

PROJECT ABSTRACT

Master of Divinity
(Emphasis in Mission)

Adventist University of Africa

Theological Seminary

Title: THE EFFECT OF SERVANT LEADERSHIP STYLE ON MEMBERSHIP RETENTION IN ADA DISTRICT OF THE SEVENTH- DAY ADVENTIST CHURCH, GREATER ACCRA REGION

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Date Completed: May 2021

The purpose of the study was to investigate the Servant Leadership style and its effects on membership retention in the Ada district of the Seventh-day Adventist church in the Greater Accra Region. The objectives that drove the study were to identify the importance of Servant Leadership in the Ada district, to identify factors that affect membership retention in the Ada district and the Effects of Servant Leadership on membership retention in the Ada district. The study is descriptive by its nature and the researcher as well as employed a qualitative research approach. For this study, the population was the church members in the three (3) churches of Ada district of Seventh-Day Adventists in the Greater Accra region: Big Ada SDA church (109

recorded members), Kasseh SDA church (158 recorded members) and Ada Foah SDA church (56 members). Purposive sampling also used to select three (3) church elders, one from each church. For selections of the church members simple random sampling and probability sampling technique used to select twenty-five (25) members from each church. Twenty-five members from each church were chosen due to the COVID 19 pandemic. Data collection was analysed qualitatively using the content analyses approach. Results presented descriptively, making use of themes and sub-themes, verbatim reporting and quotations.

The study revealed that church members knew about Servant Leadership. Church members appreciated leaders that practised the Servant Leadership style. The study also established that church members know the importance of Servant Leadership. The results showed that the Servant Leadership approach helps build team spirit, promotes unity and helps productivity. The study revealed that the usage of the Servant Leadership style reveal positive church member retention. The practice of the Servant Leadership approach as reported by the study's result increased trust among the members of the church.

The study concludes that there is a relevance in practising the Servant Leadership style. One of these is church unity and inclusiveness. The study concludes that the practice of the Servant Leadership style has effects on the retention of church members. These effects include servant leadership style increasing members trust, loyalty and satisfaction with the leader and promoting the active participation of members in church activities. The study recommend that church leaders should be encouraged to adopt the Servant Leadership style in leading their congregation.

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MEMBERSHIP RETENTION IN ADA DISTRICT OF
THE SEVENTH-DAY ADVENTIST CHURCH,
GREATER ACCRA REGION

A Project

presented in partial fulfillment

of the requirement for the degree

Master of Divinity

by

Chris Andoh-Mensah

May 2021

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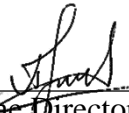
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CHAPTER 1

INTRODUCTION

Background of the Study

The word Servant Leadership, was first coined by Greenleaf to refer to a leadership theory (multidimensional), that begins with the strong feeling to serve and ends with a desire to lead and develop others.¹ The concept of servant leadership originated from the Bible. Jesus instructs his disciples thus;

You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be a slave to all. For even the Son of man did not come to be served, but to serve and to give His life as a ransom for many (Mk 10:42).²

Notwithstanding how superior His personality was and the power of His ministry, Jesus condescended; showing us the manner in which leaders should lead out by carefully serving/helping his or her subjects.

The concept of Servant Leadership has roots in various leadership theories. Servant Leadership theory is unique because it is multidimensional, has philanthropic characteristics, and with leadership focus and intent. With an intention to serve

¹Larry C. L. C. Spears, "Character and Servant Leadership: Ten Characteristics of Effective, Caring Leaders," *The Journal of Virtues & Leadership* 1, no. 1 (2010): 26.

²Unless otherwise specified, all Biblical quotations are taken from the New International Bible (NIV) of the Holy Bible.

people first, Servant Leadership also determined to attain extraordinary vision which aids in creating value for communities.³

There are studies ongoing to understand why people leave organizations includes churches, turn over challenges has been given much attention. A leadership style adopted by a church or any organization, contributes immensely to a member's intentions to remain or leave the church or organization. As such, leadership style influences members satisfaction and the level of satisfaction influences membership turnover.⁴ Alternatively, other studies have indicated that servant leadership has a positive link to membership retention and satisfaction.⁵

Christianity is the world's most popular religion. It is predicted that by 2025, the churches membership worldwide will suffer a decline of approximately 25 percent.⁶ Research has shown that despite the dysfunctional nature of the church in society. In recent years, records of decline in the retention of church members across the globe is on the rise.⁷

In recent times, there have been studies about what churches can do to increase the retention rate of church members. One important identified factor was the impact of church leadership style and membership retention. The conduct and

³John E. Barbuto Jr., Ryan K. Gottfredson, and Travis P. Searle, "An Examination of Emotional Intelligence as an Antecedent of Servant Leadership," *Journal of Leadership and Organizational Studies* 21, no. 3 (2014): 317.

⁴Ibid.

⁵James B. DeConinck, Hollye K. Moss and Mary Beth Deconinck, "The Relationship between Servant Leadership, Perceived Organizational Support, Performance, and Turnover among Business to Business Salespeople," *Global Journal of Management and Marketing* 2 no. 1 (2018): 39.

⁶Scott W. Hansen and Barbara Ross Woolridge, "An Empirical Investigation of Complaint Behavior among Church Members," *Journal of Consumer Satisfaction, Dissatisfaction and Complaining Behavior* 15 (2002): 33.

⁷Nate Luong and Tom Westcott, "Coaching as a Model for Pastoral Leadership," *Word and World* 35, no. 4 (2015): 349.

leadership styles of leaders in the church are have effects on membership interest in continuing regular church attendance.

However, studies on the relationship between servant leadership and members turn over or retention revealed that servant leadership is negatively linked to members turn over in organization and churches.⁸ As such, the servant leadership style can aid the retention of members in a church.⁹ Other studies conducted to fully understand the features of servant leadership across various organizations and associations revealed a substantial positive influence of it on people.¹⁰ Adventism in towns around the coastal belts in Ghana was growing with regards to numerical strength and Ada District was no exception. Lately, the rate of membership growth in the district needs much to be desired. Members attitude towards church attendance has contributed immensely to the extremely slow pace of membership growth in the district.¹¹ As such, this research use a qualittative approach to investigate if the Servant Leadership style is a factor or reason which affect members retention.

Problem Statement

Membership retention in the Ada district of the Seventh Day Adventist Church is a challenge. Members attitude towards church attendance needs much to be desired. At the end of the last quarters of 2018, 2019, 2020, 200 out of 286, 132 out of 306 and

⁸Vaneet Kashyap, Santosh Rangnekar, “Servant Leadership, Employer Brand Perception, Trust in Leaders and Turnover Intentions: A Sequential Mediation Model,” *Review of Managerial Science* 10, no. 3 (2016): 450.

⁹Emily M. Hunter, et al, “Servant Leaders Inspire Servant Followers: Antecedents and Outcomes for Employees and The Organization,” *Leadership Quarterly* 24, no. 2 (2013): 330.

¹⁰Jimmy Shaw and Jodi Newton, “Teacher Retention and Satisfaction with a Servant Leader as Principal,” *Education* 135, no. (2014): 104.

¹¹Glenda Lee Black, “Correlational Analysis of Servant Leadership and School Climate,” *Journal of Catholic Education* 13, no. (2010): 462.

82 out of 320 members made it to church service in the Ada District. The decline in members in church attendance as exhibited in the statistical reports of the district (appendix C) is the main factor for the study. Appendix C as well indicates some members of the churches within the district dropped or were declared missing along the line. All these have gone a long way to affect the rate of membership growth and as a matter of fact, the Ada District looks stunted in regards to numerical strength.

Purpose of the Study

The purpose of the study was to investigate the Servant Leadership style and its effects on membership retention in the Ada district of the Seventh-day Adventist church in the Greater Accra Region. This study shall focus on investigating that assertion and determine if a particular leadership style, Servant Leadership has needed effects on the retention of membership at the Ada District of the Seventh-day Adventist church in the Greater Accra region of Ghana.

Specific Objectives

To identify church members' perceptions about the Servant Leadership style. To identify factors that affect membership retention in the Ada district. To identify the effects of Servant Leadership on membership retention in the Ada district.

Research Questions

The main research question that drove the study was:

What are the effects of servant leadership style in retaining church members?

Other research questions includes:

- What is the church members' perception of the Servant Leadership style?
- What factors affect membership retention?
- How does the Servant Leadership style affect membership retention?

The study is qualitative research approach and descriptive by design. Qualitative research is concerned with complete, detailed descriptions of the subject matter, collects and works with non-numerical data. The study used interview guide to collect data through highly-structured interview from 78 respondents from three (3) churches under Ada District of Seventh-day Adventists for meaningful analysis.

Significance of the Study

The retention of church members has become a topical issue. Studying the various reasons why some church members backslide from the church is important. This will help church leaders plan to avert this occurrence. It will be difficult to solve any problem if the root causes are not known. As such, learning about how retention comes about is important.

It is important to study if the Servant Leadership style has related effects on membership retention. Where so pastors then will be encouraged to adopt this leadership style and ensure that they help improve the retention rate of membership. What has not been given attention yet is the leadership style adopted by the current leaders of the District. Finally, this study will help not only pastors and church leaders, but also associations and other organizations leaders to exhibit and practice Servant Leadership style where necessary.

CHAPTER 2

LITERATURE REVIEW

This literature review will focus on previous empirical studies on the effects of the Servants Leadership style on the retention of members. The literature review is the activities involved in recognizing and looking for information on a topic and building up a picture of the state of knowledge.¹ Literature review gives an overview of sources explored in researching a specific topic and show how the research fits into a larger field of study. The kinds of the literature review will be from diverse sources such as journals and books. The literature review will cover the objectives of the study. The review shall include Leadership, Origin of Servant Leadership, Jesus Style of Leadership, The Importance of Servant Leadership style, the factors that affect membership retention, effects of servant-leadership on membership retention and other current studies done on the topic.

Leadership

“Leadership is a process where an individual with social influence, with the aid of other individuals in a group, initiate and accomplish the tasks of the group.”² According to Greenleaf, a leader goes out ahead and shows the way.³ In terms of

¹Denise F. Polit, and Cheryl Tatano Beck, *Essentials of Nursing Research: Appraising Evidence for Nursing Practice* (Philadelphia, PA: Wolters Kluwer Health 2010), 185.

²Bharat Kantharia, “Servant Leadership: An Imperative Leadership Style for Leader Managers,” *SSRN Electronic Journal* (2011): 1, doi 10.2139/ssrn.1980625.

³Don M. Frick, *Robert K. Greenleaf: A Life of Servant Leadership* (San Francisco, CA: San Francisco: Berrett-Koehler, 2004), 2.

characteristics, adaptability, integrity, dominance, persistence, self-confidence, improved level of intelligence and socioeconomic status are the attributes that distinguish non-leaders from leaders.⁴

According to Kendra Cherry, certain leadership traits are common across places. Many studies have found that a person(s) who can lead in one environment or situation may not necessarily be fit to leads in a different position or place.⁵

Leadership is identified, as a key to the success, progress, achievement, and productivity of a society. Any ineffectiveness and failure are linked to those tasked to lead. The importance of leadership has necessitated studies across many disciplines; political, religious, social and moral dimensions.⁶

To the church, the study of leadership is crucial. These are not as the results of the Biblical traits of leaders, but essentially because Jesus Christ while on earth, led exemplary leadership life; a leadership life worth emulating irrespective of positions members find themselves. The current state of the church shows that the church needs good leaders. Those skewed to follow the leadership style of Jesus Christ. These will aid many Christians in making meaningful decisions. And change across religious, political, economic, social and financial parts of every society.⁷ Many times, church leaders adopt some leadership styles that practically negates the essence of the church establishment. The results of this do not eventually fall in line with the aim of God. In James 3:13-18, the emphasis placed on the fact that wrong leaders account for the

⁴Kantharia, 2.

⁵Kendra Cherry, "Understanding the Trait Theory of Leadership: Can certain traits predict your leadership success?" accessed 15 June 2021, <https://www.verywellmind.com/what-is-the-trait-theory-of-leadership-2795322>

⁶Sunday D. Ajayi, "An Application of Jesus Leadership Style in Contemporary Christian Ministry," *The American Journal of Biblical Theology* 19, no. 3 (2018): 1.

⁷Ibid.

numerous negative worldliness seen in the church.⁸ As such, the issue of leaders in the church is of much importance.

Leadership, as studied by some students has a different perceptive. These different perceptive have necessitated scholars to study various dimensional bearings of leadership. Thus, while some scholars focus on the political and traditional dimensions of leadership. Others also tackle the legal, religious, moral and sociological dimensions of leadership.⁹ Other scholars also study the hierarchical arrangements of leadership such as global, national, regional and local leadership.¹⁰

The origin of leadership can be traced theologically. God as the overall Creator of things and the Supreme leader is seen as leading: directing affairs of the world as well as of all the creatures He created. This signifies the importance of leadership as it transcends culture, religion and race.¹¹ According to Adetunji, leadership is expected to move organizations and persons towards fulfilling their goals. As such, leadership is a very relevant fact when discussing the achievement of any organizations aims.¹²

Concerning the church leadership, the emphasis is on the leaders' strength (qualitative), that helps to lead the church with much focus on the leadership style of Jesus Christ.¹³ The difference between the church leadership and the secular

⁸Ibid.

