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ORGANIZATIONAL IDENTITY: AN EXPLORATION OF ORGANIZATIONAL

VALUES AND PERCEIVED LEADERSHIP BEHAVIORS

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Abstract

Congruency is a challenge for leaders and for organizations alike. Due to servant leadership's values orientation, the organization whose identity claims include being servant led becomes even more pressed to evidence its congruency. How can the veracity of these claims be tested, especially when there is a lack of common definition among servant leadership scholars? The research at hand addressed this by exploring the relationship between servant-led organizational identity (OI) claims and the subject's organizational behaviors (OB). Attention was given to identifying and evaluating the servant-led nature of the subject's organizational values (OV) and perceived leadership behaviors. In order to evaluate the OV, Aust's (2004) modified version of Rokeach's Value Survey, in conjunction with Laub's (1999) framework, articulated a baseline of servant leadership values. This baseline also measured organizational artifacts for their congruency. DICTION software was used to complete content analysis on the organizational artifacts. Perceived leadership behaviors were evaluated using Laub's (1999) Organizational Leadership Assessment. In particular, the study looked for the alignment of perceived leadership behaviors and the degree to which those aligned behaviors reflect Laub's definitional characteristics of servant leadership (SL). These characteristics included providing leadership, sharing leadership, displaying authenticity, building community, valuing people, and developing people. Findings revealed the degree to which the values of this organization and perceived leadership behaviors were aligned with identity claims related to being servant led.

Dedication

I dedicate this dissertation to my family without whom none of this would have been possible, especially…

To my love, Jennifer, whose tireless support, patience, and perfectly-timed encouragement made realizing this dream possible. Every day you inspire me.

To my sons, Liam and Drew, who have never had a father not in school, for their gifts of joy, love, and delight that energized and re-energized my weary soul.

To Dad and Mom for instilling the values of hard work, asking questions, and life-long learning. Thanks are not enough.

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To my heavenly Father, who in his great love allows us, broken and fallen as we are, to participate in his redemptive work in this world.

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Chapter One – Introduction

The intent of this chapter is to provide an orientation to and context of the study by stating the problem, explaining the purpose and rationale for the study, defining key terms, articulating its limitations and delimitations, and finally, stating the study's assumptions.

Statement of the Problem

Alignment, congruency, integrity are all powerful words from the organization and leadership lexicons. These words connote strong images of an individual's press towards actualization by making real their assertions about self. This is the problem that was studied in the present research.

Albert and Whetten (as cited in (Hatch & Schultz, 2004, p. 90) stated that, for an organization, identity is articulated in claims that simultaneously affiliate and differentiate it in relation to other organizations while giving it a sense of temporal permanence. These claims often originate with an organization's top leadership (J. M. T. Balmer & Soenen, 1999) and set forth a self that may or may not be evidenced in the values and behaviors of the organization and its members (Van Rekom, 1997). As a result, the question arises: Does an organization that purports to be a certain thing share the values of and act in a manner congruent with that very thing?

As servant leadership is inherently an expression of both individual and organizational values (Russell, 2001), this question persists and grows in importance for an organization whose claims include being servant led. Therefore, the problem for this research was: To what degree does an organization that purports to be servant led evidence values and perceived leadership behaviors that are congruent with its claim?

Purpose of the Study

Purpose is the reason or intent behind something's existence and is often viewed dichotomously, either as having proactive and developmental or reactive and defensive underpinnings. For research, the proactive approach is often tied to increasing the body of knowledge of the particular discipline. This can be accomplished in one of three ways: theory development, practical application, or development of research tools (Gliner, Morgan, & Leech, 2009)

The present research had two broad originating purposes. First, it was rooted in the practical application of leadership theory to a meaningful organizational context. More specifically, it sought to use the rigor of academic inquiry to answer established leadership and identity questions (e.g., Are the leadership practices congruent with whom the organization claims to be?) for the Brethren in Christ Church, NA. This is discussed in greater detail in the rationale section.

Second, the present research sought to advance the body of knowledge through theory development. A theory is a formulation of connected ideas, models, and schemas positioned in such a way as to give a systematic view of a given phenomena (Gliner, et al., 2009). The theory that was advanced in this research addresses current gaps in the literature related to the triangulation of an organization's identity. Triangulation occurs when three data points are used to bring clarity to a particular concept or theoretical construct. Specifically, this study explored the nature of servant-led organizations by examining the following three data points of the subject organization, its organizational values, its identity claims (related to being servant led), and its perceived leadership behaviors.

While this study has the potential to be generalized to other sects within the Anabaptist, Protestant, and Christian traditions, its broader potential is to any organization that makes identity claims related to being servant led. This being said, this particular research maintained a narrow focus related to population in an effort to ground theory in application and provided one small step towards a greater body of knowledge.

Rationale of the Study

The rationale serves to narrow the focus as to why this study was conducted on this population. In order to do this effectively, some context regarding the Brethren in Christ Church, North America (BIC, NA) as the selected denomination is provided.

The Brethren in Christ Church, North America was founded nearly 200 years ago in Lancaster County, Pennsylvania (Sider, 1988, Wittligner, 1978). Not dissimilar from other Anabaptists, the BIC, NA has from its inception embraced the principles of living and worshiping in community, living simply, and pursuing peace (Brethren in Church, N.A., 2008). The BIC, NA also embraced the influences of the Pietistic and Wesleyan Holiness movements. These influences pushed the BIC, NA beyond their own faith communities and distinguished them from other Anabaptists as they sought actively to be transforming agents in the world around them (Brethren in Christ Church, N. A., 2008).

The features of the BIC, NA's identity described above have found their voice in their values. In 2008, 10 core values were written summarizing the moorings of the denomination and reiterating the BIC, NA's earnest commitment to mutuality both to those within and outside of their faith community (Hoffman, 2008).

For the BIC, NA, these core values have been given temporal permanence and veracity in the organization's historical artifacts. Here it has been asserted that the

organization, its members, and leaders have pressed towards behaviors that are congruent with the espoused value set. For example, leaders have consistently chosen a path that uses the context of relationship and the tool of conversation to lead the organization (Sider, 1988). The denomination has used this model to work through potentially divisive and destructive issues with the explicit purpose of safeguarding its members' spiritual wellbeing (Sider, 1988).

As the language of servant leadership has become more prevalent in recent years, the BIC, NA has integrated it into their common discourse and throughout key identity and value claim documents (e.g., core values, vision statement, and leadership model). At the same time, the organization has and continues to struggle with reconciling key facets of its identity (Lebo, 2001). This raises the question and provides a summative rationale for this study of this specific population evaluating whether or not its values and leadership behaviors are congruent with its servant-leader identity claims.

Definitions of Terms

While both an expansion and a rooting of the following terms in the literature occur in Chapter Two, this section provides a starting definition of key terms related to the study. These key terms include servant leadership, organizational identity, organizational values, perceived leadership behaviors, and Brethren in Christ Church, North America.

While the literature does not advance a single agreed upon definition, for the purpose of this study, servant leadership is an understanding and practice of leadership that places the good of the led over the self-interest of the leader.

Servant leadership promotes the valuing and development of people, the building

of community, the displaying of authenticity, the providing of leadership for the

good of those led and the sharing of power and status for common good of each

individual, the total organization and those served by the organization. (Laub,

1999, p. 81)

Organizational identity flows out of a claimed central character, claimed

distinctiveness, and claimed temporal continuity. The product of these sources is a

collection of features that affiliate, differentiate, and give a sense of permanence to the

organization (Albert & Whetten, 1985).

Organizational values are an enduring and systematized assembly of beliefs

related to preferred modes of engagement and end-states (Rokeach, 1973) that both

contribute to an organization's identity at the assumptive level and are articulated in its

espoused values, artifacts, and behaviors (Schein, 1992).

Leadership behaviors are rooted in the leader's values (Schein, 1992) and, by

extension, the organization's values (Dickson, Smith, Grojean, & Ehrhart, 2001).

Perceived leadership behaviors are the degree to which a leader's behaviors are seen to be

rooted in and aligned with the shared values of the organization (Krishnan, 2002).

Leaders who are seen as being credible, principled, and sharing the values of the

organization are thought to be influential for followers and organization alike (Sashkin &

Sashkin, 2003).

Finally, the Brethren in Christ Church, North America (BIC, NA) is a

"…fellowship of believers whose objective is to worship and obey the triune God and to

proclaim His gospel to all people" (Brethren in Christ Church, 2008, p. 1).

Limitations and Delimitations

Limitations and delimitations both have the potential to impact the study. The difference between these is that limitations are those potential impacting factors that are outside of the researcher's control whereas delimitations are those factors under the researcher's control (Mauch & Park, 2003).

Limitations

Three main limitations could influence this research. These were: organizational limits, research limits, and ethical limits.

Organizational limits were those potential issues initiated by the organization of study (BIC, NA) that impacted the outcomes of the study. Two central confounding actions could have been taken by the organization to inhibit the research. First, the organization could have withdrawn its support from the study. This could have been done clandestinely (e.g., choosing not to disclose documents and artifacts they know would influence the research) or overtly (e.g., publicly withdrawing its support from the study). To manage this risk, the researcher secured assurances from the organization's leadership team that, to the best of its abilities, it will cooperate fully with the research.

The second limit was related to the nature of the research being conducted. Single population studies, as this study conducted, have two significant inhibitors to their ability to draw conclusions. First, a case study is not able to draw causal relationships between phenomena. Avoiding causal conclusions is generally held as prudent of non-experimental research and is particularly true of case studies. Second, conclusions from case studies need to be treated carefully so as not to press their generalizability. This can be avoided by drawing discreet and cautious descriptive or inferential conclusions.

Finally, this research had ethical limits. Ethical limits tend to revolve around the ideas of non-maleficence or doing no harm to the human subjects. Harm reaches beyond the physical in social science research and may include the psychological or even occupational and spiritual well-being of the subjects.

Two considerations were apparent for this particular plan of research. First, ethical standards for the present research required recognition that those persons involved were in positions of leadership and service and were charged with the spiritual care and nurturance of their followers (Brethren in Christ Church, 2008). As such, the potential deleterious effect (e.g., disenfranchisement from the BIC, NA based on questions asked) of the design had to be considered and mitigated both during the study and after providing results back to the organization. The researcher offered the organization gratis-consultative services in an effort to provide education and debriefing toward this end.

Alternatively, with the exception of some on the BIC, NA General Conference Board, all participants were employees of the organization. The researcher's priority had to be the sensitive but thorough collection, analysis, and summation of data from members of the organization. The design therefore had to be one in which anonymity was preserved as to ensure maximum protection for participants. The researcher, cognizant of this issue, sought to manage the logistics of the design (e.g., responses to survey were sent to a central repository to which the organization did not have access).

Delimitations

Four delimitations shaped the present study including selected population, sample, definition of servant leadership, and methods and instruments.

The primary delimitation of the selected population was that the researcher had prior and has ongoing experience with the BIC, NA. While this had a potential to influence analysis and outcomes, the research methods were established in the literature and adherence to process served to reasonably mitigate researcher bias.

Sample selection was the next delimitation. As is explained in Chapter Three, the sample included the entire executive board and senior leadership team of the organization. It also included one representative from each of the 307 local congregations of the organization. While organizational commitment was secured for participation and was expected at the two senior levels of the organization, a diminished ability to directly influence the local level existed. Because the researcher framed this study as a mixed methods study using a single population, a high-degree of participation by the sample was required in order for the results to be meaningful.

The third delimitation addressed the selection of a definition servant leadership. As is discussed in Chapter Two, multiple definitions of servant leadership could have been selected. As such, it was important to establish a set lexicon of words to reflect servant leadership values. In order to accomplish this, three options were identified.

The first option, interpreting Laub's (1999) six servant leadership characteristics as values of servant leadership, necessitated beta testing Laub's characteristics to develop word sets that accurately reflected his defined meanings. This lexicon would be a step away from anything currently established in the literature.

The second option was to select cornerstone and seminal servant leadership works from the literature. These works would then be processed by content analysis software (e.g., DICTION 6.0 has five broad scales to measure text). The product of this

processing would be five scales that could be interpreted as organizational values. The issue with this strategy was that both the works selection process and the end result would need substantive justification.

The third option identified was to make use of an organizational values lexicon that had already been established by the literature and was tested using content analysis using DICTION 6.0. Once this established lexicon was identified, Laub's (1999, 2003, 2004) works related to servant leadership could be processed through associated content analysis program to determine the organizational values that emerge. This process could then be repeated using the BIC, NA artifacts and the same lexicon to see where they were congruent and disparate as related to values. Since Laub's (1999) definition of servant leadership was chosen, as is justified in Chapters Two and Three, the organizational values established by his works on servant leadership were valid for this research.

The third option was selected because Aust (2004) adapted Rokeach's Values Survey to establish a values framework that DICTION 6.0 could use when conducting its content analysis. The strengths of this approach were threefold. First, it was based on seminal organizational values work (Rokeach, 1973). Second, it was grounded in the literature (Aust, 2004). Third, it kept the definition of servant leadership and the corresponding organizational values consistent throughout the research (Laub, 1999).

The fourth delimitation was method and instrument selection. A mixed method approach to inquiry was used to conduct this study. Congruent with the definition choice of servant leadership, Laub's (1999) Organizational Leadership Assessment was used to investigate the phenomenon and the related perceived leadership behaviors. While other

tools were considered, this tool was well suited for the study of servant leadership behaviors across an organization as discussed in Chapters Two and Three.

Alternatively, organizational values found in the discourse and artifacts of the BIC, NA were explored using content analysis. This qualitative approach also made use of DICTION. As with the quantitative tool above, other programs for content analysis exist, but DICTION alone was found to be an instrument that the literature indicates was created and has been used to study these very phenomena (i.e., organizational identity and organizational values).

Assumptions of the Study

With the foundational concepts (i.e., problem, purpose, rationale, definitions, limitations, and delimitations) in place, attention now turns to articulating their interaction and how they shaped the present research. Figure 1.1 illustrates the general assumed logic on which this study was based. By way of explanation, Organizational Values (OV) are evidenced in an Organization's Identity (OI). Organizational Identity is expressed through Organizational Behavior (OB) via communication (e.g., organizational value statements) and action (e.g., perceived leadership behaviors).

OV   OI   OB

Figure 1.1. Logic sequence. Organizational Values (OV) are evidenced in an Organization's Identity (OI). Organizational Identity is expressed through Organizational Behavior (OB) via communication (e.g., organizational value statements) and action (e.g., perceived leadership behaviors).

Next, as servant leadership is rooted in organizational values (SLV), the same logic sequence would include a servant-led organizational identity (SLI) and servant-led organizational behavior (SLB). This sequence is shown in Figure 1.2.

Figure 1.1. Servant leadership logic sequence. As servant leadership is rooted in organizational values (SLV), the same logic sequence would include a servant-led organizational identity (SLI) and servant-led organizational behavior (SLB).

In this case, it would hold that if the organization of study makes identity claims related to being servant led, its organizational behaviors (i.e., communication and actions) should reflect these claims.

Summary

The purpose of this chapter was to provide an orientation to the research topic for study by stating the problem, explaining the purpose and rationale for the study, defining key terms, articulating its limitations and delimitations, and finally, stating the researcher's assumptions. Attention now turns to exploring the current body of knowledge related to the proposed study.

Chapter Two – Literature Review

The purpose of this chapter is to root the researcher's work in the historical literature related to the present investigation. First, the researcher will provide a theoretical framework around the constructs central to this work. Next, the researcher will narrow the focus and provide supported operational definitions for key terms related to the research. After this, the researcher will identify the central assumptions guiding this inquiry as well as studies that have made similar investigations. Finally, attention will be spent articulating research methods used by those who have investigated similar phenomena.

Theories Related to the Problem

Three core constructs were related to this research: Servant Leadership (SL), Organizational Values (OV), and Organizational Identity (OI). Each of these is explored below.

Servant Leadership

This research was first a study of organizational leadership. While most of the constructs described above were critical to the investigation of organizational phenomena (e.g., organizational identity or organizational values), servant leadership alone bore the burden of connecting this research to the leadership field of study. Accordingly, an understanding of servant leadership was essential to building a strong foundation for this research.

In 1993, Rost (p. 6) levied a broad and sweeping critique of the field of leadership studies. In part, this critique stated that there was a lack of an agreed upon useable definition of leadership. In the late 1990's and early 2000's, participants and observers in the field restated this critique and applied it directly to the construct of servant leadership (Laub, 2004; Northouse, 2007; Russell & Stone, 2002; A. G. Stone, Russell, & Patterson, 2004). The main focus of these writings was an identified divergence of philosophical underpinnings for servant leadership as a construct.

In response to this critique, this researcher identified four approaches to investigating servant leadership that have come to the forefront over the past decade. These included Laub (1999), Dennis and Winston (2003), Patterson (2003), and Sendjaya, Sarros, and Santora (2008). The following is a review of these perspectives.

Laub's (1999) dissertation sought to provide, not only an agreed upon definition of servant leadership, but also to investigate whether or not it could be measured through a written instrument. Laub (1999) created the Servant Organization Leadership Assessment (SOLA) using features of servant leadership distilled through a three-part Delphi survey. Laub's (1999) definition of servant leadership is:

> Servant leadership is an understanding and practice of leadership that places the good of the led over the self-interest of the leader. Servant leadership promotes: the valuing and development of people, the building of community, the displaying of authenticity, the providing of leadership for the good of those led and the sharing of power and status for common good of each individual, the total organization and those served by the organization. (p. 81)

While Laub (1999) may have produced the first measurable tool of servant leadership, it is not the most historically connected instrument. That position goes to Page and Wong (2000) and Dennis and Winston (2003). In order to understand this, a brief history may be useful. The body of knowledge related to servant leadership appears to have found its most enduring root in Greenleaf's (1977) discussion of and call for servant leadership as a shaper of institutions and culture. At its core, Greenleaf (1977, 1979) suggested that the servant leader is first concerned with serving others and then, from this position of service, learns to lead. Reflecting on the body of Greenleaf's work, Spears (1998) created a list of 10 characteristics (i.e., listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community) that he believed were essential for the development of the servant leader.

In 2000, Page and Wong developed their servant leadership framework that they state is based on Spear's aforementioned list and focused on the servant leader. In 2003, Dennis and Winston furthered Page and Wong's work by conducting a factor analysis on their instrument. This research confirmed three of Page and Wong's constructs (i.e., vision, empowerment, and service) and affirmed additional research on the remaining items.

Around the same time, Barbuto and Wheeler (2002) articulated a definition of servant leadership that combined Spear's (1998) 10 constructs with Greenleaf's requirement that a servant leader have first a desire to serve. In 2006, Barbuto and Wheeler advanced their work by developing a five-scale measure of servant leadership.

These scales include: altruistic calling, emotional healing, persuasive mapping, wisdom, and organizational stewardship.

A third researchable model of servant leadership developed by Russell and Stone emerged in 2002. This model presented a construct of servant leadership that included functional attributes such as vision, honesty/integrity, trust, service, modeling, pioneering, appreciation of others, and empowerment. The intent of this model was to provide a base framework for further study.

