(2007a). Surveys collected from the respondents during the faculty and staff meetings

were classified as valid data. A survey questionnaire that has all the questions answered

by the participant was considered as a complete survey. If a participant failed to respond

to one or more questions from the survey form, it was considered as an incomplete

survey. The responses from the incomplete survey forms were not included in the data

pool. To protect the identity of the survey participants and the validity of the data, the

survey forms collected were coded to ensure anonymity and sealed in an envelope.

Personal distribution and collection of the survey facilitates better return rates compared

to any other survey method. The survey items would be stored in a personal storage space

along with the coded data on a compact disc and maintained under lock and key that

could be accessed only by the principal investigator. All survey items, including coded

data on the compact disc and the uncoded raw data would be destroyed after three years

from the date of survey.

Data Analysis

Quantitative researchers employ statistical tools to emphasize objectivity in applying a deductive approach to social science (Neuman, 2003). Neuman stated that statistics can be used as an applied branch of mathematics in collecting a set of numbers or as a descriptive statistics to control and review the numbers. Shields and Twycross (2003) also affirmed the relation between the numbers and the statistical analysis tools in quantitative research. Measurement is not a conclusion but a process used to facilitate scientific inquiry (Kaplan as cited in Neuman). Using statistical analysis strengthens validity, reliability, and accuracy of the data under study. Statistical measurements offer various strategies to analyze the data and solve the problem. Using a statistical tool assists in collection, organization, and analysis of numerical data in quantitative research and provides interpretation in a meaningful manner (Runyon & Haber as cited in Neuman).

A cross-sectional study, according to Creswell (2002) "can examine current attitudes, beliefs, opinions, or practices" (p. 398). Creswell (2005) also stated that the correlational design uses "statistical test to describe and measure the degree of association (or relationship) between two or more variables or sets of scores" (p. 235). A dependent variable is "dependent on or influenced by the independent variable" (Creswell, 2002, p. 136).

The correlation used in this study applied Spearman's rank-order correlation coefficient proposed by Charles Spearman (1904), "a nonparametric (distribution-free) rank statistic…as a measure of the strength of the associations between two variables" referred as rho, and denoted by the Greek letter $\rho$ (Weisstein, 2002, ¶ 1). Rho is

specifically used for "data measured at the interval or ratio level" in calculating "the

mean and standard deviation of the variables" and the distance "from a relationship (or

regression) line in a scatter plot" (Neuman, 2003, p. 350). The distances in the point scale

are assumed to be at similar intervals in the Likert-type scale. The relationship between

the variables can range "from –1.0 to +1.0, with 0 meaning no association" (p. 350). R-

squared is the value of rho if it is squared, and "has a unique proportion reduction in error

meaning" and depicts "how the percentage in one variable (e.g., the dependent) is

accounted for, or explained by, the other variable (e.g., the independent)" (p. 350).

Spearman's rank-order correlation analysis was appropriate for the proposed study

because it measured the presence and degree of relationships between the administration

personnel and faculty perceptions of the practice of servant-leadership, as well as the

perceptions of servant-leadership practice correlated with a variable defined by

employees' job satisfaction. In addition, the overall mean score of the six constructs and

job satisfaction section from the OLA data were taken for assessing the overall

organizational health. The constructs for this "comprehensive model of servant leadership

applied to organizational life" were instituted "through a Delphi Survey process" by

engaging "a panel of 14 experts in the field of servant leadership" (Laub, 2008b, ¶ 1).

Demographic variables, gender, age, race, ethnicity, length of employment service, and

academic departments were assessed by descriptive statistics.

The OLA survey, which measures the variables, contains ordinal data. Patten

(2001) referred to "ordinal data as rank order data" (p. 93). Patten also suggested that

most researchers assume the "responses to Likert-type items consider the points along the

continuum to be equal intervals" (p. 95). Cone and Foster (1993) suggested that "if one of

your variables involves ordinal data and the other is ordinal, interval, or ratio in nature, a Spearman's rank order procedure would be more appropriate than a Pearson correlation" (p. 190). Cooper and Schindler (2002) also recommended the Spearman's rho correlation as "a popular ordinal measure" (p. 599).

Garson (2007) concluded that "in most cases, of course, Likert and rank variables are ordinal but the extent to which they approach intervalness depends on the correspondence of the ordinal labels to the empirical data" (¶ 13). This research study used a pre-validated OLA survey instrument, because "it is usually easier to use an instrument that has an established *cooking* record rather than to create your own [survey]" (Simon & Francis, 2001, as cited in O'Leary, 2004, p. 74). The responses to the survey questions are measured using a five-point Likert-type scale, ranging from strongly disagree (one) to strongly agree (five). Chapter four presents the results of the cross-sectional study following Spearman's rank-order correlation statistical analysis.

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

Neuman (2003) pointed out that validity refers to straight forwardness, whereas reliability in research refers to the steadiness of a measure. Hart (2007) emphasized "a discussion of design is not complete without discussing validity issues" (p. 25). "Acquiring knowledge of design validity is essential to assess the appropriate selection of the design to fit the purpose of the study and to affirm the best collection of the data" (Hart, 2007, p. 25). Internal validity, according to Hart (2007):

> refers to the extent to which it is possible that the independent variable is truly causing or influencing the dependent variable. Factors other than the independent variable that affect the results are called threats. When planning a research study

the researcher must be aware of these threats to internal validity and try to deal

with them before the study begins or acknowledge they may have affected the

study results after the study is completed. (p. 25)

The internal validity of the proposed study was made stronger by measuring the

presence and degree of relationships between the perceptions of servant-leadership

practice and employees' job satisfaction in a similar fashion tested against valid and

established research measures by other researchers. Based on the validity of the survey

instrument, the OLA was used not only in researching the relationship between

leadership perceptions, but (also) in "prediction and diagnosis" of the health of the

organization (Laub, 2007a, p. 24). Measuring demographic variables contributes to

assessing the diversity of the organization and its influence on the perceptions of servant-

leadership practice and employee job satisfaction. The only threat to the internal validity

may be the honesty of the participants in responding to the OLA survey questions.

External validity is referred to as "the extent to which the study results can be

generalized or applied to the larger or other population(s). The threat to external validity

includes problems with the sample or the environment" (Hart, 2007, p. 26). The original

field study of the OLA instrument involved 823 people in 41 different organizations.

Over 100 graduate students' tests on the recognized precision for face validity of the six

organizational categories resulted in "consistently high perception of accuracy" (Laub,

2007d, ¶ 7). The test and retest of the OLA instrument by Ledbetter (2003) "were

significant at $p < 0.01$" (p. 89) and the correlation between the test and the retest

confirmed "that the validity of the OLA remains consistent over time" (p. 88). In his

study, Ledbetter also proved that "the means and standard deviations between the test and

the retest for this study remained consistent" (p. 83) and recommended OLA as a "valid and reliable instrument" (p. 89).

Laub (2007d) established construct validity by integrating:

an expert panel to determine the Necessary and Essential characteristics of servant leadership that became the 60 items within the instrument. A Delphi process was utilized to bring these experts to consensus on the constructs that represent the servant-minded organization. (¶ 7)

Laub's (1999) original field test item analysis, 0.41 was the "lowest item-to-item correlation" and 0.77 was the maximum, "showing that all of the items have a strong correlation with the instrument as a whole" (Laub, 2007d, ¶ 4). The item-to-item analysis was 0.44 and 0.78, the lowest and highest respectively in Ledbetter's (2003) research study. In developing the OLA survey instrument, Laub (1999) estimated the reliability of the instrument by means of the Cronbach-Alpha coefficient as 0.98. In reliability testing, the OLA scores were equal or higher in the studies of Horseman (2001), Thompson (2002), and Ledbetter (2003) affirming higher reliability of OLA survey instrument.

Laub (2007a) suggested that "this field test along with the ongoing research being conducted using the OLA, has provided for strong psychometric properties of validity and reliability" (¶ 4). The OLA will therefore, help in assessing the organizational health and leadership (Laub, 2007b). The alleged precision of the six organizational descriptions tested in smaller research studies affirm face validity (Laub, 2007d). Laub's results for the OLA scores on job satisfaction using Pearson's correlation yielded 0.635 positive correlation, "accounting for 40% of the variance in the total instrument score" and an "estimated reliability using the Cronbach-Alpha coefficient, of 0.81" (Laub, ¶ 6) which

was later validated by Horseman's (2001) and Thompson's (2002) study on servant-leadership and job satisfaction.

The external validity of the proposed study was strengthened by adopting an established measure of OLA survey instrument tested against various sub groups of population at one time. Sample size may be a limitation and the unique nature of the sample population would become problematic in generalizing findings to apply them to other college and university administration personnel and faculty. The methodology and results of this study may be compared with other religious higher educational organizations or institutions within ELCA. Future researchers could replicate this research study procedure and statistical analysis in testing other populations in different organizations.

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

Chapter three provides descriptions of the methodology proposed for the research study. The cross-sectional quantitative correlational approach, statistically tested by Spearman's rank-order correlation analysis, acts as a tool to measure the perceptions of servant-leadership practice of the administration personnel and faculty in the private, Lutheran, arts and sciences liberal arts college. The validated OLA survey instrument assesses the job satisfaction, practice of leadership, and type of organization. This chapter explains the research design, questions, hypotheses, population, instrumentation, data collection, and analysis in the light of validity and reliability affirmed by research studies carried out applying Laub's model in organizations (Laub, 2007a, b, d). Chapter four depicts the results of the study.

CHAPTER 4: ANALYSIS AND RESULTS

Chapter one presented a brief description of the research study, including the problem statement. The literature review in chapter two detailed the different principles of servant-leadership followed by an explanation of the research methodology in chapter three. Chapter four addresses the procedures of data analysis and research findings.

*Purpose*

The purpose of doing the cross-sectional quantitative correlational study was to measure the presence and the degree of association held by Midwest College administration personnel and faculty between the perceptions of servant-leadership practice and its correlation with job satisfaction. The research findings may add knowledge to the current leadership practices in leading the increasingly diverse organization by providing insights into organizational health and future organizational leadership guidelines for higher education organizations affiliated with the ELCA.

*Data Collection*

The OLA survey instrument used in the study, measured the presence and degree of association between the perceptions of servant-leadership practice in the minds of the Midwest College administration personnel and faculty and its correlation with their job satisfaction. The faculty completed the informed consent form, demographic questionnaire, and the OLA survey instrument in their faculty meetings and the administration personnel completed the survey in their staff meetings. The collected data was assumed to be honest responses from the Midwest College survey participants. The survey forms were distributed and collected during faculty and staff meetings to guarantee the privacy and dependability of the research study. Out of 113 administration

personnel, 65 participants (57.52%) attended the staff meeting and completed the survey. Simultaneously, out of 91 faculty members, 50 participants (54.95%) returned survey forms. The successful return of the response forms from the participants may be due to their willingness to participate in the survey and the results may contribute to the understanding of perceptions regarding servant-leadership practice, job satisfaction of employees, and organizational health of the Midwest College.

*Data Analysis*

The research study's survey population included 57.52% administration personnel and 54.95% faculty at the Midwest College. Their responses were analyzed using descriptive statistics. Subsequently, Spearman's rank-order correlation tests were applied to analyze the presence and degree of relationships between the administration personnel and faculty's of servant-leadership practice and its correlation with their job satisfaction. The quantitative design applied in this cross-sectional study may not have controlled external factors influencing the study. The variable, being the perceptions of servant-leadership practice, was analyzed to determine the correlation against the variable, employee job satisfaction. Servant-leadership perceptions of the administration personnel and faculty were intervening variables. The moderating variables include demographic variables of role/position, gender, age, race/ethnicity, educational qualifications, divisions, length of employment service, and the years of service in the same position or under the same supervisor.

*Results*

The results are presented in three sections. The first section presents the findings from analyzing the demographic data of the participants, which is followed by a data

analysis of the two research questions corresponding with the hypotheses in sections two

and three, concluding with a brief summary.

<div align="center">Section One: Demographics</div>

The OLA survey form included a general question on the distribution of

role/position of the administration personnel and faculty. All survey participants have

responded to that question, with an exception of 2% of the faculty, and chose top

leadership or management or workforce category. Although the specific role or position

of the survey participants was identified, due to overlap in the functional role or

positions, the role or position of the participants was confined to two values,

administration personnel and faculty. The role/position of the administration personnel is

presented in Figure 1. The population consists of 65% Workforce, 25% Management, and

11% Top Leadership role/positions.
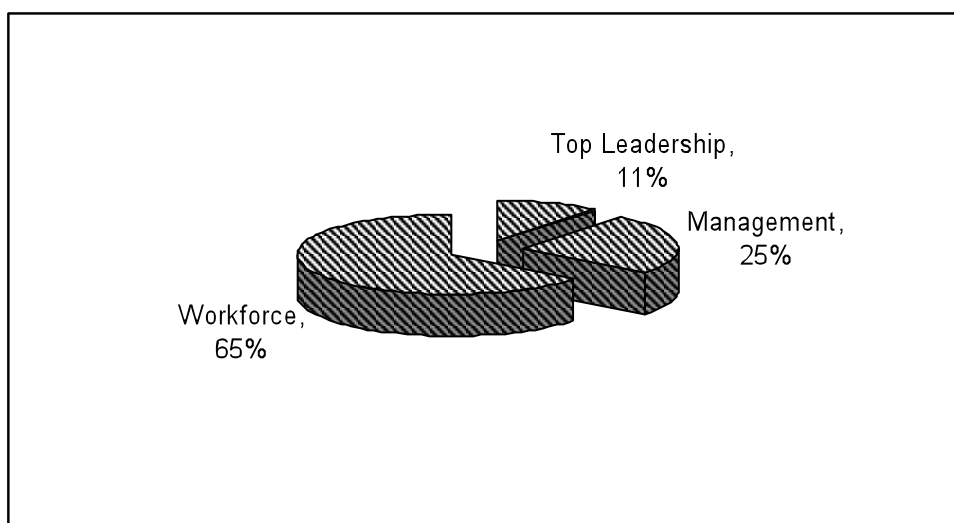


*Figure 1*. Distribution of role/position of the administration personnel.