⁹ O. O. Adebolu, *The Roles of the Traditional Leaders in Motivating People towards New Life and National Re-Branding in Dorcas O. Akintunde, et al., eds., Biblical Studies and Rebranding Nigeria Campaign*, NABIS West Biblical Studies 2 (Ibadan, Nigeria: TextLinks Publishers, 2012), 34.

¹⁰Adeleke, *Essentials of Church Administration* (Ibadan, Nigeria: Gideon Global Press, 2014).

¹¹J. O. Adeogun, "The Leadership of Joseph in Managing Excess Food in Egypt and the Management of Excess Oil Revenue in Nigeria," in S.O. Abogunrin, et al., eds. *Biblical Studies and Leadership in Africa*, Biblical Studies Series (Ibadan, Nigeria: Nigerian Association for Biblical Studies, NABIS, 2009), 145.

¹²Gideon O. Adetunji, *Leadership in Action: A Sourcebook in Church Administration for Students and Ministers* (Ibadan, Nigeria: Baptist Press Nigeria Limited, 2010), 45.

¹³Ajaji, 1.

organization is that the church leadership is rooted in scriptural revelations while the former is ground on the organization constitution. As such, a political leader strives to please electorates and struggles to satisfy their needs. Church leaders should lead according to divine instructions. It means a church leader needs to understand God's purpose for the church and leads accordingly.¹⁴

Forms of Leadership Styles

Various leadership style or models exist, as authors base the differences in the goals and nature of the leadership style. Notable leadership styles discussed below:

Transformational Leadership

As they concentrate on developing followers, this leadership style seeks to bring the best out of a set of people following a leader. Here, the leader focuses on the needs of his or her followers. Also, ensure the moral development of others to achieve general organizational goals.¹⁵ In 1 Samuel 22, David in the Bible displayed this leadership style as he was the captain of people in debt, distress and dismay. Through his transformational leadership style, David made a difference in the lives of his people. Also built warriors among them. The main challenge to the leadership style is the tendency to transforms the wrong values to the followers.

¹⁴Ibid.

¹⁵Benard M. Bass and Bruce J. Avolio, "Transformational Leadership and Organization Culture," *Public Administration Quarterly* 17, no. 1 (1993): 117.

Transactional Leadership

With this form of leadership style, the leader compensates followers according to their contribution to the organization achievement. It is done by setting specific goals and measuring achievement through performance criteria.¹⁶

With these leadership behaviours, followers exposed to intense competition good for achieving the organizational goal but may be very wrong in promoting good and healthy relationship within the organization or group. Some church leaders are comfortable with using this leadership style.¹⁷

Participative Leadership

This leadership style is referred to as the democratic leadership style; where followers are given the chance to participate actively in the process of decision making of the organization. As a result of the freedom to be part of the decision making and the leader's guidance in this process, this leadership style has been touted to be the most productive as compared to other styles.

In the church setting, this style of leadership is known as the congregational leadership style where the church administration offers a chance for church members to participate in making decisions for the church. The major negative about this leadership style is that the whole decision-making process is slow due to the different understanding of members, spiritually and other ways. Also, the inability to manage this leadership style very well will cause major distractions in the church as everyone has the freedom to participate.

¹⁶T. S. Nanjundeswaraewamy and D. R. Swamy, "Leadership Styles," *Advances in Management* 7, no. 1 (2014): 58.

¹⁷James Lawrence, *Growing Leaders: Reflections on Leadership, Life and Jesus* (Oxford, UK: The Bible Reading Fellowship, 2004).

Autocratic Leadership

In the autocratic leadership style, the focus is on the organization's boss. Followers views are not considered or respected always. Under an autocratic leader, followers always feel denied rights or enslaved. This style of leading is not in the interest of followers and it also limits their development in the organization. Characterized by making decisions independently, autocratic leader, also known as authoritarian do not or hardly take inputs from the rest of his or their followers. As such, the leadership style is dictatorial and bossy. Most churches that are solely set up have these founders take major decisions alone without requisite consultations as they believe in their way to be right. This has long term effects on the church.¹⁸

Laissez-Faire Leadership

Another form of leadership is laissez-faire which is more of a delegation leadership style. Here, the leader delegates power to some competent followers to lead out in a specific assignment. Aside from the fact that this style mentors follower, it also helps build the capacities of followers.

Many followers are however noted to have misused this mandate by representing themselves as the main boss instead of representing their superiors. Using this leadership style in the church setting needs to be done with care as giving a church member an assignment that may be above his/her mental, social and spiritual abilities may cause vehement problems and ensure underperformance.

¹⁸Carey Nieuwhof, "8 Reasons Most Churches Never Break The 200 Attendance Mark," accessed 15 June 2021, <https://careynieuwhof.com/8-reasons-most-churches-never-break-the-200-attendance-mark/>

Servant Leadership

The servant leadership style is a servant first approach to leading. Here, it begins with the natural feeling that one wants to serve, to serve first. With this leadership, the leader is different sharply from when the person is a leader first; the leader is a servant first here. The philosophy underpinning the leadership style is service. Perhaps due to the need to deter leaders from acquiring material possessions or to assume an unusual power drive.¹⁹

Origin of Servant-Leadership

Though not labelled as such, the concept of Servant-Leadership noted back to several centuries.²⁰ Later in the early 1990s, Robert Greenleaf constructed and first conceptualized the term Servant Leadership. The term Servant-Leadership was coined by Greenleaf in his first publication in 1970.²¹

Greenleaf in his first publication on servant-leadership stipulated: The servant-leader is servant first. Servant-Leadership as under two terms contracture: servants and leader. These two words are an oxymoron as they play double different roles ago; to lead and serve. To some, it is difficult to admit that as a leader, one has to serve. However, this is the core of this leadership model.²² According to Ingram, conceptualizing Servant Leadership is varied. He opined that many scholars described

¹⁹Ani Wahyu Rachmawati and Donald C. Lantu, "Servant Leadership Theory Development & Measurement," *Procedia - Social and Behavioral Sciences* 115 (2014): 388.

²⁰ Robert K. Greenleaf and Larry C Spears *Servant Leadership: A Journey Into the Power of Legitimate Greatness* (New York: Paulist Press, 2002), 2.

²¹Rachmawati and Lantu, 388.

²²Center for Servant Leadership, "What is Servant Leadership," accessed 15 June 2021, <https://www.greenleaf.org/what-is-servant-leadership/>

the model of Servant Leadership in many ways.²³ The concept of Servant Leadership (SL) is noted to date as far back as 600 B.C in history. A Chinese philosopher named Lao Tzu expressed the idea of Servant Leadership as a great leader forgets himself and attends to the development of others.²⁴ However, Greenleaf gave attention to the conceptualization of Servant Leadership in his numerous writings. To conceptualize the above leadership style, Greenleaf listed ten (10) characteristics that improved the understanding of the Servant Leadership concept. These are healing, empathy, listening, persuasion, foresight, conceptualization, building community, stewardship and commitment to the growth of others.²⁵

As stated earlier by Bass and Chappel, Servant Leadership is an oxymoron.²⁶ However, two scholars, Lee and Zemke also stated that the Servant Leadership concept is more of a paradox than an oxymoron.²⁷ Lee quoted as saying it does not stand the traditional view of the leader. Lee opinion is that leaders lead followers to follow.²⁸ However, DeGraaf et al seem to have sorted out the issues by stating that the concept of Servant Leadership is a blend of being a leader and serving. As such, Servant-Leadership is not a concept of either/or, but rather a concept of both. In the end, being a servant leader is not something you do but rather something you are

²³Osmond C. Ingram, "Servant Leadership as a Leadership Model," *Journal of Management Science and Business Intelligence* 1, no. 1 (2016): 21.

²⁴Kim C. P. Low "Motivation and Leadership according to Lao Tzu's 3 Treasures," *Educational Research* 3, no. 9 (2012): 723.

²⁵Benard M. Bass and Ronald E. Riggio, *Transformational Leadership*, 2nd ed. (Mahwah, NY: Lawrence Erlbaum, 2006), 58.

²⁶Chris Lee and Ron Zemke, "The Search for Spirit in The Workplace," *Training* 6, no. 6 (1993): 25.

²⁷Ibid.

²⁸Donald G. DeGraaf, Colin Tilley and Larry L Neal, *Servant Leadership Characteristics in Organizational Life* (Indianapolis, IN: Greenleaf Center for Servant-Leadership, 2001), 231.

Jesus Style of Leadership

When Jesus was on earth, and throughout his earthly teachings, He was widely known to practice the Servant-Leadership style. This leadership style characterized by the leader having the mindset to serve and not necessarily be served. Considered as a deity, powerful and glorious in His ministry, Jesus Christ still demonstrated servant-leadership.²⁹

Among the political office holders, the Servant-Leadership style was unpopular. It is ultimate because the hierarchical arrangement is highly functional even during the Jesus Christs era. Jesus went about His ministry and change His followers' orientation from the traditional bossy way of leadership. Jesus Christ introduced a new style of leading. That projected spiritual and divine consciousness; Servant Leadership.

Jesus offered enough attention to teachings of Servant Leadership. It may be due to the importance the leadership style will play or plays in the continuation of Jesus mission and vision. The important of subjects or followers to the establishment of Christ church after his ascension also plays a role in the way Jesus took his time to teach about servant-leadership.³⁰ With his disciples, Jesus took is time to teach them the servant-leadership style purposefully because he might have seen the possible power misuse that might jeopardize the work of salvation assigned to the earthly church. Naturally, man possesses the tendency to lord over his followers. This act not checked can worsen over time with leaders lording over spiritual affairs. As such,

²⁹C. Gene Wilkes, *Jesus on Leadership: Becoming a Servant Leader* (Nashville, TN: Life Way Press, 1996), 87.

³⁰Ibid, 89.

Jesus took his time to teach his disciples and openly demonstrated servant leadership styles to help them.

Jesus Demonstration as a Servant Leader

As a servant of his father, Jesus was a servant-leader to those who were on the mission with him. Jesus demonstrated the leadership style he wanted his followers to use in the continuation of his gospel. Through the Biblical account of Jesus ministry on earth, there is a complete account of his demonstration of how a leader should lead through serving. This provided the source for defining Servant-leadership as a servant leader that serves the mission, and as well, leads through serving/helping people on the mission with him.³¹ Some of the cleared ways Jesus demonstrated the Servant-Leadership style as recorded is presented below from the Bible:

His Condescension to Becoming Man

The greatest form of humility was demonstrated when God, in the form of Man-Jesus Christ came to earth in order to save man from eternal doom (John 1:4). The process by which the son of God (Jesus Christ) came to earth as a man theologically termed incarnation. The incarnation offers one of the best explanations for Servant Leadership as, by His command, God could have sent angels to descend to earth to save. However, the Creator of the universe Himself, in the form of Jesus (human), came to serve his creatures and save them in the process (Phil 2:5-7).³²

³¹Ajayi, 2

³²Ibid.

Jesus Humility to Dwell Among Men

For 33 years, Jesus dwelled among human in order to accomplish the salvation work. In His divine state, leaving His glorious throne and accepting to dwell among men as sinful as we are for that long a period is one of the greatest sacrifices. His ability to endure these years with human speaks volume of his willingness to serve.³³

Obedience to the Human Constitution

While on earth, Jesus obeyed human laws as an ordinary man would. He followed and admonished his followers to abide by human protocols, religious and civil law. For example, though he could have asked John the Baptist to come and baptize him separately, Jesus joined the regular queue to get baptized.³⁴

Submission to Punishment and Death

To watch those who masterminded his death though he had power over them, Jesus still in his human form submitted himself to the law without mixing his divine power (Phil 2:8). It sends a direct message to his followers to be sacrificial and altruistic in all their dealings.³⁵

Biblical Foundation of Servant Leadership

Moses

Arguably, Moses described as one of the Bible great leaders. Moses noted to have practised the Servant-Leadership style. Moses praised as the servant of God was known to be a pragmatic servant-leader as he cared for his people more than he cared

³³Ibid.

³⁴James A. Lynch and Hershey H. Friedman, "Servant Leader, Spiritual Leader: The Case for Convergence," *Journal of Leadership, Accountability and Ethics* 10, no. 2 (2013): 87.

³⁵Ibid.

for himself (Deut 34:5, ExOD 32:31-32). Moses, as reported, was not jealous of his neighbours, and in Numbers 11:29, he declared “Are you jealous for my sake? I wish that all the Lords people were prophets and that the Lord would put His spirit upon them”. Thus, Moses was satisfied if the Lord made all Israelites prophets and spoke to them directly, at the expences of Moses importance.

As Moses grew up and eventually left the king’s palace, series of events as recorded by the Bible outlined the origin of his Servant Leadership traits. After Moses grew up a little, he visited his Hebrew brethren and saw the level of hard labour they were subjected to (Exod 2:11). When Moses spotted a Hebrew and Egyptian fighting, Moses was presented with a difficult decision to make (Exod 2:12-14). At that young age, Moses was already worried for others (his brethren) and was ready to do anything to ease their burden. This act pleased God. Most pleasing was the fact that Moses was willing to forgo his royal identity in other to eradicate the sorrow of his brethren and accept them like his own brothers.³⁶

These traits Moses exhibited sums up the servant leader. A leader who felt deeply the pains of his subordinates. A leader who identified himself with his people and will do anything to alleviate their sufferings. Moses has more than empathy. It was recorded in Exodus 1-2 that Moses eventually gave up his privilege lifestyle as a royal of Egypt due to the harsh treatment recorded by the Hebrew slaves. Consequently, Moses fled Egypt after he killed an Egyptian for brutally beating a slave. As such, Moses became a Midianite shepherd from a royal prince to due to his love for his people.³⁷

³⁶ Ibid.