Patterson's dissertation (2003) and subsequent publishing with Russell and Stone (2004) identified the servant leader as one who is focused on the follower as opposed to the organization. Patterson (2003) further delineated the following functional attributes the servant leader demonstrates: altruism, humility, love (i.e., agapo), service, empowering others, is visionary for the follower, and is trusting. Patterson's framework has been explored by Bryant (2003) who found that municipal project managers resonate with much of the framework with the exceptions of altruism and love. Further research conducted by Dennis (2004) and Dennis and Bocarnea (2005) resulted in a 42-item scale that statistically supports five of Patterson's (2003) constructs related to the servant leader. Those include: empowerment, love, humility, trust, and vision.

The most recent contribution to the discussion of measurable definitions was made by Sendjaya et al. (2008). Problem statements found in Sendjaya and Sarros' (2002) work spurred the development of the Servant Leadership Behavior Scale. One of the important implications was that this work sought to further the discussion of servant leadership research by including items related to a moral-spiritual emphasis and focused on the actual behaviors of the servant leader. Pekerti and Sendjaya (2010) extended the

value of this instrument by empirically linking the servant leader behaviors with trust levels of followers.

The review of servant leadership literature above recognizes the continued and evolving differences in perspectives on servant leadership as a construct. It also articulates a common thread in these different frameworks; servant leadership is a values-driven perspective of leadership.

While servant leadership has been selected as the framework for study, it is admittedly not without issue. Beyond the common grievance of agreed upon definition, servant leadership faces two substantive critiques in unique domains: philosophical/theoretical, and applicability/usefulness.

Greenleaf's (1977) admission that there were inherent conflicts and inconsistencies in his conceptualization of servant leadership is refreshing if not provoking for scholars and practitioners alike. Ciulla (1995) and Avolio and Gardner (2005) explored and expanded Greenleaf's assertion declaring it to be atheoretical and lacking philosophical underpinnings.

Even those who suggested that the underpinnings were articulated and that servant leadership falls within a category of normative leadership theories expressed concerns. From a micro-perspective, Bowie (2000) voiced a concern over how servant leadership's internal contradictions can serve to separate those who may appear to initially be philosophically drawn to it. Alternatively, from a macro-perspective, Walumbwa, Hartnell, and Oke (2010) believed that further research is needed to determine if servant leadership (and other normative leadership models) is actually making unique contributions to the field of study.

Moving from theory to practice, concerns continued to be raised. Harvey (2001) suggested that servant leadership falls short because its emphases of growth of the individual and altruism are just not attainable and are instead dominated by the cultural machine of capitalism. In part this is because, as Johnson (2008) stated, "there remain broadly held critiques that servant leadership is weak and passive" (p.179). Walumbwa et al. (2010) suggested that, while application of the theory is expanding, additional exploration is needed to address whether or not servant leadership is generalizable across cultures.

These critiques naturally find resolution in the question: Why use servant leadership as a basis for this study? Two answers were rooted in the dual purposes of this research. These purposes were to make application and to advance theory.

Pursuing a practical application necessitated the acknowledgement of risk of error by the researcher but should not have prohibited the research from occurring. Instead, being mindful of these critiques strengthened the researcher's inquiry as the study moved from conceptualization to data collection to analysis and, finally, to discussion.

Second, the advancement of a theory does not just allow for critiques to be voiced and examined but is based in this very practice. The present research sought to address some of the concerns stated above by more firmly rooting it in a philosophical framework and tying it to established constructs such as identity and values. For these reasons, the researcher was compelled to move forward with servant leadership as a base construct for this study.

Organizational Values

For the purpose of this research, two burdens must be fulfilled related to the construct of organizational values. First, a framework for understanding organizational values and their origins must be presented from the literature. Second, organizational values as a phenomenon needed to be tied to the present research.

The concept of organizational values has its root in systems theory (Mowles, Stacey, & Griffin, 2008) and connotes an interdependent value set between individuals within the system and the system itself. A good foundational definition of organizational values is Jaakson's (2010) wherein the phenomenon is understood as those espoused values, stated values, and principles that are found in the organization's discourse and documentation.

What then are these values? Rokeach (1973) wrote what is commonly held as the seminal work on values. Here he defines a value system as "an enduring organisation of beliefs concerning preferable modes of conduct or end-states of existence along a continuum of importance" (Rokeach, 1973, p. 5). While originally crafted for the individual, the study of organizational values has commonly used this definition as a starting point (Jaakson, 2010). This definition supports the current research in that it suggests value systems ought to be enduring and aligned with actions (i.e., modes of conduct).

Having answered what constitutes organizational values, the question for this research became: Who articulates the organization's values? Hofstede (1985) suggested that organizational values are first set in place by the organization's founder(s). Furthering this position, Schein (1992, 2010) stated that, as the organization moves

forward, this role of value-setter is filled by its leaders who infuse their personal values into the organization's culture.

While understanding a leader's role as a transmitter of values (Schein, 1992) has been answered, the question of where the leaders' values come from was raised. From a social-psychological perspective, an individual's values, inclusive of leaders, are rooted, formed, and changed by their cultural, societal, and institutional experiences (Rokeach, 1968) As such, leaders are receiver-transmitters of values and implicitly and explicitly weave them into the fabric of the organization (Bean, 1993). This view of values also speaks to the enduring and forward-feeding characteristics of values, both those that affiliate and differentiate, that in many ways provides a framework for understanding organizational identity.

It becomes a matter of synthesis then to understand that an organization's founders and subsequent leaders are responsible for the articulation, promotion, and upholding of the organization's values. Specifically, the role of the leader is to serve as the subject matter expert on these values, ensuring their continuance and steadfastness within the organization (Rowsell & Berry, 1993).

Leading with values can be distilled to discerning and affecting how this continuance and promotion of values is achieved. The literature appeared to suggest two main approaches: management by values and leading through values.

Management by values (MBV) has become a way of understanding the role of values in the life of an organization vis-à-vis how decisions are made and actions are taken (Thomsen, 2004). At its core, MBV is about two things. First, it is a strategic leadership tool that makes the complex nature of an organization accessible to its

members. Second, it is about promoting values that facilitate the cultural evolution of the organization (Dolan & Garcia, 2002). Jaakson (2010) suggested that a MBV approach makes organizational values instrumental to accomplishing a preferred end-state by focusing on employee character and the ethical and wellbeing dimensions of the organization.

While MBV is helpful from a strategic perspective, the leading through values approach articulates specific outcome behaviors for the leader to practice. There are four behaviors for those seeking to lead through values: separate criticism from ego, purposefully have conversations about organizational ethics and values, create mechanisms for dissent, and frame action in ethical terms (Freeman, Martin, Parmar, Cording, & Werhane, 2005). Maak and Pless (2006) added that these leaders also need to ensure broad alignment of the organization's operations with their stated values. This could take the form of coaching employees on how to accomplish their objectives in ethical ways, ensuring compliance with fair labor standards, or the intentional treating of business partners and customers alike with respect.

While the discussion on leading with values may seem tangential to the research at hand, it actually played a critical part in linking the various aspects of this study. In particular, it describes how the role of the leader not only influences the values of the organization but more importantly makes use of the organization's values to help followers connect with who the organization is and is becoming. This connectivity, as explained below, is a feature of organizational identity that promotes security and purpose for the follower.

Organizational Identity

As with the above constructs, the meaning of organizational identity needs to be clearly articulated. In part, this is because the field of study related to organizational identity had expanded since Olins' (1978) cornerstone work to include domains such as: organizational identification, social identification, and corporate branding (VanRiel & Balmer, 1997).

In an effort to provide an understanding of organizational identity, the researcher approached the construct from a pragmatic perspective discussing its two distinct roles and evidences thereof. The roles were an inward facing role for the organization's members and an outward facing role for the organization's external publics. As the research was based on both the external identity claims of the organization, as well as how it actually conducted itself internally, both of these roles of organizational identity were pertinent to the present research.

For members, organizational identity provides the opportunity to answer teleological questions related to connectedness, purpose, and unending influence (Ashforth & Mael, 1989). The shared meaning for internal constituents that comes from their participation in the organization (Cornelissen, Haslam, & Balmer, 2007) is related to this research in one particularly significant way. That is, the organization of study resembles the missionary organization that Mintzberg (1983) described whose members were strongly connected with the organization's values. As such, it can be understood that members affiliate with the organization because of resonance with its identity which is an expression of its values (Dutton, Dukerich, & Harquail, 1994; Dutton & Penner, 1993).

For external publics, organizational identity consists of those consistent features that are both common to and different from other organizations. Three organizational claims that support this definition are claimed central character, distinctiveness, and temporal continuity (Albert & Whetten, 1985).

In strong resonance with management by values previously mentioned, the claimed central character is related to the essence of the organization and how decision making occurs and is promoted and sustained by the leader (Albert & Whetten, 1985). This language of decision making and leader involvement is not just reminiscent of, but almost parallel to, the language used in reference to organizational values. In fact, the idea of "core values" is common in the discourse of organizational identity (Dutton & Dukerich, 1991; D.A. Whetten, Lewis, & Mischel, 1992). The difference here is that if organizational identity is the articulation of organizational values, then it must be measurable (Van Rekom, 1997).

The question then becomes how does one go about measuring organizational identity? As with much of social science inquiry, organizational identity can be studied either inductively without applying established frameworks or deductively by applying established frameworks (Albert & Whetten, 1985). For the purpose of this research, the deductive approach was used as explained in the following chapter.

The question that persisted was: What feature of organizational identity will be evaluated? The feature of interest to this research was organizational behavior (i.e., those things that the organization says and does) particularly as it related to internal constituents.

According to Pearce and Sims (2002), organizational behavior is the actions of individuals within the organization. Conceptualized on three levels (i.e., individual, group, and organization), these actions are generally best understood as outward expressions of the predominant mental models held by an organization's management (Davis, 1967). This is to say that, just as leaders establish value sets for the organization, they also cue and model behaviors such as communications and actions that become normative to the organization. These leader behaviors and the perception thereof are central to any meaningful discussion of organizational behavior (Robbins, 2001).

Communication serves internal publics, and when done well, enhances their identification with the organization (Corrado, 1994). In other words, the symbols used by the organization with its members (e.g. employees) can help those members understand and resonate with the organization, its purpose, and its function. In doing so, organizational communication facilitates the accomplishment of organizational goals (Corrado, 1994; Greenbaum, 1974). It accomplishes this by identifying a target of the communication, selecting a channel (e.g., formal, social, personal), and then making use of tools such as newsletters, meetings, trainings, or emails (Gargiulo, 2005). In short, communication is a construct used by leaders to manage follower expectation, engagement, and performance. This communication conveys organizational identity by articulating those things that are important to the organization (i.e., organizational values) to its constituents.

As with communication, actions taken by members of the organization also reinforce the organization's values. As previously stated, leader actions and the perceptions thereof are central to any discussion of organizational behavior (Robbins,

2001). Among other things, leader actions over time and the perception of their meaning either foster or inhibit trust (Butler & Cantrell, 1984). This trust in turn begets the ability to lead and the willingness of others to follow (Zand, 1997). This cycle of leader action, trust given, and willingness to follow is one way an organization conveys its identity through dyadic give-and-take.

Davis (1967) and later Cunningham and Eberle (1990) discussed four general means of understanding the actions of an organization. These four frames of understanding refer to the leader-follower dyad and are autocratic (i.e., top down), custodial (i.e., resource driven paternalism), supportive (i.e., purpose drive paternalism), and finally collegial (i.e., partnership and mutuality). These frames for understanding actions (i.e., organizational behavior) in terms of organizational identity are powerful as they speak to, not just the act of the leader, but to the perception of the act by the follower.

 In summary, this discussion of the leader's act and perceptions thereof highlights both the staid and fluid nature of organizational identity. On one hand, the leader's behaviors (i.e., actions and communications) are rooted in the organization's values. At the same time, actions are interpreted not just historically, as in the development of trust, but on a case-by-case basis for consistency and discrepancy.

Organizational identity is that which affiliates its members and gives them a sense of purpose, security and belonging. However, it is also that which, if not safe-guarded by conscientious acts of the leader, can disenfranchise and separate its members from the whole. For all intents and purposes, the final question of this research was one of congruency: Does the leader act in alignment with their (the organization's) values?

Operational Terms

Having provided an overview of the literature related to the key constructs the operational definitions of core concepts is now provided.

Servant Leadership

For the purpose of this research, Laub's (1999) definition of servant leadership was used.

> Servant leadership is an understanding and practice of leadership that places the good of the led over the self-interest of the leader. Servant leadership promotes the valuing and development of people, the building of community, the displaying of authenticity, the providing of leadership for the good of those led and the sharing of power and status for common good of each individual, the total organization and those served by the organization (Laub, 1999, p. 81).

The reason for selecting Laub's definition was four-fold. First, as Irving and Longbotham (2007) noted, Laub's (1999) operational definition and corresponding instrument are the most widely used and researched in the field of study. This broad acceptance and use added credibility to the present research.

Second, as Irving (2008) suggested, Laub's (1999) definition and instrument is the only one that currently looks at servant leadership organizationally. As this study was an exploration of leadership through the context of the organization, this facet was important.

Third, the OLA has been used to explore perceived leadership behaviors in a variety of organizational contexts (Arfsten, 2006; Drury, 2004; Iken, 2005; McDougle, 2009; Ross, 2006). Understanding that leadership behaviors are understood through the

lens of the followers, the present research continued this history of exploration by looking at the perceived leadership behaviors of the Brethren in Christ Church, NA.

Finally, of 39 empirical studies on servant leadership reviewed by the researcher, nine (Anderson, 2005; Beaver, 2007; Chu, 2011; Inbarasu, 2008; Kong, 2007; McCann, 2006; Salie, 2008; Van Tassell, 2006; Witter, 2007) were conducted explicitly in relation to clerics or church sponsored organizations. This review is pertinent because it supports the researcher's position that Laub's (1999) definition and instrument are not just generally relevant to the subject of investigation but to this particular population as well.

Organizational Values

While Jaakson's (2010) definition was used to begin the discussion on organizational values, for the purpose of this research, Roe and Ester's (1999) understanding was used. In short, Roe and Ester (1999) proposed that organizational values could be understood as "latent constructs that refer to the way in which people evaluate activities or outcomes" (p. 3).

The reason for using this definition was twofold. First, Roe and Ester's (1999) work provided a bridge from the early individual conceptualizations of values by Rokeach (1968), Hofstede (1985), and Bean (1993) to the later systemic and organizational thinking of Mowles et al. (2008) and Jaakson (2010). This key transitional role holds elements of both early and later works. This in turn allowed it to meet the demands of the present research's examination of perceived leadership behaviors of the individual within the organizational context.

Second, this definition allows for three key elements of organizational values that were critical to this research. First, the term "latent" acknowledges the enduring

underlying and formative nature of organizational values. Second, as Jaakson (2010)

pointed out, the expression of both activities and outcomes speaks to both a means and

ends of the values. For this research, these three qualities were important as it makes

space and builds a bridge to the exploration of the organization's identity over a period of

time.

Organizational Identity

According to Albert and Whetten (1985, p. 256), organizational identity "refers to

those core, distinctive, and enduring features unique to an institution" (p. 256). This was

the definition used for this research.

Beyond being common in much organizational identity research and providing the

first scientific definition of organizational identity (Aust, 2004), Albert and Whetten's

(1985) work serves to articulate three underlying propositions. As previously mentioned,

organizational identity is the product of claimed central character (i.e., the main aspects

of the organization that are expressed as being paramount), claimed distinctiveness (i.e.,

those ways in which the organization positions itself to be unique from other similar

organizations), and claimed temporal continuity (i.e., the assertion of permanence and

relevance). The reason most relevant to the present research was that it makes a logical

case for the use of this particular definition of organizational identity when exploring a

religious denomination given the historicity of organized religion and the multitude of

sects.

According to their *Manual of Doctrine and Government* (MDG), the Brethren in

Christ Church is a "…fellowship of believers whose objective is to worship and obey the

triune God and to proclaim His gospel to all people." (Brethren in Christ Church, 2008,

p. 1). While this is the self-label that the Brethren in Christ Church makes use of, it is important to highlight that its identity claims are found throughout its discourse, literature, and actions.

Research Assumptions

With the core concepts having been operationally defined, attention now turns to articulating their interaction and how they shape the present research. As discussed in the assumptions section of Chapter One, Figures 1.1 and 1.2 illustrate the logic sequences supporting the present research. Organizational Values (OV) are evidenced in an Organization's Identity (OI). In turn, OI is expressed through Organizational Behaviors (OB) such as communication and action (see Figure 1.1).

Next, as servant leadership is rooted in organizational values (SLV), the same logic sequence would include a servant led organizational identity (SLI) and servant-led organizational behavior (SLB; see Figure 1.2).

The next step is to show that the logic sequence is supported by the literature. This is accomplished by providing evidence from the body of knowledge that supports the following claims:

- The BIC, NA purports to be a servant-led organization.

- Servant leadership articulates organizational values.

- Then, this organizational identity evidences servant leadership.

The first step was ensuring that the BIC, NA self-identify as a servant-led organization. The researcher believed they do this in three main ways: organizational leaders (past and present), in official documents of the organization, and through common discourse. Attention is given to each of these in order.

One example of a key leader claiming the BIC, NA is servant led is Hoke (2001) who explored the BIC, NA's leadership style and theological roots. Hoke's conclusion was that both in practice and theology the BIC, NA is in fact a servant-led organization. As a leader in the organization, Hoke has held the second highest office in the denomination and currently teaches BIC, NA pastors and leaders a course on leadership, polity, and theology. Another example of a leader affirming this claim is Hoffman (2008) in his work describing the denomination movement towards vision planning. Here, Hoffman, the current top leader in the BIC, NA, explicitly stated that the process being undertaken related to vision is directly informed by the denomination's emphasis on and value for servant leadership.

Chief in the organization's documents is the *Manual of Doctrine and Government* (Brethren in Christ Church, 2008). In a very clear affirmation of their commitment to and call for servant-leadership within the organization, the MDG (Brethren in Christ Church, 2008) cites Christ's example of servanthood while maintaining power and authority through ministering to others. With this context set, the MDG then references its congregational leaders (pastors) as ministry servants, affirming their role of leading the local church and the style with which they should carry this out. Affirmation of this belief is found in a second example of the organization's documents. Keller-Thaub's (2007) whitepaper as part of a broader organizational discussion re-emphasized the minister's role of servant leadership and finds its prime example in the life of Christ.

Finally, in their common discourse, it becomes evident that the organization has taken hold of the ideas of servant leadership. On the BIC website (http;//www.bic-church.org), no less than twenty-five uses of the words "servant leader" exist. The

contexts for these is wide-ranging (e.g., prayer requests, job descriptions, denominational resources) and serve to illustrate the integrated nature of servant leadership as a concept to the BIC, NA.

Servant Leadership Articulates Organizational Values

Russell (2001), in his review of values in leadership, made perhaps the strongest claims related to organizational values and servant leadership. In his work, Russell (2001) suggested that values are central to servant leadership, evidenced in the servant leader's actions, and impact the organization. Laub (1999), Patterson (2003), Reinke (2004), and Washington, Sutton, and Feild (2006) echoed these beliefs explicitly stating that servant leadership is based on values that can arguably find root in Greenleaf's (1977) work.

While this common root value remains, the researcher acknowledged the migration of and still divergent perspectives on servant leadership. Given that Laub's (1999) definition of servant leadership shared this root and was selected for the rationale stated above, his corresponding value set was used in this research. To be explicit, these values include: building community, displaying authenticity, sharing leadership, providing leadership, valuing people, and developing people.