Figure 2 presents the faculty distribution of role/position including 84% Workforce, 8%

Management, and 8% Top Leadership role/positions with 2% no responses.
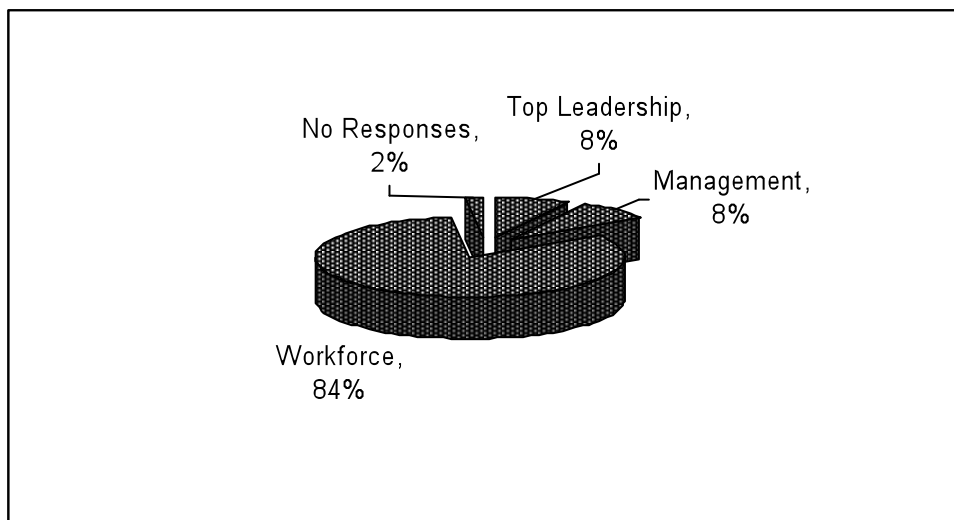
*Figure 2*. Distribution of role/position of the faculty.

Administration personnel and faculty completed a demographic survey indicating

their role, gender, age, race, ethnicity, educational qualifications, divisions, and length of

employment service. Among the survey participants, 100% of the administration

personnel completed the demographic questionnaire. However, 1.54% did not respond to

questions on age, race, and ethnicity. In addition, two of the faculty (4%) did not disclose

any demographic information.

*Gender*

Among the administration personnel, 23.08% identified themselves as males and

76.92% as females. A similar trend characterized faculty, where 36% identified

themselves as males and 60% as females. Figure 3 depicts the gender distribution of the

survey participants in Midwest College, showing a predominant participation by female

employees.
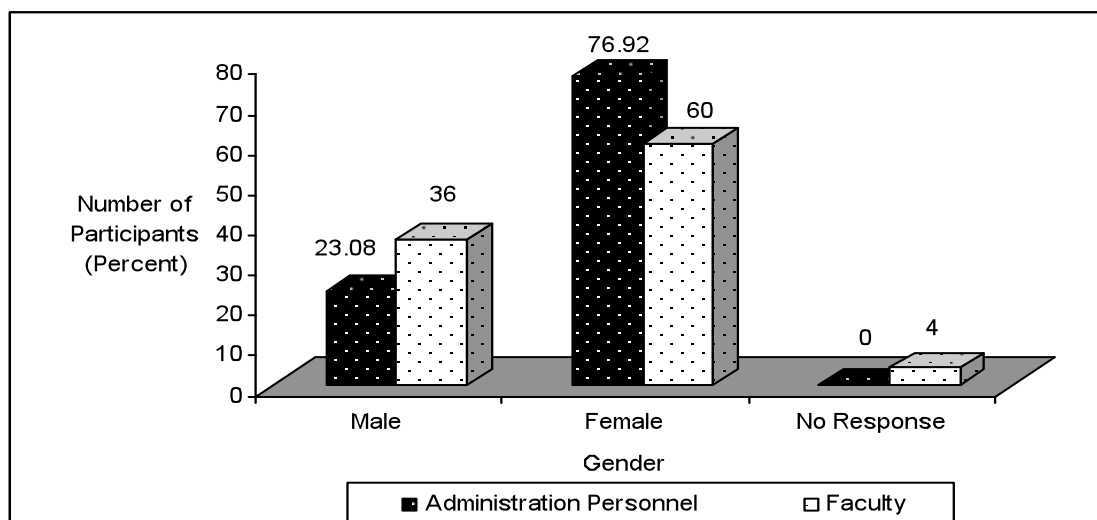
*Figure 3.* Gender distribution of survey participants.

*Age*

Figure 4 illustrates the age distribution of the survey participants. Most faculty

(40%) were in the 51-60 years age category and 36.92% of administration personnel were

in the 41-50 years age group. Most of the participants (counting both administration

personnel and faculty) were identified in the 41-50 years age category.
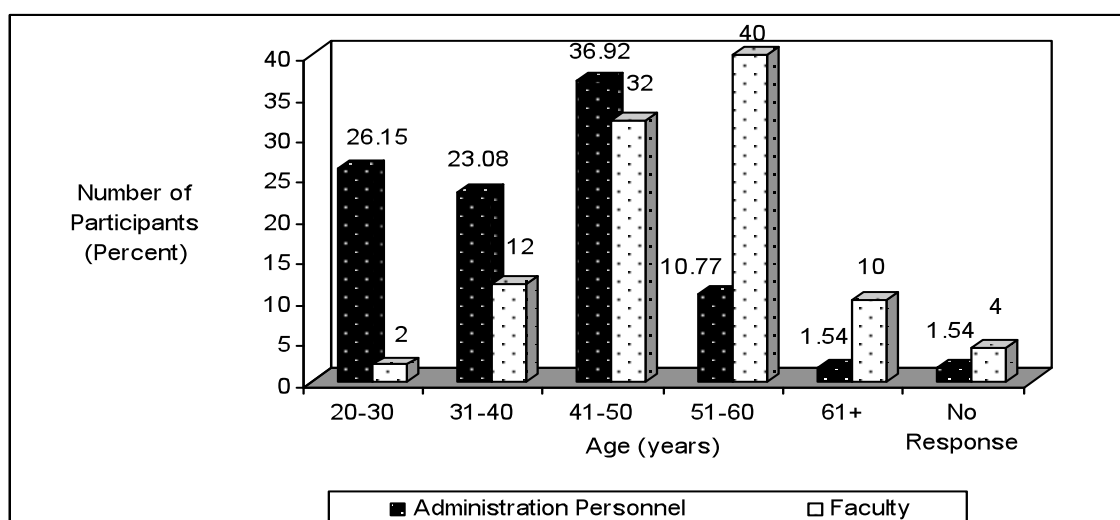


*Figure 4.* Age distribution of survey participants.

*Race and Ethnicity*

A majority of administration personnel (98.4%) and faculty (94%) participants were Caucasian. Only 2% of the faculty participants indicated they were Asian. The race and ethnicity distribution of the participants is depicted in Figure 5. The presence of the overload into a single ethnicity cannot be adequately evaluated as a moderating variable and removed it from further consideration in the study.
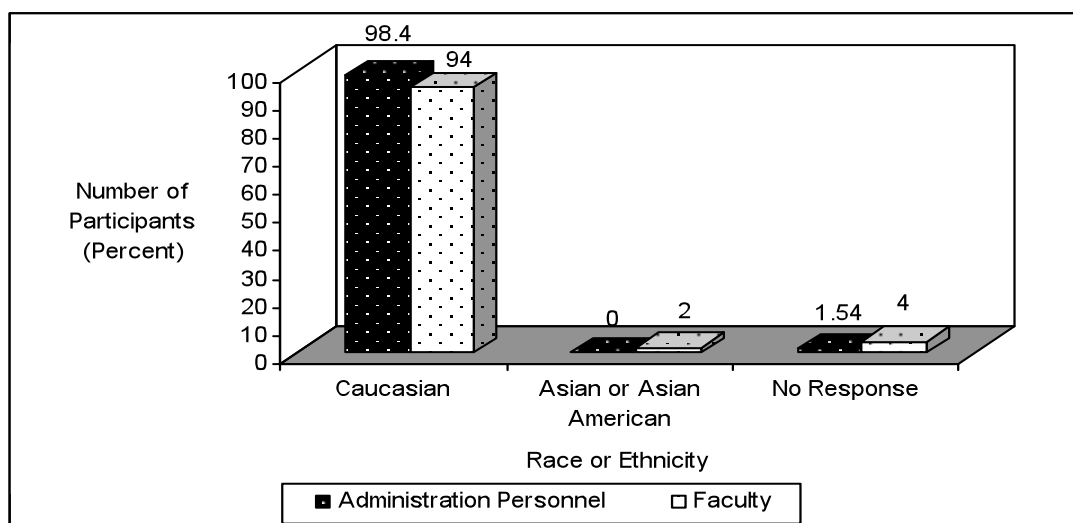


*Figure 5.* Distribution of race and ethnicity of participants.

*Educational Qualification*

Figure 6 represents the distribution of educational qualification of administration personnel and faculty. Faculty participants possess academic work belong the level of the graduate (46%) and doctorate (48%) qualifications. Undergraduate (49.23%) and graduate (35.38%) qualifications are reported from the administration personnel.
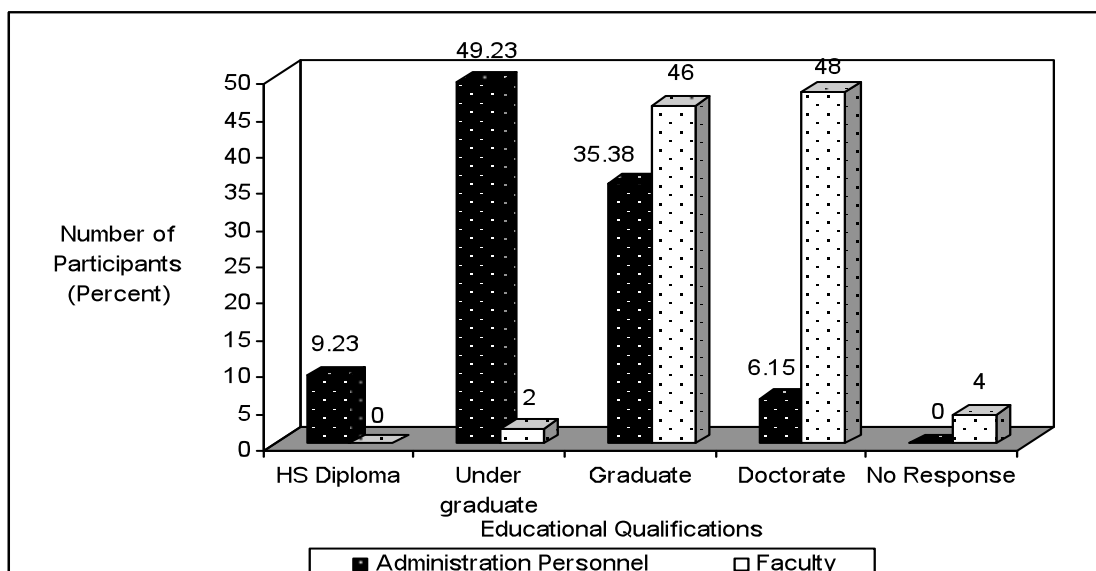
*Figure 6.* Distribution of educational qualification of participants.

*Divisions*

Humanities faculty (13.04%), social sciences faculty (13.04%), and finance administration personnel (14.78%) were active participants in the survey. Figure 7 illustrates the distribution of the divisions of the survey participants from both administration and faculty categories. As shown in the figure, the administration personnel are divided into various smaller divisions, dependent on their job specifications. The faculty belong to the divisions of Social Sciences, Nursing, Natural Science, and Humanities. No response was obtained from 3.48% of the survey participants specifying their divisions.
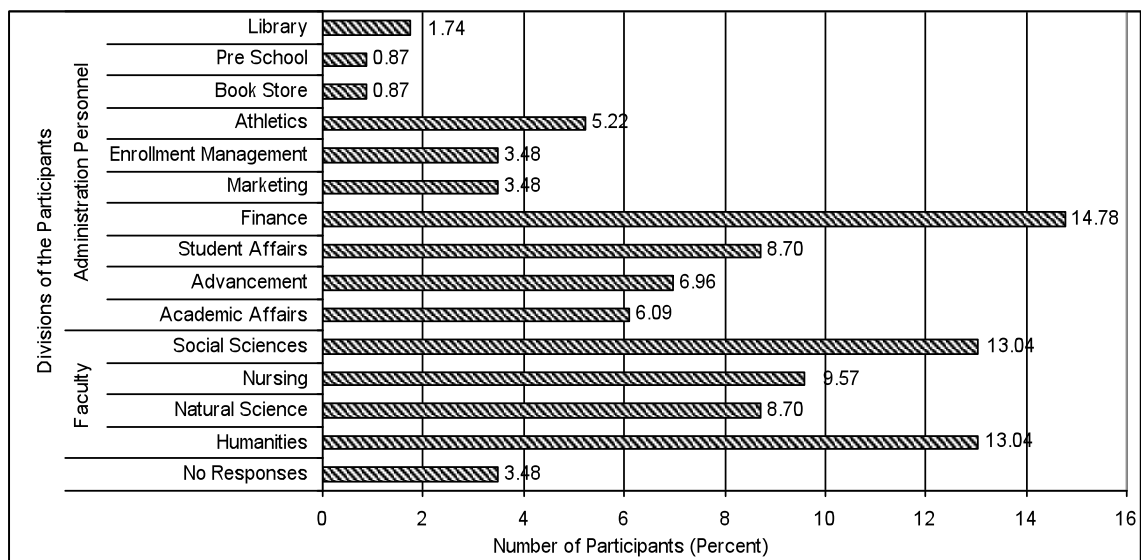
*Figure 7.* Distribution of divisions of the participants.

*Total Number of Years of Employment*

Figure 8 depicts the total number of years of employment of the participants.