³⁷Lynch and Friedman, 90.

Moses all along demonstrated life always concerned with justice as recorded in the book of Exodus. First, Moses is noted for killing an Egyptian task master who was vehemently beating a Hebrew slave. In another instance, it was recorded that Moses intervened when two slaves from Hebrew were fighting. In Midian, after fleeing from Egypt, Moses interceded on behalf of Jethro's daughters when some Midianite shepherds tried to steal their water meant for their father's sheep. The biblical account of Moses' life indicates that he does not condone injustice. Importantly, the sense of justice on Moses' part was not limited to his people only but everyone. Even women, who many people thought was not treated well in ancient times, Moses sort justice for them. For a fugitive from Egypt, it would have been ideal for Moses to lay low but he kept on standing up to injustices.³⁸ Thus, Moses was well interested in wrongs committed against everyone including strangers. As such, treating strangers well and/or not oppressing a stranger became an important law in the Torah.

On the issue of influence, Moses did not even have a problem standing up to God at any point where he felt his people were being treated unfairly. In Exodus 5:22, Moses asked God, "My Lord, why have you harmed these people? Why have you sent me?" This was in response to the increase in labour from Pharaoh when Moses initially informed him to let his people go. This is an exemplary way of a servant leader, who demands answers when his people or followers are hurting.³⁹

Empathy was one of Moses' strong characteristic. Moses strongly identified with his people even at their worse state, when they have made serious mistakes. In Exodus 32:32, Moses is quoted saying "But now, please forgive their sins-but if not,

³⁸Ibid.

³⁹Ibid.

then blot me out of the book you have written”. This is Moses response to God after the golden calf incident where God was about to destroy Israelites. Most Bible commentaries believe by his statement, Moses instructed God to take him out of His book of life if God is unable to forgive the Israelites for their sins. This is a mark of a true servant leader, one who has a great love for his followers and willing to die for his followers. Admittedly, church leaders are not expected to die on behalf of their members but having the same passion for followers as Moses did is required as a servant leader.⁴⁰

Moses demonstrated another great servant characteristic in Numbers 13-1 where the Israelites doubted God and believed the false reports by the spies. Thus, God told Moses that “He will smite them with the pestilence, and disinherit them, and will make of you a greater nation and mightier than they”. This is a tempting offer from God to Moses. One that can cement Moses place in history and relief him of the troubles of the Israelites. However, as a true servant leader, Moses declined the offer as he refused to abandon his flock or followers. No matter the case, his people came first.⁴¹

As recorded in the Bible, Moses is humble. God pleaded with Moses in other to take up the leadership role as Moses did not think he was up for the role. At age 80, Moses spent most of his years shepherding and living in Midian but God chose him (Exod 3:7:17). The Bible recounts the humility of Moses even after years of being the Israelites’ leader. In Numbers 12:3, the Bible stated: “Now Moses was a very humble man, humbler than anyone else upon the face of the earth”. Importantly, Moses as a leader refrained from using his position and power to enrich himself and his family.

⁴⁰Ibid.

⁴¹Ibid.

Moses was of clean hands and mind. In Numbers 16:15, Moses stated: “I have not even taken a single donkey of theirs, nor have I wronged even one of them”. Even at his death, Moses died alone at Mount Nebo.⁴²

Moses

For 60 years, Isaiah’s ministry spanned and touched four kings’ reigns. One very important era of Isaiah’s ministry was when he prophesied about The Holy one of Israel. This occurred six (6) times in the whole of the old testament by 2 times in his book. Isaiah, also envisioned, in contrast to the Holy one of Israel, a good news preacher who is a lowly servant (Isa 40: 9, 41:27, 52:7). It is expected, per the revelation that this servant shall suffer on behalf of all nations. Isaiah was setting a tone for the type of leader Israel should hope for.⁴³

In his four (4) servant songs recorded in his book, Isaiah recoded the kind of servant Israel should expect and how He will lead. In the song of the first servant (Isa 42:1-9), Isaiah outlined the the expected saviour’s character that will be sent to nations by God.⁴⁴ In the opening word Behold, Isaiah called on the attention of nations from idolatry as indicated in the chapter before (Isa 1:28-29). Their attention was called to behold a humble servant. One who was chosen by God for the accomplishment of the justice mission to all nations? This servant was presented as a gentle servant with a soft voice who, unlike Israel, is faithful to Gods call and ready to

⁴²Ken Cochrum, “Servant Leadership Across Distance and Cultures: A New Paradigm for 21st Century Global Leaders” (DMin Thesis, Bethel University Seminary, St. Paul, Minesota, 2012), 14.

⁴³J. Oswald Sander, *Spiritual Leadership: Principles of Excellence for Every Believer* (Chicago, IL: Moody, 2007), 67.

⁴⁴Cochrum, 15.

be the light to all nations to free all nations. This is a typical characteristic of a servant leader.⁴⁵

The song of the second servant (Isa 9:1-7) saw Isaiah recount how Israel failed to fulfil its purpose while reflecting the good glory of God. The arrival of the saviour as a servant was not an afterthought. The arrival of the servant prophesied and the servant conceived through a womb. Israel's failure was known to the servant but for the seek of all nations, the servant embarked on his divine mission. The servant sacrificed all to save all nations. This is a typical characteristic of a good servant leader.⁴⁶

The third servant song in Isaiah 50:1-9 gives an account of the servant's moderate sufferings in his preaching ministry. Despite the servant's humble nature, he was vulnerable towards his audience. The servant is recorded to be willing to give his back to those who strike him. Though the servant is recorded to suffer physical violence and disdain, the servant remains resolute to the original cause and felt no disgrace. The strong humanity and determination to accomplish God's mission are very good qualities embedded in a servant leader.⁴⁷

The song of the last servant (Isa 52:13, 53:53), which many describe as the core song of which the three first songs are the introduction, focus on the theme of the God-sent servant; the servant's brutal death. The servant is also detailed to influence many kings and nations though he has no form of earthly majesty.⁴⁸ Having a servant

⁴⁵Ibid.

⁴⁶Ibid.

⁴⁷Ibid.

⁴⁸James C. Collins, *Good to Great: Why Some Companies Make the Leap and Others Don't* (New York: Harper Business, 2011), 16.

origin, the servant is recorded to come like a root out of the dry ground. The servant will be oppressed yet He did no violence or speaks any deceit. His suffering is unfair and brutal but underneath; it is driven by the amazing love of God to redeem all nations.⁴⁹

Jesus

Jesus Christ eventually came to earth as prophesied by the prophet Isaiah. The first thing that portrays Jesus Christ's servant leadership nature was the way He responded to His calling. Jesus saw his call as a need to serve God, thus providing a free foundation to serve God at the expense of personal growth. This service of calling, as clear as demonstrated by Jesus provides the foundation for enduring inevitable sufferings and difficulty (Luke 19:10, John 13:1-4, Mark 10:45).⁵⁰

For Christian servant leaders, their intimacy with God is very fundamental. Jesus constantly modelled an affirmed, unbroken abiding and fellowship intimacy with God. This was demonstrated throughout his ministry on earth. Notable was his devotion (Mark 1:35), intercessory prayer (Luke 11:1-3) and always following in the Holy Spirit fullness (Luke 4:1). Servant leaders are well poised for their work if they earnestly seek an intimate love with God.⁵¹

Servant Leadership is founded primarily on love. Jesus Christ's ministry on earth was characterized or founded on love. He summarized the whole Old Testament law to mean: love God, love people (Matt 22:37-40). Jesus Christ also changed his

⁴⁹Cochrum, 15.

⁵⁰Ibid.

⁵¹Eckhard J. Schnabel, *Paul the Missionary: Realities, Strategies and Methods* (Downers Grove, IL: IVP Academic, 2008), 20.

followers to constantly love one another: “Just as I have loved you”. Jesus promised that “by loving others will people know that you are my disciples” (John 13:3-35).

Like Moses and Isaiah, Jesus exhibited lots of zeal towards God and his mission. Jesus quoted Isaiah 56:7 when He cleaned the temple: “My house shall be called a house of prayer for all people” (Luke 19:45-46). This demonstrates the level of zeal and dedication Jesus has for the mission. In addition to His zeal, Jesus empowered His disciples as an important element of servant leadership. Empowerment requires leaders to trust their followers as it involves a level of power-sharing. Jesus Christ exhibited this clearly; instead of allowing a massive crowd to follow Him throughout His ministry, Jesus prayerfully and carefully chose twelve men to be His disciples with an inner circle of three. With these men, Jesus entrusted His mission and He impacted the majority of His training and teachings into them (Mark 3:13-20). Jesus did not only empower men but also women in His ministry with notable examples of Mary called Magdalene, Joanna and Susanna (Luke 8:1-3). After empowering them, Jesus sent them out to work on their own (Matt 28:18-20, John 20:21). As such, Jesus intentionally, strategically and prayerfully risked the entire future of His church by empowering His followers.

Service is also very integral to His Servant Leadership style. Jesus noted that he did not come to earth to be served though he was and is the Lord of earth and heaven. In Mark 10:45, Jesus is famously quoted as I did not come to be served but to serve, and to give life as a ransom for many. Jesus willingness and demonstration of becoming flesh and dwelling among us (John 1:14) also speaks volume of His serving nature as He practically sacrificed His privileges and rights as God. In John 13:1-20, Jesus modelled service to His disciples by using the towel to wash their feet,

instructing them to do likewise.⁵² Paul and Timothy summarized Jesus act of service in Philippians 2:6-8: Though He was in the form of God, He did not count equality with God a thing to be grasped, but made Himself nothing, taking the form, He humbled Himself by becoming obedient to the point of death, even death on a cross.

Servant leaders are noted to suffer rejection at a point, suffer pain and risk inconvenience but remain resolute and committed to the mission. Jesus Christ was no different as He suffered all these. Well-practised servant leadership results in the leaders leaving behind loyal communities of followers and trusting followers to continue the mission (John 17:4). Jesus touched lives and raised women and men who instituted a worldwide unstoppable movement that bears fruits even today.⁵³

Commentary on Servant Leaders by Fulenwider

Ultimately, a servant leader needs to be chosen to serve. A servant leader is not interested in power, money and fame but the urge to live a life worthy of the calling you have received (Eph. 4:1). To serve well, a servant leader (he or she) needs to be chosen by the elders or congregation as to how Jesus Christ was chosen to serve mankind.⁵⁴

The Christian servant leader ideally includes his followers in the ministry. This is aimed at equipping followers upon which the church is built. In Ephesians 4:11-12, the Bible states that God gives the church leader with “gifts to prepare Gods people for works of service so that the body of Christ may be built up”. In as much as churches depend on spiritual leaders and churches fall and rise based on spiritual

⁵²Ibid.

⁵³Ibid.

⁵⁴Ray Fulenwider, *The Servant-Drive Church. Releasing Ever Member for Ministry* (Joplin, MO: College Press, 1997), 10.

leadership, servant leaders are also vulnerable and identify with the key or core needs of their followers.⁵⁵

A servant leader, knowing that he or she cannot do everything alone falls on talented church members to help in other responsibilities just as Jesus Christ did. To achieve this, servant leaders are not to have pride issues. Servant leaders thus believe in their members that were added to the church by God including the talents God gave them. Most importantly, the servant leader is to act as a shepherd to his flock, building a good team and forming a tremendous team approach.⁵⁶

The numerical strengths of churches in recent times are not growing in some places because just a handful of elders are working and making all the needed decisions. This act does not support long term church growth. Servant leaders are to shepherd churches as their flock while they allow other talented members to take up other leadership roles and help the church. God adds members to His church with specific talents to help the church grow. As such, making good use of their talents will help the church in general and help the church members grow.⁵⁷

Servant leaders should ensure that programs in their churches are not more important than their church members. Thus, servant leaders should ensure constant communication with members and include them in the decision-making process to make members feel important. Lack of communication is a major problem in churches today. As Jesus Christ constantly remained in communication with His disciples, servant leaders are also expected to do the same. Every available means should be used to communicate with members of what is going on. This will make

⁵⁵Ibid.

⁵⁶Ibid.

⁵⁷ Ibid

members feel more valued. All available means should be used by servant leaders to also receive feedback and comments from church members.⁵⁸

Like Jesus Christ, servant leaders are supposed to know that people matter and they are to be compassionate to their followers by spending more time with them; in trying times or hard times. Servant leaders should also be approachable. This makes their followers open up to them. Trust is built in this process. As servant leaders also, leaders are supposed to be servant oriented with the right servant attitude. Servant leaders should be seen taking leads when there is work to be done and demonstrating good examples for followers to emulate. Some qualities of servant leaders are listed below according to Fvlenwider:

Confidence

Philippines 1:6 “Being confident in this one thing, that God who has begun a good work in you will complete it”. Servant leaders are expected to have confidence in the church as the most important business. A servant leader should be confident in God and Gods people. A servant leader should attempt with confidence great projects with the help of God. If a servant leader does not have this kind of confidence, he will get out of leadership.