Organizational Identity Evidences Servant Leadership

With organizational identity as a theoretical construct having been explored, attention now turns to its impact. Organizational identity serves to accomplish the three purposes above in one particularly significant way for this research. As Whetten (2006) stated, claims made about an organization's identity lead to decision making through identity-referencing discourse. In other words, how members of the organization understand and claim the organization to be impacts how the organization functions. The

literature supported this perspective as it relates to items such as employee engagement (Watts, 2010) and operational success (Voss, Cable, & Voss, 2006).

Related to the research at hand, organizational identity can be understood as an expressive feature of servant leadership (e.g., an articulated value set) in three ways – focus on the follower, acknowledgement of the role of leader behavior, and its influence on organizational outcomes.

First, as Oliver and Roos (2003) suggested, organizational identity research ought to take into account perspectives from the strata of the organization, not just the top leadership. The present research accounted for this recommendation by proposing to access the various organizational levels through Laub's Organizational Leadership Assessment (1999).

Second, organizational identity was recognized to be influenced not just by the values of the leader (Russell, 2001) but further their perceived leadership behaviors (Mamatoğlu, 2010). Perceived leadership behaviors are one of the specific phenomena that Laub's (1999) Organizational Leadership Assessment examines.

Finally, research has already been completed as it relates to the reification of servant leadership value set (vis-à-vis organizational identity) and its outcomes. To be exact, research was completed on the value of organizational trust and its corollary relationship to servant leadership which evidenced positive organizational results (Joseph & Winston, 2005; Reinke, 2004). Beyond the quantified results above, Spears (2005) qualitatively discussed the use and success of organizations that claim portions of their identity as being servant led.

Synthesis of Research Assumptions

To synthesize then, servant leadership is understood best as being a values-born leadership construct that promotes a specific outcome, specifically the leader's service to the follower above self. In application, studies acknowledged that those explicitly held values by servant leaders' in-turn have a demonstrable impact on the relating patterns and behaviors of the follower and subsequent performance of the organization. As the BIC, NA purports to be a servant-led organization, both their values and measurable organizational identity should be aligned with a servant leadership framework.

Studies Addressing Similar Problems

At its core, this was a simple study of congruence that asks, "Does a leader who purports to have a certain value set act in alignment with those values?" The study was only complicated by the introduction of the organizational context and a developed understanding of the role and influence of the leader within that context. With this stated, the researcher looked to other studies that have examined leader congruency (i.e., values and behaviors) and organizational congruence (i.e., values and behaviors).

Leader Congruency

There is an intuitive appeal to the idea of congruency. In fact, March and Olsen's (1979) work suggested that most people believe that individuals do act in alignment with their values and beliefs. As it relates specifically to leaders, Simons (2002) said that behavioral integrity (i.e., word-deed alignment) is imperative to the credibility of the manager. This behavioral integrity (BI) is made up of three distinct parts: the leaders' awareness of their values, the leaders' actions aligned with their values, and because it is

an ascribed trait, follower subjective perception regarding the leaders' espoused/enacted values (Simons, 2002).

So what are the benefits of behavioral integrity? Some findings suggested that a leader is more effective when they are ethical and exhibit BI (Brown, Treviño, & Harrison, 2005). Dineen, Lewicki, and Tomlinson (2006) stated that higher levels of leader BI correlated to higher levels of organizational citizenship behaviors evidenced by followers. Conversely, lower levels of BI correlated with high levels of follower deviancy. Further, Jensen and Luthans' (2006) work highlighted how entrepreneurs who evidence authentic leadership (i.e., higher BI) have followers who have higher degrees of happiness and organizational connectedness.

With these valuable results, it was curious that many leaders do not actively seek to act congruently. Much research has been done to understand why leaders may act out of alignment with their values. One rationale was that behavioral flexibility is needed to meet competing demands placed on leaders (Brunson, 1989; Pfeffer, 1981). A second perspective was that leaders are not actually aware of their values and only become aware of them as they move through decision-making processes. This learn-as-you-grow approach, while pragmatic, may appear disjointed or incongruent to followers (March & Olsen, 1979; Weick, 1995).

While behavioral integrity has been examined in the research through various means, it was only recently that a tool was created that quantified this relationship. The Authentic Leadership Questionnaire is a tool that measures the congruency of the leader by looking at the relationship between espoused and enacted values (Walumbwa, Avolio, Gardner, Wernsing, & Peterson, 2008).

In summary, the research showed that this intuitive phenomenon, when put in context of the leader-follower dyad, yields positive results for both. Further, the research demonstrated that there are developmental and practical reasons why leaders may not act congruently. Finally, the research showed an evolution of inquiry through the development of approaches and tools such as the Authentic Leadership Questionnaire (Walumbwa, et al., 2008).

Organizational Congruency

While not always explicitly stated, organizations are established on specific value sets (Cufaude, 1998). Organizational congruency too has been based on the generally held expectation that the aligned actions and values of an organization are congruent to some degree with broader social norms (Suchman, 1995).

Further, as with leader congruency, there are distinct benefits for organizations that act in alignment with their espoused or established beliefs. For example, organizational alignment correlated with organizational performance in terms of financial performance and member satisfaction (Bart & Tabone, 1998). Also, as Bart (2001) pointed out, alignment impacts human intellectual capital which in turn improves organizational performance.

How then does an organization align its values and actions? In her research, Lynn Sharp Paine (1994) stated that organizational integrity required more than ethics training programs. It required an organization to make its values central to its driving processes and systems. In doing so, the organization moved from being compliance-based (i.e., external locus of control) to integrity-based (i.e., internal locus of control) for decision making and action.

Organizations that did this well by communicating values and developing trust reaped even further benefits by decreasing levels of organizational anxiety (Hummels & Roosendaal, 2001). The researcher was aware that organizations do not necessarily do this out of virtue but may be driven to it by pragmatics. By way of example, Pruzan (1998) suggested that more organizations are migrating to management by values as opposed to command and control because the increasing complexity of structures requires such action. A second example was provided by Roth, Schweiger, and Morrison (1991) who explained that managers who take international assignments become dependent on the organization's values in a new social context. This dependency in turn resulted in these individuals becoming the best instrument for transmitting and aligning the organization's behaviors with its values.

In summary, as with leader congruency, the literature showed that there is an intuitive piece that is generally held related to organizations both holding and acting in accordance with their values. Further, the literature did not show that the benefits experienced by the organization are dependent on or correlated with the rationale for acting congruently (whether purpose or pragmatic driven).

Studies Using Similar Methods

Thus far, the review of literature has focused on the theoretical underpinnings, operationally defined terms, assumptions, and studies that investigated similar problems to this proposed research. This final segment of the literature review looks at studies that used methods similar to this investigation's proposed methodology. While the proposed methodology is more completely discussed in the following chapter, a brief articulation is helpful in providing context for the reviewed literature. Three distinct areas of this

research are reflected in the following review: mixed methods as a means of studying

servant leadership, ANOVA as a means of discerning organizational identity, and content

analysis as a means of discerning organizational values.

Mixed Methods and Servant Leadership

Given the constructs to be explored and the data selected for analysis, a mixed

methods approach was used in this research. This approach allowed, as Yin (2006)

states, a convergence in inquiry within one study that otherwise would only be tenable in

concurrent studies. For the purpose of this research, this convergence can best be

understood as triangulation, which, as Greene (2007) pointed out, is a process by which

rigor can be assured when qualitative and quantitative approaches are paired. Similarly,

and related to the study of leadership specifically, Avolio, Walumbwa, and Weber (2009)

suggested that, while there are various measures of leadership (and servant leadership) to

advance the field of study, movement away from strict quantitative methods to a broader

mixed methods approach is necessary.

Pertaining to servant leadership, a mixed methods approach to investigation, while

not universal, was unusual in the literature. For example, Anderson (2005) explored the

relationship between servant leadership and job satisfaction in a religious education

setting. Likewise, Black (2008) made use of the OLA and focus groups to explore

perceived leadership behaviors and perceived work climate in religious education.

Others including Huckabee (2008) and Beck (2010) used a mixed methods approach to

study servant leadership in a community context.

One denominational study that made use of mixed methods to approach the

exploration servant leadership gives additional support to the current research. Witter

(2007) looked at the organizational health and leadership behaviors of the Plymouth Brethren. His exploration made use of the OLA as well as informational surveys to determine the leadership practices of the Plymouth Brethren. Not dissimilar, the present research looked at perceived leadership practices (behaviors) and a broader collection of organizational artifacts (documents). For clarity, the BIC artifacts included General Conference Minutes (2006, 2008, 2010), internal leadership documents (e.g. Annual Report, 2010; Transformation, 2012; Transformation 2020; Congregational Snapshot, 2008; Core Values, 2010), and organizational publications (Momentum, 2008, 2009, 2010, 2011,2012; InPart 2007, 2008, 2009, 2010, 2011; Shalom 2007, 2008, 2009, 2010, 2011)[1].

ANOVA and Organizational Identity

A review of the literature provided a variety of qualitative methods used to actually articulate organizational identity, such as, interviews with constituents (Bernstein, 1986), the ethnographic approach of an affinity audit (J. Balmer, 1996), and the heuristic analysis approach which looked at the organization over the course of time and at its points of conflict (Ramanatsoa, 1989). While useful given a specific philosophical lens, there have been quantitative means of establishing organizational identity that more closely resonate with this particular study.

As explained previously, organizational identity as a phenomenon was given evidence in organizational behavior. The organizational behaviors related to this research in particular were related to perceived leadership behaviors. As such, a quantitative means of exploring perceived leadership behavior was needed.

A review of the literature showed that, when looking for perceived differences in leadership behaviors, an ANOVA became the statistical tool of choice. For example, Beazley (2002) used an ANOVA to examine difference in perceived servant leader behaviors based on years of studying servant leadership and years of work at TD Industries. Alternatively, Miears (2004) used an ANOVA to determine differences in perceived servant leader behaviors based on gender. Both Ross (2006) and Metzcar (2008) made use of ANOVAs while they focused on educators' perceptions of servant-leader behaviors. Finally, Drury (2004) used the ANOVA as a statistical means to examine perception gaps of servant leadership at various strata of the educational institution.

The present research most closely aligned with this last study (Drury, 2004) in that it intended to discern the differences and similarities between perceptions of servant-leader behavior at the various strata of a denomination. Further, it made use of the same tool to conduct the inquiry.

Content Analysis and Organizational Values

So far the population approach (i.e., case study) has been established and one of the variables has been theoretically grounded in an inquiry approach (i.e., ANOVA and organizational identity). With this completed, the last proposed research methodology makes use of content analysis to articulate organizational values.

To begin this review requires some history. Stone, Dunphy, Smith, and Ogilvie (1966) stated that content analysis is a technique that uses a systematized approach to make inferences about a person, group or organization based on qualities within their

written works. Related to this research, Rokeach (1979) does not simply make room for, but encourages, the use of content analysis to measure values.

The literature supported the notion of using content analysis to measure organizational values, not just personal values. For example, Scott (2002) stated that content analysis is the most appropriate tool for measuring organizational values because it reduces social desirability bias, limits the dependence for access on the subject, and finally because technology makes it accessible and accurate. Further, Bowman (1984) argued that content analysis of organizational publications reflects the organization's positions and beliefs, not the writer's.

Kabanoff, Waldersee, Cohen (1995) echoed these positions when they argued that computer-aided content analysis related to organizational values has distinct advantages, including perfect reliability, access to and use of standard dictionaries that have been developed for specific work, and efficiencies that outperform human coders.

With all this being said, the literature review also yielded practical results that may influence the current study. For example, Aust (2004) used a computer program named DICTION to study the charter documents (e.g., mission statements/core values, etc.) of a particular denomination. The results of his work suggested that denominational values, insomuch as they persist or change, impact the denomination's identity, congruency, and influence.

Alternatively, Kabanoff et al. (1995) use of content analysis on annual reports resulted in the construction of four value structures (i.e., elitist, meritocratic, leadership, or collegial.) These value structures as opposed to hierarchies or systems allowed for both complementary and conflicting values and are suggested as possibly being

generalized to other groups. In doing so, they created a theoretical framework against

which the population of inquiry for this study could be compared.

Summary

This chapter sought to provide a review of the pertinent and related literature as a

means of grounding the current study. Attention was given to theoretical underpinnings,

operational definitions, research assumptions, similar researched topics, and other studies

that made use of similar proposed methodology. In doing so, the ground work was laid to

proceed to a more in-depth explanation of the proposed research methodology as a means

to further define the current study.

Chapter Three – Research Method

As articulated in the first chapter, the purpose of this research was to evaluate

whether an organization that claims to be servant led evidences organizational values and

leadership behaviors that align with that claim. In particular, the research question for this

research was: Are the BIC, NA's perceived leadership behaviors and organizational

values congruent with their use of servant leadership language to articulate portions of

their identity? With the direction for the research in hand, Chapter Two provided shape to

the research by grounding it contextually in the literature related to servant leadership,

organizational identity, and organizational values.

The emphasis of this chapter is to define the method that was used to conduct the

investigation and will be accomplished by: stating the hypotheses, explaining the

significance of the research, providing a description of the population, sample and

instruments to be used, and an articulation of the procedures for data collection and

analysis.

Statement of the Research Questions and Hypothesis

Research Question #1: To what degree do the artifacts of the BIC, NA evidence values

that match the values of being a servant-led organization as measured by content analysis

of their organizational artifacts and the Organizational Leadership Assessment's six

constructs of a servant-led organization?

H1$_0$: While the BIC, NA purports to be a servant led organization, its artifacts

when evaluated by content analysis, produce a list of values that do not correlate

with the list of values for a servant led organization as established by content

analysis of the Organizational Leadership Assessment's six constructs in a

statistically significant way.

H1$_A$: While the BIC, NA purports to be a servant led organization, its artifacts

when evaluated by content analysis, produce a list of values that do correlate with

the list of values for a servant led organization as established by content analysis

of the Organizational Leadership Assessment's six constructs in a statistically

significant way.

Research Question #2: What relationship exists between the leadership and

organizational practices of the BIC, NA and the six servant-led organizational practices

of the Organizational Leadership Assessment?

H2$_0$: While the BIC, NA purport to be a servant led organization, their leadership

and organizational practices do not qualify them as a servant-led organization

when scored on the six servant-led practices of the Organizational Leadership

Assessment.

H2$_A$: While the BIC, NA purport to be a servant led organization, their leadership

and organizational practices do qualify them as a servant-led organization when

scored on the six servant-led practices of the Organizational Leadership

Assessment.

Research Question #3: What relationship exists between the various levels of the BIC,

NA and their perceptions of the organization's servant-led behaviors as measured by the

Organizational Leadership Assessment?

H3$_0$: When various levels of participation are considered, there is not a

statistically significant difference between leaders' perspectives of the

organization's servant led behaviors as measured by the Organizational

Leadership Assessment.

H3$_A$: When various levels of participation are considered, there is a statistically

significant difference between leaders' perspectives of the organization's servant

led behaviors as measured by the Organizational Leadership Assessment.

Significance of the Study

Having tied the proposed research to the current body of knowledge in Chapter

Two, focus is now given to the contribution it will make to the field of organizational

leadership. Attention is given to both the domains of leadership and organizational

research.

Leadership Issues

Related to the field of leadership studies, the present research makes three

contributions. These are the phenomenon of leadership studied, perspectives on

leadership behaviors studied, and the aspect of leadership being studied.

This study explored the phenomenon of perceived organizational leadership

behaviors. On its face, this may not seem like a contribution given the growth of multi-

rater tools to assess perceived leadership behaviors. However, a review of an annotated

list of these instruments (Schwartz & Gimbel, 2000) revealed that almost exclusively

these tools were designed to explore the perceived behaviors of an individual leader, not

perceived organizational leadership behaviors. It is this slight, but important difference in

focus that is the anticipated contribution to the body of knowledge.

Further, as Gill (2006) suggested, leadership studies are often shaped by the prevailing theoretical orientation and have historically sought to reify the abstract. And so, self-report tools that reflect a particular theoretical orientation abound. Northouse (2007) provides some examples that include: the Leadership Skills Inventory by Karnes and Chauvin (skills theory), The Leadership Grid by Blake and McCanse (style theory), Bass and Avolio's Multifactor Leadership Questionnaire (transformational and transactional theories), and finally, Fiedler and Chemers Least Preferred Coworker Measure (contingency theory).

The result of this approach to instruments and research is a body of knowledge that focuses on the efficacy of the leader's personality, behaviors, skills, relational tendencies, and charisma. Alternatively, this research focused on the perception of leadership behaviors and the alignment of these perceptions

In an effort to do this effectively, the second contribution (perspective on leadership) comes into play. In order for there to be a perceived leadership behavior, there needs to be a perceiver. At the time of this writing, less than forty other studies have undertaken investigating leadership behaviors from various strata (perception points) of the organization simultaneously. Incorporating these differing perspectives allows for a more robust evaluation of the perceived leadership behaviors in question.

Finally, and perhaps most fundamentally, the aspect of leadership studied was congruency, or more explicitly, examining whether or not leaders align their values and behaviors with those claims they make about the organization – and by extension their own identity. While there were aspects of this congruency that emerge in the domain of behavioral integrity (BI) referenced in the literature review, its primary focus was

alignment between words and deeds (Simons, 2002). Alternatively, congruency was often discussed when examining the individual's identity (formation) and their values (Newman & Newman, 1999). While congruency has been studied between an individual's identity and values, and words and behaviors, there was little research that looked at the leaders' identity claims, their stated values (words), and their perceived leadership behaviors (deeds).

Organizational Issues

The present research also makes three contributions to the field of organizational study including organizational identity and the individual leader, alignment between purported organizational values and identity claims, and the scope and type of organization participating.

The body of literature related to the congruence of an organization's identity and leader behaviors is not robust. This study investigated this by examining the extent to which perceived servant leadership behaviors are present in an organization that makes servant leadership identity claims.

The second contribution this study made addresses organizational congruency. As with individuals, congruency between word and deed are important as it relates to organizational trust (Joseph & Winston, 2005). As such, the question at hand was: Are identity claims made about the organization in its discourse supported by the values articulated, alluded to, or referenced in those same data sources?

The final contribution to the field of organizational research had to do with the scope and type of the organization participating. The Brethren in Christ, North America is a bi-national denomination that granted access to its senior executive group, its

regional management, and to each of its churches in North America. The ability to study

an entire denominational organization is unusual and should further the body of

knowledge related to similar organizations.

Sample of Participants

The Brethren in Christ Church, NA is a bi-national (Canada and United States of

America) denomination headquartered in Grantham Pennsylvania. As shown in Table

3.1, it consisted of 307 churches in eight (8) conferences with a membership of 26,313,

and average weekly attendance of 35,632 participants (M. Brickner, personal

communication, August 11, 2011).