Survey participants selected their number of years of employment from five-year

increments ranging from 0-5 years to 26+ years. Of the participants classified as

administration personnel, 70.77% were employed for 0-5 years and 15.38% for 6-10

years. Among the faculty participants, 48% were employed for 0-5 years and 16% for 6-

10 years. Overall, 59% of the administration personnel and faculty participants indicate

that they were employed for 0-5 years. Interestingly, 4.62% of the administration

personnel and 12% of the faculty were employed for more than 26+ years. Subsequently,

this overly skewed moderator variable was eliminated from further analysis.
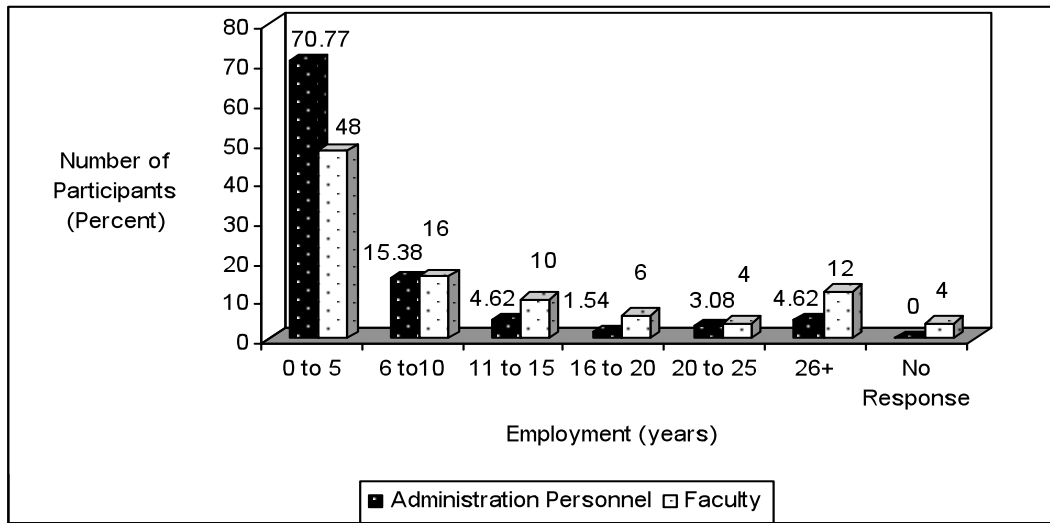


*Figure 8.* Distribution of total number of years of employment.

*Total Number of Years in the Current Position*

Similar to the number of years of employment, the total number of years in the current position was offered as a choice of five-year increments. Most participants from administration personnel category (78.46%) and faculty group (56%) were in their current position for 0-5 years. In addition, 16.92% of the administration personnel and 12% of faculty were employed for 6-10 years. Nearly 10% of the faculty participants indicated that they were employed for more than 26+ years, which may suggest the stability of academic employment. However, this variable is removed from further consideration in the study due to its overly skewed nature. Figure 9 illustrates the total number of years of employment in the current position of the participants.
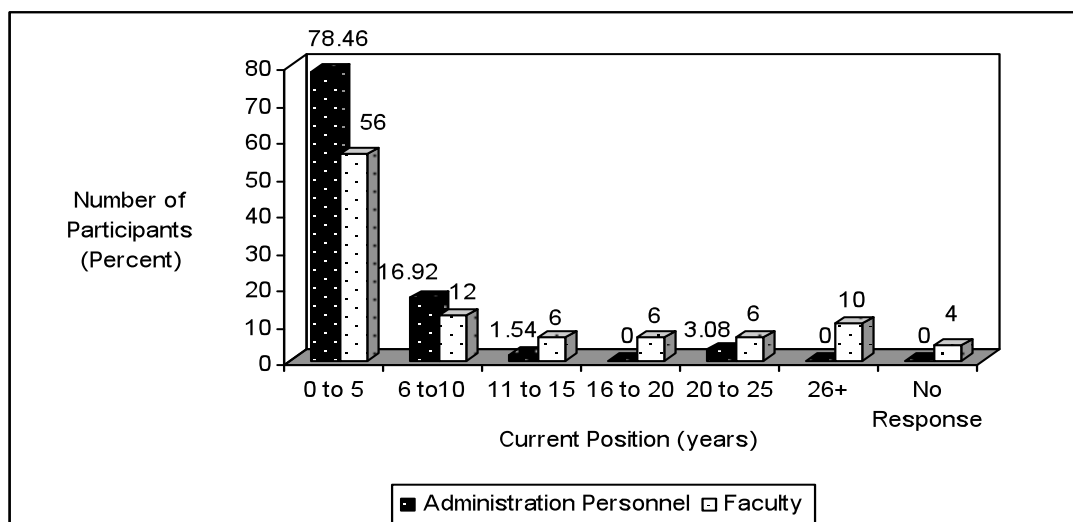
*Figure 9.* Distribution of total number of years in the current position.

*Total Number of Years Reporting to the Current Supervisor*

Figure 10 depicts the distribution of total number of years of administration personnel and faculty who reported to their current supervisor. An interesting observation was that 4% of the faculty participants report to the current supervisor for 26+ years and this overly skewed moderator variable was eliminated from further study. A predominant number of administration personnel (89.23%) and faculty (68%) indicate reporting to their current supervisor for 0-5 years.
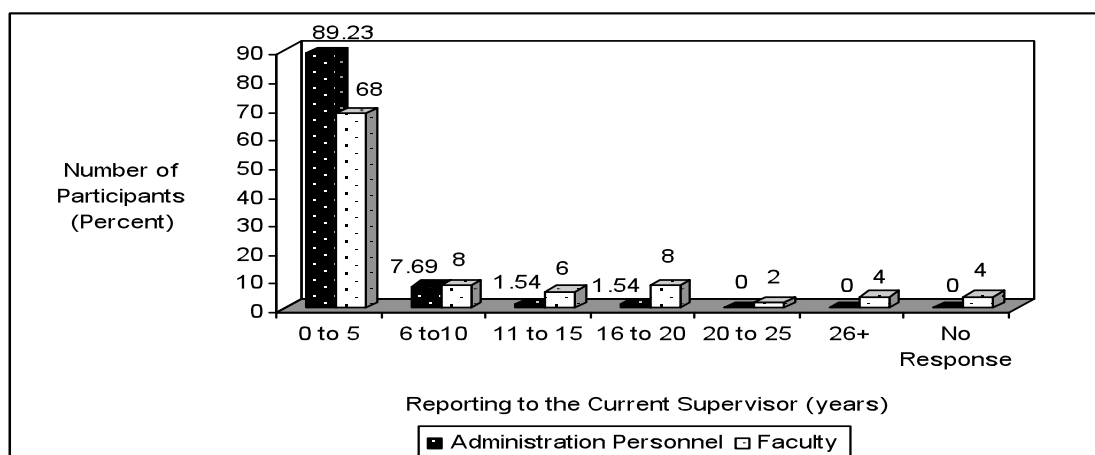


*Figure 10.* Distribution of total number of years reporting to the current supervisor.

Evaluation of Research Questions and Hypotheses

Two research questions proposed in this research study and the corresponding hypotheses were evaluated based on the survey data collected from the Midwest College administration personnel and faculty.

Section Two: Research Question One

The first research question addresses the extent to which the administration personnel and faculty perceive the practice of servant-leadership in their diverse work environment at Midwest College affiliated to ELCA. Additionally, the global construct of servant leadership was subdivided, according to Laub's OLA and each subcategory was evaluated. Each one of these constructs had 9 to 12 questions with answers rendered in a Likert-type scale.

The overall mean for all responses to the six constructs from administration personnel and faculty yielded an OLA score of 216.45 (SD=45.04). As described in Table 1, this score places the Midwest College at organizational category four, positively paternalistic organization. For a positively paternalistic organization, the score ranges from 209.5 to 239.4 (Laub, 1999). In a positively paternalistic organization, the leader acts as a "nurturing parent" and the worker operates as a "dependent or compliant child" (Laub, 2008a, ¶ 8). In contrast, the role of the leader is displayed as a "critical parent" and the role of worker as a "rebellious child" in case of a negatively paternalistic organization" (¶ 8).

Table 1

*Laub's (1999) Six Organizational Categories and OLA Score Ranges*

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

The mean of the OLA six constructs' average score 3.74 (SD=0.07) places the organization in organizational health level four, moderate organizational health. Figure 11 illustrates the mean scores of the six constructs and the organizational level. The organizational four level ranges from 3.5 to 3.999 (Laub, 1998). The specific characteristics of organizational level four is described in Appendix F.
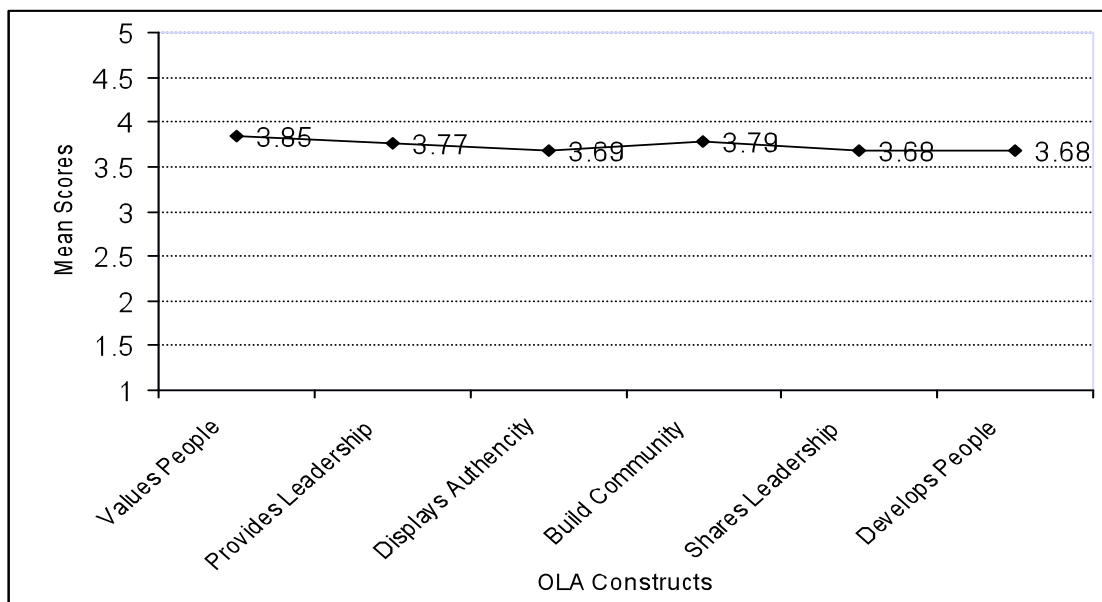


*Figure 11.* Mean Scores of the Constructs and Organizational Level.

A ratio of comparison between the OLA constructs possible score (the maximum score) to potential score (the actual score) is depicted in Figure 12. Laub (1999) recommended comparing the ratio of possible score to potential score to establish reliability. The ratio was calculated by dividing the maximum response scores of the questions from each construct by the actual response scores from the same construct. The composite potential score for the administration personnel 74.73% was very close to the faculty score 73.47% (mean=74.1, SD=0.89). For the potential scores of the constructs *values people, displays authencity*, and *builds community*, the administration personnel (79%, 75%, and 78%) scored higher than the faculty (74%, 72%, and 73%). The potential scores for the constructs, *provides leadership* and *develops people* for both the administration personnel (75% and 74%) and faculty (75% and 73%) are essentially equivalent or narrow margin. The construct *shares leadership* was the only construct among all the six constructs to yield a lower potential score for the administration personnel (66.58%) while comparing with the potential score of the faculty (72.76%) with a mean of 69.67 (SD=4.37).
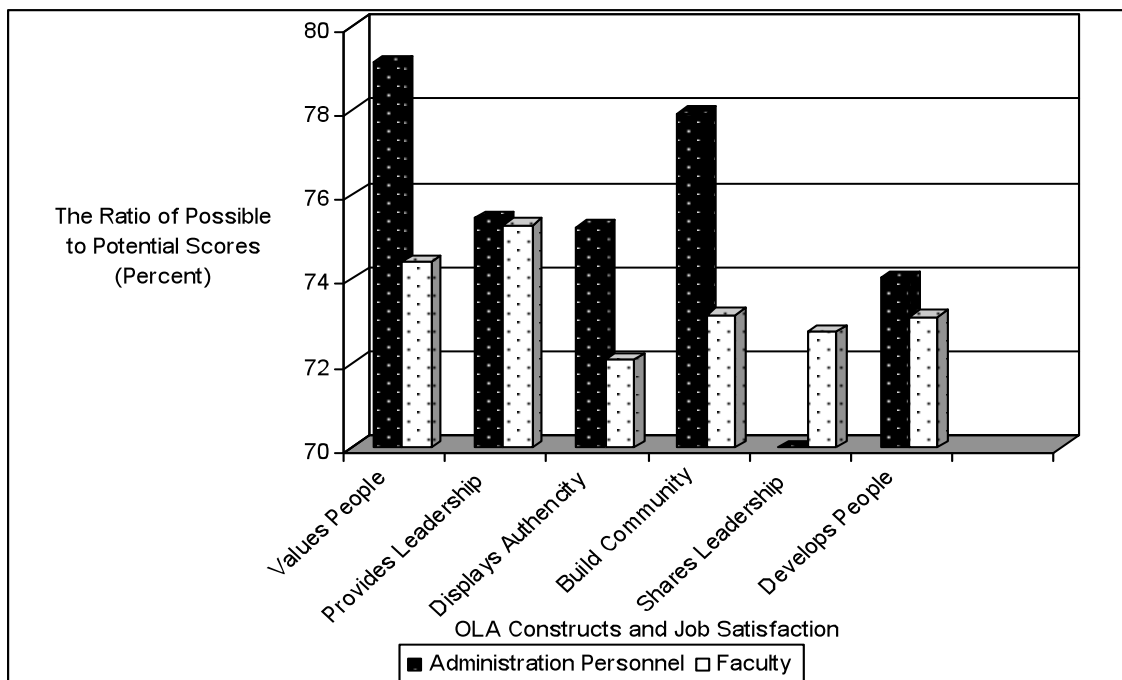
*Figure 12.* Analysis of OLA Constructs Scores: The Ratio of Possible to Potential Scores.

Spearman's rho (ρ) correlation was applied to test the perceptions of the servant-leadership practice of the administration personnel and the faculty and the results are displayed in Table 2. The median score for the questions under each construct was calculated for administration personnel and faculty separately. Later, these nine or 10 or 12 sets of values from each construct were tested for correlation by using the SPSS. In a two-tailed test, at .01 level, the correlation was significant for the OLA constructs *values people, provides leadership, displays authencity, shares leadership,* and *develops people* for both administration personnel and faculty. The construct *builds community* (.162) was the only construct that did not show significant correlation for administration personnel and faculty.