Encouraging

In a congregation where there is the possibility to have possibility thinkers and impossibility thinkers, the servant leader should be a general encouraging factor to move the congregation towards achieving an aim that looks impossible to some

⁵⁸Ibid.

followers. Some followers with little faith in God need encouragement from their leaders to help build their faith up.

Courageous

A servant leader needs to be as courageous as Jesus Christ was. The servant-leader is not afraid is not to be afraid of risk a Jesus Christ risked all for mankind.

Persistent

A servant leader puts the paper plan into action and follows through to completion. A servant leader builds his credibility since he completes tasks. The difference between failure and success is persistency and such a servant leader needs to be persistent.

Optimistic

Servant leaders are to always remain positive. Members or followers may lose hope at a point but servant leaders are supposed to keep their hopes up and firm in the Lord by remaining positive. A servant leader knows very well that God will not use a fearful person as a leader for His followers, servant leaders are to remain positive that God will use them to accomplish His tasks.

Discerning

Discerning attitude or trait is a very good quality of a servant leader. A servant leader needs to know his people very well including their strengths and weakness to motivate them where necessary. Discerning servant leaders also can know how to use their members for the good of the church.

Self-Assured

Criticisms are normal to a servant leader. The non-existence of criticism means a leader is doing less. Jesus Christ also faced enough criticism during His work on earth. Servant leaders are supposed to prepare for criticisms and handle them well. The servant-leader should try to do what is best for the entire congregation and as such, keep track of criticisms and try to address them.

Empowering

A servant leader motivates his followers. By having enough confidence, a servant leader already motivates his people. The servant-leader is to constantly inspire his followers in order to build their confidence. Servant leaders also need to stay motivated and empowered so they do not become insecure. The empowerment of a servant leader is rooted in the strict relationship with God and the servant leader surrounding himself with knowledgeable people that will improve him. Servant leaders empower their followers by giving them responsibilities and giving them a level of authority to be able to execute the task well. Servant leaders are not supposed to constantly overlook the shoulders of the people tasks are given to. They are supposed to allow them to work and in the process empower themselves. The process of empowerment also includes servant leaders constantly giving credits to their followers when they accomplish a task and encourage others who are lagging.

Organized

Servant leaders need to learn and know how to organize their church and followers. Church and followers' organization is very important as God is an orderly God. 1 Corinthians 1:10 teaches servant leaders that everything or things need to be done in an orderly and decent way.

Humble and Love God

As an important part of servant leaders' qualities, humility is important for servant leaders to mingle well with everyone as people do not want a know-it-all leader around always. Servant leaders are also to have a deep love for God with passion for His work. This will guide them in the work and help them remain humble.

Tactful and Diplomatic

The church population is full of people of different needs and wants, different problems that need the attention of servant leaders. As such, servant leaders are supposed to learn and master the art of speaking the right words to people in distress to uplift their spirits. Daily, a servant leader prays for wisdom and direction in this area.

The Importance of Servant Leadership Style

The importance of Servant Leadership (SL) varies. These have been divided into three parts: Individual importance, Team importance and Organizational importance.

Individual Importance

There are numerous positive effects of servant leadership which includes job satisfaction, innovative behaviour, organizational commitment or retention, person-organizational fit, trust and self-efficiency.⁵⁹ In another study, servant leadership is

⁵⁹Dirk De Clercq, Dave Bouckennooghe, Usman Raja, and Ganna Matsyborska, "Servant Leadership and Work Engagement: The Contingency Effects of Leader-Follower Social Capital," *Human Resource Development Quarterly* 25, no. 2 (2014): 183.

said to have negative relation to burnout or turnover intention.⁶⁰ At the individual level, quality studies conducted point to the fact that servant leadership improves organizational citizenship behaviour.⁶¹

Work engagement is well enhanced by servant leadership. This is since social interaction and goal congruence mediates the relationship that exists between servant leadership and work engagement.⁶² A study by DeSousa et. al, also found out that psychological empowerment and organizational identification mediates a relationship among these variables.⁶³ A positive relationship between citizenship behaviour in a service-oriented organization and servant leadership is established in a study Hsiao et al., attributed this to leader-member exchange.⁶⁴ Customer-oriented organization citizenship behaviour is reported to have a positive life with servant leadership.⁶⁵ Psychological contract, procedural justice, climate, commitment to supervisor are all

⁶⁰Milton Sousa and Dirk van Dierendonck, "Servant Leadership and The Effect of the Interaction Between Humility, Action, and Hierarchical Power on Follower Engagement," *Journal of Business Ethics* 141 (2015): 15.

⁶¹Adnan Ozyilmaz and Serpil S Cicek, "How Does Servant Leadership Affect Employee Attitudes, Behaviors, And Psychological Climates in A For-Profit Organizational Context?" *Journal of Management and Organization* 21, no. 3 (2015): 1.

⁶²Dirk De Clercq, et al, "Servant Leadership and Work Engagement: The Contingency Effects of Leader-Follower Social Capital," *Human Resource Development Quarterly* 25, no. 2 (2014): 195.

⁶³Milton Sousa and Dirk van Dierendonck, "Servant Leadership and Engagement in A Merge Process Under High Uncertainty," *Journal of Organizational Change & Management* 27, no. 6 (2014): 877.

⁶⁴Chan Hsiao, Yi-HsuanLee, and Wan-JunChen, "The Effect of Servant Leadership on Customer Value Co-Creation: A Cross-Level Analysis of Key Mediating Roles," *Tourism Management* 49 (2015): 45.

⁶⁵Long-Zeng Wu et al, "The Impact of Servant Leadership on Hotel Employees Servant Behavior," *Cornell Hospital Quarterly* 54, no. 4 (2013): 383.

other factors that mediate the link between organizational citizenship behaviour and servant leadership.⁶⁶

Servant leadership is noted to develop innovative behaviour in the individual. First, servant leadership style has a positive link to serving culture and this enhances creative behaviour.⁶⁷ A study by Neubert et al, also confirmed that servant leadership, mediated by promotion focus increases the creative behaviour of individuals.⁶⁸ With regards to individual trust, servant leadership style is established by studies to have a positive link to trust. Servant leadership is known to have a positive relationship with interpersonal trust.⁶⁹ With regards to employment trust, servant leadership style is also touted to have a positive link as well as enhancing effective trust.⁷⁰

With regards to the practice of servant leadership and individual work-life balance, studies have established a positive link. For instance, servant leadership is known to negatively affect work-family conflict but affect work-family positive spill-

⁶⁶Fred O. Walumbwa, Chad Hartnell and Adegoke Oke, "Servant Leadership, Procedural Justice Climate, Service Climate, Employee Attitudes, And Organizational Citizenship Behavior: A Cross-Level Investigation," *Journal of Applied Psychology* 95, no. 3 (2010): 517.

⁶⁷Alexandra Panaccio et al, "Toward an Understanding of When and Why Servant Leadership Accounts for Employee Extra-Role Behaviors," *Journal of Business Psychology* 30, no. 4 (2014): 657.

⁶⁸Robert C. Liden et al, "Servant Leadership and Serving Culture: Influence on Individual and Unit Performance," *Academy of Management Journal* 57, no. 5 (2014): 1434.

⁶⁹Mitchel J. Neubert et al, "Regulatory Focus as A Mediator of the Influence of Initiating Structure and Servant Leadership on Employee Behavior," *Journal of Applied Psychology* 93, no. 6 (2008): 1220.

⁷⁰A. Chatbury, D. Beaty and Hendrick Krick, "Servant Leadership, Trust and Implications for the 'Base-Of-The- Pyramid' Segment in South Africa," *South African Journal of Business Management* 42, no. 4 (2011): 57.

over.⁷¹ On an individual level, other studies reported that servant leadership enhances person-job fit,⁷² self-efficacy⁷³ and person-organizational fit⁷⁴

Team Importance

For the relation between team outcome or importance and servant leadership, a study revealed that positive link exists between team importance and servant leadership and that shows in four ways: 1) Group identification 2) Group organizational citizenship behaviour 3) Procedural justice climate 4) Service climate and culture. It captures that servant leadership style enhances group identification positively⁷⁵ and also enhances organizational citizenship behaviour not only at the individual level but at the team level.

Servant leadership is reported to have a positive influence on team potency. In effect, team potency enhances team organizational citizenship behaviour.⁷⁶ Other studies identify that group identification is enhanced by servant leadership.⁷⁷ It is

⁷¹Qing Miao et al, "Servant Leadership, Trust, And The Organizational Commitment of Public Sector Employees in China," *Public Administration* 92, no. 3 (2014): 727.

⁷²Tang Guiyao et al, "Work Family Effects of Servant Leadership: The Roles of Emotional Exhaustion and Personal Learning," *Journal of Business Ethics* 137, no. 2 (2015): 285.

⁷³Dirk van Dierendonck, "Servant Leadership: A Review and Synthesis," *Journal of Management* 37, no. 4 (2011): 1228.

⁷⁴Zhijun Chen, Jing Zhu and Mingjian Zhou, "How Does a Servant Leader Fuel the Service fire? A Multilevel Model of Servant Leadership, Individual Self-Identity, Group Competition Climate, and Customer Service Performance," *Journal of Applied Psychology* 100, no. 2 (2015): 511.

⁷⁵Fred O. Walumbwa, Chad A. Hartnell, and Adegoke Oke, "Servant Leadership, Procedural Justice Climate, Service Climate, Employee Attitudes, and Organizational Citizenship Behavior: A Cross-Level Investigation," *Journal of Applied Psychology* 95, no. 3 (2010): 518.

⁷⁶Ibid, 520.

⁷⁷Nathan Eva et al., "Servant Leadership: A systematic review and call for future research," *The Leadership Quarterly* 30, no. 1 (2019): 111-132.

noted that there is a positive link between servant leadership and group identification as well as organizational identification.⁷⁸

Organizational Importance

There are two major ways that the servant leadership model affects organizational outcomes; customer service and sales performance. In different positive ways, servant leadership affects customer service; by improving customer service, value-co-creation by customer and trust in the firm by customer. Servant leadership also affects sales performance positively in many ways by increasing sales performance directly.⁷⁹

It also positively affects service oriented organizational citizenship behavior,⁸⁰ customer satisfaction,⁸¹ customer orientation⁸² as well as organizational value.⁸³ For the image of the organization, servant leadership is known to be negatively linked to customer turnover.

⁷⁸Haina Zhang et al, "Servant Leadership, Organizational Identification, and Work-to-Family Enrichment: The Moderating Role of Work Climate for Sharing Concerns," *Human Resource Management* 51, no. 5 (2012): 747.

⁷⁹Charles H. Schwepker and Roberta J. Shultz, "Influence of The Ethical Servant Leader and Ethical Climate On Customer Value Enhancing Sales Performance," *Journal of Personal Selling and Sales Management* 35, no. 2 (2015): 93.

⁸⁰Hee-Joong Hwang, Minjeong Kang and Myoung-Kil Youn, "The Influence of a Leader's Servant Leadership On Employees' Perception of Customers' Satisfaction with The Service and Employees' Perception of Customers' Trust in The Service firm: The Moderating Role of Employees' Trust in the Leader," *Journal of Global Scholars of Marketing Science* 24, no. 1(2015): 65.

⁸¹Schwepker and Shultz, 93.

⁸²Liden, et al, 1434.

⁸³Fernando Jaramillo et al, "Examining the Impact of Servant Leadership on Salespersons Turnover Intention," *Journal of Personal Selling and Sales Management* 29, no. 4 (2009): 351.

Factors That Affect Membership Retention

Membership Satisfaction and Retention

Many studies have been conducted to determine the importance of member satisfaction in fixing retention level at organization.⁸⁴ According to Motherd and Heinle, when members of any organization or association are satisfied with the services provided, it is more likely that they will remain in the organization.⁸⁵

Satisfaction has effects on the level of retention. Satisfaction has a positive relation to retention level⁸⁶ and a negative relation to the intention to leave.⁸⁷

Researchers identified that a set of behaviours can predict intention which can determine the intention to leave or not to leave an organization.⁸⁸

In Malaysia, facts have been established that significant negative relationship exist between satisfaction and retention. As such, the higher the level of satisfaction, the lower the turnover intention.⁸⁹ This supports the findings of other researchers. This study will also investigate to determine if the satisfaction level of members affect their retention level.

⁸⁴Mohamed H. Behery and Robert A. Paton, "Performance Appraisal-Cultural Fit and Organizational Outcomes within U.A.E.," *Education, Business and Society: Contemporary Middle Eastern Issues* 1, no. 1 (2008): 34.

⁸⁵Brenda R. Motheral and Shelly M. Heinle, "Predictors of Satisfaction of Health Plan Members with Prescription Drug Benefits," *American Journal of Health-System Pharmacy* 61, no. 10 (2004): 1007-1014, doi: 10.1093/ajhp/61.10.1007

⁸⁶Behery and Paton, 34.

⁸⁷Hwang, Kang and Youn, 65.

⁸⁸Courtney L. Bibby, "Should I Stay or Should I Leave? Perceptions of Age Discrimination, Organizational Justice, and Employee Attitudes on Intentions to Leave," *Journal of Applied Management and Entrepreneurship* 13, no. 2 (2008): 64.