Table 3.1 *BIC, NA Attendance and Membership*

Conference name	Geographic region	*N* of churches	Percent of total churches	*N of* membership	Percent of total membership	*N* of attendance	Percent of total attendance
Allegheny	MD, PA (W), WV	36	11.70%	4,603	17.49%	4,767	13.38%
Atlantic	DE, NJ, NY, PA(E)	49	16.00%	6,166	23.43%	7,816	21.94%
Canadian	ON, SK	48	15.60%	3,477	13.21%	8,584	24.09%
Great Lakes	IL, IN, MI, OH, WI	28	9.10%	1,281	4.87%	1,154	3.24%
Midwest	CO, IA, KS, NM, OK	15	4.90%	614	2.33%	727	2.04%
Pacific	CA, OR	20	6.50%	828	3.15%	875	2.46%
Southeast	FL, GA, KY, NC, TN, VA	73	23.80%	5,614	21.34%	6,493	18.22%
Susquehanna	MD, PA	38	12.40%	3,730	14.18%	5,216	14.64%
BIC, NA totals		307		26,313		35,632	

For the purpose of this study, the focus on the Brethren in Christ Church, NA was on its leadership. The structure of the Brethren in Christ Church, NA can be seen in Figure 3.1 and is described below.
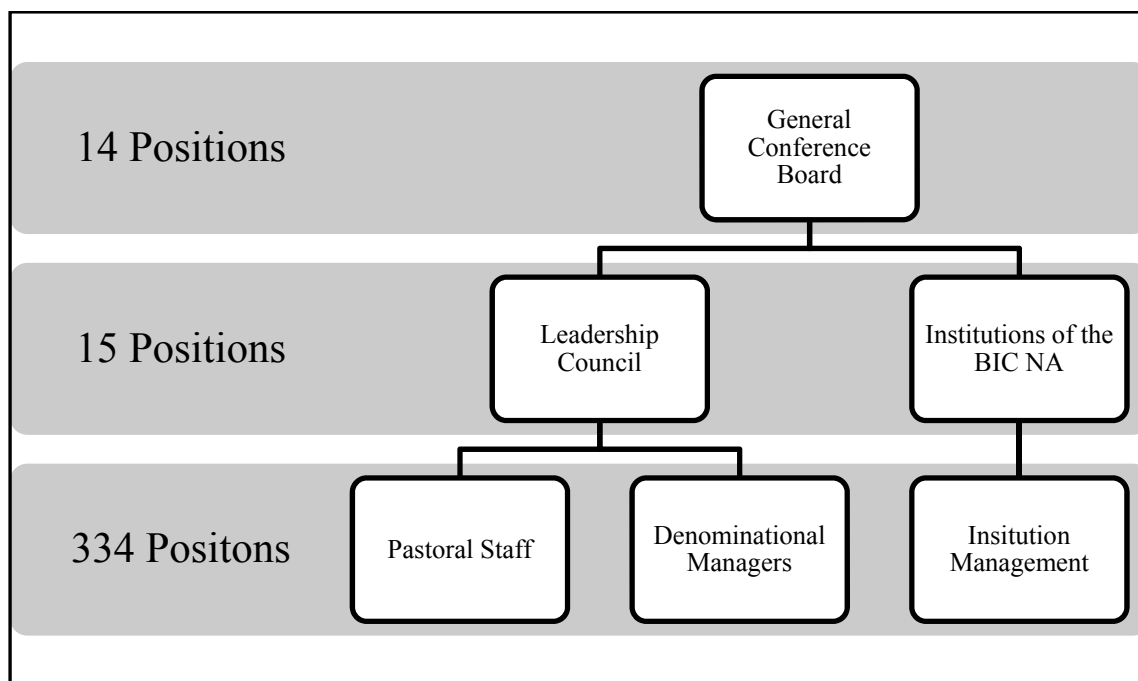
Figure 3.1. BIC, NA structure

The General Conference Board provided the senior or executive leadership to the organization and was comprised of 14 members, eight (8) of whom are selected from the eight conferences (one each) and six (6) members at-large. In addition, two ex-officio members were non-voting staff positions (M. Brickner, personal communication, August 11, 2011). While all members of this level were invited to participate in the study, the two ex-officio staff members actually participated with the mid-level group.

The mid-level of leadership was represented by Leadership Council which governs and administers the activities of the church and three (3) institutions of the General Conference, which report to the General Conference Board but were separate legal entities from the church. These included Messiah Village, a senior-living

organization; The Brethren in Christ Foundation, a benevolent organization; and Pacific

Lifeline, a shelter for woman and their children (M. Brickner, personal communication,

August 11, 2011).

Leadership Council was made up of twelve positions including the two (2)

General Church Leaders (Moderator, and General Secretary), seven (7) Bishops (one for

each conference except two conferences presently share one Bishop), and the two (2)

Executive Directors (Missions and Finance) (M. Brickner, personal communication,

August 11, 2011). Also represented at this stratum of the organization were the senior

leaders (CEO or Executive Director) of each of the three institutions. The total census of

this level then was 15 members.

As stated in Chapter One, despite their reporting structure to the General

Conference Board, because these institutions (and their representatives) were not within

the Brethren in Christ Church, NA proper, they were not included as part of the research.

As such, the twelve members of Leadership Council were invited to participate in the

research but not their counterparts at the other denominational non-church institutions.

The front line leadership level of the organization had some predictable variety to

its constitution. Three-hundred and seven (307) churches in the BIC, NA reported to

seven bishops. As Table 3.2 demonstrates and was discussed in the Delimitations section

of Chapter One, the majority of these churches had multiple staff. Additionally, both of

the denominational departments led by an Executive Director had multiple reports at

varying levels of seniority. One report from each of these was randomly selected to

participate in the study.

Table 3.2 *BIC, NA Church Staff Breakdown*

Conference	Total *N* of churches	*N* of solo pastor churches	Percent of churches with solo pastor	*N* of multi-staff churches	Percent of churches with multi-staff
Allegheny	36	14	38.9%	22	61.1%
Atlantic	49	17	34.7%	32	65.3%
Canadian	48	10	20.8%	38	79.2%
Great Lakes	28	11	39.3%	17	60.7%
Midwest	15	7	46.7%	8	53.3%
Pacific	20	6	30.0%	14	70.0%
Southeast	73	47	64.4%	26	35.6%
Susquehanna	38	7	18.4%	31	81.6%
BIC, NA totals	307	119	38.8%	188	61.2%

The unit of measure for this stratum of the organization then was the local business unit not the sum of its potential members. The reason for this was to maximize the stability of the sample (individuals were more transient than entire units). Accordingly, the sample size was 307 participants.

To review then, three stratum of the organization were engaged as the sample of study. The senior/executive level had a potential sample of 14; the mid-level leadership had a potential sample of 12; and the lowest stratum of leadership had a potential sample of 307. The reporting relationship between the three groups was that the lowest stratum reports to the mid-level leadership who in-turn reported to the senior/executive level.

Instruments

Two instruments were used concurrently in this research. For the quantitative portion, Laub's OLA was used to evaluate perceived leadership behaviors. Alternatively, for the qualitative portion of the study, DICTION 6.0 was used to conduct the content analysis related to organizational values.

Organizational Leadership Assessment

As Laub (1999, p. 36) stated, the Organizational Leadership Assessment was designed with the purpose of being able to "provide organizations and teams a tool with which to assess the perceived presence of servant leadership characteristics within the group (p. 36)." This alignment of instrument design and phenomenon studied, in addition to those reasons provided in Chapter Two, made clear the rationale of its selection for this research over other available tools.

The Organizational Leadership Assessment (OLA) was originally developed as the Servant Leadership Organizational Assessment in an effort to establish a common, researchable definition of servant leadership characteristics (Laub, 1999). To accomplish this, Laub discerned 46 characteristics of servant leadership from the literature. Then, using a Delphi model, he had these characteristics evaluated in three consecutive rounds by a panel of 14 subject matter experts (Anderson, 2005; Laub, 1999; Thompson, 2002). Laub (1999) suggested that using this process suggests strong construct validity of the constructs while recognizing the need for additional validation with other tools.

The Delphi process yielded 60 characteristics that Laub then converted into a 74-item, three-level self-report tool. Of the 1624 tools that were distributed, 828 usable surveys were returned from 41 organizations. Using the Cronbach-Alpha coefficient Laub estimated the reliability at 0.98 (Laub, 1999).

Post field test evaluation resulted in several changes to the tool including a reduction of items and the elimination of the word "servant" from the name of the tool to reduce prejudice. In its final form, the OLA evaluates six constructs of servant leadership using a 54-item tool that is available online or in paper and pencil formats. The

constructs found in Table 3.3 (Laub, 1999, p. 83) represent those characteristics of

servant leadership that are being evaluated in this study.

Table 3.3
Laub's Six Characteristics of Servant Leadership

Servant Leadership is…	
… an understanding and practice of leadership that places the good of those led over the self interests 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.	
The Servant Leader	
Values People	• By believing in people • By serving other's needs before his or her own • By receptive, non-judgmental listening
Develops People	• By providing opportunities for learning and growth • By modeling appropriate behaviors • By building up others through encouragement and affirmation
Builds Community	• By building strong personal relationships • By working collaboratively with others • By valuing the differences of others
Displays Authenticity	• By being open and accountable to others • By a willingness to learn from others • By maintaining integrity and trust
Provides Leadership	• By envisioning the future • By taking initiative • By clarifying goals
Shares Leadership	• By facilitating a shared vision • By sharing power and releasing control • By sharing status and promoting others.

> **The servant-organization is…**
> …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.

Adapted from *Assessing the servant organization: Development of the Servant Organizational Leadership Assessment (SOLA) instrument* by J. Laub, 1999, p. 83.

DICTION

DICTION is not so much an instrument *of* evaluation as it is an instrument *that* evaluates. DICTION is a computer-based instrument that conducts content analysis by contrasting an individual or organization's language with five general features and 35 sub-features. It also allows the user to build custom features for comparison. DICTION is a user-friendly tool with established libraries that assist in the pursuit of scholarship.

DICTION has been referenced in over 40 articles appearing in scholarly peer-reviewed journals, 10 dissertations or theses, and numerous books, conference proceedings, and working papers. Additionally, as it had been used to evaluate constructs pertinent to this research (organizational values, identity, and leadership) it seemed a natural and best fit for the current study. The closest of this previous research was Aust (2004) who looked at communicated values as an indicator of organizational identity in a denomination.

Procedures for Data Collection

As referenced in Chapter Two, the researcher conceived of this research as both qualitative and quantitative in nature. As Figure 3.2 demonstrates below, these two approaches were used to explore the Brethren in Christ Church, NA identity claims related to servant leadership.
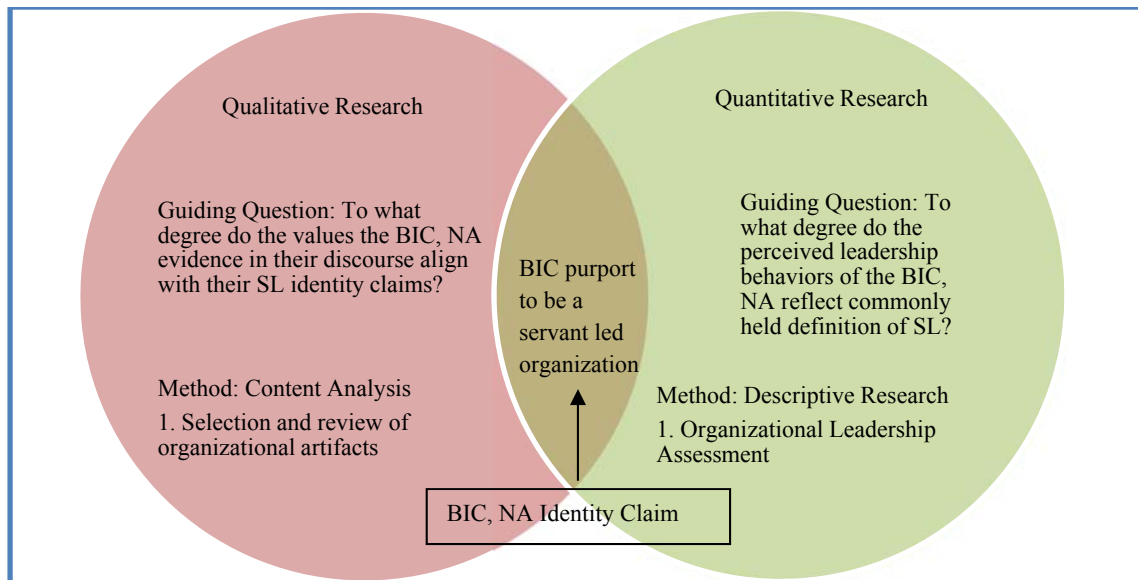
Figure 3.2. Mixed methods Venn diagram

Qualitative Procedures

As noted in the model above, the qualitative strategy of examining organizational artifacts via content analysis was employed. The purpose was to evaluate the degree to which BIC, NA's communications were reflective of servant-led values. Two steps needed to be explained before this portion of the research could commence: establishing a process for evaluating servant led values, and organizational artifacts selection and process.

Somers (2001) stated that organizational values and characteristics are concomitant, that is to say, they exist simultaneously in an inter-related fashion. As evidence of this, Laub (1999) explained that the six characteristics he identified as servant leadership characteristic refer to both values and observable behaviors. The six characteristics that Laub established are supported in further works (Laub, 2003) by narratives that include 18 action statements related to servant leadership. The challenge

for evaluating servant leadership values then was to establish a process by which they can be derived and articulated from the organizational characteristics.

Drawing from Aust's (2004) research method on organizational identity and values, the researcher applied a similar structure in structuring a process to evaluate values of servant leadership. First, the researcher made use of Aust's (2004) adaptation of Rokeach's (1973) Value Survey as a subset dictionary (see Table 3.4) against which both Laub's discussion of the six servant leadership characteristics and BIC, NA organizational artifacts could be evaluated.

Table 3.4
Adapted Rokeach Values Survey

Terminal Values		
Value from Rokeach	**Definition from Rokeach**	**Subset developed by Aust**
Comfortable life	Concerned with comfort	comforts, prosperous, affluent, well-off
Exciting life	Concerned with an exciting life	stimulating, active, exhilarating, thrilling
Sense of accomplishment	Concerned with accomplishment	accomplishment, contribution, achievement, attainment, culmination
World at peace	Concerned with freedom	peace, peaceful, armistice, concord
World of beauty	Concerned with beauty in nature and the arts	beauty, charming, splendid, elegant
Equality	Concerned with equality	Equality, equity, impartiality, fairness
Family security	Concerned with family security	Family, home, household, stability
Freedom	Concerned with freedom	Free, freedom, choice, liberty, opportunity
Happiness	Concerned with happiness	Happy, content, jubilant, euphoric
Inner harmony	Concerned with inner harmony	Balanced, harmony, orderly, aplomb, composure
Mature love	Concerned with social and spiritual intimacy	Intimacy, sexuality, spirituality, maturity
National security	Concerned with safety	Armed, defended, protected, shielded
Pleasure	Concerned with an enjoyable, leisure life	Enjoyment, leisure, satisfying, enjoyable
Salvation	Concerned with salvation	Salvation, immortality, heaven, delivered, redeemed
Self-respect	Concerned with self-esteem	Self-esteem, self-assurance, worthy
Social recognition	Concerned with respect from others	Recognized, admired, accepted, appreciated
True friendship	Concerned with close companionship	Companionship, fellowship, comradeship, united
Wisdom	Concerned with mature understanding	Wisdom, discernment, sense, insight, perceptive

Instrumental Values		
Value from Rokeach	**Definition from Rokeach**	**Subset Developed by Aust**

Ambition	Concerned with hard-work	Hard working, aspiring, enterprising, eager, energized

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Broadmindedness	Concerned with open-mindedness	Open-minded, flexible, tolerant, unbiased, unprejudiced
Capability	Concerned with competence	Competence, effective, able, capability, proficient
Cheerfulness	Concerned with being light-hearted and joyful	Animated, bright, buoyant, cheery, fun, glad, jovial
Cleanliness	Concerned with cleanliness	Cleanliness, neat, tidy, undefiled, unadulterated
Courage	Concerned with standing for one's beliefs	Courage, bold, dauntless, undaunted, firm, unwavering
Forgiveness	Concerned with a willingness to pardon	Pardon, forgiveness, acquit, excuse, absolve, overlook
Helpfulness	Concerned with working for the welfare of others	Welfare, assist, support, serve, improve, better
Honesty	Concerned with truth	Honesty, true, moral, ethical sincere
Imagination	Concerned with being daring	Imagination, daring, creative, original, clever, ingenious, inspired, visionary
Independence	Concerned with self-reliance	Independence, self-reliant, self-sufficient, autonomous, alone
Intellect	Concerned with intellect	Intelligence, reflective, informed
Logic	Concerned with rationality	Logic, rational, rationality, consistent, reasoned, sound-minded
Love	Concerned with affection	Love, tender, fond, beloved, charity, caring
Obedience	Concerned with obedience	Obedience, dutiful, observant, yielding
Politeness	Concerned with courtesy mannerly	Politeness, courteousness, well-mannered, mannerly, civil, proper
Responsibility	Concerned with being accountable, answerable	Responsibility, dependable, reliable, responsibility
Self-control	Concerned with self-control	Self-control, self-disciplined, restrained, controlled, perseverant

Table 3.4 Continued
Adapted Rokeach Values Surve
Adapted from "Communicated Values as Indicators of Organizational Identity: A Method for Organizational Assessment and Its Application in a Case Study" by J. Aust, 2004.

Specifically, documents discussing Laub's explanation of servant leadership characteristics (e.g., Laub, 1999, 2003, 2004) were compared to the subset established by Rokeach's (1973) modified Value Survey. This established a baseline set of servant leader values separate from the characteristics. The BIC, NA artifacts were then run through the same process against Rokeach's (1973) modified Value Survey subset dictionary. The degree to which values appeared in both Laub's work and in the BIC, NA artifacts were interpreted as the degree to which the BIC, NA had servant leadership values.

With the process of evaluating servant leadership values established, attention turns to how the organizational artifacts were selected and secured. The BIC, NA appeared to be forthcoming and cooperative in providing organizational artifacts pertinent to this research. As mentioned in the Delimitations section of Chapter One, and as a matter of pragmatics, the researcher was not aware of every artifact of an organization that has existed for nearly 200 years. Accordingly, a request for the researcher to review and identify artifacts were made to the following groups: The Sider Institute (affiliated with the BIC, NA in the study of its traditions) director, and the Messiah College, Murray Library archivists (maintain and manage the official denominational archives). In an effort to approximate Aust's (2004) document selection method artifacts to be selected included mission, purpose and vision statements for the BIC, NA; denominational annual reports; regular published communications from the senior/executive leader of the organization to its constituents; and finally, denominational magazines. Following Aust's (2004) method, the most recent five years of these materials were requested. Upon collecting these materials analysis using DICTION

against Laub's (1999) six constructs took place to determine the degree of presence or absence of servant-led organizational values. This process was used to confirm or disconfirm the first hypothesis.

Quantitative Procedures

Quantitatively, it was incumbent upon the researcher to confirm the current presence or absence of servant leader characteristics by the BIC, NA. As stated, Laub's (1999) OLA (see Appendix A) was used to assess the presence or absence of servant-leader characteristics in the BIC, NA. The sample size identified above is 333 (the 14 top leadership, 12 mid leadership, and 307 frontline possible participants).

All potential participants received an invitational email identifying the purpose of the study (see Appendix B), an informed consent (see Appendix C), guidelines for participation, and a link to the electronic version of the tool. For the purpose of clarity, the guidelines for participation were included specifically for those frontline units (churches) who have multiple staff but only one form for submission. These instructions were stated that either the senior, solo, or lead pastor needed to complete the instrument. Additionally, and as highlighted in Appendix C, participants were invited to return the consent form either by email or mail to the writer, as well as ask any clarifying questions that they might have.