Table 2

*Spearman's Rho Correlation Coefficients of Perceived Servant-Leadership Practice*

| OLA Constructs | Spearman's Rho Correlation Coefficients | Obtained Significance (p values) Levels |
|---|---|---|
| Values People | .778 | .008** |
| Provides Leadership | .836 | .005** |
| Displays Authencity | .820 | .001** |
| Builds Community | .479 | .162 |
| Shares Leadership | .812 | .004** |
| Develops People | .870 | .002** |

*\*\*Correlation is significant at .01 level (two-tailed test).*

*Item Analysis*

The responses of the administration personnel and faculty for each question under the constructs were analyzed from the data collected. Figure 13 and Table 3 illustrate the item analysis of the *values people* construct responses by the survey participants. Responses from both the administration personnel and faculty are shown in close proximity to reveal the pattern of responses. Out of the administration personnel, 68% agree to the question 19, accept people as they are, 62% strongly agree to question 55, which states that they feel appreciated by the supervisor for their contribution, and 60% agree to question four for being respected by each other. To question one, 60% of the faculty members agree on trusting each other.
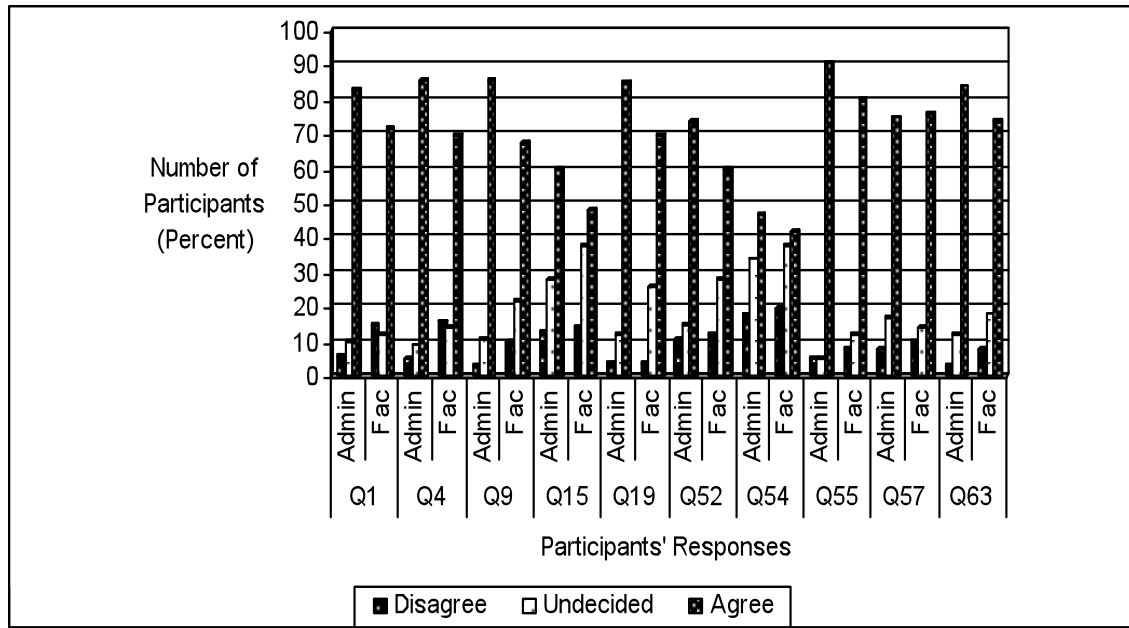
*Figure 13*. Item Analysis of the Values People Construct Pooled Responses by the

Participants.

Table 3

*Item Analysis of the Values People Construct Responses by the Participants*

| Participants' Responses | Q1 | | Q4 | | Q9 | | Q15 | | Q19 | | Q52 | | Q54 | | Q55 | | Q57 | | Q63 | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Ad | Fa | Ad | Fa | Ad | Fa | Ad | Fa | Ad | Fa | Ad | Fa | Ad | Fa | Ad | Fa | Ad | Fa | Ad | Fa |
| Strongly Disagree | 0 | 1 | 0 | 0 | 0 | 0 | 2 | 0 | 2 | 0 | 3 | 6 | 6 | 8 | 3 | 2 | 5 | 0 | 0 | 0 |
| Disagree | 6 | 14 | 5 | 16 | 3 | 10 | 11 | 14 | 2 | 4 | 8 | 6 | 12 | 12 | 2 | 6 | 3 | 10 | 3 | 8 |
| Undecided | 10 | 12 | 9 | 14 | 11 | 22 | 28 | 38 | 12 | 26 | 15 | 28 | 34 | 38 | 5 | 12 | 17 | 14 | 12 | 18 |
| Agree | 54 | 64 | 60 | 56 | 58 | 48 | 52 | 42 | 68 | 50 | 54 | 38 | 35 | 26 | 29 | 40 | 37 | 56 | 44 | 44 |
| Strongly Agree | 29 | 8 | 26 | 14 | 28 | 20 | 8 | 6 | 17 | 20 | 20 | 22 | 12 | 16 | 62 | 40 | 38 | 20 | 40 | 30 |

*Note. Ad=Administration Personnel; Fa=Faculty*

Figure 14 and Table 4 provide the responses by the participants, administration

personnel and faculty item analysis of the construct *provides leadership.* With reference

to question 45, 60% of the administration personnel agree on "taking appropriate action

when it is needed." Interestingly, 58% of both administration personnel and faculty agree

that they are clear on the key goals of the organization.
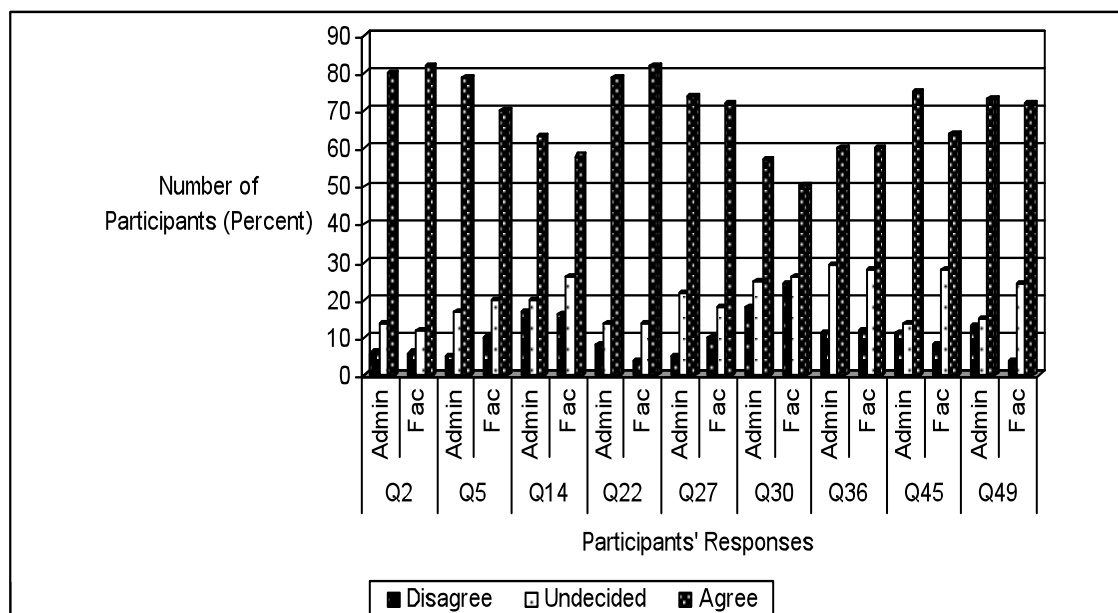
*Figure 14.* Item Analysis of the Provides Leadership Construct Pooled Responses by the

Participants.

Table 4

*Item Analysis of the Provides Leadership Construct Responses by the Participants*

| Participants' Responses | Q2 | | Q5 | | Q14 | | Q22 | | Q27 | | Q30 | | Q36 | | Q45 | | Q49 | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Ad | Fa | Ad | Fa | Ad | Fa | Ad | Fa | Ad | Fa | Ad | Fa | Ad | Fa | Ad | Fa | Ad | Fa |
| Strongly Disagree | 3 | 2 | 2 | 4 | 3 | 2 | 2 | 2 | 3 | 2 | 0 | 8 | 3 | 4 | 3 | 2 | 5 | 2 |
| Disagree | 3 | 4 | 3 | 6 | 14 | 14 | 6 | 2 | 2 | 8 | 18 | 16 | 8 | 8 | 8 | 6 | 8 | 2 |
| Undecided | 14 | 12 | 17 | 20 | 20 | 26 | 14 | 14 | 22 | 18 | 25 | 26 | 29 | 28 | 14 | 28 | 15 | 24 |
| Agree | 58 | 58 | 57 | 46 | 54 | 48 | 54 | 46 | 48 | 50 | 43 | 34 | 45 | 44 | 60 | 40 | 48 | 44 |
| Strongly Agree | 22 | 24 | 22 | 24 | 9 | 10 | 25 | 36 | 26 | 22 | 14 | 16 | 15 | 16 | 15 | 24 | 25 | 28 |

*Note. Ad=Administration Personnel; Fa=Faculty*

Of the administration personnel, 62% agree to question 10, which suggest that the

people within the Midwest College demonstrate high integrity and honesty. Both

administration personnel and faculty remain undecided, each 22% on question 33, which

states, "Say what they mean, and mean what they say." Figure 15 and Table 5 illustrates

item analysis of the *displays authencity* construct responses by the participants.
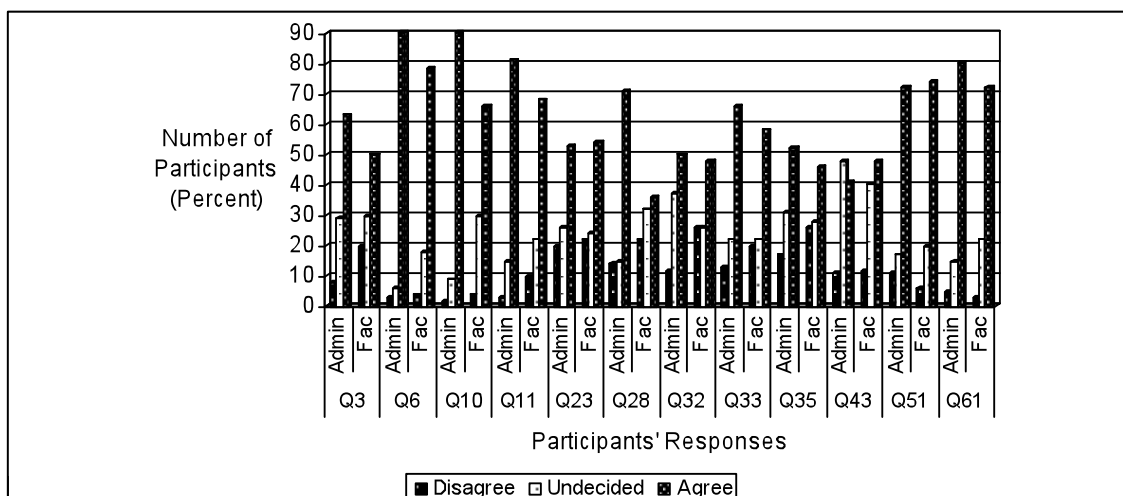
*Figure 15.* Item Analysis of the Displays Authencity Construct Pooled Responses by the

Participants.

Table 5

*Item Analysis of the Displays Authencity Construct Responses by the Participants*

| Participants' Responses | Q3 | | Q6 | | Q10 | | Q11 | | Q23 | | Q28 | | Q32 | | Q33 | | Q35 | | Q43 | | Q51 | | Q61 | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | A | F | A | F | A | F | A | F | A | F | A | F | A | F | A | F | A | F | A | F | A | F | A | F |
| Strongly Disagree | 0 | 2 | 0 | 2 | 0 | 0 | 0 | 0 | 3 | 8 | 5 | 6 | 3 | 4 | 2 | 6 | 8 | 6 | 6 | 4 | 5 | 4 | 2 | 0 |
| Disagree | 8 | 18 | 3 | 2 | 2 | 4 | 3 | 10 | 17 | 14 | 9 | 16 | 9 | 22 | 11 | 14 | 9 | 20 | 5 | 8 | 6 | 2 | 3 | 3 |
| Undecided | 29 | 30 | 6 | 18 | 9 | 30 | 15 | 22 | 26 | 24 | 15 | 32 | 37 | 26 | 22 | 22 | 31 | 28 | 48 | 40 | 17 | 20 | 15 | 22 |
| Agree | 52 | 44 | 57 | 44 | 62 | 48 | 52 | 56 | 35 | 34 | 51 | 22 | 38 | 36 | 52 | 34 | 43 | 32 | 35 | 34 | 49 | 48 | 37 | 38 |
| Strongly Agree | 11 | 6 | 33 | 34 | 28 | 18 | 29 | 12 | 18 | 20 | 20 | 14 | 12 | 12 | 14 | 24 | 9 | 14 | 6 | 14 | 23 | 26 | 43 | 34 |

*Note. Ad=Administration Personnel; Fa=Faculty*

Figure 16 and Table 6 depict item analysis of the *builds community* construct

responses by the participants, administration personnel and faculty from Midwest

College. Out of the administration personnel, 62% agree on people within the

organization relating well to each other (question 12). Twelve percent of both the

administration personnel and faculty strongly agree on question 21 which suggests that

people within the organization know how to get along with people.
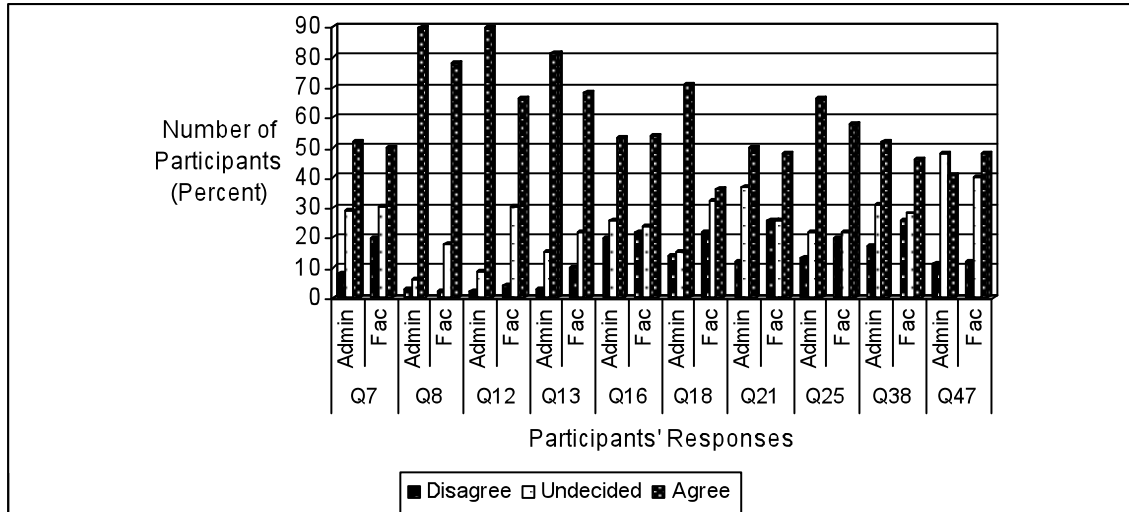
*Figure 16.* Item Analysis of the Builds Community Construct Pooled Responses by the Participants.