⁸⁹Sarminah Samad, "Predicting Turnover Intentions: The Case of Malaysian Government Doctors," *Journal of American Academy of Business* 8, no. 2 (2006): 113.

The Planned Behavior theory by Ajzen concludes that perception, attitude and subjective norm affects a person's behavioural intentions. Ajzen's theory identified 3 (three) main constructs: behavioural belief, that concerns behaviour attitude. Then a normative belief that deals with the subjective norm of behaviour. The third is control belief that concerns the perception of willingness or ability to carry out the behaviour.⁹⁰ According to the theory, the stronger one's intent to undertake a behaviour, the higher the chances of a person exhibiting the behaviour.⁹¹ If subjective norm is significantly affected by intervention, perception or attitude, intentions can be influenced.⁹² The theory also established the fact that individuals' prior experience can influence the magnitude and stability of their attitudes, beliefs and intentions during a period of the test.⁹³ This theory helps to socially understand essential issues regarding a person's behavioural intent and predict the intent for one to leave a particular church.

A study conducted by Samad established a significant negative relationship between turnover intention and satisfaction.⁹⁴ It is important to study the impact of satisfaction of church members against church membership retention to aid in building a proactive church.⁹⁵ Increasingly, the church seeks to improve the level of satisfaction

⁹⁰Sebastian Bamberg, Icek Ajzen and Peter Schmidt, "Choice of Travel Mode in The Theory of Planned Behavior: The Roles of Past Behavior, Habit, and Reasoned Action," *Basic and Applied Social Psychology* 25, no. 3 (2003): 175, doi: https://doi.org/10.1207/S15324834BASP2503_01.

⁹¹Gila E. Fruchter and Simon Pierre Sigué, "Transactions Vs. Relationships: What Should the Company Emphasize?" *Journal of Service Research* 8, no. 1 (2005): 18, doi:10.1177/1094670505276629.

⁹² Bamberg, Ajzen and Schmidt, 175-189.

⁹³Jörg Doll and Icek Ajzen, "Accessibility and Stability of Predictors in The Theory of Planned Behavior," *Journal of Personality and Social Psychology* 63, no. 5 (1992): 754, doi:10.1037/0022-3514.63.5.754.

⁹⁴Samad, 113.

⁹⁵Hansen and Woolridge, 33.

of its members.⁹⁶ Some churches adopt strategies by enhancing the congregational program, sermons designed to tackle certain issues and ministry to the whole person.⁹⁷ Other churches have adopted entertainment (drama and dancing) in their service in a move to help satisfy and maintain their members.⁹⁸ The importance of satisfaction cannot be overemphasized as it is very significant to maintaining loyal church members as well as important to retaining church members.⁹⁹

A study by Mehta and Mehta found out that the overall satisfaction of church members that aid retention is linked with service attitudes. These important service attributes include pastors speech, quality of choir, time for mediation, participation in communion, congregational singing, tithings, responsive reading, friendly congregation, being prayed for, youth activities, childhood facilities, convenient location, sound system, floral decoration and single activities.¹⁰⁰

Church Characteristics

For an organization such as a church to succeed, growth is essential.¹⁰¹ For instance, a megachurch is termed successful due to membership size and growth rate.¹⁰² True prioritizing worship, active prayer, teaching sound doctrines and

⁹⁶Mehta and Mehta, 34.

⁹⁷Ibid.

⁹⁸ Darin W. White and Clovis F. Simas, "An Empirical Investigation of the Link Between Market Orientation and Church Performance," *International Journal of Nonprofit & Voluntary Sector Marketing* 1, no. 2 (2008): 153, doi: <https://doi.org/10.1002/nvsm.314>.

⁹⁹Hansen and Woolridge, 33-51.

¹⁰⁰Sanjay S. Mehta and Gurinderjit B. Mehta, "Marketing of Churches: An Empirical Study of Important Attributes," *Journal of Professional Services Marketing* 13, no. 1 (1996): 53, doi: https://doi.org/10.1300/J090v13n01_06.

¹⁰¹ Barney Warf and Morton Winsberg, "Geographies of Megachurches in The United States," *Journal of Cultural Geography* 27, no. 1 (2010): 33, doi: [10.1080/08873631003593216](https://doi.org/10.1080/08873631003593216)

¹⁰² Ibid,

nurturing biblical fellowship are essential to a church and membership retention rate.¹⁰³ Membership growth, the church building a non-traditional way of delivering church messages and pastors or church leaders interest and needs are to improve the retention rate of members.¹⁰⁴ These can be achieved well if pastors and church leaders' practices of servant leadership.

For the mega or well-organized church, an increase in membership indicates success.¹⁰⁵ Modern mega or well-organized churches focus on charitable and social issues aside from their traditional gospel message delivery. The very diverse nature of modern church membership means that ministries in churches need to be directed to members needs and interests and not only focusing on eschatology. That is taking care of existential matters. These factors play a huge role in membership retention in churches.¹⁰⁶ To help growth and also boost the retention level of members, churches are to also prioritize sound doctrines and worship, nurturing biblical fellowship and uniting in prayer.¹⁰⁷ Focusing on sound doctrines and worship will encourage messages that are to change the hearts of members.¹⁰⁸ Uniting in prayers demands the involvement in a devoted prayer routine and re-echoes the essence of mediation and prayer.¹⁰⁹

¹⁰³Kenneth S. Hemphil, "Eight Characteristics of a Kingdom-Centered Church," accessed 22 June 2020, <https://www.baptistpress.com/resource-library/sbc-life-articles/eight-characteristics-of-a-kingdom-centered-church/>.

¹⁰⁴Warf and Winsberg, 33.

¹⁰⁵Ibid., 153.

¹⁰⁶Ibid., 34.

¹⁰⁷Laura P. Davis-Jones, "*Factors Associated with Church Membership Retention*," (PhD diss., Lynn University, Boca Raton, Florida, 2010), 31, accessed January 10 2020, <https://spiral.lynn.edu/etds/31>

¹⁰⁸Hemphil.

¹⁰⁹Mehta & Mehta, 53.

True biblical fellowship nurturing makes members not only fellowship but it enables members to reach out to help others meet their needs.¹¹⁰ To sustain a spirituality based church or community, there is the need to not only reinforce spiritual teachings but also provide for the opportunity that will support members socially.¹¹¹ All these can be achieved through an effective Servant Leadership style. The ability to attract and build strong relationships as well as maintaining and enhancing such relationships is a vital marketing concept,¹¹² these historically plays a role in the retention level of membership.¹¹³

Effects of Servant Leadership on Membership Retention

God commissioned pastors to serve people. This should be done beyond finances, entertainment or numbers.¹¹⁴ As such, leaders of churches are to focus on the congregation's spiritual well-being and the unsaved.¹¹⁵ Church leaders and pastors teach churches to have a needful influence on society.¹¹⁶ Thus, the commissioning of pastors or church leaders charges them to teach the word of God as their primary

¹¹⁰Hemphil

¹¹¹Lana Sue L. Ka'opua, Carolyn C. Gotay and Patricia S. Boehm, "Spiritually Based Resources in Adaptation to Long-Term Prostate Cancer Survival: Perspectives of Elderly Wives," *Health & Social Work* 32, no. 1 (2007): 29, doi: 10.1093/hsw/32.1.29.

¹¹²Fruchter and Sigue, 18-36.

¹¹³Edward Aspinall, Clive Nancarrow and Merlin Stone, "The Meaning and Measurement of Customer Retention," *Journal of Targeting, Measurement and Analysis for Marketing* 10, no. 1 (2001): 79, doi 10.1057/palgrave.jt.5740035.

¹¹⁴Luong and Wescott, 349.

¹¹⁵Ibid.

¹¹⁶John Jackson, *Pastorpreneur: Outreach Beyond Business as Usual* (Nashville, TN: Abingdon Press, 2009).

mandate. However, they are also expected to provide good leadership within the community.¹¹⁷

For a pastor or church leader to effectively lead, the pastors or church leaders character should depict that they are scripturally knowledgeable. Pastors and church leaders must be spiritually strong, they should be strategic thinkers also, have the knowledge to lead the church among others. Pastor and church leaders should also know the act of building a coalition and inspiring members, as well as training others to work together towards the desired aim.¹¹⁸ These are all concrete elements of practising servant leadership style.

In recent years, studies have been conducted on the impact of servant leadership on employees or members retention.¹¹⁹ In a study by Caffey, focusing on the retention of teachers in a school where their headteacher practices servant leadership style, the results revealed that the use of servant leadership style which uses characters such as humility and empowerment will lead to a higher retention level of teachers.¹²⁰ Ethical leadership decreases the chances of members turnover intention.¹²¹ Servant leadership creates a positive work climate which leads to a higher commitment to the organization by members and this increases the retention

¹¹⁷Lu Luong and Wescott, 349.

¹¹⁸Ibid.

¹¹⁹Xin Le Ng, Sang Long Choi and Khairiah Soehod, "The Effects of Servant Leadership on Employees Job Withdrawal Intention," *Asian Social Science* 12, no.2 (2016): 99, doi DOI:10.5539/ass.v12n2p99

¹²⁰Randy D. Caffey, "The Relationship Between Servant Leadership of Principals and Beginning Teacher Job Satisfaction and Intent to Stay," (D.Ed diss. University of Missouri-Columbia, Missouri, 2012), 15-19.

¹²¹Meral Elçi et al., "The Impact of Ethical Leadership and Leadership Effectiveness On Employees Turnover Intention: The Mediating Role of Work Related Stress," *Procedia – Social and Behavioral Sciences* 58 (2012): 289, doi: <https://doi.org/10.1016/j.sbspro.2012.09.1003>.

level. This study investigated to determine if these findings apply to the Ada District of Seventh-day Adventists.

Servant Leadership is designed to serve followers as well as empower them, an example in the life and teachings of Jesus Christ. This is akin to the transformation leadership style of empowerment too. Creating a culture where leaders listen to followers, serve followers and create the platform for followers to grow by trying things by themselves also helps the retention level of followers/members.¹²² By working with people to build trust as shown by Jesus Christ, a servant leader can collaborate well with members. This makes members feel good about themselves and can contribute to the growth of the church. This is also known to aid the retention rate of members.¹²³

Throughout the world, servant leaders and transformation leaders are known to have increase membership of churches.¹²⁴ By serving people and getting closer to them, leaders can work to gather with members to raise the morality and motivational level of members in the church. With this, members are more likely to stay because they are comfortable and loved where they are.¹²⁵

Some strategies that servant leaders can empty to help maintain members in churches are:

¹²²Peter G. Northouse, *Leadership: Theory and Practice*, 5th ed. (Thousand Oaks, CA: Sage, 2010), 46.

¹²³Ibid.

¹²⁴Jackson, 5.

¹²⁵Ibid.

1. Work towards forming meaningful relationship¹²⁶Develop effective programs to excite and entertain members in a manner that appeals to their culture.¹²⁷
2. Engage members in proactive outreach ministry.¹²⁸

These strategies well implemented will help the retention level of members. In addition to these strategies, servant leaders are expected to display high moral conduct and ethical character. They are also expected to aspire to be good role models from whom members can emulate and carry on the gospel as shown in the life and feelings of Jesus Christ. These well done will aid church member retention.¹²⁹ Setting positive examples as servant leaders are also known to help retention. As seen in the life of Jesus, He set positive examples and this made His followers respect and trusted Him, thus, they stayed with Him. As such, servant leaders setting good positive examples will aid retention level as members will trust and respect these leaders.¹³⁰

Background of Ada District of the Seventh-Day Adventist Church

The Ada District with its headquarters at Kasseh-Ada is one of the sixteen districts that constitute the Meridian Ghana Conference of the Seventh-Day Adventists with its headquarters in Tema. The district is located within the

¹²⁶David Kinnaman and Gabe Lyons, *Unchristian: What A New Generation Really Thinks about Christianity and Why It Matters* (Grand Rapids, MI: Baker Books, 2007), 9-10.

¹²⁷Anthony, *Can Mainline Denominations Make a Comeback?* (Valley Forge, PA: Judson Press, 1995), 32.

¹²⁸George G. Hunter, *Radical Outreach: The Recovery of Apostolic Ministry and Evangelism*, 1st ed. (Nashville, TN: Abingdon Press, 2003), 48.

¹²⁹Bass and Riggio, 60.

¹³⁰Ibid.

geographical boundaries of two political districts in Ada; Ada East and Ada West in the Greater Accra Region of Ghana.

The district began as a company at Kasseh in 1976 after the President of the then South Ghana Mission, Pastor Andrews N. Daitey and some co-workers held a six-week evangelistic campaign which resulted in the baptism of the first sixteen (16) souls. The Kasseh Company which metamorphosed into the Ada District headquarters church started worshipping in the Kasseh D.C Primary No. 1 school between 1977-1984, they then moved to St. Johns Preparatory School (Kokroko) between 1984-1997 before relocating to their present church premises near the Korleko Junction since June 14, 1997.