Three modifiers were made to the OLA that provided the researcher with additional context and perspectives on the Brethren in Christ Church, North America and contributed to the discussion in Chapter Five. The first modification was a subgroup identifier based on the denomination's conference structure. Participants were able use a drop-down menu to select the conference or portion of the organization (Atlantic,

Allegheny, Southeast, Midwest, West, Canadian, Susquehanna, Great Lakes, and Home Office) with which they affiliated.

The second and third modifiers were questions at the end of the standard OLA survey. The first of these questions was: Please select your length of service with the Brethren in Christ Church, NA (Less than 1 Year; 1 – 5 Years; 6 – 10 Years; 10 – 15 Years; More than 15 Years). The second question was: What, if anything would you like to add? This open-ended question was designed to allow the participant to convey any additional information to the researcher without requiring action or constricting the nature of the information.

As the OLA administration page provides one organizational code (not individual participant codes), the researcher was able to track the total response rate by level but not know the specific identity of the participant. This feature increased anonymity.

An effect size calculation was conducted using SPSS to determine the necessary number of respondents (n ≥90) for the population (N = 333). In an effort to ensure this number of responses was attained, the researcher took the following steps.

First, written endorsement from the senior leader of the organization was secured. An introductory email was sent to all participants from this senior leader stating that participation was required for this organizational research to be meaningful.

Second, the researcher sent the invitation to participate (inclusive of instructions and codes) from a BIC, NA email address .The researcher followed up with reminder emails at 7-, 10-, and 14-day intervals from the original invitation.

On day 21 (post initial invitation), each of the 12-member mid-leadership group received a completion rate of their area of responsibility. These members agreed to follow-up with their particular area of responsibility to encourage participation.

Finally, if the minimum response rate had still not been met, the researcher planned to attend conference annual meetings in February through April of 2012. These conferences were attended by pastoral staff from each of the conference churches. At these meetings, a station would have been set up in which participants can use the same access code that allows for anonymity and complete the OLA.

The use of these assessments served to confirm or disconfirm the second and third hypotheses via statistical analysis.

Chapter Four – Results

As mentioned in Chapter One, this was a study of congruency. Specifically, does an organization that purports to be servant led have values and perceived leadership behaviors that align with those identity claims? Chapter Three proposed a method for investigating this question, and now in Chapter Four, the results of the investigation will be reported.

This chapter contains five main sections. The first is a description of the sample. The three sections that follow are dedicated to one of the three research questions. The final section presents data that was collected in response to the open-ended question posed to all participants but was not specifically related to one of the research questions. All of these sections explain the process for collecting and analyzing the data, as well as stating the finding related to its research question.

Description of Sample

As identified in Chapter Two, there was a total sample of 333 individuals dispersed across three role levels of the BIC, NA. Each of these individuals received an invitation to complete the Organizational Leadership Assessment online per the procedure outlined in Chapter Three. Of these, 150 individuals elected to participate.

With data collected from this sample, effect size, that is the amount of difference between groups of participants, must be accounted for. SPSS was used to determine the effect size. These calculations revealed that for a significance (alpha) level of 0.05, 90 participants completing the assessment would have a power of 80.4% to yield a

statistically valid result. With 150 participants and analysis using the 0.05 significance level, the results of this study were statistically sound and can be generalized to the total population studied (BIC,NA). The participant response rate (45%) is unusually high for an online survey. Three possible factors aided in this level of participation. First, the BIC, NA as an organization have participated in research previously and have a degree of comfort and familiarity (if not value) for the process of organizational learning. Second, the current study had a high level of endorsement from the senior leadership. And third, the writer was known by some in the organization as he had served in the denomination from 1997 – 1999.

With the number of participants identified and significance determined, the following tables provide additional demographic information related to who completed the assessment. The following tables show response rates and Org. score by role (see Table 4.1), years of service (see Table 4.2), and geographical region (see Table 4.3). There were three steps in establishing the Org. Scores.

1. The means for each of the six characteristics (Displays Authenticity, Builds Community, Values People, Develops People, Provides Leadership, and Shares Leadership) by variable (Level, Years of Service, and Geographic Area) were established.

2. These means were then divided by the number items that contribute to that characteristic as provided by the OLA (Displays Authenticity: 12 items, Builds Community: 10 items, Values People: 10 items, Develops People: 9 items, Provides Leadership: 9 items, and Shares Leadership: 10 items) to establish scaled scores.

3. Finally, these scaled scores were averaged (still by variable) to provide an Org.

   Score.

The OLA has a database of over 20,000 entries that can be sorted based on type of

organization. Of these, 1856 entries were classified as "Religious Organizations"

representing 32 organizations. While these entries do not have demographic data, such as

geographical region or years of service associated with them, they can be sorted by

Role/Level of Service. As such, Table 4.1 has two additional comparative columns

identifying the sample size of Other Organizations by Role/Level and this sample's Org.

Score.

Table 4.1
BIC Participants by Role

Role/Level of Service	BIC N= by level	BIC Org. Score	Other Organizations N= by level	Other Organizations Org. Score
Top Executive (Level 1)	27	3.84	149	3.95
Management (Level 2)	19	3.74	342	3.68
Workforce (Level 3)	104	3.61	1365	3.70
Total Organization	150	3.67	1856	3.72

Table 4.2
BIC Participants by Years of Service

Years of Service	Number of Participants	Org. Score
Less than 1 Year	0	0
1 – 5 Years	46	3.96
6 – 10 Years	30	3.68
11 – 15 Years	18	3.52
More than 16 Years	56	3.55

Table 4.3
BIC Participants by Geographical Region

Geographical Region	Number of Participants	Org. Score
Allegheny Conference	21	3.80
Atlantic Conference	29	3.05
Canadian Conference	28	3.90
Great Lakes Conference	15	3.99
Mid-West Conference	9	3.96
Pacific Conference	7	4.02
Southeast Conference	10	3.64
Susquehanna Conference	24	3.76
Denomination Home Office	7	3.86

Research Question #1

The first research question was about determining what, if any, relationship exists

between the values of the BIC, NA and the values of servant leadership. The null

hypothesis for the first research question suggested that there was no relationship

between the values of the BIC, NA and the values of servant leadership. Whereas, the

alternative hypothesis for the first research question stated that yes, there is a relationship

between the two sets of values.

Research Question #1 Data Collection

In order answer the first research question, a model of inquiry based on Aust's

(2004) work of organizational values was conducted. Aust (2004) had adapted

Rokeach's (1973) values survey to be used as a 36-category filter for content analysis

using a computer program titled DICTION. When documents are processed by

DICTION, it provides a numerical value for each of the categories.

Because Laub's (1999) definition of servant leadership was used, documents by

Laub (1999, 2003, 2004) speaking to and about this definition were processed with the

values filter in DICTION. Analysis of servant leadership documents affirmed 18 of a

possible 36 values to varying degrees. This provided a baseline of scores for servant

leadership values against which BIC, NA documents could be compared. Organizational

artifacts from the BIC, NA that approximated Aust's (2004) selection criterion were

collected and analyzed in the same way as Laub's documents (1999, 2003, 2004). A

comparison of score for these two value sets (servant leadership and BIC, NA) can be

seen in Table 4.4.

Table 4.4
Comparison of Values Analyzed by DICTION

Values	Servant leadership	BIC, NA artifacts
Exciting Life	0.833	0.054
Sense of accomplishment	0.060	0.009
Family security	0.040	0.880
Freedom	0.167	0.274
Inner harmony	0.003	0.016
Mature love	0.827	0.030
Self-respect	0.010	0.010
Social recognition	0.050	0.042
Wisdom	0.173	0.154
Capability	0.820	0.284
Courage	0.183	0.039
Helpfulness	1.963	0.757
Honesty	0.543	0.138
Imagination	0.047	0.048
Independence	0.043	0.034
Logic	0.083	0.005
Love	0.023	0.656
Responsibility	0.027	0.104

The next step in preparing this data for analysis was to determine if it had a

normal distribution. In order to accomplish this, the Kolmogorov-Smirnov test of

normality was applied to both variables. Table 4.5 shows the BIC, NA and servant

leadership levels (0.000) were less than the 0.05 significance threshold. This non-

normality of distribution indicated that when analyzing the data, a nonparametric test of

correlation was appropriate.

Table 4.5
BIC, NA and Servant Leadership Values Test of Normality

	Tests of Normality					
	Kolmogorov-Smirnov[a]			Shapiro-Wilk		
	Statistic	Df	Sig.	Statistic	Df	Sig.
BIC	.280	36	.000	.627	36	.000
SL	.359	36	.000	.482	36	.000
[a] Lilliefors Significance Correction						

Research Question #1 Data Analysis

The Spearman's *rho* test was applied to determine what, if any relationship exists

between these values sets. A moderate positive correlation was found (*rho* (34) = .366, p

= 0.28 < .05), indicating a statistically significant relationship between the two variables.

One caveat should be noted; while the Spearman's *rho* does fit the non-parametric nature

indicated by the Kolmogorov-Smirnov test of normality, it is also best used for a smaller

sample size and may be overly sensitive to large samples.

Table 4.6
Summary of Spearman rho Analysis

		Correlations		
			BIC	SL
Spearman's rho	BIC	Correlation Coefficient	1.000	.366[*]
		Sig. (2-tailed)	.	.028
		N	36	36
	SL	Correlation Coefficient	.366[*]	1.000
		Sig. (2-tailed)	.028	.
		N	36	36
*. Correlation is significant at the 0.05 level (2-tailed).				

Eighteen values were shared between servant leadership and the BIC, NA. Priority and

weight differed between them (see Table 4.7).

Table 4.7
BIC, NA and Servant Leadership Shared Values

	Values	Servant Leadership	Values	BIC, NA Artifacts
1	Helpfulness	1.963	Family Security	0.88
2	Exciting Life	0.833	Helpfulness	0.757
3	Mature Love	0.827	Love	0.656
4	Capability	0.82	Capability	0.284
5	Honesty	0.543	Freedom	0.274
6	Courage	0.183	Wisdom	0.154
7	Wisdom	0.173	Honesty	0.138
8	Freedom	0.167	Responsibility	0.104
9	Logic	0.083	Exciting Life	0.054
10	Sense of Accomplishment	0.06	Imagination	0.048
11	Social Recognition	0.05	Social Recognition	0.042
12	Imagination	0.047	Courage	0.039
13	Independence	0.043	Independence	0.034
14	Family Security	0.04	Mature Love	0.03
15	Responsibility	0.027	Inner Harmony	0.016
16	Love	0.023	Self-Respect	0.01
17	Self-Respect	0.01	Sense of Accomplishment	0.009
18	Inner Harmony	0.003	Logic	0.005

Research Question #1 Findings

As a result, the first research question, the alternative hypothesis (H_{1A}) was supported (Table 4.8) as the BIC, NA and servant leadership had some congruency between their values, but they were not identical.

Table 4.8
Summary of Research Question #1 Findings

Research question	To what degree do the artifacts of the BIC, NA evidence values that match the values of being a servant led organization as measured by content analysis of their organizational artifacts and the Organizational Leadership Assessment's six constructs of a servant led organization?
Test of normality	Kolmogorov-Smirnov Test of normality showed an alpha of $0.000 < 0.05$ indicating non-normality.
Statistical test	Spearman *rho* nonparametric test for correlation. Correlational coefficient between SL values and BIC, NA values: 0.366 Significance (alpha) $= 0.028 < 0.05$
Affirmed Alternative Hypothesis	H_{1A}: While the BIC, NA purports to be a servant led organization, its artifacts when evaluated by content analysis produce a list of values that do correlate with the list of values for a servant led organization as established by content analysis of the Organizational Leadership Assessment's six constructs in a statistically significant way.
Summary of Findings	There is a moderate positive relationship between the values of the BIC, NA and servant leadership values that is statistically significant.

Research Question #2

The focus of the second research question was to determine if the BIC, NA's perceived leadership behaviors qualified them to be called a servant-led organization. The first hypothesis (null) stated that their perceived leadership behaviors would not qualify them for this distinction. Conversely, the alternative hypothesis stated that there behaviors would qualify them to be called a servant-led organization.

Research Question #2 Data Collection

In order to answer the second (and third) research question, the Organizational

Leadership Assessment was distributed to a sample of 333 possible participants from

across the BIC, NA's organizational levels (local church, regional/denominational

leaders, BIC, NA board of directors). One hundred and fifty individuals completed the

assessment, which was determined to be a statistically sound sample using an effect size

calculation.

Each of the Organizational Leadership Assessment's (OLA) six scales (Values

People, Develops People, Builds Community, Displays Authenticity, Provides

Leadership, Shares Leadership) and a composite score (Total Score) were converted from

raw cumulative scores to an average score. This resulting score was then applied to the

score breaks the OLA uses to determine organizational leadership approach or health

(autocratic, paternalistic, servant).

Research Question #2 Data Analysis

According to Laub (2012), the score breaks for differentiating levels on the

Organizational Leadership Assessment are:

Table 4.9
OLA Score Breaks, Levels, and Descriptives

Score Break	Organizational Level	Descriptive
1.0 – 1.9	Org1	Autocratic (Toxic Health)
2.0 – 2.9	Org2	Autocratic (Poor Health)
3.0 – 3.49	Org3	Negative Paternalistic (Limited Health)
3.5 – 3.9	Org4	Positive Paternalistic (Moderate Health)
4.0 – 4.49	Org5	Servant (Excellent Health)
4.5 – 4.9	Org6	Servant (Optimal Health)

As seen in Table 4.10, the BIC, NA qualified as an Org4 Positive Paternalistic

(Moderate Health) as related to the Values People, Develops People, Builds Community,

Displays Authenticity, and Shares Leadership scales. Further, it qualified as an Org3

Negative Paternalistic (Limited Health) as it related to the Provides Leadership scale.

Table 4.10
BIC Raw and Averaged Scores on 6 OLA Scales

Domain	Values People	Develops People	Builds Community	Displays Authenticity	Provides Leadership	Shares Leadership
Raw Score/ # of Items	569.5 10	547.47 9	555 10	544.81 12	514.2 9	568.1 10
Averaged Score	3.80	3.65	3.70	3.63	3.43	3.79

Laub provided two cautions in his instructions related to interpreting OLA results. First, he (personal communication, July, 30 2012) asserts that item analysis is not a useful way to consider an organization's performance as the constructs were established as unified concepts in the test design. Second, Laub cautioned against evaluating an organization on the six scales alone and suggested a fuller measure in a cumulative averaged score (personal communication, July 30, 2012). As such, a total score is provided in Table 4.11.

Table 4.11
Total BIC, NA Score on OLA

Domain	Total BIC,NA score
Raw score/ # of items	549.84 60
Averaged score	3.67

The total score was then applied to the score breaks the OLA uses to determine organizational leadership approach or health (autocratic, paternalistic, servant).

Research Question #2 Findings

Objectively, the BIC, NA achieved an Org4 which is positively paternalistic but short of Org5 (servant-led). As such, the BIC, NA while purporting to be a servant-led organization, when scored by the OLA, did not qualify for this classification. This supported the null hypothesis for the second research question (Table 4.12).

Table 4.12
Summary of Research Question #2 Findings

Research question	What relationship exists between the leadership and organizational practices of the BIC, NA and the six servant-led organizational practices of the Organizational Leadership Assessment?
Organizational leadership assessment	<table><tr><td>Domain</td><td>Values People</td><td>Develops People</td><td>Builds Community</td><td>Displays Authenticity</td><td>Provides Leadership</td><td>Shares Leadership</td><td>**Total BIC, NA**</td></tr><tr><td>Score</td><td>3.80</td><td>3.65</td><td>3.70</td><td>3.63</td><td>3.43</td><td>3.79</td><td>**3.67**</td></tr></table>
Affirmed null hypothesis	H_{20}: While the BIC, NA purport to be a servant-led organization, their leadership and organizational practices do not qualify them as a servant-led organization when scored on the six servant-led practices of the Organizational Leadership Assessment.
Summary of findings	The BIC, NA did not qualify to be called a servant-led organization based on their OLA scores.

Research Question #3

While the second research question looked at how the BIC, NA compared to an outside standard, the third research question looked to see if there were differences within the organization. Specifically, it explored if individuals at different levels within the organization viewed its leadership practices differently.

Research Question #3 Data Collection

Like the second research question, this question's data was derived from the Organizational Leadership Assessment completed by 150 of a possible 333 members of the BIC, NA. Unlike the second question, however, the responses were not viewed in the aggregate (across organizational levels combined). Instead, they were compared between the three levels – top executive (General Conference Board), management (Leadership Council), and workforce (local church pastors and department staff).

As with the first research question, the first step prior to analyzing data of this sort was to determine if a parametric or non-parametric test was appropriate. In order to

accomplish this, the Kolmogorov-Smirnov test of normality was applied to the 150

participants' scores on each of the six scales of the Organizational Leadership

Assessment as well as to a cumulative or total scale. As Table 4.13 shows each of the

BIC, NA scores on each of the six OLA scales have a score of less than < 0.05. The

implication was that the scores evidence non-normality of distribution.

Table 4.13
BIC OLA Responses Tests of Normality

	Tests of normality					
	Kolmogorov-Smirnov[a]			Shapiro-Wilk		
	Statistic	Df	Sig.	Statistic	Df	Sig.
Values People	.107	150	.000	.963	150	.001
Develops People	.102	150	.001	.968	150	.001
Builds Community	.120	150	.000	.953	150	.000
Displays Authenticity	.117	150	.000	.949	150	.000
Provides Leadership	.150	150	.000	.962	150	.000
Shares Leadership	.117	150	.000	.948	150	.000
Total Score	.110	150	.000	.960	150	.000
[a] Lilliefors significance correction						

Research Question #3 Data Analysis

With BIC, NA scores on each of the OLA's six servant leadership scales as well

as the total scale indicating non-normality of distribution, a nonparametric test was

appropriate. The third research question required a test that provided an analysis of

variance of perceptions held by each of the role levels – top executive (1), management

(2), and workforce (3; see Table 4.14) – as related to the six OLA scales and the total

scale. Therefore, the nonparametric ANOVA test used was the Kruskal-Wallis *H* test.

A Kruskal-Wallis *H* test was conducted comparing perceived organizational

behaviors related to the Values People scale at different role levels (1, 2, 3) of the BIC,

NA. No significant difference was found ($H(2) = 0.299$, $p > .05$), indicating that the

groups did not differ significantly from each other. Top executives had an (1) averaged

perception score of 39.41, while management (2) averaged 38.84, and the workforce (3)

averaged 37.43. Level of role within the organization did not seem to influence the

perception of the Values People scale.

Table 4.14
Values People by Mean

Ranks			
	Role	N	Mean score
	1	27	39.41
	2	19	38.84
Values people	3	104	37.43
	Total	150	37.97

Table 4.15
Values People by Stats

Test statistics[a,b]	
	Values people
Chi-square	2.083
Df	2
Asymp. sig.	.353
[a] Kruskal Wallis test	
[b] Grouping variable role	

A Kruskal-Wallis *H* test was conducted comparing perceived organizational

behaviors related to the Develops People scale at different role levels (1, 2, 3) of the BIC,

NA. No significant difference was found (H(2) = 0.284, p > .05), indicating that the

groups did not differ significantly from each other. Top executives (1) averaged a

perception score of 34.59; while management (2) averaged 33.16; and the workforce (3)

averaged 32.34. Level of role within the organization did not seem to influence the

perception of the Develops People scale.