Table 6

*Item Analysis of the Builds Community Construct Responses by the Participants*

| Participants' Responses | Q7 | | Q8 | | Q12 | | Q13 | | Q16 | | Q18 | | Q21 | | Q25 | | Q38 | | Q47 | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Ad | Fa | Ad | Fa | Ad | Fa | Ad | Fa | Ad | Fa | Ad | Fa | Ad | Fa | Ad | Fa | Ad | Fa | Ad | Fac |
| Strongly Disagree | 0 | 2 | 0 | 2 | 0 | 0 | 0 | 0 | 3 | 8 | 5 | 6 | 3 | 4 | 2 | 6 | 8 | 6 | 6 | 4 |
| Disagree | 8 | 18 | 3 | 2 | 2 | 4 | 3 | 10 | 17 | 14 | 9 | 16 | 9 | 22 | 11 | 14 | 9 | 20 | 5 | 8 |
| Undecided | 29 | 30 | 6 | 18 | 9 | 30 | 15 | 22 | 26 | 24 | 15 | 32 | 37 | 26 | 22 | 22 | 31 | 28 | 48 | 40 |
| Agree | 52 | 44 | 57 | 44 | 62 | 48 | 52 | 56 | 35 | 34 | 51 | 22 | 38 | 36 | 52 | 34 | 43 | 32 | 35 | 34 |
| Strongly Agree | 11 | 6 | 33 | 34 | 28 | 18 | 29 | 12 | 18 | 20 | 20 | 14 | 12 | 12 | 14 | 24 | 9 | 14 | 6 | 14 |

*Note. Ad=Administration Personnel; Fa=Faculty*

The mean score responses for the construct *Builds Community* by the survey participants are presented in Table 7. Mean scores in the range of three or below for the responses by the participants were considered as low scores for the purpose of this data analysis. In the Likert-type scale, scores three and below indicated that the participants remain undecided or disagree or strongly disagree in their responses. Low mean scores were identified for questions 25 and 13 for both the administration personnel and faculty.

Low mean scores were also seen for the faculty in responses to questions 12, 21, 18, 38, and 7.

Table 7

*Mean Scores of the Participants' Responses for the Construct Builds Community*

| Question Number | The Construct Builds Community | Participants' Responses Mean Scores | |
| --- | --- | --- | --- |
| | | Administration Personnel | Faculty |
| 12 | Relate well to each other | 4.71 | 3.75 |
| 21 | Know how to get along with people | 4.43 | 3.50 |
| 18 | Work to maintain positive working relationships | 4.71 | 3.75 |
| 38 | Facilitate the building of community & team | 4.29 | 3.25 |
| 47 | Encourage workers to work together rather than competing against each other | 4.43 | 4.25 |
| 7 | Work well together in teams | 4.57 | 3.75 |
| 25 | Work alongside the workers instead of separate from them | 3.86 | 3.50 |
| 13 | Attempt to work with others more than working on their own | 3.57 | 3.00 |
| 8 | Value differences in culture, race & ethnicity | 4.43 | 4.00 |
| 16 | Allow for individuality of style and expression | 4.14 | 4.00 |

Most of the participants from both administration personnel and faculty and faculty agree (30 to 55%) on all of the 10 questions from the *shares leadership* construct as shown in Figure 17 and Table 8. Twenty percent of both administration personnel and faculty strongly agree on question 48, which suggests that people in top leadership remain humble and do not promote themselves. For questions 24 (allow workers to help determine where this organization is headed) and 29 (give workers the power to make important decisions), 10% faculty strongly disagree in their responses with reference to top leadership.
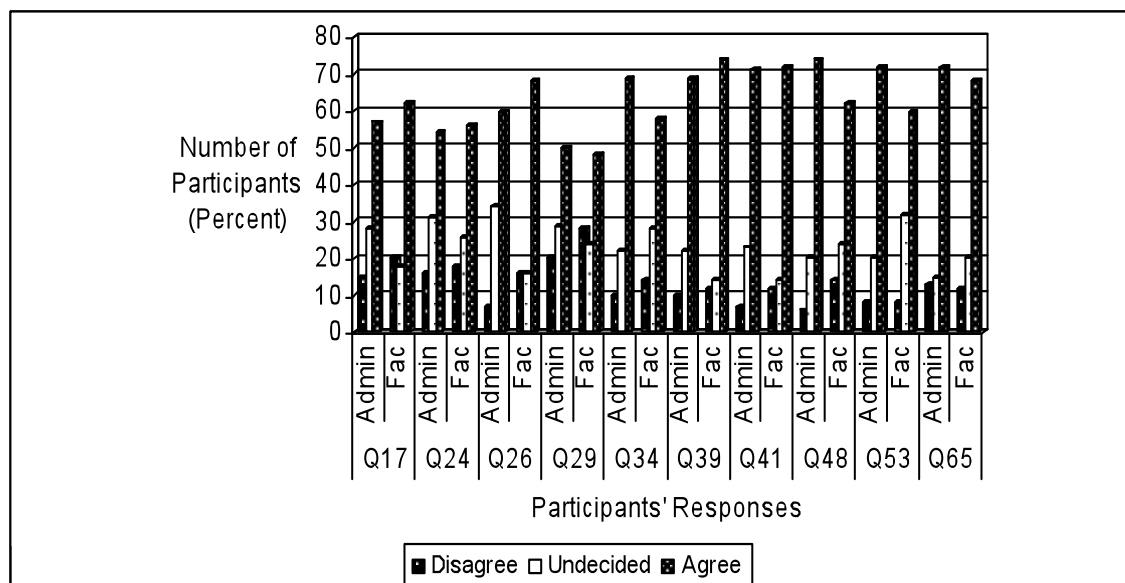
*Figure 17.* Item Analysis of the Shares Leadership Construct Pooled Responses by the Participants.

Table 8

*Item Analysis of the Shares Leadership Construct Responses by the Participants*

| Participants' Responses | Q17 | | Q24 | | Q26 | | Q29 | | Q34 | | Q39 | | Q41 | | Q48 | | Q53 | | Q65 | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Ad | Fa | Ad | Fa | Ad | Fa | Ad | Fa | Ad | Fa | Ad | Fa | Ad | Fa | Ad | Fa | Ad | Fa | Ad | Fa |
| Strongly Disagree | 5 | 4 | 2 | 10 | 2 | 0 | 3 | 10 | 2 | 4 | 2 | 4 | 2 | 4 | 3 | 6 | 5 | 2 | 2 | 2 |
| Disagree | 10 | 16 | 14 | 8 | 5 | 16 | 17 | 18 | 8 | 10 | 8 | 8 | 5 | 8 | 3 | 8 | 3 | 6 | 11 | 10 |
| Undecided | 28 | 18 | 31 | 26 | 34 | 16 | 29 | 24 | 22 | 28 | 22 | 14 | 23 | 14 | 20 | 24 | 20 | 32 | 15 | 20 |
| Agree | 42 | 48 | 45 | 34 | 42 | 48 | 38 | 30 | 55 | 36 | 43 | 46 | 49 | 46 | 54 | 42 | 49 | 42 | 35 | 44 |
| Strongly Agree | 15 | 14 | 9 | 22 | 18 | 20 | 12 | 18 | 14 | 22 | 26 | 28 | 22 | 26 | 20 | 20 | 23 | 18 | 37 | 24 |

*Note. Ad=Administration Personnel; Fa=Faculty*

The mean scores of the responses by the survey participants for the construct *shares leadership* are illustrated in Table 9. Responses with mean scores in the range of three or below were considered as low scores for the purpose of this analysis. In the Likert-type scale, responses such as undecided, disagree, and strongly disagree were placed in scores three and below. Subsequently, the only question that yielded low mean scores for responses from the administration personnel and faculty was question number

24. The question number 17 reflected a minimum mean score of 3.25. In addition,

questions 29, 34, and 41 depict low mean scores for the faculty.

Table 9

*Mean Scores of the Participants' Responses for the Construct Shares Leadership*

| Question Number | The Construct Shares Leadership | Participants' Responses Mean Scores | |
|---|---|---|---|
| | | Administration Personnel | Faculty |
| 24 | Allow workers to help determine where this organization is headed | 3.71 | 3.75 |
| 29 | Give workers the power to make important decisions | 4.00 | 3.50 |
| 17 | Are encouraged by supervisors to share in making important decisions | 4.14 | 3.25 |
| 34 | Encourage each person in the organization to exercise leadership | 4.29 | 3.75 |
| 26 | Use persuasion to influence others instead of coercion or force | 4.43 | 4.00 |
| 48 | Are humble – they do not promote themselves | 4.00 | 4.00 |
| 41 | Seek to influence others out of a positive relationship rather than from the authority of their position | 4.43 | 3.50 |
| 39 | Do not demand special recognition for being leaders | 4.29 | 4.25 |
| 53 | Do not seek after special status or the "perks" of leadership | 4.29 | 4.00 |
| 65 | In this organization, a person's work is valued more than their title | 4.86 | 4.50 |

While analyzing the responses to *develops people* construct by the participants

(see Figure 18 and Table 10), 63% of administration personnel and 62% of faculty agree

on question 31, which suggests that the top leadership create an environment that

encourages learning. To question 40, 62% of administration personnel agree on, "lead by

example" through modeling appropriate behavior of the top leadership, which includes

both managers and supervisors. Similarly, 60% of administration personnel agree on

question 46 indicating that the top leadership builds people up through encouragement

and affirmation.
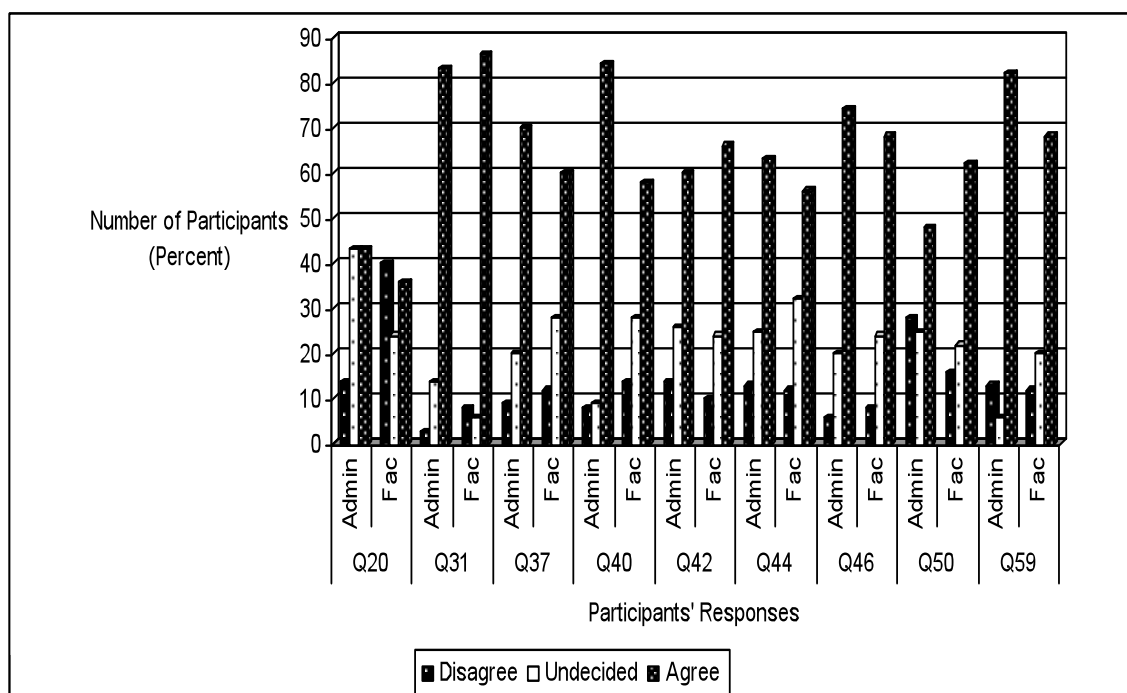


*Figure 18.* Item Analysis of the Develops People Construct Pooled Responses by the

Participants.

Table 10

*Item Analysis of the Develops People Construct Responses by the Participants*

| Participants' Responses | Q20 | | Q31 | | Q37 | | Q40 | | Q42 | | Q44 | | Q46 | | Q50 | | Q59 | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Ad | Fa | Ad | Fa | Ad | Fa | Ad | Fa | Ad | Fa | Ad | Fa | Ad | Fa | Ad | Fa | Ad | Fa |
| Strongly Disagree | 5 | 0 | 0 | 2 | 6 | 4 | 5 | 4 | 2 | 4 | 2 | 2 | 3 | 2 | 8 | 4 | 5 | 0 |
| Disagree | 9 | 40 | 3 | 6 | 3 | 8 | 3 | 10 | 12 | 6 | 11 | 10 | 3 | 6 | 20 | 12 | 8 | 12 |
| Undecided | 43 | 24 | 14 | 6 | 20 | 28 | 9 | 28 | 26 | 24 | 25 | 32 | 20 | 24 | 25 | 22 | 6 | 20 |
| Agree | 35 | 32 | 63 | 62 | 53 | 40 | 62 | 32 | 42 | 44 | 51 | 36 | 60 | 48 | 34 | 42 | 42 | 40 |
| Strongly Agree | 8 | 4 | 20 | 24 | 17 | 20 | 22 | 26 | 18 | 22 | 12 | 20 | 14 | 20 | 14 | 20 | 40 | 28 |

*Note. Ad=Administration Personnel; Fa=Faculty*

*Cronbach-Alpha*

In this research study, the reliability was assessed using the Cronbach-Alpha measure and the reliability for the administration personnel and faculty were 0.90 and 0.89 respectively (mean 0.895, SD=0.01). Table 11 illustrates Cronbach-Alpha coefficients of the OLA.