In 1987, during the tenure of office of Pastor M.K Tekpeh, the company started managing its affairs and was carved out from the Tema district with two Sabbath School Branches namely, Ada Foah and Big-Ada. In the year 1998, Kasseh church was organized with Big-Ada. The total membership at the moment was sixty-eight (68). Some key personalities who graced the occasion included:

Pr. S.A Larmie President (SGC)

Pr. W.K Boadi-Beckso Secretary (SGC)

Pr. S.A Koranteng Secretary (SGC)

Pr. (Rtd) D.N. Agboka

Through intensive evangelistic campaigns some of which were supported by the Conference, the district planted Sabbath School Branches at Matseko, Sege, Asigbekope, Akplabanya. Other branches which are now defunct include Addokope, Kungmor, Dogo and Tamatoku Sabbath School Branches. As at the organization of Kasseh Seventh-Day Adventist Church, the membership was 68 but stands at 210 currently with three organized churches- Kasseh and Big Ada and Ada Foah.

CHAPTER 3

METHODOLOGY

Methodology in research is a systematic way of gathering data from a given population to understand a phenomenon obtained from a population.¹ The study's techniques, research design, sampling technique, and sampling size, data collection process, data analysis, and ethical considerations are all covered in this section.

Research Design

A research design is a framework of methodologies and procedures chosen by a researcher to combine diverse components in a reasonable manner in order to address the research topic.² These comprise the blueprint for the collection, measurement and analysis of data. The research design also provides insights into how to conduct research using a particular methodology. The study is descriptive by design. Bhat defines the descriptive research method as what describes the characteristics of the population or phenomenon studied.³

The study also employs a qualitative research approach. Qualitative research is concerned with complete, detailed descriptions of the subject matter, collects and works with non-numerical data. Its goal is to depict the structure, order, and broad

¹Crossman A., *An Overview of Qualitative Research Methods* (New York: Dotdash Publishing Family, 2019), 15.

²QuestionPro, "Research Design: Definition, Characteristics and Types," accessed 20 December 2019, <https://www.questionpro.com/blog/research-design/>.

³ Ibid.

patterns seen among a group of individuals directly. Variables are not controlled in qualitative research, and respondents are not forced to accept the researchers' operational definitions of variables. Rather, the meaning is derived from the responses. It is more adaptable in the sense that it can be changed to fit the circumstances. As the research progresses, concepts, data gathering methodologies, and data gathering technologies can be tweaked. Through first-hand experience, accurate reporting, and quotations from genuine dialogues, the qualitative study tries to gain a better understanding.⁴

Population

The population is the total of individuals who have common characteristics of interest to a researcher.⁵ For this study, the population used church members in the Ada District of Seventh-day Adventists in the Greater Accra region. The population was chosen because the churches have been in existence for over twenty-five years (25), yet stagnant or stunted. The recorded total members for the district as of the last quarter of 2020 is 323. However, only 137 recorded to be actual regular members. Again, the researcher served as a District pastor for three years. And has experienced the same challenge as such, it offered a population for the study. From this population, the sample is taken for this study.

⁴Crossman, 127.

⁵Bret Hanlon and Bret Larget, "Samples and Populations," Department of Statistics-University of Wisconsin-Madison, (2011), 4, accessed 15 June 2021, <http://pages.stat.wisc.edu/~st571-1/03-samples-4.pdf>

Sampling Technique and Sample Size

A sample refers to a population's subset used to represent a whole population or group.⁶ For this study, the sampling techniques that were employed include the probability and non-probability sampling method. The three churches used for the study. These churches were considered because the focus is on the Seventh-day Adventist church. And these are the only churches in the District. Purposive sampling, an intentional selection of respondents based on their ability to explain a specific phenomenon⁷ used to select three church elders, one from each church for this study because elders are part of the management of the church and those chosen had first-hand information on the topic. Simple random sampling, a probability sampling technique that allows each member of a population to have an equal chance of being selected⁸ was used to select twenty-five church members from each church, using the church membership codes to identify members for the study. This brought the total number of respondents for this study to seventy-eight.

Data Collection Methods and Instruments

For this study, the instrument appropriate was an Interview Guide. A highly-structured Interview.⁹ Guide was designed to help in collecting data through interview. All 78 respondents were interviewed. Respondents were interviewed one

⁶ Kendra Cherry, "Sample Types and Errors in Research," accessed 15 June 2021, <https://www.verywellmind.com/what-is-a-sample-2795877>.

⁷ Robinson R. S. "Purposive Sampling," in Alex C. Michalos, ed. *Encyclopaedia of Quality of Life and well-Being Research* (Berlin, Germany: Springer, Dordrecht, 2014), 32.

⁸ Lauren Thomas, "An Introduction to Simple Random Sampling," accessed 15 June 2021, accessed <https://www.scribbr.com/methodology/simple-random-sampling/>.

⁹ Nigel Mathers, Nick J. Fox and Amanda Hunn, "Using Interviews in a Research Project: Research Approaches in Primary Care," in Andrew Wilson, Martin Williams and Beverley Hancock, eds., *Research Approaches in Primary Care* (Oxford, UK: Radcliffe Medical Press, 2020), 123.

after the other. The questions in the interview guide were open-ended, enabling respondents to answer freely. The researcher was available to respondents as they answered questions on a hard copy interview guide distributed to them and he assisted where needful. Respondents had time to express themselves and had to sign a consent form (Appendix B) before tackling the questions on the interview guide. Respondents also had the chance to write down their response during the interview. In all, twelve questions were asked. The questions were divided into three parts: Part One focused on “The members’ attitude toward the Servant Leadership style” while Part Two dealt with “Factors that affect membership retention”. Part Three focused on “The effects of Servant Leadership on membership retention”.

Due to the COVID 19 outbreaks and restrictions, the collection of data lasted close to four months. Respondents acted as when they were comfortable per COVID 19 restrictions and protocols. This continued till the closing section of the stated duration above for the data collection exercise.

Validity and Reliability of the Instrument

The validity of the data collected established through content validity. Content validity was done with the help of the advisor or supervisor. The supervisor vigorously perused the instrument for data collection. That vetted the research tools where applied and offered corrections to primarily improve the study and achieved objectives.

Data Analysis

Data collected were analysed qualitatively. Data were cleaned and organized using content analysis. For coding, it was necessary to go through the transcripts line by line looking for notable declaration and codes following the topic addressed.

Results were presented descriptively. Making use of verbatim reporting and quotations. Results discussed in line with the objectives of the study. The discussion linked to some essential findings in the literature review.

Ethical Issues or Consideration

Ethical consideration talks about rules that distinguish wrong from right.¹⁰ The study needed permission from the research committee at the Graduate School, Adventist University of Africa. Permission was sought from the leadership of Meridian Ghana Conference of Seventh-day Adventists, where Ada District belongs before the study commenced and a copy of the letter appears below as Appendix A. Respondents were made aware of anonymity and confidentiality in participating in this study as reflected in the Interview Guide, Appendix D. Respondent was asked to give their consent before the interview was conducted. A copy of the Consent Form also appears as Appendix B.

¹⁰David B. Resnik, "What is Ethics in Research and Why is it Important," accessed 15 June 2021, <https://www.niehs.nih.gov/research/resources/bioethics/whatis/index.cfm>

CHAPTER 4

RESULTS AND DISCUSSION

This chapter focused on the presentation of the results of data collection and discussion. Results were presented based on the objectives of the study. To maintain confidentiality, the participants' real names were not used but were designated with R and a numbers 1, 2, 3, 4 up to 78 in addition to the R to indicate the type of participant. The results were presented in three themes that emerged from the analysis of data; knowledge on servant leader, membership retention and servant leadership verse membership retention. These themes also generated seven (7) sub-themes that are also discussed. This chapter also focused on discussions of the results. Discussions were linked to the relevant literature review.

Demographic Information of Respondents

The demographic characteristics of participants are sex and age. The number of participants for the study was 48 males and 30 females. Eleven (11) of the respondents were between the ages of 25-35 while the majority of Thirty-nine (39) of the respondents were between 36-46 years while twenty-eight (28) were between the ages of 47-60. The demographic data of the participants are shown in Table 4.1 below:

Table 1. Participants Demographics

		Frequency	Percentage
Sex	Male	48	62.0%
	Female	30	38.0%
Age Range	25-35	11	14.0%
	36-46	39	50.0%
	47-60	28	36.0%

Source: Field Study, 2020

Organization of Themes

The data was taken through a rigorous analytical process, after which emerged three (3) themes and seven (7) sub-themes. The themes were knowledge on servant leader, membership retention and servant leadership and membership retention. The sub-themes included; Basic knowledge on servant leadership, Servant Leadership importance, Servant leadership and organization, Existence of membership retention issues, Factors that affect membership retention, Servant leadership on membership retention and how servant leadership can be improved to help membership retention. The themes and sub-themes are presented in Table 4.2 below.

Table 2. Synthesis of Themes and Sub-themes

Themes	Sub-themes
Knowledge on Servant Leadership	Basic knowledge on servant leadership Servant Leadership importance Servant leadership and organization
Membership retention	Existence of membership retention issues Factors that affect membership retention
Servant leadership and membership retention	Servant leadership on membership retention How servant leadership can be improved to help membership retention

Source: Field Work, 2020

The Importance of Servant Leadership

This theme is concerned with the knowledge of servant leadership and the importance of practising servant leadership. Respondents shared views on the importance of servant leadership and the role of servant leadership place in an organization. The results identified three (3) sub-themes under this theme; Basic knowledge of servant leadership, Servant Leadership importance and Servant leadership and organization.

Basic Knowledge of Servant Leadership

Respondents were asked to express their basic knowledge of Servant Leadership. Respondents showed that they know or understand the basic knowledge of Servant Leadership. All of the respondents expressed their views on servant leadership. Some of the views expressed are below:

“A philosophy in which the main goal of the leader is to serve his or her followers”-R3.

“A leader that is willing to serve others and not just to be served by others”-R7.

“Servant Leadership is a type of leadership where the leader serves the followers by leading with examples”-R27.

“Servant Leadership style is a leadership style that portrays service to mankind and God”-R20.

“Servant leadership is all about a leader serving first, just like Jesus did”-R69.

“It means a leader that is a servant. He or she serves followers and is not much interested in being served”-R75.

“Servant leadership means our leaders serving us and being close to us. It also means our leaders not being too proud of themselves and are ready to serve anywhere to help”-R55.

“Servant leadership can be explained as leaders that serve the interest of the members just like Jesus Christ did”-R58.

“I will say servant leadership has to do with responsible leaders who serve first and are not necessarily interested in being served”-R77.

“Servant leadership demands leaders to be a servant first before anything”-R49.

Respondents were asked whether the Servant Leadership model was important to organizations. Only one respondent indicated that Servant Leadership was not important for organizations. The respondent is quoted as:

“No, it’s not important because if you have authority and that authority cannot be used to exercise power, there is no use for it”-R14.

The results showed many respondents recognizing the role of Servant Leadership in an organization. Some of the statements from the participants were:

“Servant Leadership in an organization makes people have trust in the leadership”-R5.

“It brings about co-operation and oneness between leaders and members”-R1.

“When members see leaders serving, members are motivated to do more to help too”-R61.

“In an organization where they use servant leadership, workers are not afraid of their leaders and they are free with them. It helps the peace environment”-R50.

“Servant leadership in an organization brings out the best in leaders as they also serve”-R69.

“Servant leadership helps the organization by building trust and motivation among workers and leaders”-R76.

Servant-Leadership Importance

The results revealed much importance according to the respondents. Though not all respondents were able to indicate much importance of servant leadership, all respondents were able to state at least two importance of Servant Leadership. Some of the statements from the participants were:

“It provides conducive work environment and it also increases productivity and works efficiency”-R31.

“It help promote church growth and brings unity among church members”-R9.

“It introduces the concept of we as a term rather than the leader seeing himself or herself as” -R12.

“It empowers the church as it puts church members first but at the same time taking into consideration the overall objective and purpose of the church”-R3.

“It inspires workers or church members to work with more enthusiasm”-R35.

“Servant leadership motivates members in the church. When members see their leaders serving, they are also motivated to serve more”-R77.

“Members respect leaders that are humble, down to earth and serve members”-R70.

“Servant leadership helps leaders to be more approachable as they are connected to the members through serving”-R64.

“Servant leaders can guide members to unearth talents, especially when leaders and members get along freely”-R69.

“Servant leadership help make the church atmosphere peaceful and understanding. It is because the leader is understanding and close to the member”-R72.

“Servant leadership practice helps members to be able to express their problems to leaders. It helps the leaders to know the issues of the members to be able to solve them” –R78.

The respondents seem to really understand the importance of servant leadership style and rightly explained that by giving examples.

Servant-Leadership and Organization

On Servant Leadership and organization, the respondents had different views. Whiles some of the respondents indicated that it is prudent for an organization to make Servant Leadership style compulsory in their leadership activities, others think it should not be made compulsory and leaders should be free to choose if they want to practice servant leadership or not.

These are some of their responses:

“No it should not be compulsory, it should be something the leader must understand and willing to practice and not imposed on him or her”-R39.

“No, but leaders can be encouraged to practice it”-R50.

“No, because leaders must be allowed to choose what they want”-R57.

“No, leaders can only be advised on leadership styles to the can pick the one or ones they feel will be best for them”-R76.

“I do not think leaders should be forced to practice servant leadership. It’s a free world and God has given us the chance to choose. They should be made to have their own choice”-R61.

“No, no leader should be forced, even God doesn’t force us to do things. It’s a good style but leaders should be given the chance to experiment”-R75.