Table 4.16
Develops People by Mean

Ranks			
	Role	N	Mean score
	1	27	34.59
	2	19	33.16
Develops people	3	104	32.34
	Total	150	32.85

Table 4.17
Develops People by Stats

Test statistics[a,b]	
	Develops people
Chi-square	2.515
Df	2
Asymp. sig.	.284
[a] Kruskal Wallis test	
[b] Grouping variable role	

A Kruskal-Wallis *H* test was conducted comparing perceived organizational behaviors related to the Builds Community scale at different role levels (1, 2, 3) of the BIC, NA. No significant difference was found (H(2) = 0.432, p > .05), indicating that the groups did not differ significantly from each other. Top executives (1) averaged a perception score of 38.26, while management (2) averaged 37.37, and the workforce (3) averaged 36.61. Level of role within the organization did not seem to influence the perception of the Builds Community scale.

Table 4.18
Builds Community by Mean

Ranks			
	Role	N	Mean rank
	1	27	38.26
	2	19	37.37
Builds community	3	104	36.61
	Total	150	37.00

Table 4.19
Builds Community by Stats

Test statistics[a,b]	
	Builds community
Chi-square	1.678
Df	2
Asymp. sig.	.432
[a] Kruskal Wallis test	
[b] Grouping variable role	

A Kruskal-Wallis *H* test was conducted comparing perceived organizational behaviors related to the Displays Authenticity scale at different role levels (1, 2, 3) of the BIC, NA. No significant difference was found (H(2) = 0.137, p > .05), indicating that the groups did not differ significantly from each other. Top executives (1) averaged a perception score of 46.30, while management (2) averaged 45.21, and the workforce (3) averaged 42.59. Level of role within the organization did not seem to influence the perception of the Displays Authenticity scale.

Table 4.20
Displays Authenticity by Mean

Ranks			
	Role	N	Mean scores
	1	27	46.30
	2	19	45.21
Displays authenticity	3	104	42.59
	Total	150	43.59

Table 4.21
Displays Authenticity by Stats

Test Statistics[a,b]	
	Displays authenticity
Chi-square	3.977
Df	2
Asymp. sig.	.137
[a] Kruskal Wallis test	
[b] Grouping variable role	

A Kruskal-Wallis *H* test was conducted comparing perceived organizational behaviors related to the Provides Leadership scale at different role levels (1, 2, 3) of the BIC, NA. No significant difference was found (H(2) = 0.452, p > .05), indicating that the groups did not differ significantly from each other. Top executives (1) averaged a perception score of 32.45, while management (2) averaged 30.79, and the workforce (3) averaged 30.44. Level of role within the organization did not seem to influence the perception of the Provides Leadership scale.

Table 4.22
Provides Leadership by Mean

Ranks			
	Role	N	Mean rank
	1	27	32.45
	2	19	30.79
Provides leadership	3	104	30.44
	Total	150	30.85

Table 4.23
Provides Leadership by Stats

Test statistics[a,b]	
	Provides leadership
Chi-square	1.586
Df	2
Asymp. sig.	.452
[a] Kruskal Wallis test	
[b] Grouping variable: role	

A Kruskal-Wallis *H* test was conducted comparing perceived organizational behaviors related to the Shares Leadership scale at different role levels (1, 2, 3) of the BIC, NA. No significant difference was found (H(2) = 0.206, p > .05), indicating that the groups did not differ significantly from each other. Top executives (1) averaged a perception score of 39.74, while management (2) averaged 39.63, and the workforce (3) averaged 37.07. Level of role within the organization did not seem to influence the perception of the Shared Leadership scale.

Table 4.24
Shares Leadership by Mean

Ranks			
	Role	N	Mean score
	1	27	39.74
	2	19	39.63
Shares leadership	3	104	37.07
	Total	150	37.87

Table 4.25
Shares Leadership by Stats

Test statistics[a,b]	
	Shares leadership
Chi-square	3.161
Df	2
Asymp. sig.	.206
[a] Kruskal Wallis test	
[b] Grouping variable: role	

A Kruskal-Wallis *H* test was conducted comparing perceived organizational behaviors related to the Total Averaged scale at different role levels (1, 2, 3) of the BIC, NA. No significant difference was found (H(2) = 0.267, p > .05), indicating that the groups did not differ significantly from each other. Top executives (1) averaged a perception score of 38.46, while management (2) averaged 37.50, and the workforce (3) averaged 36.08. Level of role within the organization did not seem to influence the perception of the Total Averaged scale.

Table 4.26
Total Averaged by Mean

Ranks			
	Role	N	Mean score
	1	27	38.46
	2	19	37.50
Total averaged score	3	104	36.08
	Total	150	3.67

Table 4.27
Total Averaged by Stats

Test statistics[a,b]	
	Total averaged score
Chi-square	2.641
Df	2
Asymp. sig.	.267
[a] Kruskal Wallis test	
[b] Grouping variable role	

A summary of the completed analysis (Table 4.28) shows that there were no differences in how individuals at different levels of the organization viewed its leadership practices.

Table 4.28
Summary of Research Question #3 Analysis

OLA scale	Level	Statistically significant difference
Values people	Top executive	No
	Management	No
	Workforce	No
Develops people	Top executive	No
	Management	No
	Workforce	No
Builds community	Top executive	No
	Management	No
	Workforce	No
Displays authenticity	Top executive	No
	Management	No
	Workforce	No
Provides leadership	Top executive	No
	Management	No
	Workforce	No
Shares leadership	Top executive	No
	Management	No
	Workforce	No
Total	Top executive	No
	Management	No
	Workforce	No

Research Question #3 Findings

As results from the tests above demonstrate, the level of role within the organization did not seem to influence perception of any of the six servant leadership scales or the total averaged scale of the Organizational Leadership Assessment. The absence of statistically significant variance between perceptions from the various role levels within the organization suggests that there is alignment of perspectives related to the six scales and total averaged scale of the OLA. As such, the null hypothesis (H_{30}) was affirmed.

Table 4.29
Summary of Research Question #3

Research question	What relationship exists between the various levels of the BIC, NA and their perceptions of the organization's servant led behaviors as measured by the Organizational Leadership Assessment?
Test of normality	Kolmogorov-Smirnov test shows each of the six subs plus the total as indicating non-normality requiring non-parametric ANOVA
Statistical test	Kruskal Wallis H Test was used to conduct the ANOVA. In each of the six subscales as well as the composite scale, a statistically significant difference was not found between perspectives.
Affirmed null hypothesis	H_{30}: When various levels of participation are considered, there is not a statistically significant difference between leaders' perspectives of the organization's servant led behaviors as measured by the Organizational Leadership Assessment.
Summary of findings	With no statistically significant difference found between the levels of the BIC, NA it can be said that the organization is aligned internally in their understanding of their leadership behaviors

Open-Ended Question

As identified in Chapter Three, all participants were asked if they had any additional comments that they wished to share. Of 150 participants, 26 individuals chose to respond to this question. These comments covered a wide spectrum of topics and domains within the organization.

To provide some framework to the responses, Laub's OLA report was used to categorize the comments. The report provided narrative about expected behaviors, attitudes, thoughts, and feelings members of the BIC, NA based on their Org. 4 status. The narrative was divided into five broad organizational domains: workers, leadership, team, culture, and outlook. The researcher printed out each of the responses, along with the domains and corresponding narrative from Laub's report (the two left columns of Table 4.30). Each response was then compared with each of the domains/narrative by looking for whom or what was the focus of the response (e.g. workers, leadership, team, culture, or outlook). When a focus was determined, it was placed beside the domain and narrative. In those instances where one response commented on more than one domain, the response was broken down and placed beside the appropriate domains. What follow (Table 4.30) are the responses to the open-ended questions compared to Laub's (1999) domains and narrative.

Table 4.30
Open Ended Response by Subject

Domain	Laub's narrative	BIC comments
Workers	Many workers sense they are valued while others are uncertain. People receive training in this organization in order to equip them to fulfill company goals.	• My bishop genuinely listens and seeks our (*pastors*) thoughts on matters. • I have served with the BIC for a long while and am

	Workers are listened to but usually it is when they speak in line with the values and priorities of the leaders. Their ideas are often sought and sometimes used, but the important decisions remain at the top levels of the organization. Relationships are valued as they benefit company goals but organizational tasks often come first. There is a tension between the expectation of conformity and encouragement of diversity.	grateful for the brothers that I serve with. • I feel disconnected from the broader church when I'm asked for my opinion in these tests and then my response is ignored. • …I sense I am valued but it isn't always communicated. • I don't know if this is related but I'm newer to the BIC and have appreciated the Core Courses. • When we have the chance to interact, like at conference I think the General Secretary listens, I'm not as sure about the Moderator. • Important decisions are made by the few but impact the many…
Leadership	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.	• I began with the General Leaders of the BIC in mind, those that I trust & believe are doing all they can for the good of our denomination • …my thoughts gravitated toward my bishop. Unfortunately, I sense he is not doing well in communicating with pastors, keeping us connected • There appear to be certain people who are groomed for certain jobs – I'm not always sure about our process related to leadership. • My answers would be very different if I was evaluating regional

	Goals are mostly clear though the overall direction of the organization is sometimes confused.	conference than general conference • I am exceedingly pleased with Canadian Conference leadership. • I was pleased with Nate Yoder as the Atlantic Conference Bishop. • I don't really trust my Bishop. • I like Don McNiven very much as General Conference Secretary and wish he were continuing. • I wonder what's going on with our leaders? …it doesn't seem that everyone is on the same page. • I believe it is beyond time for a change in moderators • Whether you like the direction or not, at least it is clear.
Team	Some level of cooperative work exists, and some true collaboration. Teams are utilized but may compete against one another when resources are scarce.	• our conference has lost much of the brotherhood concept • the pastors in my area are terrific. • My team is affirmed regularly in our work. • In my conference there are popular and unpopular groups. • Cooperative Ministries is one of our distinctives (sic) and we need to use it better. • It seems that there is a disparity in how resources are allocated in the denomination.

		• I want to work better together, will this study help us?
Culture	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.	• We continue to become more congregationally-minded, and I fear what that means to us as a denomination in the days ahead. • Our growth and new ministry areas the past fifteen years have changed and broadened our understanding of what it means to be BIC. • I want to believe in our Vision and direction and be supportive, I just don' t know that I can. • I find it frustrating to not have information freely shared in my conference. • …I have to ask myself if I'm trusted to do my job well. • There seems like there is a resistance to new things. • I wonder if we're pushing too much to be something we're not…there just seems to be a lot of change going on. • …with all that said, there is no place I would rather be – God is at work in the BIC. • I don't exactly understand what's happening with the Canadian conference –it just seems odd.
Outlook	This is a positively paternalistic organization that will attract good motivated workers but may find that	• I hope we can start to be more proactive, there's good work to be done.

the most creative will seek professional challenges elsewhere.	• It looks like a lot of transition in key roles and that concerns me for our future.
Change here is ongoing but often forced by outside circumstances.	• …sure things are hard, but we have some great opportunities if only we'll face them the right way.
Improvement is desired but difficult to maintain over time.	• How can we keep our momentum? It's hard enough at the church level. • I think if we could just make a few tweaks we'd be in really good shape to meet the challenges of our community.
The outlook for this organization is positive.	• I am excited about our future.
Decisions need to be made to move toward more healthy organizational life.	• Decisions can be hard, especially when they impact relationships, but we have been through hard things before and we can get through these things too. The important thing is to make decisions with the long-view.
This organization is in a good position to move towards optimal health in the future.	

Broadly speaking, responses to the open-ended question do not paint a picture of an organization that was functioning at optimal health (Org. 6), nor of one that was completely toxic (Org.1). Instead, the point-counter point of positive and negative feedback and outlook suggested an organization that was experienced by its members as somewhere in between the two extremes.

Summary

In preparation for the discussion of results in Chapter Five, a brief summary of the previous analysis is provided. First, the sample was deemed significant by use of effect size calculation. Next, servant leadership values had a moderate positive and significant

correlation to the values held by the BIC, NA. Further, when taken as a composite, the

BIC, NA evidenced behaviors aligned with the Org4 Positive Paternalistic level. Third,

the BIC, NA evidence statistical alignment as it relates to perception of organizational

behaviors by the three levels of the organization (top executive, management, and

workforce). Finally, 17% of the BIC, NA sample also provided written comments that,

when compared to Laub's Org.4 descriptors, shared some common themes and language.

Chapter Five – Discussion

This chapter presents a summary of the study and important conclusions drawn from the data presented in Chapter Four. First, each of the three research questions findings will be examined and explained. Next, data collected that did not pertain to a specific research question will be examined and findings will be described. Third, implications for the research findings will be articulated. Finally, recommendations for further research will be made.

Summary of Findings

This section will provide an overview of the research questions, affirmed hypothesis and findings discussed in Chapter Four.

Research Question #1

The first research question evaluated what, if any, relationship existed between the values of the BIC, NA and those of servant leadership. As Table 5.1 shows, the alternative hypothesis was affirmed indicating that there was a moderate positive relationship between the two sets of values. Again, the caveat should be made that while the Spearman's *rho* fit the non-parametric nature of these findings, it is best used with smaller samples, and may be overly sensitive to larger samples.

Table 5.1
Summary of Research Question #1

Research question	To what degree do the artifacts of the BIC, NA evidence values that match the values of being a servant led organization as measured by content analysis of their organizational artifacts and the Organizational Leadership Assessment's six constructs of a servant led organization?
Affirmed alternative hypothesis	H_{1A}: While the BIC, NA purports to be a servant led organization, its artifacts when evaluated by content analysis produce a list of values that do correlate with the list of values for a servant led organization as established by content analysis of the Organizational Leadership Assessment's six constructs in a statistically significant way.
Summary of findings	There is a moderate positive relationship between the values of the BIC, NA and servant leadership values that is statistically significant.

The conclusion drawn here was most clear when considering the statistical options for reporting the result. First, the data indicated a positive corollary relationship (some shared similarities) between servant leadership values and those held by the BIC, NA. Contrasted with either no relationship (no shared similarities) or a negative relationship (in which the values sets would be antithetical), the relationship was identified as moderate as opposed to strong (statistically). This indicated to the degree of similarity between the values sets. As such, a reasonable conclusion was that the two values sets approximated as opposed to matched one another.

Research Question #2

The second research question was designed to determine if the BIC, NA qualified as a servant-led organization (as they purported to be) when assessed by the Organizational Leadership Assessment. Table 5.2 provides an overview of the second research question, affirmed hypothesis, and its findings. The findings demonstrated that

the BIC, NA, by achieving an Org4 (Positive Paternalistic) and not Org5 (Servant-Led),

did not qualify to be called a servant-led organization based on their OLA scores.

Table 5.2
Summary of Research Question #2

Research question	What relationship exists between the leadership and organizational practices of the BIC, NA and the six servant-led organizational practices of the Organizational Leadership Assessment?
Affirmed null hypothesis	H_{20}: While the BIC, NA purport to be a servant-led organization, their leadership and organizational practices do not qualify them as a servant-led organization when scored on the six servant-led practices of the Organizational Leadership Assessment.
Summary of findings	The BIC, NA did not qualify to be called a servant-led organization based on their OLA scores.

The findings were clear; the BIC, NA's Org.4 score did not qualify to be called a servant-led organization as measured by the Organizational Leadership Assessment. This said, the OLA also describes leadership practices on a spectrum from Autocratic (Org.1 and 2) to Servant (Org.5 and 6). The findings did indicate that the BIC, NA score of an Org.4 was more similar to a servant-led organization (e.g. Org. 5) than an autocratic one (e.g. Org. 2). These two findings raised the question: Can servant leadership be understood on a continuum (progressive in gradation) or is it better viewed as a trait (present or not)? This will be discussed further in the upcoming synthesis section.

Research Question #3

The third research question was designed to determine whether or not the positional level of the participant influenced how they viewed the organizational leadership practices of the BIC, NA.

Table 5.3
Summary of Research Question #3

Research question	What relationship exists between the various levels of the BIC, NA and their perceptions of the organization's servant led behaviors as measured by the Organizational Leadership Assessment?
Affirmed null hypothesis	**H30:** When various levels of participation are considered, there is not a statistically significant difference between leaders' perspectives of the organization's servant led behaviors as measured by the Organizational Leadership Assessment.
Summary of findings	With no statistically significant difference found between the levels of the BIC, NA it can be said that the organization is aligned internally in their understanding of their leadership behaviors. This said, when scores were compared (per Laub, 2012) the Top Leadership group evaluated the organization as healthier than the Management or Workforce levels on all 6 domains of the OLA.

As Table 5.3 shows, the findings seemed to suggest two competing concepts. After all, how can an organization be both aligned statistically while still having discrepancies in perspective between levels? Table 5.4 shows the averaged scores by level and OLA domain. These findings showed that the actual numerical difference was tenths of a point between the scores from the three organizational levels. The two largest gaps were between Top Executives and Workforce in Develops People (0.25 difference) and Shares Leadership (0.26).

Laub's (personal communication, July 30, 2012) encouragement to focus on Total scores as opposed to individual domains or particular items drew attention to the far-right column (Total Score). Here the findings showed that 0.23 of a point differentiate the overall perspectives of Top Executives and Workforce when considering the leadership practices of the BIC, NA.

Table 5.4
Mean Scores by Level and Domain

	Values people	Develops people	Builds community	Displays authenticity	Provides leadership	Shares leadership	Total score
BIC top executive	3.94	3.84	3.83	3.86	3.61	3.97	3.84
BIC management	3.88	3.68	3.74	3.77	3.42	3.96	3.74
BIC workforce	3.74	3.59	3.66	3.55	3.38	3.71	3.61

The findings illustrated in Table 5.5 show the same grid as Table 5.4 with the

OLA's score breaks applied. Here the findings showed that all three levels of the BIC,

NA viewed it as positively paternalistic (Org.4) with the exception of Management and

Workforce in the Provides Leadership. In this category, these groups viewed the BIC,

NA as negatively paternalistic (Org.3).

Table 5.5
Org Scores by Level and Domain

	Values people	Develops people	Builds community	Displays authenticity	Provides leadership	Shares leadership	Total score
BIC top executive	4	4	4	4	4	4	4
BIC management	4	4	4	4	3	4	4
BIC workforce	4	4	4	4	3	4	4

As it relates to the alignment of the organization, the findings indicated that, while

the BIC, NA did not show a statistically significant amount of variance, some difference

in perspectives did exist. Most notably, the findings suggested that while the Top

Executive view the organization as providing positively paternalistic leadership,

Management and Workforce view the provision of leadership as negatively paternalistic.

Non-Research Question Data

The study included three sets of data that were not related to a specific research

question. These data sets asked participants about their length of service with the BIC,

NA, the geographical area in which they served the BIC, NA and an open-ended

question: What if anything would you like to add?

Length of service of participant. In collecting data on the participants' length of

service with the BIC, NA three 5-year clusters were made (1-5 years of service, 6 – 10

years of service, and 11 – 15 years of service) from which individuals could select. Two

additional categories were made available (less than 1 year of service, more than 16 years

of service). A review of the literature did not evidence consistent breakpoints when

analyzing years of service in conjunction with the OLA (Chavez, 2011; Inbarasu, 2008;

Ledbetter, 2003; Witter, 2007). However, each study also appeared to use breaks that

were appropriate for the population and study. Accordingly, the breakpoints for years of

service were established in collaboration with BIC, NA top leadership. Responses were

quantified, scores averaged and Org. Levels assigned according to the OLA score breaks.