Table 11

*Cronbach-Alpha Coefficients of the OLA Survey*

|  | Administration Personnel | Faculty |
|---|---|---|
| Values People | 0.89 | 0.84 |
| Provides Leadership | 0.90 | 0.87 |
| Displays Authencity | 0.93 | 0.92 |
| Builds Community | 0.87 | 0.84 |
| Shares Leadership | 0.92 | 0.94 |
| Develops People | 0.87 | 0.92 |

*Note. Construct scores are rounded to the second decimal.*

*Hypothesis One*

The proposed hypotheses for research question one in this research study are given below:

$H1_A$: There is significant correlation between the administration personnel and faculty's perceptions of the practice of servant-leadership in the Midwest College, an ELCA liberal arts and science higher education organization.

$H1_{A0}$: There is no significant correlation between the administration personnel and faculty's perceptions of the practice of servant-leadership in the Midwest College, an ELCA liberal arts and science higher education organization.

Spearman's rho correlation coefficients of perceived servant-leadership practice, calculated by analyzing the data of the survey responses from administration personnel and faculty of the Midwest College are presented in Table 3. Except for the construct *builds community*, the rest of the constructs, *values people, provides leadership, displays authencity, shares leadership,* and *develops people* for both administration personnel and faculty show a significant correlation at the .01 level (two-tailed test). The significant results from the data analysis predict a rejection of the null hypothesis, $H1_{A0}$.

<div align="center">Section Three: Research Question Two</div>

Research question two addresses the extent of administration personnel and faculty's perceptions of the practice of servant-leadership influencing the employees' job satisfaction in their diverse work environment. Figure 19 illustrates the individual mean scores of the job satisfaction responses for the administration personnel and faculty in the Midwest College affiliated to ELCA and the mean score of job satisfaction for the employees of the organization is 82.68 (SD=0.45). The Spearman's rho correlation coefficients of perceived job satisfaction are .161 at .01 level (two-tailed test) for both administration personnel and faculty, and the values were insignificant.
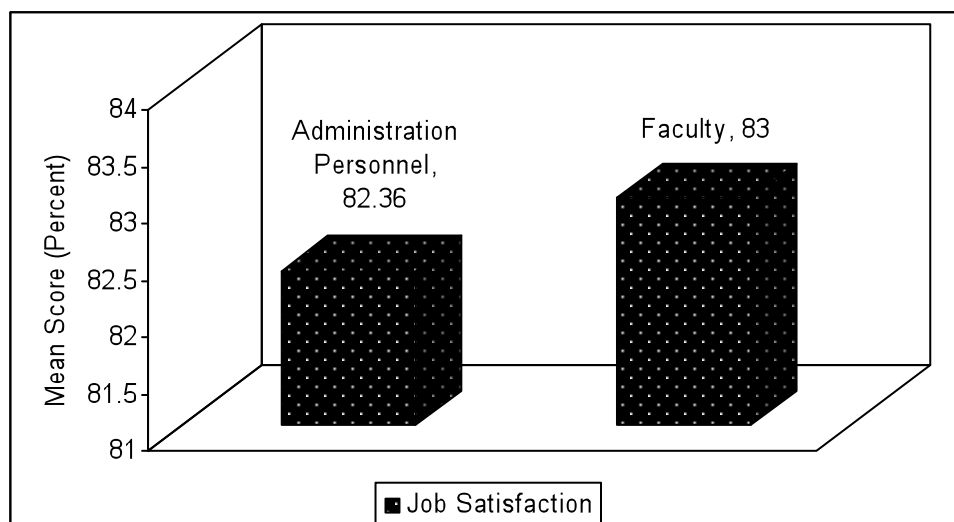
*Figure 19.* Mean Scores of the Job Satisfaction Responses of the Participants.

The ratio of possible score (the maximum score) to potential score (the actual score) of job satisfaction of the administration personnel and faculty are depicted in Figure 20. In analyzing the responses for job satisfaction, the administration personnel scored 85.9% and the faculty scored 87.2%. At .01 level, a two-tailed test revealed the Spearman's rho correlation coefficient of perceived job satisfaction as .161 for both administration personnel and faculty was insignificant.
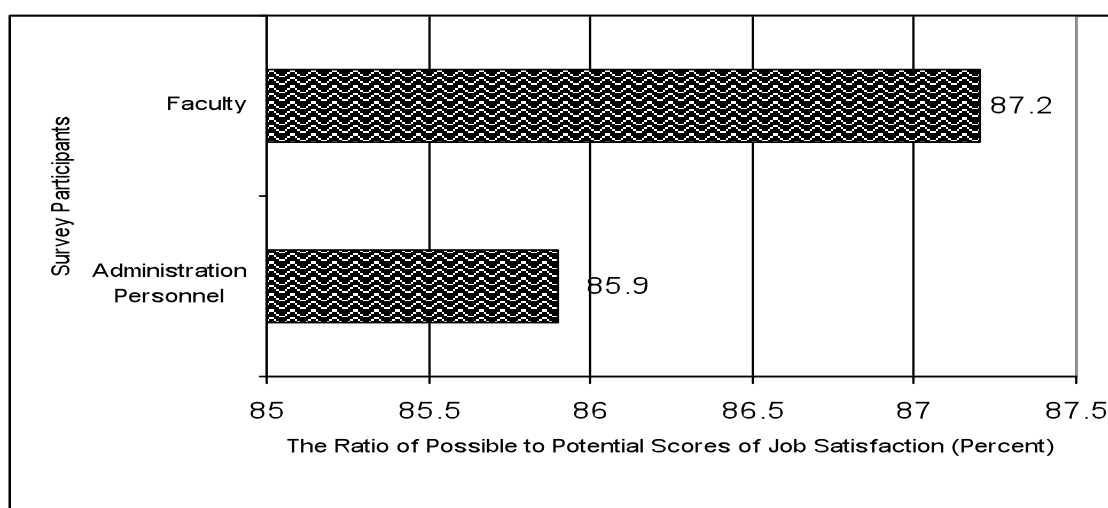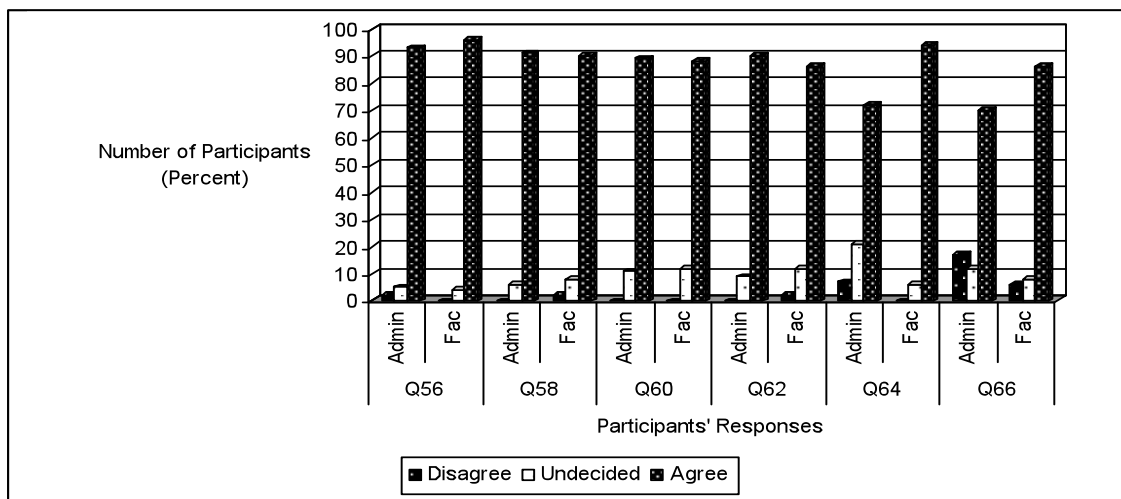


*Figure 20.* Analysis of Job Satisfaction Scores: The Ratio of Possible to Potential Scores.

Item analysis of the job satisfaction scores from the responses offered by the survey participants, both administration personnel and faculty is shown in Figure 21 and Table 12. The figure also shows that most of the participants agree or strongly agree on questions related to job satisfaction. For question 64, 66% of the faculty strongly agree that they are able to use their best gifts and abilities in their job. Fifty seven percent of administration personnel strongly agree to question number 60, which states that their job is important to the success of the organization. About 55% of the administration personnel strongly agree in their responses to both question numbers 56 and 62, pertinent to their belief in high level productivity in work and enjoyment in working for the organization. In testing the reliability of the job satisfaction scores, the Cronbach-Alpha revealed 0.85 for the administration personnel and 0.70 for the faculty. The higher scores affirm the reliability of the survey scores and OLA instrument.



*Figure 21*. Item Analysis of the Job Satisfaction Pooled Responses by the Participants.

Table 12

*Item Analysis of the Job Satisfaction Responses by the Participants*

| Participants' Responses | Q56 | | Q58 | | Q60 | | Q62 | | Q64 | | Q66 | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Admin | Fac | Admin | Fac | Admin | Fac | Admin | Fac | Admin | Fac | Admin | Fac |
| Strongly Disagree | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 2 | 0 | 0 | 0 |
| Disagree | 2 | 0 | 0 | 2 | 0 | 0 | 0 | 2 | 5 | 0 | 17 | 6 |
| Undecided | 5 | 4 | 6 | 8 | 11 | 12 | 9 | 12 | 21 | 6 | 12 | 8 |
| Agree | 38 | 54 | 40 | 50 | 32 | 42 | 35 | 42 | 38 | 28 | 32 | 38 |
| Strongly Agree | 55 | 42 | 51 | 40 | 57 | 46 | 55 | 44 | 34 | 66 | 38 | 48 |

*Note. Admin=Administration Personnel; Fac=Faculty*

*Hypotheses Two*

The research question two was tested by the following hypotheses:

$H2_A$: There is significant correlation between the administration personnel and faculty's collective perceptions of the practice of servant-leadership and its correlation with job satisfaction in the Midwest College, an ELCA liberal arts and science higher education organization.

$H2_{A0}$: There is no significant correlation between the administration personnel and faculty's collective perceptions of the practice of servant-leadership and its correlation with job satisfaction in the Midwest College, an ELCA liberal arts and science higher education organization.

$H2_B$: There is a significant correlation between the administration personnel's perceptions of the practice of servant-leadership and its correlation with job satisfaction in the Midwest College, an ELCA liberal arts and science higher education organization.

$H2_{B0}$: There is no significant correlation between the administration personnel's perceptions of the practice of servant-leadership and its correlation with job satisfaction in the Midwest College, an ELCA liberal arts and science higher education organization.

H2$_{C:}$ There is a significant correlation between the faculty's perceptions of the practice of servant-leadership and its correlation with job satisfaction in the Midwest College, an ELCA liberal arts and science higher education organization.

H2$_{C0}$: There is no significant correlation between the faculty's perceptions of the practice of servant-leadership and its correlation with job satisfaction in the Midwest College, an ELCA liberal arts and science higher education organization.

Spearman rho coefficients of collective perceptions of servant-leadership practice and related job satisfaction for administration personnel and faculty were significant (.609) at .01 level (two-tailed test) and the composite score is shown in Table 13. Subsequently, the null hypothesis H2$_{A0}$ is rejected by this two-tailed test. An attempt was made to subdivide the administration personnel and the faculty groupings into their subcategories as identified on the OLA survey. The subdivision resulted in three subcategories for each grouping (Top Leadership, Management, and Workforce), however the subcategories of Administration Top Leadership, Faculty Top Leadership, and Faculty Management all had sample sizes of seven or fewer cases and no correlations were conducted for these subcategories. The correlations for the remaining three subcategories (Administration personnel Management, Administration personnel Workforce, and Faculty Workforce) are shown in Table 13 along with the correlations for the Administration and faculty groupings as well as their combined correlation.

Individual comparisons of administration personnel and faculty categories for perceptions of servant-leadership practice and job satisfaction yielded significant correlations (.698 and.505 at .01 level of significance in a two-tailed test, see Table 13) and rejected the null hypotheses H2$_{B0}$ and H2$_{C0}$. The positive correlation values for the

administration personnel and faculty both collectively and individually support the

research hypotheses H2$_A$, H2$_B$, and H2$_C$ for research question two and the results are

presented in Table 13.

Table 13

*Spearman's Rho Correlation Coefficients of Perceived Servant-Leadership Practice and*

*Job Satisfaction for Survey Participants' Categories*

| Categories of Participants | Administration Personnel | Faculty | Composite Score |
|---|---|---|---|
| Management | .600* | __▼ | |
| Workforce | .689** | .465** | |
| Survey Participants | .698** | .505** . | 609** |

*\*Correlation is significant at the .05 level (two-tailed test).*

*\*\*Correlation is significant at the .01 level (two-tailed test).*

*▼ Number of individuals identified in this category was low.*

## Summary

Chapter four presents the results of the data analysis for the research study, which

measured the extent of perceptions of servant-leadership practice and job satisfaction of

the administration personnel and faculty of the Midwest College, affiliated to ELCA. The

mean of the total of the six constructs' scores from administration personnel and faculty

placed the Midwest College at organizational category four indicating a positively

paternalistic organization. The mean of the average OLA six constructs' scores of the

responses from all participants determined the organizational health as moderate. The

constructs, *values people, provides leadership, displays authencity, shares leadership,*

and *develops people* for both administration personnel and faculty, except the construct

*builds community* show a significant Spearman's rho correlation coefficient at .01 level. The null hypothesis $H2_{A0}$ related to research question two, which measured the collective perceptions of servant-leadership practice and related job satisfaction of the administration personnel and faculty is rejected, as the Spearman's rho coefficient resulted in a significant value. The subsequent positive correlations of the individual group comparison for administration personnel's and faculty's perceptions of servant-leadership practice and job satisfaction were significant, affirming hypotheses two $H2_B$ and $H2_C$ for the second research question. Chapter five provides conclusions and future recommendations.

CHAPTER 5: CONCLUSIONS AND RECOMMENDATIONS

The correlational study intended to measure the perceptions of servant-leadership practice and its relation to job satisfaction in the Midwest College, which is affiliated to ELCA. Chapter one described the problem and purpose statements and chapter two exposed the gap in the literature of servant-leadership. Chapter three explained the research method used for this cross sectional quantitative study. Data analysis and results addressed in chapter four are interpreted in chapter five, which also offers following and recommendations for future research studies.