“Yes, because it helps in organizational growth and development”-R15.

“Yes, it moulds the life of church members”-R3.

“Yes, leaders can be made to practice that because Jesus Christ also used the same style”-R62.

“Definitely yes, we want the best for the church and if servant leadership is what is the best, our pastors and leaders should be told to use it. Even Jesus practised it”-R73.

“For peace and stability, servant leadership style should be made compulsory for churches”-R49.

“I think it should be compulsory because it helps members feel free around their leaders. It makes things easy”-R77.

Factors that Affect Membership Retention

This theme focused on the factors that affect the membership retention of church members. The theme saw respondents confirming the existence of the membership retention problem and outlined possible ways to avert this. The results identified two sub-themes under this theme; the existence of membership retention issues and Factors that affect membership retention.

Existance of Membership Retention Issues

The results revealed that there are issues with membership retention in all the churches used for this study. Respondents indicated that it is not easy keeping church members grounded in the church after baptism. The respondents also indicated that effective ways are needed to curb this challenge. Some respondents expressed their views on the existence of membership retention issues below:

“Yes, we have a membership retention problem. Newly baptized members are not able to stay”-R45.

“Yes, there is membership retention issues as members’ attitude towards one another doesn’t help. Also, the availability of factions within the church does not help”-R17.

“Yes, when members are not engaged in more church activities”-R9.

“Yes. Members may have separate reasons that are keeping them from the church.

Some may include work, no excuse, lifestyle, misunderstanding”-R28.

“Members remaining in the church for long is a problem here. Only a few stay months after baptism. We need to find a way around that”-R78.

“People do not come to church regularly of late, even newly baptized member come and stop after some time. Retention is a problem for us”-R69.

“Yes, we are losing some members. These few years have been tough, so members do not come to church at all and others are not regular”-R74.

The results revealed that there are factors that can affect membership retention positively and negatively. The positive factors are those that guide members to remain in the church while the negative factors help, guide or force members to leave or

suspend church. These factors recorded from the results are presented in the table below:

Table 3. Factors that Affect Membership Retention

Membership Retention Factors-Positive	Membership retention factors-Negative
Active follow up by leaders	Marital problems
Developing good programs and members involvement in church programs	Non-involvement in church programs
Assisting new members emotionally, physically and spiritually	Repetition of programs Low level of trust in leadership
Ethical leadership	Leaders and members not visiting new members
	Leaders not meeting members needs

Source: Field Work, 2020

On the positive factors that help the retention of members, respondents indicated that the active follow up of leaders on members (whether new or old) is very important and help members feel comfortable in the church and easy to adapt. Involvement in church programs is also an important factor that helps membership retention. Some statements of respondents are below:

“The involvement of members in church activity is very important. It makes members feel valued and will aid their retention in the church”-R2.

“When all members actively get involved in church activities, they feel at home and comfortable in the church”-R66.

“The general involvement of all church member in church activities makes people feel a sense of belonging. It helps members’ retention at the church if done well”-R70.

“When members are giving various responsibilities, they feel connected to the church so it is true that getting members involved in church work can help retain them”-R78.

“Church leaders need to follow up on church members and know their welfare. It gives them a sense of belonging”-R13.

“Members love it when their church members check upon them. They feel at home and loved”-R77.

“Members feel love when church leaders regularly check up on them, especially new members. It helps them form a sense of belongingness”-R69.

“When leader constantly check on their church members, they send a caring signal and members love that”-R58.

The results also revealed some negative factors that do not help membership retention including lack of trust in leadership and leaders not meeting members’ needs. Some of their statements are reported below:

“When members do not have trust in their leaders again, it becomes very difficult to remain in the church. Trust in church leaders is very important”-R1.

“Sometimes, church members seem to attend church just because they like some church leaders. If the church leaders do anything contrary to what they like, it becomes difficult for them to stay in the church.”-R69.

“The trust church member put in their leaders can be very strong sometimes. It is this trust that keeps some of the members from stopping the church. Any change in a trust for any reason can affect members’ commitment”-R62.

“Some church members have some expectations of the leaders, if these expectations are not met, it becomes difficult to be fully committed. For example, some members expect their leaders to be friendly and open so they can interact with them for help at any time. If this does not happen, members feel unsatisfied and it becomes difficult to be committed”-R30.

“Sometimes, it is difficult to meet all the needs or have time for members. Some people do not feel love when leaders are unable to meet some of their religious needs. With that unhappiness, they lose the motivation for church activities”-R70.

Servant Leadership Effects on membership Retention

The theme sought to investigate whether the practice of SL has any effect on membership retention. Two (2) sub-themes were developed; Servant Leadership on membership retention and how Servant Leadership can be improved to help membership retention.

Servant Leadership on Membership Retention

The results revealed that Servant Leadership has good lasting effects on membership retention. The respondents indicated that a church that has leaders practising the Servant Leadership style is sure to build the capacity of members and increase their retention rate. Below are some of the statements from the respondents concerning the above:

“Sure servant leadership affects membership retention positively as leaders that serve members turn to win the hearts of members and can reach out and help members when the need arises”-R19.

“Servant leadership helps because it aids members to get more active since the leaders make them grow and appreciate their input”-R23.

“Yes, servant leadership helps new converts and existing members to be able to learn and relate well with their leaders and this encourages members to always be in the church”-R3.

“Servant leadership style helps members to stay because they feel welcomed from the first time they join the church and see how leaders care about their members” -R71.

“Yes, servant leadership helps members and others to see that there is unity among members and it also affects the church by affecting members’ morale and productivity at church”-R16.

“Practicing Servant leadership style is helpful to members staying in the church because aside from them seeing the church leaders are servants, members see leaders as friends and can get close to the”-R72.

“The sense of stability and peace that practising servant leadership come with the help of some members to remain in the church. People like peaceful places”-R59.

The respondents also outlined some effects that servant leadership have on members’ retention. They opined that the servant leadership style has many positive effects on the retention level of members. Some of these positive effects are listed below:

Table 4. Positive Effects of Servant Leadership on Membership Retention

<i>Membership Retention Factors-Positive</i>
<i>Servant Leadership increases members trust, loyalty and satisfaction with the leader</i>
<i>It bring oneness as the leader is easily approached without fear</i>
<i>Promotes active participation of members in church activities</i>
<i>It aids church growth and development due to inclusiveness</i>
<i>It allows members to feel at home</i>
<i>It increases the confidence and excitement of members about the church</i>

How Servant Leadership can be Improved to Help Membership Retention

The results revealed ways by which the Servant Leadership style can be improved in other to help church membership retention level. Facts were established

that the Servant Leadership style is a good practice and as such ways of improving the leadership style is important. Some of the statements to confirm this are below:

“Improvement can be done through continuous training and workshops for leaders to increase their capacities on practising servant leadership style”-R22.

“Leaders should be encouraged to practice servant leadership style”-R14.

“Leaders should continuously see themselves as members or servants and not instructors or bosses”-R5.

“Constant training of our church leaders is very important. They should be taught the best ways to use servant leadership to be members grow”-R77.

“This can be improved by continuously making members part of the decision making as this will make them feel important”-R11.

“If the servant leadership model is followed by the life of Christ in mind, we will become better leaders. If self is put aside and Christ is elated, more of Christ will be seen than leaders and this will help leaders a lot”-R47.

“Our Pastors should be taught servant leadership very well in the theology schools so they can practice and teach other church leaders in the local churches. This will help the general practice”-R69.

By way of recommendation, the results revealed respondents indicating that they will recommend the practise of Servant Leadership style for every church. This fact is captured in the statements below:

“Servant leadership style is highly recommended for any Christian believing faith since Christ is our focus. Members turn to learn and understand to better themselves by learning from the leadership by default”-R1.

“Yes, it is recommended because we need to follow Jesus’s example, to be a leader you have to serve”-R20.

“It is recommended because it makes members active. It also makes members learn new things because they have been assigned to perform tasks”-R14.

“I will recommend servant leadership to any organization. It helps relationships and builds lasting trust among the organization members”-R74.

“Servant Leadership style should be taught very well in training Pastors and leaders. I will recommend that servant leadership should be well-practised in our churches”-R58.

“Yes, servant leadership is a good thing. It makes the leader serve well so I will recommend it”-R67.

“Yes, servant leadership should be promoted. It helps the leader practice what Jesus Christ did on earth.”-R70.

“Servant leadership is very effective in keeping church members and leaders together so I recommend its practice in our churches”-R78.

Discussion

This section focuses on the discussion of the results of the study. The results were discussed based on the objectives of the study. Relevant literature reviews were linked to the results of the study.

Knowledge of Servant Leadership

The results revealed that knowledge of servant leadership is common and detailed to church members. Church members appreciate leaders that practice the servant leadership model. On the knowledge of servant leader, the results point to the fact, that the understanding of the style by church members relates to a leader that serves. This falls in line with the findings of Bass and Riggio which stated that the servant-leader is servant first. The knowledge of church members on Servant

Leadership is essential to the practice of it by leaders.¹ This will make church members appreciate the leadership style of the church leaders.

The results also established that church members know the importance of servant leadership. The results showed that servant leadership help builds team spirit, promotes unity and help productivity. This correlates with the findings of Fvlenwider, which stated that servant leaders believe in their members that were added to the church by God including the talents God gave them. Most importantly, the servant leader is to act as a shepherd to his flock, building a good team and forming a tremendous team approach to achieve the church's goals.² It also resonates with the findings of DeClercq et al, which indicated that Work engagement is well enhanced by Servant Leadership.³ This is because social interaction and goal congruence mediate the relationship that exists between work engagement and Servant Leadership.

The study also revealed that the Servant Leadership style is good. However, it should not be made compulsory for organizations. Servant leadership style according to the results should rather be promoted and all leaders should be able to understand the dynamics of the leadership style. It is only after a full understanding of the leadership style that leaders can choose to adopt and implement this leadership style. As such, though Servant Leadership is known to have helped organizations, it should not be compulsory as leaders need to appreciate the leadership style first.⁴

¹ Bass and Riggio, 145.

² Fulenwider, 10.

³ DeClercq et al, 195.

⁴ Schwepker and Shultz, 93; Liden et al, 1434.

Membership Retention

The study again revealed that many factors affect membership retention positively and negatively. Leaders exhibiting good ethics and treating church members with respect is a good way to help retain church members according to the results. This relates to the findings of Elci, Sener, Aksoy and Alpkın which stated clearly that Ethical leadership decreases the chances of members' turnover intention.⁵ From the results, church leaders are supposed to be strategic in the programs of the church; creativity needs to be adopted in picking programs for the church so that the programs can reflect the needs of all the sections of the church population. This will aid the church member retention. This authenticates the findings of Luong and Wescott, which indicated that pastors and church leaders must be spiritually competent as well as critical thinkers with the ability to guide the membership and programs, among other things.⁶

According to the study, a lack of trust in leadership was revealed by the study to aid the increase in membership turnover. If leaders are not trusted by members, it will be difficult to maintain members. Church members need to trust their leaders so they can approach them for spiritual or any other growth. Just like Jesus Christ was trusted in His ministry, leaders are supposed to look up to Jesus and build lasting trust between themselves and their church members. If this is done well, members are most likely to stay in a church where they trust their leaders as compared to a church where leaders are not trusted. Building trust between church leaders and members can be done well with the practice of Servant Leadership. Jesus was a servant leader and His followers trusted Him. In the same vein, church leaders practising Servant Leadership

⁵ Elci et al, 289.

⁶ Luong and Wescott, 249.

will in the process build needed trust across individuals and congregations. This is in line with the findings of Chatbury et al, which stipulated that with regards to individual trust, servant leadership style is established by studies to have a positive link to trust.⁷ Servant leadership is known to have a positive relationship with interpersonal trust.

Servant Leadership and Membership Retention

The study revealed that the Servant Leadership style can be used to have a positive effect on the level of church member retention. In other words, if practised well, servant leadership style tends to affect membership retention positively. Generally, the practise of Servant Leadership is known to improve inclusiveness and aid church growth. Total inclusiveness of church members will help the church harness the various gifts of members. This will affect the type of programs held. It will also help the creative power of members and make them active. This authenticates the findings of Northouse, which stated that the practice of servant leadership makes members feel good about themselves and can contribute to the growth of the church.⁸ It also resonates with the findings of Campolo and Campolo, which stated that the practice of servant leadership develops effective programs to excite and entertain members in a manner that appeals to their culture.⁹

The practice of servant leadership style helps members to trust the leaders and this helps them feel good about themselves and their church. This helps membership retention. It is only when church members feel comfortable and good about their

⁷ Chatbury, Beaty and Kriek, 57.

⁸ Northouse, 46.

⁹ Anthony Campolo, *Can Mainline Denominations Make a Comeback?* (Valley Forge, PA: Judson Press, 1995), 78.

leadership and church that they are likely to remain in the church. This is in line with the findings of Northouse, which stated that by working with people to build trust as shown by Jesus Christ, a servant leader can collaborate well with members. This makes members feel good about themselves and can contribute to the growth of the church. This is also known to aid the retention rate of members.¹⁰

The practice of the Servant Leadership style as reported by the study's results increase trust among members of the church and this helps also improve the membership retention of members. This is echoed by Chatbury et al, by stating that with regards to individual trust, servant leadership style is established by studies to have a positive link to trust. Servant leadership is known to have a positive relationship with interpersonal trust.¹¹

To also build trust between church members and their leaders, there need to be constant communication and openness and this is what is accompanied by the practice of Servant Leadership. This resonates with the findings of Fulenwider, which stated that servant leaders should ensure constant communication with members and include them in the decision making process to make members feel important.¹² Lack of communication is a major problem in churches today. As Jesus Christ constantly remained in communication with His disciples, servant leaders are also expected to do the same.