These findings are summarized in Table 5.6.

Table 5 6
Participants by Years of Service

Years of service	Number of participants	Org. score	Org. level
Less than 1 year	0	0	-
1 – 5 years	46	3.96	4
6 – 10 years	30	3.68	4
11 – 15 years	18	3.52	4
More than 16 years	56	3.55	4

While no statistical test was conducted on the meaningfulness of result between

the years of service categories, numerically two observations can be made. The first

observation is that approximately half of the participants (76) identified as having served

10 or fewer years and the other half (74) identified as having served 11 or more years.

This finding indicated that more than half of the participants were either young in their

careers or new to the denomination. Further, the largest single group of respondents

(more than 1/3 of the total) had the longest tenure (more than 16 years). This finding suggested a large number of participants were entering or through the mid-point of their careers. In either case, these findings (more than ½ young or new to BIC, NA and 1/3 at or through mid-point of career) raised questions as to the continuity of institutional knowledge and culture which were pertinent in the discussion of an organization's identity, values, and behaviors.

The second trend indicated by the findings in Table 5.6 was a diminishing view of the organization that related to the length of service. In particular, the findings seemed to indicate a bottoming-out of perception between years 11 and 15 of service to the BIC, NA. While numerically the shift may not seem great, when the score breaks of the OLA were applied, a drop from a near Org5 (scores 4.0–4.49) in years 1–5 of service (BIC, NA 3.96) to a near Org3 (scores 3.0–3.49) in years 11 − 15 of service (BIC, NA 3.52) was observed.

Geographical area of participant. There were 9 possible geographical areas from which participants could have reported they served. In these areas, total possible participation was between 9 and 72 individuals. Table 5.7 details the total number of possible participants per geographical area, the number of actual participants for each geographical area and the Org. Score that each area rated the BIC,NA. As with years of service, no statistical analysis was conducted on the meaningfulness related to the differences of the scores between regions.

Table 5.7
Participation and Scores by Geography

Geographical region	Total possible participants	Number of participants	Org. score
Allegheny Conference	36	21	3.80
Atlantic Conference	48	29	3.05
Canadian Conference	48	28	3.90
Great Lakes Conference	28	15	3.99
Mid-West Conference	15	9	3.96
Pacific Conference	20	7	4.02
Southeast Conference	72	10	3.64
Susquehanna Conference	38	24	3.76
Denomination Home Office	9	7	3.86

When converting the raw scores of the regions to an Org. Score, the Atlantic

Conference had the numerically largest number of participants in the study and the

second highest percentage of possible participants (60.4% compared to Susquehanna's

63.1%). Also, when their scores were converted using the OLA score breaks, it barely

ranked the BIC,NA as a Negatively Paternalistic organization, just 0.06 of a point away

from being Autocratic (Org.2). Without comparing to any other region, but only

classifying per the OLA's score rubric, these scores seemed to suggest an active

membership whose experience was not positive as it related to the denomination as a

whole.

While still comparing to the OLA's scoring rubric, Table 5.7 shows that the

Pacific Conference scored the BIC, NA the highest (4.02). While no comparison was

done related to the statistical significance of these scores in relation to other regions,

when it was converted using the OLA score breaks, the Pacific Conference was the only

subset of the entire study that scored the BIC, NA as an Org.5 or Servant-Led rating. It

was curious that highest score came from the conference the furthest geographical

distance from the BIC, NA denominational office.

The final finding relates to the lowest rate of participation from the Southeast Conference (13.8%). The BIC, NA's largest conference by number of churches, the Southeast Conference is comprised of congregations in Florida, Georgia, Kentucky, North Carolina, Tennessee, and Virginia. The composition of these churches was as diverse as their geography including urban, suburban, and rural locations; a variety of congregation sizes; and distinct cultural groups. In speaking with Southeast Conference leadership, it became apparent that the lack of participation was part of a trend that has occurred with a variety of other denominational initiatives and that these factors may have played a role in that trend (E. Llanes, personal communication, February 20, 2012).

Open-Ended Question

As stated in Chapter Four, 26 participants also responded to the open-ended question "What if, anything would you like to add?" There were 41 individual responses that were evaluated based on their subject (who or what was being commented on) and categorized to fit Laub's OLA report descriptors for workers, leadership, team, culture, and outlook. Table 4.30 represents this classification of data.

While there were not statistical findings related to this data set, a review would suggest that key themes of Org.4 had a measure of face validity when contrasted with the 41 BIC, NA comments above. Of particular note were the following themes:

- Workers participated to some degree in the process of leading the organization, but they felt marginalized.

- The opinion of leaders and leadership in general was quite mixed (both positive and negative).

- While there was a sense of teamwork and cooperation within many conferences, this sense often seemed to be lacking in relationship to the denomination.

- A desire to have a healthy, trusting culture was present, but an underlying doubt existed about whether it could actually be accomplished.

- Participants had a hope for the future, but it was dependent on what leadership does in the future.

These "yes, but" themes seem to suggest a paternalistic organization, neither toxic (autocratic) nor optimal (servant-led), where positive characteristics of trust, hope, and belief were tempered by counter-indicated behaviors and experiences.

Implications

Implications for this study are generated by synthesizing the findings described above with current literature reviewed in Chapter Four. There are two categories of implications that will be discussed: those related to the theory of servant leadership and those related to organizational alignment. Additionally, a segment on practical implications will focus primarily on the utility of the research to the BIC, NA and to lesser degrees similar organizations (e.g. faith-based, or not-for-profits).

Servant Leadership Theoretical Implications

From the outset, this was a study of leadership, in particular, a study of servant leadership. As stated in Chapter One, the aspiration of the study was to make a contribution to the development of the theory of servant leadership.

In order to do this, attention returns to the critiques of servant leadership in Chapter Two. These critiques included two philosophical issues (Northouse, 2007, Russell & Stone, 2002) and two practical issues (Harvey, 2001; Johnson, 2008). The

philosophical issues were: a lack of common definition and the body of knowledge is grounded in anecdotal observation not empirical studies. Alternatively, the practical issues were related specifically to the ability to attain and maintain a servant leadership status or orientation.

While this study is not an answer to each individual critique, it does seek to advance the body of knowledge related to servant leadership in one particular way. Based on a review of the literature and the findings of this study, a conceptualization of the servant-led organization will be presented. While this conceptualization is not a solution to the critiques, it does seek to provide an alternative way of thinking that can frame conversation related to defining servant leadership, grounding its exploration in research, and having it be more than just an idealized aspiration. The conceptualization is built on the following two questions:

1. Can and should servant leadership be understood as an organizational phenomenon?
2. How could this be evaluated or measured to increase the field of study?

The first question (Can servant leadership be understood as an organizational phenomenon?) has been answered affirmatively throughout this study. Laub's (1999) instrument provides a context for understanding servant leadership from an organizational perspective. While it has not been featured in a juried journal, the OLA has been researched in over 45 dissertations and been the subject of numerous white papers and seminars. While servant leadership can be studied as an organizational phenomenon, the next question is should it?

In Chapter Two, the evolution of servant leadership perspectives and assessments was provided. Of the four main approaches to conceiving of servant leadership, three (Dennis and Winston, 2003; Patterson, 2003; Sendjaya et al., 2008) focus on the individual leader. While each of these takes a different tact, all of them ultimately focus on the behavioral evidences of the individual that connotes a sense of being a servant leader.

The issue is that leaders' behaviors are not insulated from the rest of the organization; they cannot be held and evaluated in isolation. This is especially true of servant leadership where the expressed focus of the leader is in serving the other (Greenleaf, 1970). Further, as Davis (1967), Maak and Pless (2006), and Robbins (2001) each point out in different ways, leaders cue values, behaviors, culture, and identity within the organization. Therefore, the true evaluation point of the presence or absence of servant leadership cannot be with the actions of the individual, but instead with behaviors of the whole. So, should servant leadership be evaluated as an organizational phenomenon? The answer would seem to be yes.

If this is the case, the next question is: How can the servant-led organization be evaluated? Here, the current study may be helpful in framing a different conversation. A quick view of the findings recognizes that the BIC, NA does not qualify to be called a servant-led organization (as measured by the OLA), nor does it perfectly match the values (of Laub's 1999 definition) of servant leadership. This said, they do share a statistically significant level the values of servant leadership and fall closer to the servant-led pole of the OLA than the autocratic pole. The theoretical implication for consideration then is servant leadership better understood as a progressive phenomenon

(viewed on a continuum), as a definitive and absolute value that is present (or absent), or both a continuum and absolute value?

Robert Greenleaf's (1970) original work set a test for servant leadership as:

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

While not explicit, these close-ended questions (e.g. yes or no) do connote a sense that servant leadership is either taking place or it is not. Joseph and Winston (2005) supported this notion in their research indicating that servant leadership occurred approximately 16 percent of the time but, unlike Laub (1999), did not provide a threshold at which servant leadership could be used as a descriptive. Alternatively, instruments from Dennis and Bocarnea's (2005) and Washington et al (2006) do suggest that servant leadership can be understood on a spectrum of presence.

The varied nature of these works affirms Andersen's (2009) position that there is a lack of agreement on how to evaluate servant leadership. A lack of agreement is not surprising and advances Laub's (2004) quest for an agreed upon definition that continues to be elusive to the field. This said, the either/or conceptualization may evidence a false dichotomy.

Instead, what if a both/and proposition was used to conceptualize servant leadership? That is to say, in order to have the necessary and sufficient conditions to be considered servant led, the entity must possess a specific quality and be evaluated on a spectrum as to the degree of its servant leadership.

Servant leadership literature (Farling, Stone & Winston, 1999; Greenleaf, 1977; Sendjaya & Sarros, 2002) indicated that a necessary condition of being a servant leader requires a self-concept that holds to this idea. In other words, in order to even be evaluated as a servant leader, one must say that they are first about service and then leadership. If they have not met an absolute criterion, they are not considered servant led. Translating this principle from the individual to the organizational context may look like this: For an organization to even be considered for evaluation as a servant-led organization, it must first assert that it is about service and that it recognizes leadership as a means to serve.

The literature also suggests that there are domains (values, characteristics, behaviors, spirituality, outcomes) that are available for evaluation of efficacy (the degree to which the domain is achieved) related to servant leadership. These domains allow for performance to be evaluated on a continuum (e.g. how present or absent is 'x'?).

The current study with the BIC, NA provides a context in which this both/and thinking is evaluated. In their organizational documents, the BIC, NA asserted that they are a servant-led organization. This assertion was critical to the organization being evaluated against its claims. If there was no identity claim of being servant led, the BIC, NA would not have been the subject organization of this study. In this way, they met the minimal criteria to be considered for evaluation as a servant-led organization. To be clear, the assertion alone does not qualify them as a servant-led organization; it simply qualifies them to have their assertion tested.

With this minimal qualification met, the assessments used in this research determined if, and to what degree, the BIC, NA was a servant-led organization. The

OLA was used to determine if perceived leadership behaviors qualified the organization as servant-led while content analysis was used to determine if their values were aligned with servant-leadership values.

With the caveat related to the Spearman's *rho* in place, the findings identified the BIC, NA as having a moderate positive corollary relationship between their values and the values of servant leadership. This means that, statistically speaking, they do share the values of servant leadership, just not identically. If the possible correlational findings are extrapolated, an organization that purports to be servant led could be evaluated as having values that have a strong positive correlation, moderate positive correlation, moderate negative correlation, strong negative correlation or no relationship to values of typical of servant leadership. Again, just because they purport to be does not mean that they are servant led, it simply means that they can be assessed.

Alternatively, an organization could be seen as having the values (and/or behaviors) typical of a servant-led organization but not be considered as such because their identity statements did not make claims to this effect. This is because the assertion of service first and leadership as a means of service are necessary (but not sufficient) conditions to be considered a servant-led organization.

Related to perceived leadership behaviors, the findings clearly indicated that in general (with the exception of one geographical area) the BIC, NA did not achieve an Org.5 or Org.6 (servant-led organization) status when evaluated by the OLA. Instead, they regularly scored an Org.4 (positive paternalistic leadership) with the exception of two domain scores (Workforce and Management on Provides leadership = Org. 3) and one conference (Org. 3).

In personal communication with Laub (July 30, 2012), Laub agreed that there is a progressive piece to servant-led organizations that defies the OLA's score breaks. More specifically, that while the OLA's score breaks may suggest that an organization has not achieved an Org. 5 servant-led status, they could in many ways evidence the behaviors of a servant-led organization just not fully or not perceived fully by all levels of the organization.

To be clear, no such argument is being made for or against the BIC, NA. This said, its lack of scoring at an Org 5, having some degree of relationship between its values and those of servant leadership, while asserting a servant-led organization identity provides the context in which this conceptualization of a servant-led organization was forged. Figure 5.1 provides a visual summary of this theoretical conceptualization of the servant-led organization.
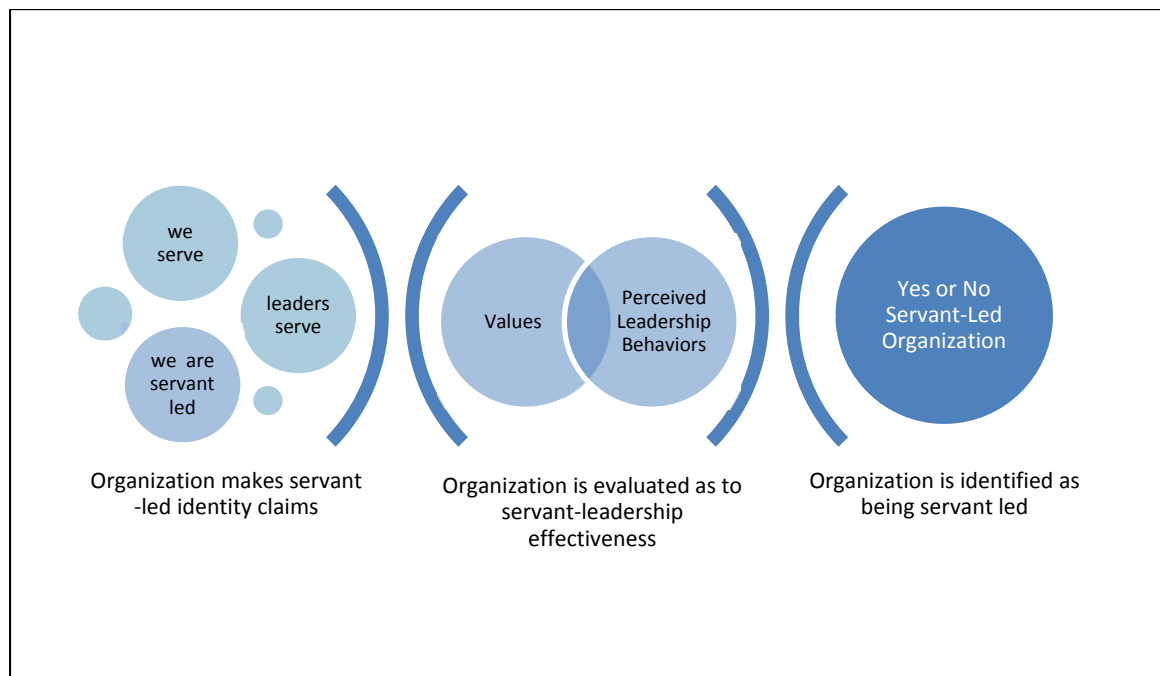

Figure 5.1. Conceptualization of a servant-led organization.

At the outset, the purpose of this study was to advance the theory of servant leadership in part by grounding it in practice. The above conceptualization may not vastly advance the body of knowledge, but it does provide a different take on three areas of the theory of servant leadership. First, it suggests that servant leadership should be understood organizationally, not individually. Second, it suggests a both/and perspective of evaluating a servant-led organization (a minimum standard of asserting one's organization is servant-led, after which it can be evaluated as to its degree of effective/ineffectiveness). Finally, the model suggests that not just behaviors, but also the values of the organization, ought to be evaluated for congruency with servant-led values.

Organizational Alignment Theoretical Implications

From the outset, this study has sought to be an inquiry into organizational alignment asking: To what degree do an organization behaviors, values, and identity align? Organizational alignment is understood best in three closely related ways. First and foremost it is the harmonization of the organizations values as a driving force of their processes and behaviors (Paine, 1994). Next, as these values are informed by the leader and the decision to harmonize generally falls to the leader, it is the leader's specific actions of modeling word-deed congruence that moves an organization towards or away from being aligned (Maak & Pless, 2006). Finally, it is the perception by followers of this congruence and the subsequent normative behaviors that they aspire towards (Davis, 1967) that facilitates the actualization of alignment across the organization. This is illustrated in Figure 5.2

Figure 5.2. Organizational alignment cycle.

While this is the typical path of how organizations and leaders' align values, the

BIC, NA findings seemed to counter-indicate this cycle. In particular, the findings

suggested that there was a greater degree of alignment between the identity claims of the

organization and its new leaders (5 years or less scored the organization at 3.96) than

there was with its top leadership (who scored the organization as 3.84). In this way, it

seemed that new members of the organization were more aligned to its established

identity claim and maintained these values for a while until years 6 – 10 of service when

their scores become lower.

Furthering this discussion of organizational alignment, when Top Executives were

compared with the other two strata (Management and Workforce) of the BIC, NA , they

consistently scored the organization higher. This was expected as this over self-

estimation was recognized as a penchant for leaders in the literature (Sala, 2003). In fact,

in an analysis of all religious organizations (1856 entries) having completed the

Organizational Leadership Assessment, the Top Executives always scored higher than the

Workforce or Management levels. What was of note was that, for all religious

organizations, and for the BIC, NA, the findings suggested these differences were not

statistically significant. In other words, while there was a difference, it qualitatively did

not impact how members from various strata of the organization perceived its leadership

behaviors.