Conclusions

The participation in the OLA survey by the Midwest College employees had a successful response return rate; 56% of the participants completed the survey questionnaire (85% level of confidence). A "response return rate" is defined as "the percentage of questionnaires that participants return to the researcher" (Creswell, 2005, p. 367). Creswell stated that most of the survey studies in educational research received 50% or more responses from participants. This concept is related to the power analysis, which "is a means of identifying appropriate sample size for group comparisons by taking into consideration the level of statistical significance (alpha), the amount of power desired in a study, and the effect size" (Lipsey, 1990, as cited in Creswell, 2005, p. 583). In this study, the critical mass number was from the "table for determining needed size S of a randomly chosen sample from a given finite population of N cases such that the sample proportion p will be within ± .05 of the population proportion P with a 95 percent level of confidence" (Krejcie & Morgan, 1970, as cited in Laub, 2007e, ¶ 5). The demographic survey reported 11% of the administration personnel and 8% of the faculty

under leadership category. From the demographic view, it may be difficult to indicate that the results of the survey were influenced by specific demographic factors, because the demographic factors were not correlated with the survey participants' perceptions of servant-leadership.

The OLA survey instrument measured the perceptions of the practice of servant-leadership by the administration personnel and faculty of the Midwest College through the assessment of six constructs, *values people, provides leadership, displays authencity, builds community, shares leadership,* and *develops people*. The overall mean for all responses to the six constructs' score 216.45 from administration personnel and faculty, identified the Midwest College as a positively paternalistic organization. In a positively paternalistic organization, a leader considers himself or herself as a "parent" who takes care of the other people as his or her children (Laub, 2008a, ¶ 2). A positively paternalistic mindset is located on a scale between an "autocratic mindset" and a "servant mindset" in a model of leadership choice referred as "Autocratic-Paternalistic-Servant" or the APS model (Laub, ¶ 6). Laub described that in a positively paternalistic organization, the leader acts as a "nurturing parent" and the worker functions as a "dependent or compliant child" (¶ 9). In addition, Laub observed that many organizations work "within a paternalistic understanding" and therefore knowledge of the practice of servant-leadership is essential for the successful operation of the organization (¶ 7). Laub's original work included 41 organizations from both religious and non-religious sectors and the OLA questionnaire included general questions applicable to both sectors with high reliability. Laub's study also revealed that the practice of servant-leadership is not limited to religious organizations alone. Although the servant-leadership mindset is visible

through the expressions of the survey participants in the Midwest College, the practice of

servant-leadership is not clear. Monitoring servant-leadership practice through periodic

surveys may be pertinent to the leaders in the Midwest College in exercising the servant

mindset in practice and in establishing a servant-leadership organization. Laub (2003)

recommended "shared awareness, building readiness-for-change by increasing open

communication leading to increased levels of trust, and shared action" in developing a

healthy organization (p. 11).

The mean of the average OLA six constructs' score of the responses from all

participants (3.74) suggested that the organization is in moderate health. Laub (2008)

predicted that "paternalistic is the leadership paradigm" linked with organizational level

three, "limited health" and organizational level four "moderate health" (¶ 4). Laub called

this situation as "self-perpetuating" because "each role tends to draw out and encourage

the opposite role" (¶ 11). Laub also declared this type of organization as "unhealthy…for

any organization desires to develop leadership throughout the organization, empower

others to act, and build a community of capable partners to fulfill an agreed upon mission

and vision" (¶ 11).

While the six constructs' mean composite potential score for the administration

personnel and faculty remained 74.1, the construct *shares leadership* was the only

construct for the administration personnel with a lower score of 66.58%. In the item

analysis for the construct *shares leadership*, 10% of the faculty members strongly

disagree in their responses about top leadership. Only nine percent of the administration

personnel strongly agree on question 24, which states that they "allow workers to help

determine where the organization is headed" and 12% of the administration personnel

strongly agree on question 29 that suggests that the workers are involved in the making important decisions. The only question with a low response score from both the administration personnel and faculty (15% and 14% respectively) was question number 17, which states that they "are encouraged by supervisors to share in making *important* decisions." To grow as a healthy organization with a mindset of servant-leadership and to move beyond the level of being a positively paternalistic organization, the practice of involving employees in the decision-making process may be considered as a part of sharing leadership by the leaders in the Midwest College.

From this research study, the data analysis revealed that the employees in the Midwest College may not be aware of the direction where the organization is headed. Educating the employees about the vision of the organization and empowering them to continue the mission of the organization are essential to improve the health and growth of the organization. The faculty members need encouragement to do their job successfully, and responses to questions from the *shares leadership* construct yielded low mean scores. The responses indicate that the faculty members prefer to be involved in decision-making, shared leadership, and positive relationship. Laub (2007f) recommended practicing servant-leadership by sharing power, status, and vision with the employees in the organization to build a healthy organization.

Another insignificant Spearman's rho coefficient (.162 at .01 level in a two-tailed test) was the construct *builds community* for administration personnel and faculty. In responding to question number 21, only 12% of both the administration personnel and faculty strongly agree on knowing "how to get along with people." Another question with a low response score for administration personnel and faculty (11% and 6% respectively)

was, question number seven, where the survey participants strongly agree on teamwork.

For question 47, only six percent of the administration personnel strongly agree that

workers are encouraged "to work together" and not compete with each other. The

Midwest College leaders may encourage and facilitate teamwork environments within the

organization by providing training in professional skills to develop team dynamics.

Low mean scores for the construct *Builds Community* from both the

administration personnel and faculty indicate the need in building a community. The

leaders in the Midwest College may encourage the employees to "work alongside" as

well as "work with others" to build healthy communities within the organization. Leaders

in the Midwest College may practice servant-leadership by not having "the tendency to

*just get the job done*" but "concerned with the relationships of the people doing the job"

(Laub, 2007f, ¶ 15). In building healthy communities, the leaders may also strengthen

workers' relationships, collaborative work, and cultural competency as recommended by

Laub (2007f).

In this study, the moderate health of the Midwest College is reflected by

responses that indicate a perception of little effort to share leadership among

administration personnel and a lack of effort in building community by the employees.

To move towards an organization with excellent or optimal health, the leaders in the

Midwest College may have to share leadership and build community. The mean 0.895

Cronbach-Alpha for the administration personnel and faculty affirmed the reliability of

this research study. In addressing hypothesis one for research question one, significant

correlation of the perceptions of servant-leadership practice by the administration

personnel and faculty rejected the null hypothesis $H1_{A0}$.

Testing the exclusive scores of the job satisfaction, without including the scores of perceptions of servant-leadership for administration personnel and faculty did not have major variation (82.36% and 83%) and were statistically insignificant (.161 at .01 level in a two-tailed test). Comparing the ratio of possible to the potential job satisfaction scores of the administration personnel and faculty affirmed that the exclusive scores remained closer (85.9% and 87.2%). Item analysis of the questions related to job satisfaction revealed that both the administration personnel and faculty are satisfied in their jobs and working for the Midwest College and either strongly agree with all or agree to the six questions in the last section. Interestingly, 66% of the faculty stated that they find opportunities to use their best gifts and abilities, and therefore are satisfied in their jobs. Fewer administration personnel (55%) expressed job satisfaction in working for the Midwest College and in contributing towards the success of the organization.

There may be two reasons for the minor difference noted in the exclusive job satisfaction scores of the administration personnel and faculty. One reason may have been due to the fact that both groups find satisfaction in their jobs through their varied outlook in serving the organization itself. The second reason may be due to a unique demographic factor. As reported from the survey population, 12% of the faculty have been employed for more than 26+ years (compared to 4.62% of administration personnel), 10% of the faculty have been in their current position for over 26+ years (compared to none reported from administration personnel), and 4% of the faculty have reported to their current supervisor for 26+ years (compared to none reported from administration personnel).

The composite Spearman's rho value of the categories of both administration personnel and faculty was significant (.609 at .01 level, two-tailed test). Additionally, the independent categories' scores for Workforce resulted in significant rho values. The correlation was not conducted for the Top Leadership category for administration personnel and faculty due to a low number of participants included in that specific category.

The research question two tested the relationships between the perceptions of servant-leadership and job satisfaction through three hypotheses $H2_A$, $H2_B$, and $H2_C$. By applying Spearman's rho correlations, the first hypothesis tested the collective perceptions of all the survey participants from the administration personnel and faculty groups and the second hypothesis measured the individual relations of the administration personnel and faculty groups separately. The collective and individual scores of administration personnel and faculty categories yielded significant Spearman's rho values (.609, .698, and .505 at .01 level, two-tailed test), thereby rejecting all three null hypotheses, $H2_{A0}$, $H2_{B0}$, and $H2_{C0}$ for research question two. The results may support the research hypotheses that the survey participants from administration personnel and faculty categories practice the perceptions of servant-leadership and therefore find satisfaction in their jobs.

## Recommendations

This research study included only one ELCA affiliated higher education organization, and research is recommended in other higher educational organizations including theology schools, and related social service organizations within ELCA. Comparative studies of organizations affiliated to ELCA and studies of non-affiliated

organizations might add knowledge pertaining to servant-leadership practice in organizations and the job satisfaction of employees. The size of the organization in this study limited the sample size. Future studies might include many smaller organizations or organizations with larger sample size. The choice of voluntary participation may have been another factor, which limited the involvement of all the employees in the Midwest College. Future researchers should consider motivating the employees to participate in the organizational surveys.

Future research studies should include comparisons between employees from different departments of the organization including employees from different faith backgrounds. Further analysis considering the relationship of religious conviction of participants as an intervening variable when considering the influence of perceptions of the practice of servant leadership on job satisfaction, is also recommended. Comparative studies involving both religious and non-religious organizations are recommended. In the context of multicultural organizations, the differences in the perceptions of servant-leadership practice might be studied to analyze various cultural groups within the organization. The results from multicultural studies may add to the existing literature on servant-leadership. A possibility to conduct a triangulated study was prevented by the lack of a qualitative study. Changes in the organizational leadership and the involvement of the faculty in various academic projects prevented conducting an additional qualitative study following quantitative analysis. Future researchers may explore the possibilities of conducting both qualitative and quantitative studies, including less restrictive levels of significance in using correlation analysis.

The current research study added knowledge to the perceptions of the servant-leadership practice related to its job satisfaction and to the overall concept of servant-leadership literature. This raises the issue of whether or not servant-leadership perceptions reflect reality and the value of using an outside observational/data system that would be more objective to the issue of servant-leadership being present as defined by the OLA. In Christian organizations, future researchers may explore the concept of Jesus calling Himself a servant as well as a friend. For example, in the Gospel of John, Jesus said, "I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you" (John 15:15). Jesus calls people to do his work in love and calls them His friends. In discussing the theory of servant-leadership, the leaders in religious and non-religious organizations encountering challenges because of changing environments, may develop relationships with their employees as friends rather than considering them merely as employees or servants. Establishing such relationships may create better connections between leaders and employees in the organization and may develop better trust. Healthy bonding with reduced emphasis on the boundary between leaders and employees, may lead to better sharing leadership and building community.

Employees may become friends of the leaders in an organization, if they are involved in the mission of the organization. The leaders in the organization may strive to do more than articulate the vision and mission statements of the organization to develop and strengthen relationships between leaders and employees, as well as among employees themselves. In the New Hampshire Business Review, Scott (2001) referred to employees as the "most important asset!" (¶ 21) and recommended measuring their performance.

Periodic performance evaluations may indicate if the employee is satisfied with his or her job and may enable the managers or supervisors to motivate the employee. Working in close association with the managers and supervisors in the organization may help the leaders to identify areas that require further training of employees in advocating the vision and mission values of the organization. Higher performance among employees and leaders can be achieved through the process of recognizing the skills in others, serving the needs of others, and empowering others by involving them in the decision-making (Ebener, 2007, as cited in Keith, 2008).

In a book, on the *Case for Servant Leadership*, Keith (2008) debated the issue of control by servant-leaders versus building powerful and constructive relationships with employees. Wheatley (1994) stated that "those who relate through coercion, or from a disregard for the other person, create negative energy. Those who are open to others and who see others in their fullness create positive energy" (as cited in Keith, 2008, p. 49). Creating positive energy also depends on the role of leaders as "facilitators, coordinators, healers, partners, and coalition-builders" (p. 29). While servant-leadership is only a "moral approach to leadership," it is applicable "in all types of organizations" (p. 31).

The moderate health in the Midwest College suggests an organization characterized by "a moderate level of trust and trustworthiness along with occasional uncertainty and fear" (Laub, 2003, p. 1). To grow as an organization with excellent or optimal health, the organization has to move beyond by encouraging creativeness, taking risks, and following distinct objectives (Laub, 2003). The perception match among administration personnel and faculty, and their job satisfaction, indicate that "there is a moderate to good readiness-for-change within the organization" (p. 2). The nature of job

satisfaction points out that the employees "sometimes enjoy their work but are only working at a moderate level of productivity" (p. 2). Laub stated that almost all the organizations that have taken the OLA survey so far have shown moderate health, similar to the current study in the Midwest College. The study suggests that leaders in Midwest College should initiate the process of increasing the perceptions of servant-leadership practice among administration personnel and faculty to improve the organizational health through an open, honest, and participatory discussion of their organization's OLA survey results.

The change in ELCA, especially with a decrease in the number of members affects the higher educational organizations affiliated with that church. One of such affected organization is the Midwest College, where students and faculty are not predominantly from a Lutheran background but (also) come from denominations other than ELCA. In the future, a study may be conducted to measure the servant-leadership and its correlation with job satisfaction of Lutherans and Non-Lutherans since the current survey as a prime study did not explore that possibility. In addition, in the context of upholding the Lutheran identity of the Midwest College, the leaders in the organization may have to search for ways to improve the moderate health of the organization to achieve optimal health and ways to change the paternalistic type of leadership to better approximate servant-leadership in the light of Lutheranism.

In North America, four percent decrease of Lutheranism or a loss of more than eight million church members was noted (Marty, 2007). Lutheranism is defined by Marty (2007) as "a whole complex of witness, gathering, practice, and cultural impact" (p. 15). Probably, as Marty predicted in the context of the church itself, "Lutheran culture" may

be stronger than the "Lutheran practice" in the Midwest College (p. 15). In moving towards an optimal health organization, the leaders in the Midwest College should try to include community members who are not part of the Lutheran tradition. One of the best strategies to be used in this process may be the transformation of the paternalistic leadership style to that of servant-leadership. Keith (2008) stated that "servant leaders capitalize on diversity in cultures, styles, social relationships, race, religion, sexual orientation, and age" (p. 32). Servant-leadership may also be used as a valuable tool or as an instrument of change in the midst of changing diverse environment.