While these features of alignment were curious, the most significant issue related

to the BIC, NA's organizational alignment is related to Figure 5.3 (the path of

organizational congruency). The BIC, NA findings suggested a moderate positive

correlation to servant-leadership values and a closer affiliation to servant-led

organizations (Org 4 and Org 5 respectively) than autocratic organizations (Org 4, and

Org 2). A strict understanding of these two findings suggested that neither completely

achieves (strong positive correlation for values or Org. 5 or 6 for leadership behaviors)

the identity claims of the BIC, NA (that they are in fact a servant-led organization). This
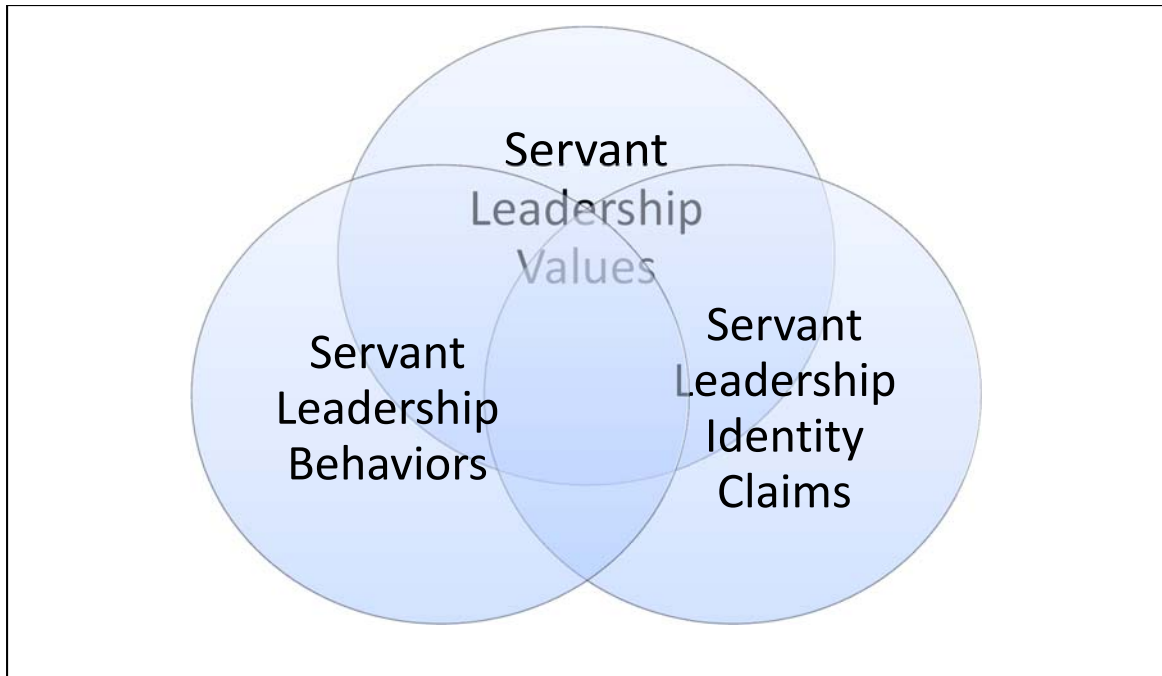
is illustrated in Figure 5.4.

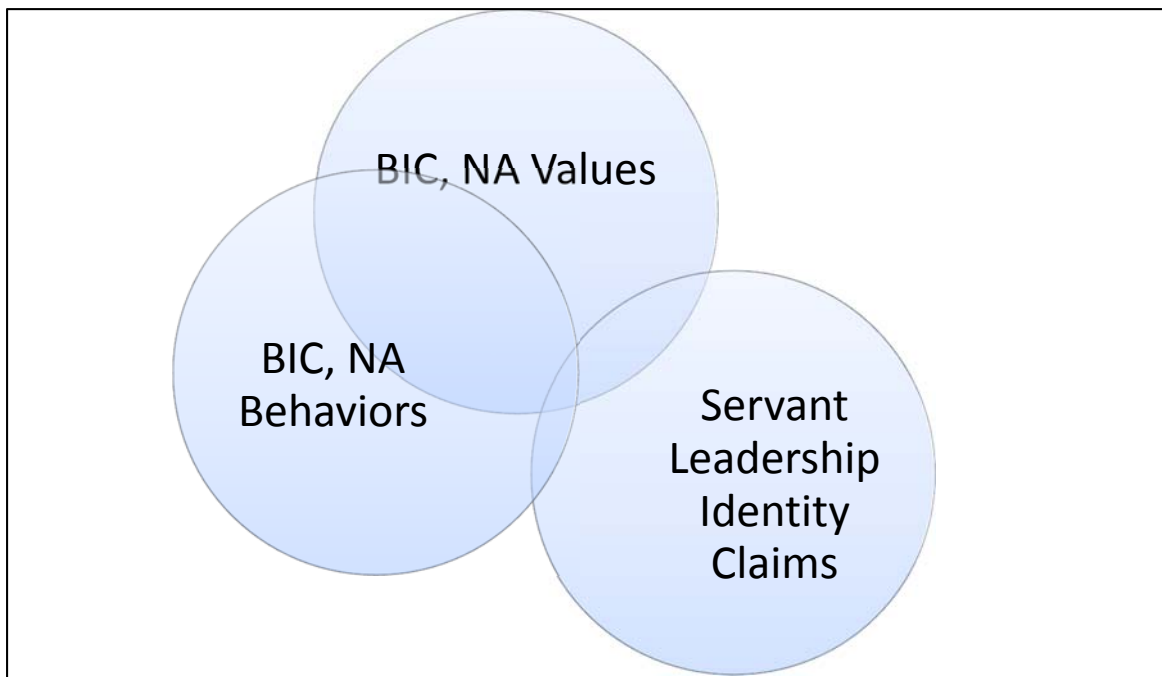*Figure 5.3.* Servant leadership and organizational alignment.

Figure 5.4. Servant leadership and BIC, NA organizational alignment.

This said, the BIC, NA did not evidence alignment between their values and

behaviors compared to their identity claim. In effect, the organization's alignment was

split particularly related to its identity claims. Support for this was seen in the lack of cohesive opinion and thought in the 41 responses to the open-ended question. Here were the words of the members of the BIC, NA on the topics of leadership, workers, culture, team, and outlook expressing their support, concern for, and questions about who the organization is fundamentally.

The theoretical implication of this confusion is that the organization was actively engaged in disassociation related to its identity. That is to say, for whatever reason, the organization as individual members and leaders and as an enterprise on the whole did not share an understanding of who the organization truly was. At the same time, they promoted an ideal purporting to be something that they are not (at least not fully).

No data was collected as it relates to why this disassociation takes place. This said, several rationales can be speculated. First, perhaps the organization shares a different understanding of what servant leadership is and believes that their actions and values are those of a servant-led organization. Second, the organization could be confused or in denial as it relates to who they are and who they aspire to be. A third option is that the organization is modest and under-reported on their scores so as not to be seen as arrogant.

There are of course a myriad of other possibilities to explain this phenomenon; some of which are less benign than those mentioned above. The point is that, from a theoretical perspective, an organization that presents simultaneously as strongly aligned and strongly not aligned is a phenomenon that merits exploration as it relates to cause, organizational impact, and solutions or remedies.

Practical Implications

The BIC, NA is at a curious point when viewed through the lens of organizational values. Decisions made at this point on their historical timeline have the potential to move the organization from their current trajectory.

The reason for this is threefold. First, demographic information suggests that approximately 30% of respondents have 5 or fewer years of service with the BIC, NA. These relatively new leaders are found primarily at the Workforce level. For the purpose of this study, the vast majority of the Workforce level was pastors in the local churches. While this 30% is unknown as to origin (Do they have historical connection with the BIC, NA?), they are new to positions of authority and their understanding of these roles within the culture of the BIC, NA.

The second impact to the organization's trajectory has to do with the values alignment between leaders who are new to the BIC, NA and its historic perspectives. In response to the open-ended question included in data collection, two participants stated that the organization had a "growing" or "significant" number of "non-cradle BICs." This term relates to individuals who are in leadership in the BIC, NA but who have not grown up in the denomination. One of these respondents suggested that the influx of leaders from outside of the denomination is due to "growth and new ministry areas" which the BIC, NA have experienced and embraced over the "past fifteen years."

Finally, the BIC, NA has recently announced a restructuring of their denominational office. The resulting structure is a single general church leader as opposed to two partner-leaders. Moreover, the incumbent will not be remaining in the

senior position. As such, there will be a consolidation of power, authority, and influence and a leader who is new to this position.

These three influences (new to leadership in the BIC, NA; new to the BIC, NA; new to the consolidated senior leadership position in the BIC, NA) individually and cumulatively have the ability to substantively shift the organization's values and direction. Bean (1993), Roswell and Berry (1993), and Schein's (1992, 2010) comments serve as a reminder that leaders have a distinct and inevitable ability to infuse their values into the fabric of the organization. Based on this, a question for consideration by the top level of leaders in the organization is: To what degree is the selection of leaders across the organization based on values fit with BIC, NA? Alternatively, to what degree is the organization comfortable with, expecting, or hoping to have their values shift? One of these two values factors (fit or shift) will win the day. For the BIC, NA the question is: Which one will it be?

Recommendations for Future Research

As was shared at the outset and throughout this study, this research was an exploration of organizational alignment or congruency particularly related to an organization claiming to be servant-led. Accordingly, several recommendations for future research exist as it relates to these two constructs (organizational alignment and servant leadership).

Related to organizational congruency, five areas of future work are suggested. First, an extension of this study to understand what, if any, causal explanations can be made for the dissociative nature of the BIC,NA's identity, values, and perceived behaviors. Second, and closely related to the first, further qualitative investigation

related to possible evolution of the BIC, NA's identity as the organization expanded its reach into more urban areas. Third, this research was limited to a faith-based, not-for-profit organization, generalization of findings would be strengthened by applying a similar method to either not-for-profits that were not explicitly religious-based and/or for-profit organizations that claim to be servant led. Fourth, conducting a study with organizations that do not make identity claims related to being servant led would test the limits of leadership models that have differing values systems. Finally, comparative research on the outcomes of (profitability, staff retention, quality and service indicators, etc.) similar organizations that evidence more and less congruency would provide a sense of practical value as it relates to this line of inquiry.

Related to servant leadership, five additional areas of study are recommended two related to servant leadership as a construct and three related to Laub's measure of servant leadership (the OLA). First, exploration related to the framework for classifying an organization as servant led (absolute value, spectrum of variable, or both) could advance the conversation and provide an avenue for advancing the dialogue related to defining servant leadership. Second, while this study explored servant leadership as an organizational attribute, additional work could be done in advancing conceptualizations of where servant leadership resides (with the individual or as an organizational phenomenon).

With the construct recommendations in place, focus is now given to the OLA as a measure of servant leadership. As such, the third area of future study is in relation to the critique by some that the OLA is limited for statistical testing. Accordingly, analysis could be conducted on the existing database of more than 20,000 entries to assess its

statistical limits. Similarly, the fourth area of recommended study is with the religious organizations that comprise 1856 entries in the OLA database. Within this group, organizations that have achieved an Org. 4 or higher could also be tested with another assessment of servant leaders (e.g., Barbuto & Wheeler, 2006) to establish external validity. Finally, the BIC, NA or any of the organizations that have completed the OLA could also complete a measure of organizational culture (e.g., the OCAI) with the intent of comparing and contrasting the two findings.

Conclusion

From the outset, this has been a study of organizational congruency. In particular, it explored whether or not an organization that claimed to be servant led possessed the values and evidenced the behaviors of servant leadership. The Brethren in Christ Church, North America (BIC, NA) was the subject organization and participated in the Organizational Leadership Assessment (OLA) to evaluate whether or not their perceived leadership behaviors were those of a servant-led organization. At the same time, their organizational artifacts were qualitatively analyzed to determine the degree to which the organization's values were aligned with servant leadership values. These assessments established that, while the BIC, NA claimed to be a servant-led organization, their values had only a moderately positive relationship to servant-led values, and their perceived leadership behaviors did not qualify them to be considered a servant-led organization as evaluated by the OLA.

The variety of these data points, in the context of the current body of knowledge, led to two theoretical implications and one main practical implication. The first theoretical implication addressed how to understand servant leadership: as a threshold to

be crossed, on a progressive continuum, or both? The researcher suggested a framework

for exploring servant leadership that was both (requiring at minimum the self-

identification as being a servant-led organization, and then an evaluation of the

organization's values and perceived leadership behaviors to determine effectiveness).

The second theoretical implication had to do with a phenomenon in which an

organization makes certain identity claims but has values and behaviors that are different

from these claims. This phenomenon was identified but causal factors were outside the

scope of the present research. As such, it was recommended that this feature of the BIC,

NA be studied further to determine what, if any, causal relationships can be determined.

Finally, the practical implication recognized that there are three cultural

influences (new to leadership in the BIC, NA; new to the BIC, NA; new to the

consolidated senior leadership position in the BIC, NA) active within the organization.

Moreover, the implication was that, individually and cumulatively, these have the ability

to substantively shift the organization's values and direction, and that, without

consideration and forethought, the organization may unwittingly drift culturally.

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Footnotes

[1] The information obtained from these artifacts is used by permission of the Brethren in Christ Church, North America.

Appendix A

OLA Instrument

Organizational
Leadership
Assessment

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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 one of the five boxes

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

Section 1

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

In general, people within this organization ....

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

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

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

Section 2

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

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

3

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

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

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

Section 3

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

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

4

Appendix B

Letter of Introduction

Dear Leaders,

Good afternoon. My name is Chris McNiven, and as Dr. Strausbaugh emailed earlier today, I am writing today to request your participation my doctoral research. Having spent a good part of my formative years in the BIC and having served at Refton BIC, I am excited about the opportunity to continue the tradition of good research carried out by Drs. Lebo, Byers, Sider, and Hoke, (among many others) in cooperation with the denomination. Having recently cleared the last of my hurdles, I am now at the point of beginning to collect data.

In order to do this, I need your help. Specifically, I am asking that you complete the Organizational Leadership Assessment (OLA) on-line. It will **only take 15 minutes of your time** but will provide me with the raw data I need to conclude my study. Please know that a number of steps have been taken to ensure the answers you provide are **completely confidential and anonymous.** For example, you will see that there is one organizational code and PIN for all participants. This ensures that it is impossible to discern one given participant from another.

As for completing the assessment, please complete the following steps:

1. Go to: http://www.olagroup.com and click "Take the OLA" on the upper right of the screen.
2. Type in **1648** as the organizational code
3. Type in **5EDE** as the pin
4. Choose the version of the OLA that pertains to our organization
5. Choose the language option you are most comfortable with
6. Click "Start"
7. Read the brief Introduction
8. Select your Present Role/Position in the organization
    1. If you are a member of the General Conference Board please select top leadership
    2. If you are a member of the Leadership Council please select manager/supervisor
    3. If you are a senior or lead pastor please select workforce
9. Click "Take the OLA"
10. Once you have completed the OLA, consider what, if anything else you would like to share about this subject. Any responses can be emailed to bicresearch@bic-church.org

A few points regarding the instrument: As mentioned in point 5 above, the tool is available in a number of languages so please select whichever is most convenient for you. Also, it will allow you to select which conference you serve at, and your length of service to the denomination. These questions, while optional do provide valuable information in understanding the values and identity of the organization.

Thank you again for taking time out of your busy work day to respond. I will provide updates over the next few weeks regarding how the number participants that have completed the assessment. In an effort to keep within certain timelines, I am hoping to have a statistically significant sample by early February, 2012. I am also attaching an informed consent (which will tell you more about the study) and an FAQ document for your review. If you have questions

about the informed consent or the study, please feel free to contact me by email at bicresearch@bic-church.org.

Thank you for your time and consideration of this request.

Best regards,
Chris McNiven

Appendix C

Research Participant Consent Form

INDIANA
WESLEYAN
UNIVERSITY

RESEARCH PARTICIPANT CONSENT FORM

Organizational Identity and Servant Leadership: An Exploration of Organizational Values
and Perceived Leadership Behaviors

Investigator: Christopher D. McNiven

Research Advisor: Dr. Sharon Drury, PhD

Department: Adult and Graduate Studies

Purpose of Research The purpose of this study is explore the relationship between what an organization says about itself, the values that it expresses in its documents, and the perceptions of its leadership behaviors.

Specific Procedures to be Used   You are being asked to complete the Organizational Leadership Assessment (OLA). You will receive an email with the instructions to complete the OLA. In these instructions will be a login and password as well as a link to the OLA website. Everyone in the organization will receive the exact same login and password. When you receive this email, please click on the link and then enter the login and password you have been provided. In addition to the OLA, you will be asked to respond to three (3) optional questions: where you serve in the organization, how long you have served the organization, and if there is anything else you would like to add. These questions are optional. When you have completed the OLA and (if you choose) the additional questions, please click submit and your responses will be sent to a central server that the investigator alone has access to. Upon completion of the research, the organization will be provided with a summary document that will be provided to all participants.

Duration of Participation The Organizational Leadership Assessment should take approximately fifteen (15) minutes to complete.

Risks to the Individual The risk of participating in this study is minimal, or similar to that of everyday life.

Benefits to the Individual or Others The greatest benefit to participants in this study is more information related to the functioning and health of the Brethren in Christ, NA.

_____
Participants Initials

Extra Costs to Participate Outside of the time commitment mentioned above, there is no cost to participate in this study

Injury or Illness No injury or illness should result from participating in this study. If you do begin to feel ill while completing the instrument, please withdraw from participating and contact your physician or health care professional.

Confidentiality Effort has been made to protect your anonymity, and discerning the identity of any participant is not within the scope of this research. Specifically, three steps have been taken to safeguard your privacy:

First, there is only one login and password for the organization; in other words, your submission is not able to be separated from other participants. There are approximately three-hundred and thirty three potential participants.

The second step is to make you aware that providing additional information (such as identifying the church in which you work or your supervisor by name) may unwittingly reveal your identity. Understanding this will allow you to participate in maintaining your own confidentiality.

The third step that will be taken is that only the investigator will be able to access the original data. This said confidentiality is limited and the investigator may use meaningful and significant data in the analysis and discussion portions of the dissertation.

Data will be kept digitally for twelve (12) months following the final acceptance of the dissertation.

Voluntary Nature of Participation
I do not have to participate in this research project. If I agree to participate I can withdraw my participation at any time without penalty. Withdrawal can happen simply by logging off or exiting the assessment website. Neither the investigator nor the organization has the ability to determine who has and has not completed the instrument.

Contact Information:
If I have any questions about this research project, I can contact the investigator Chris McNiven at 847-612-2171, 1466 Crowe Ave., Deerfield, IL 60015, or cdmcniven@my-roi.org or the Dr. Sharon Drury PhD. (research advisor) at 765-674-6901 or Sharon.Drury@indwes.edu. If I have concerns about the treatment of research participants, I can contact the Institutional Review Board (IRB) at Indiana Wesleyan University, Office of the Dean of the Graduate School, 1900 West 50th Street, Marion, IN 46953. (765) 677-2090.

Release
I will cooperate freely in this research project and release any claim to the collected data, research results, publication of or commercial use of such information or products resulting from the collected information.

_____
Participants Initials

I HAVE HAD THE OPPORTUNITY TO READ THIS CONSENT FORM, ASK QUESTIONS ABOUT THE RESEARCH PROJECT AND AM PREPARED TO PARTICIPATE IN THIS PROJECT.

If you agree with the above please respond in one of the following ways:

1. Print this form, initial each page, complete the participant's signature and name lines below and return to the investigator either by mail (address above) or as an email attachment (address above).
2. Type your initials on each page, type your name on the signature line, and in a return email type "I, _(your name)_ have read and accept the stipulations of the Research Participant Consent Form."

_____   _____
Participant's Signature   Date

_____
Participant's Name

_____   _____
Investigator's Signature   Date

Vita

Chris McNiven graduated from Houghton College in 1997 with a Bachelors of Science in Education. He concluded his Master of Arts in Counseling Psychology at Trinity International University in Deerfield, IL, in 2003. He worked at VibrantLiving Communities & Services in a variety of senior management roles while completing his Master of Science in Advanced Leadership Studies at Indiana Wesleyan University. While completing his dissertation at Indiana Wesleyan University, Mr. McNiven has and continues to serve as an Organizational Development Consultant with Continuum Development Services of Chattanooga TN; Senior Consultant with Executive Capacity, LLC of Boston, MA; Vice President with Prime Associates of Minneapolis, MN; Vice President with Robertson-Lowstuter of Bannockburn, IL; and Adjunct Faculty with Trinity International University of Deerfield, IL.

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