The leaders in the Southeastern Iowa Synod took an initiative to conduct a survey involving more than 100 pastors from 150 congregations through the Center for Renewal. The term "renewal" is defined as "an *ongoing conversion* of the church through which we *rediscover* the ability to *discern*, *proclaim*, and *participate* in God's *redemptive mission* in the world" (DuBois, 2007, p. 2). The survey included nine questions to explore the present conditions and needs of the congregations within the synod. In the context of the church becoming diverse, a demand to maintain a "congenial community" was recommended (p. 5). An awareness to be ready and open to the changes in the congregations became evident in the survey results. In addition, the findings of the survey emphasized "working out of a vision based on God's call, rather than focusing on the way things used to be…" (p. 16). Recommendations from the *Needs Assessment Report*, which was published following the survey, may be applicable in renewing the church affiliated organizations as well.

In the present study, although the job satisfaction yielded significant rho values for administration personnel and faculty, the results regarding the health of the

organization and leadership style raises a question about whether, employees consider their jobs as a vocation in the light of Lutheranism. Marty (2007) explained the term vocation in the Lutheran context, where "one finds his or her vocation by trial and error and by learning through many challenges and discoveries, more than by hearing voices and interpreting *them* as the call of God" (p. 137). The leaders in the Midwest College may assist their employees to explore the "dimensions of their calling" and "follow up with *some* sense of a God willed vocation" as recommended by Marty (p. 138). The leaders in the Midwest College need not find their calling for leadership as a challenge but can remain assured that they are empowered by the spirit of God, and believe that the Person who called them to lead is eternally faithful.

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

The servant-leadership approach at the Midwest College may be considered by the leaders of the organization as a tool to guide the organization during the times of internal organizational changes and challenges arising from the external forces. Affirming the call in continuing to serve as servant-leaders in the Midwest College, the leaders may initiate efforts to share leadership, build community, and improve the organizational health. By increasing the perceptions of servant-leadership among the employees and by establishing healthy relationships through positive communications, job satisfaction may be improved and in turn promote organizational health to reach an optimal state that will change the paternalistic type of leadership to servant-leadership. Employees' job satisfaction may be enhanced by allowing them to identify the purpose of their vocation in the light of Lutheranism. In the midst of changes in the organization, the

Lutheran identity of the Midwest College may be preserved, if the leaders follow servant-leadership style.

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APPENDIX A: PERMISSION FROM DR. LAUB

# UNIVERSITY OF PHOENIX

## PERMISSION TO USE AN EXISTING SURVEY

Date ███████

Mr. /Ms Jim Laub
Address ████████████████
        ████████████

Thank you for your request for permission to use the Organizational Leadership Assessment (OLA) in your research study. We are willing to allow you to reproduce the instrument as outlined in your letter at no charge with the following understanding:

- You will use this survey only for your research study and will not sell or use it with any compensated management/curriculum development activities.
- You will use the instrument as is with no changes
- You will include the copyright statement on all copies of the instrument.
- You will send your research study and one copy of reports, articles, and the like that make use of this survey data promptly to our attention.

If these are acceptable terms and conditions, please indicate so by signing one copy of this letter and returning it to us.

Best wishes with your study.

Sincerely,

_____
Signature

**I understand these conditions and agree to abide by these terms and conditions.**

Signed _____ Date ███████

_____

**Expected date of completion** ███████

1

APPENDIX B: INFORMED CONSENT FORM

Dear Participant,

I am a student at the University of Phoenix working on a doctoral program. I am conducting a research study entitled *Influence of Servant-leadership Practice on Job Satisfaction: A Correlational Study in a Lutheran Organization*. The purpose of the research study is to determine the relationships between the administration personnel and faculty perceptions of servant-leadership practice and its correlation with job satisfaction in leading the changing diverse organization.

Your participation will involve 15-20 minutes of your time. Your participation in this study is voluntary. If you choose not to participate or to withdraw from the study at any time, you can do so without penalty or loss of benefit to yourself. The results of the research study may be published but your name will not be used and your results will be maintained in confidence. The survey items will be stored in a personal storage along with the data on a compact disc and maintained under lock and key that can be accessed only by the principal investigator. All survey items will be destroyed after three years from the date of survey.

In this research, there are no foreseeable risks to you.

Although there may be no direct benefit to you, the possible benefit of your participation is valuable in determining the health of the organization.

If you have any questions concerning the research study, please call me at 000-000-0000.

The contact person in the College is xxxxxx and the phone number is 000-000-0000. The survey report will be available with the contact person after the submission of the dissertation.

By signing this form I acknowledge that I understand the nature of the study, the potential risks to me as a participant, and the means by which my identity will be kept confidential. My signature on this form also indicated that I am 18 years old or older and that I give permission to voluntarily serve as a participant in the study described.

Signature of Participant: _____ Date: _____

I appreciate your time and participation in this study.

Sincerely,

/s/

Jeba Inbarasu

APPENDIX C: APPROVAL FROM THE MIDWEST COLLEGE

**University of Phoenix**

**INFORMED CONSENT: PERMISSION TO USE PREMISES, NAME,**

**AND/OR SUBJECTS**

I, hereby authorize Jebamani Inbarasu, student of the University of Phoenix, to use the premises, name, and or/subjects requested to conduct a study entitled *Called to Servant Leadership: Lutheran Mission in Changing Diverse Higher Education.*

Signature  /s/  Date  August 29, 2007

Title  Provost and Vice President for Academic Affairs

Name of Facility

# APPENDIX D: ORGANIZATIONAL LEADERSHIP ASSESSMENT SURVEY INSTRUMENT

Demographic Questionnaire

*To keep your answers in context, I would like to request some personal information from you.*
*Please check one answer. I appreciate your time and consideration.*
*Thank you for your participation*.

1. What is your gender?
    1) Male____
    2) Female_____

2. What is your age?
    1) 20-30 years_____
    2) 31-40 years_____
    3) 41-50 years_____
    4) 51-60 years_____
    5) 61+ years_____

3. Which of the following most closely describes your primary race/ethnicity?
    1) White/ Caucasian
    2) Black and/or African and/or African American _____
    3) Hispanic/ Latino (a)/ Chicano (a) _____
    4) Native American/ American Indian or Alaskan Native_____
    5) Native Hawaiian or other Pacific Islander_____
    6) Asian or Asian American_____
    7) Other (please specify) _____

4. What is the highest level of education that you have achieved?
    1) High School Diploma___
    2) Undergraduate____
    3) Graduate____
    4) Doctorate____

5. Name of your Division.
    1) Humanities _____    6) Advancement_____    11) Athletics_____
    2) Natural Science_____    7) Student Affairs_____
    3) Nursing_____    8) Finance_____
    4) Social Sciences_____    9) Marketing_____
    5) Academic Affairs_____    10) Enrollment Management_____

6. Please specify the name of your Department_____

7. Indicate your present role/position in the organization/work place.
    1) Top Leadership (president/ vice president/ leader) ____
    2) Management (supervisor/manager) ____
    3) Workforce (clerical staff/member/worker) _____
    4) Faculty_____

8. How many years have you been employed by this organization?
    1) 0-5 Years__
    2) 6-10 Years __
    3) 11-15 Years __
    4) 16-20 Years __
    5) 21-25 Years __
    6) 26+Years __

9. How long have you held this current position?
    1) 0-5 Years__
    2) 6-10 Years __
    3) 11-15 Years __
    4) 16-20 Years __
    5) 21-25 Years __
    6) 26+Years __

10. How long have you directly reported to your current supervisor?
    1) 0-5 Years__
    2) 6-10 Years __
    3) 11-15 Years __
    4) 16-20 Years __
    5) 21-25 Years __
    6) 26+Years __

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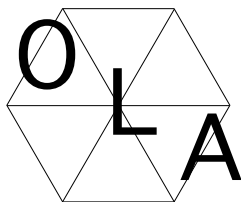
## General Instructions

The purpose of this instrument is to allow organizations to discover how their leadership practices and beliefs impact

the different ways people function within the organization.   This instrument is designed to be taken by people at all

levels of the organization including workers, managers and top leadership.  As you respond to the different statements,

please answer as to what you believe is generally true about your organization or work unit.  Please respond with your

own personal feelings and beliefs and not those of others, or those that others would want you to have.  Respond as to

how things *are* … not as they could be, or should be.

Feel free to use the full spectrum of answers (from Strongly Disagree to Strongly Agree).  You will find that some of

the statements will be easy to respond to while others may require more thought.  If you are uncertain, you may want to

answer with your first, intuitive response. Please be honest and candid.  The response we seek is the one that most

closely represents your feelings or beliefs about the statement that is being considered.  There are three different

sections to this instrument. Carefully read the brief instructions that are given prior to each section.  Your involvement

in this assessment is anonymous and confidential.

Before completing the assessment it is important to fill in the name of the organization or organizational unit being

assessed.  If you are assessing an organizational unit (department, team or work unit) rather than the entire organization

you will respond to all of the statements in light of that work unit.

**IMPORTANT ….. please complete the following**

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

instrument.

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

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

> 1  =  Top Leadership  (top level of leadership)
>
> 2  =  Management (supervisor, manager)
>
> 3  =  Workforce  (staff, member, worker)

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

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

<u>**Section 1**</u>    In this section, please respond to each statement as you believe it applies to **the**

**entire organization** (or organizational unit) including workers,

managers/supervisors and top leadership.

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

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

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

<u>**Section 2**</u>   In this next section, please respond to each statement as you believe it applies to the **leadership** of the

organization (or organizational unit) including managers/supervisors and top leadership

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

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

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

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

**Section 3**      In this next section, please respond to each statement as you believe it is true about

<u>you personally</u> and <u>your role</u> 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 | | | | | |

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APPENDIX E: ORGANIZATIONAL LEADERSHIP ASSESSMENT INSTRUMENT

ITEMS CATEGORIZED IN SUBSCORES

| Potential Sub scores | Categories | Items Servant-leaders |
|---|---|---|
| Values people | By believing in people<br>*Maintaining a high view of people* | • Respect others<br>• Believe in the unlimited potential of each person<br>• Accept people as they are<br>• Trust others<br>• Are perceptive concerning the needs of others<br>• Enjoy people<br>• Show appreciation to others |
| | By putting others first<br>*Before self* | • Put the needs of others ahead of their own<br>• Show love and compassion toward others |
| | By listening<br>*Receptive, non-judgmental* | • Are receptive listeners |
| Develops people | By providing for learning and growth<br>*Developing potential* | • Provide opportunities for people to develop to their full potential<br>• Leaders use their power and authority to benefit others<br>• Provide mentor relationships in order to help people grow professionally<br>• View conflict as an opportunity to learn and grow<br>• Create an environment that encourages learning |
| | By modeling | • Lead by example by modeling appropriate behavior<br>• Models a balance of life and work and encourages others to do so |
| | By encouraging | • Build people up through encouragement and affirmation |
| Builds Community | By enhancing relationships | • Relate well to others<br>• Work to bring healing to hurting relationships |
| | By working collaboratively<br>*Emphasizing teamwork* | • Facilitate the building of community and team<br>• Work with others instead of apart from them<br>• Value differences in people |
| | By valuing the differences of others<br>*Differing gifts, cultures, viewpoints* | • Allow for individuality of style and expression |

| | | |
|---|---|---|
| | By being open to being known<br>*Willing to be transparent* | • Admit personal limitations and mistakes<br>• Are open to being known by others<br>• Promote open communication and sharing of information<br>• Are accountable and responsible to others |
| Displays authenticity | By being learners<br>*Being self aware, open to input from others* | • Are non-judgmental – keep an open mind<br>• Are open to learning from others<br>• Are flexible – willing to compromise<br>• Evaluate themselves before blaming others<br>• Are open to receiving criticism and challenge from others |
| | By maintaining integrity<br>*Honest, consistent, ethical behavior* | • Are trustworthy<br>• Demonstrate high integrity and honesty<br>• Maintain high ethical standards |
| | By envisioning the future<br>*Intuition as to direction for the organization* | • Has a vision of the future<br>• Uses intuition and foresight to see the unforeseeable<br>• Provides hope to others |
| Provides leadership | By taking initiative<br>*Moving out ahead* | • Encourages risk taking<br>• Exhibits courage<br>• Has healthy self-esteem<br>• Initiates action by moving out ahead<br>• Is competent – has the knowledge and skills to get things done |
| | By clarifying goals<br>*Understanding what it takes to get to the vision* | • Is clear on goals and good at pointing the direction<br>• Is able to turn negatives into positives (threats to opportunities) |
| Shares leadership | By sharing power<br><br>*Empowering others*<br>By sharing status<br>*Issues of position, honor, self-promotion* | • Empowers others by sharing power<br>• Is low in control of others<br>• Uses persuasion to influence others instead of coercion<br>• Is humble – does not promote him or herself<br>• Leads from personal influence rather than positional authority<br>• Does not demand or expect honor and awe for being the leader<br>• Does not seek after special status or perks of leadership |

APPENDIX F: LAUB'S SIX ORGANIZATIONAL CATEGORIES



**org⁶** Description

Optimal Organizational Health

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

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

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

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

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

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

**org⁵ Description**

**Excellent Organizational Health**

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

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

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

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

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

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

# org⁴  Description

| Moderate Organizational Health |
|---|

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

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

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

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

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

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

**org³** 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 best and most creative workers may look elsewhere. Change here is long-term and incremental and improvement is desired but difficult to achieve. The outlook for this organization is uncertain. Decisions need to be made to move toward more healthy organizational life. In times of organizational stress there will be a tendency to move toward a more autocratic organizational environment.

**org²** Description

| Poor Organizational Health |

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

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

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

**The Leadership:** *Power, decision-making, goals & direction*

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

**The Team:** *Community, collaboration and team learning*

This is a highly individualistic and competitive environment. Almost no collaboration exists. Teams are sometimes utilized but often are put in competition with each other in order to motivate performance.

**The Culture:** *Authenticity, integrity, accountability, creativity, trust, service, communication*

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

**The Outlook:** *Type of workers attracted, action needed*

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

**org**[1] Description

Toxic Organizational Health

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

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

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

**The Leadership:** *Power, decision-making, goals & direction*

True leadership is missing at all levels of the organization. Power is used by leaders in ways that are harmful to workers and to the organization's mission. Workers do not have the power to act to initiate change. Goals are unclear and people do not know where the organization is going.

**The Team:** *Community, collaboration and team learning*

People are out for themselves and a highly political climate exists. People are manipulated and pitted against each other in order to motivate performance. Focus is placed on punishing non-performers.

**The Culture:** *Authenticity, integrity, accountability, creativity, trust, service, communication*

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

**The Outlook:** *Type of workers attracted, action needed*

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