Regarding the improvement of servant leadership style, the results revealed that a number of things can be done including encouraging church leaders to use the style and periodic workshops and training geared towards. This will help church

¹⁰ Northouse, 46.

¹¹ Chatbury, Beaty and Kriek, 57.

¹² Fulenwider, 12.

leaders as they get to be prepared adequately to use the servant leadership style well. The study revealed the the servant leadership style shold be recommended to chrch leaders. This shows a high level of trust that members have in the searvant leadership style.

CHAPTER 5

PROGRAM DESIGN, IMPLEMENTATION AND EVALUATION

The study, through the presentation and discussion of results, identified problems and offered possible ways these problems can be solved or tackled. The possible solutions were tested on the field to determine its viability in what is known as implementation and evaluation. The focus of the study was to study if the Servant Leadership style can help the retention of church members in the Ada District of the Seventh-day Adventists.

This chapter is divided into four parts: Preparation of the Program, Program Design Outline, Program Implementation and Evaluation of the Program. The implementation and evaluation were designed to teach church leaders what Servant Leadership is, how it can be implemented and how it can help membership retention. The leaders included the district pastor, elders and departmental leaders. First, a seminar was organized for these leaders and issues of membership retention was discussed. The servant Leadership style was then presented as a possible solution. Leaders were taught what the Servant Leadership model or style is and how to adapt it in their work. The seminar took place on August 8-9, 2020.

Preparation of the Program

This section covers the preparation before the implementation and evaluation of the findings of the study took place. The preparation included:

1. Design of the seminar
2. Seeking permission from District Pastor

3. Invitation of district leaders including the setting of time and date
4. Seminar day
5. Evaluation of results

The purposes of the seminar were set as:

1. Introduce church leaders to the Servant Leadership model or style.
2. Teach church leaders how to practice and implement Servant Leadership.
3. Determine whether the practice of the Servant Leadership model or style has helped membership retention.

Program Design Outline

Table 5. First Seminar

Date	Topics
08-08-2020	Church Membership Retention Challenge Possible Solution
09-08-2020	Servant Leadership Practical Ways to Implement Servant Leadership in the Church

Table 6. Feedback Seminar

Date	Topics
02-01-2021	Field Understanding and Practice of Servant Leadership Style Feedback on Retention Level Improvement How to Incorporate the Leadership Style if it was Successful

Program Implementation

The seminar commenced on August 8, 2020. All the invited church leaders (departmental leaders, elders and district pastor) were present. It started at exactly 11 am. The seminar lasted six (6) hours with breaks in between. All topics were discussed except the last which was moved to August 9 due to time constraints.

The first topic tackled was *Church Membership Retention Challenge*. The leaders were asked about their knowledge on church membership retention and if there existed a challenge. They expressed various issues and concerns on the topic, pointing out exactly how churches in the District are suffering membership retention related matters. The researcher-led them through this process which lasted 30 minutes. After this discussion, the fact was established that the retention level in the District was low even though they recorded high baptism after each evangelistic campaign. This the leadership unanimously agreed had existed the past ten years. The leaders then agreed that there was a need for change in many directions to curb this challenge.

After this, the researcher introduced a new topic that focused only on *Possible Solutions*. This section lasted an hour, where the researcher, together with the church leaders brainstormed possible ways to improve church membership retention level. Among the possible solutions was the leadership model or style of the church leaders mentioned as playing a pivoted role in the retention level of church members. Various leadership styles were identified and their strengths were quickly mentioned. The researcher then introduced the Servant Leadership model or style as a means to help solve the church membership retention challenge.

Servant Leadership style was then treated as a full topic for an hour and thirty minutes. The researcher spoke about what Servant Leadership is, its origination and

how it can help the retention of church members. The researcher took time to vividly explain how Servant Leadership can be used to make every leader a better one and how it can reflect in members as well as the decision for a member to remain in the church. After an hour of discussions and question time, the church leaders understood the tenants of a servant leader and how they can use it to their benefit and help the church. Unfortunately, time was far spent and the last topic was not discussed that day. Plans were agreed and the seminar was scheduled for August 9 where a one hour, thirty minutes (1h:30m) extended seminar was held to tackle the last topic, *Practical Ways to Implement Servant Leadership in the Church*.

The seminar focused on *practical ways to implement servant leadership in the church*. The researcher led the church leaders through ways they can practically adopt and use the Servant Leadership style in their departments in the church. Various examples were set and the researcher in the process also demonstrated how a servant leader will handle certain situations. After question and answering were done, seminar participants were encouraged to go and implement what they have learnt in the last quarter of the year. Implementation lasted till December 31, 2020.

Evaluation of the Program

Evaluation of the implementation design was done through conference calls which began January 2, 2020. The church leaders of the Seventh-day Adventist church in Ada District were contacted on phone due to the extremely high rise in the active cases of COVID 19 in Ghana. This aimed at sharing feedback and determine if the practised Servant Leadership style had yielded any viable results. The following reports were presented:

The church leaders felt the adoption of the Servant Leadership style had drawn them closer to the church members.

The church leaders indicated that practising the Servant Leadership style brought to bear the real needs of church members as members confided in them.

Practising the Servant Leadership model or style has made leaders appreciate members more as they engaged in church activities with them including church upkeep.

In the last quarter of 2020, the District did not record any member leaving the church. The closing end of the quarter saw two main baptisms in the District, totalling nine with the members still active in the church. The church leaders attributed the above to the Servant Leadership style practised with "service" as it's philosophy.

Church leaders indicated that members have had some sense of belonging and extraordinary love for their respective churches within the last quarter. This they measured through their punctuality and dedication to church activities.

CHAPTER 6

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

This chapter presents the summary, conclusions and recommendations of the study. The entire study was summarized and relevant conclusions were made. Recommendations for the study were made in this chapter.

Summary

The concept of Servant Leadership has roots in various leadership theories. Servant Leadership theory is unique because it is multidimensional, has philanthropic characteristics and with leadership focus and intent. In recent times, there have been studies into what churches can do to increase the retention rate of church members. One important identified factor was the impact of church leadership style and membership retention. The conduct and leadership styles of church leaders are believed to have effects on membership interest to continue regular church attendance. Recently, the rate of membership growth in the Ada Seventh Day Adventist District needs much to be desired. The rate at which members leave the church has contributed immensely to the extremely slow pace of membership growth in the District.

The purpose of the study was to investigate the Servant Leadership style and its effects on membership retention in the Ada district of the Seventh-day Adventist church in the Greater Accra Region. The objectives that drove the study were to identify the importance of the Servant Leadership style, identify factors that affect

membership retention and identify the effects of Servant Leadership on membership retention. For this study, the population was the church members in the Ada district of Seventh-Day Adventists in the Greater Accra region. The study drew seventy-eight (78) church member as respondents and used an in-depth interview to collect data. Data collected was analysed qualitatively using content analyses-themes.

The study revealed that church members know about Servant Leadership. Church members appreciate leaders that practice the Servant Leadership model. The study also established that church members know the importance of Servant Leadership. The results showed that the Servant Leadership style help builds team spirit, promotes unity and help productivity.

The study revealed that the Servant Leadership style is effective. However, it should not be made compulsory for organizations. Servant Leadership style according to the results should rather be promoted and all leaders should be able to understand the dynamics of the leadership style. The study again revealed that many factors affect membership retention positively and negatively. Positively, leaders exhibiting good ethics and treating church members with respect is a good way to help retain church members according to the results. Negatively, the low level of trust in leadership was revealed by the study to aid the increase in membership turnover. If leaders are not trusted by members, it will be difficult to maintain members.

The study revealed that the SL style has effects, positively on church membership retention. Generally, the practise of Servant Leadership is known to improve inclusiveness and aid church growth. Total inclusiveness of church members will help the church harness the various gifts of members. The practice of Servant Leadership style as reported by the study's results increase trust across all level of

membership of the church and this helps also improve the membership retention of members.

Conclusion

The study concludes that there is an importance of leaders practising the Servant Leadership style. One of this importance is church unity and inclusiveness. The study also concludes that there are many factors that membership retention and this can be positive and negative. The positive factors that help church members remain in the church: Involvement in church programs and ethical leadership. The negative factors on the other hand work against church members remaining in the church: Repetition of programs and low level of trust in leadership. The study finally concludes that the practice of Servant Leadership style has effects on the retention level of church members; these effects include Servant Leadership style increasing members trust, loyalty and satisfaction with the leader, promote the active participation of members in church activities, servant leader aiding church growth and development due to inclusiveness and servant leader increasing the confidence and excitement of members about the church.

Recommendations

Based on the findings of the study, the following recommendations are:

Church leaders should be encouraged to adopt the Servant Leadership style in leading their congregation.

There should be continuous effort to build the capacities of church leaders at every level on the need for practising Servant Leadership and how it should be done. It will go a long way in helping member retention.

Church leaders should pay more attention and research into why membership retention levels may be negatively affected by the church every year and find an innovative way to curb it.

Church leaders should also remember that Christ Jesus is the main focus and they should make constant efforts to teach all members Christ's way of leading and the need to incorporate servant leadership style at all times.

Further studies should be conducted on how to transfer the act of servant leadership to young leaders in the church.

APPENDIXES

APPENDIX A

LETTER

MERIDIAN GHANA
CONFERENCE
Seventh-day Adventist Church

Office of the Executive Secretary

P.O. BOX CE 11491
Tema
TEL: +233 204321028
E-mail: meridianghanasda@gmail.com

April 8, 2020

Pastor Chris Andoh-Mensah
Meridian Ghana Conference
of the Seventh-day Adventist Church
Tema

Dear Pastor


**REF.: *Permission To Collect Data
On A Project Work***

In reference to your permission put before the Conference Administration to collect data on a project work captioned "THE EFFECT OF SERVANT LEADERSHIP MODEL ON MEMBERSHIP RETENTION in the Ada District of the Seventh-day Adventist Church in the Greater Accra Region," a topic for your Research Work at the Adventist University of Africa, Kenya, we hereby inform you that the said permission has been granted, effective April, 2020.

May the LORD lead you as you carry out the project work to His glory.

Thanks.

Sincerely yours


**E.D. Poakwa
EXECUTIVE SECRETARY**

EDP:sbn

Pc: President, MGC
Treasurer, "
Ada District Pastor



APPENDIX B

CONSENT FORM

**ADVENTIST UNIVERSITY OF AFRICA
THEOLOGICAL SEMINARY
RESPONDENT CONSENT FORM**

I, give my consent to participate in the research project entitled
THE EFFECT OF SERVANT LEADERSHIP MODEL ON MEMBERSHIP
RETENTION IN ADA DISTRICT OF THE SEVENTH DAY ADVENTIST
CHURCH, GREATER ACCRA REGION

I, the undersigned, confirm that (please tick box as appropriate):

1	I have read and understood the information about the project	<input type="checkbox"/>
2	I have been given the opportunity to ask questions about the project and my participation.	<input type="checkbox"/>
3	I voluntarily agree to participate in the project.	<input type="checkbox"/>
4	I understand that I can withdraw from the study at any time, without affecting my relationship with the researcher(s).	<input type="checkbox"/>
5	The procedures regarding confidentiality have been clearly explained (e.g. use of names, anonymization of data, etc.) to me.	<input type="checkbox"/>
6	I understand that any research data gathered from the results of the study may be published. However, no information will be used that can identify me.	<input type="checkbox"/>
8	I understand that if I have concerns about the research at any point I am able to contact the researcher to discuss any issues I have: Researcher: Chris Andoh-Mensah Number: 0249482614	<input type="checkbox"/>
9	I, along with the Researcher, agree to sign and date this informed consent form.	<input type="checkbox"/>

Participant: _____
Name of Participant
Signature
Date:

Researcher:

Name of Researcher
Signature
Date:

APPENDIX C

STATISTICAL REPORTS

THE SEVENTH-DAY ADVENTIST CHURCH
MERIDIAN GHANA CONFERENCE
TEMA
Secretary's Statistical Report
ADA DISTRICT
Date Sent: 7th Jan. 2019 - 4th Quarter 2018
Submitted By: MARTIN M. MARQUATE Date Received: 07/01/19

DISTRICT(S)	NO OF CHURCHES	NO OF COMPANIES	Sabb. School				M'ship At The Beginning Of Qtr	MEMBERS ADDED During The Qtr				MEMBERS SUBTRACTED			CALCULATED Church Membership At The End Of The Qtr	
			2nd	3rd	4th	5th		Baptism	P.O.F'ns	Letters Received	Letters Granted	Death	Dropped	Missing		
<u>ADA DISTRICT</u>	<u>3</u>															
<u>KASSEH</u>			<u>83</u>	<u>91</u>	<u>93</u>	<u>102</u>	<u>130</u>	<u>9</u>	<u>1</u>	<u>3</u>	<u>1</u>		<u>4</u>			<u>138</u>
<u>BIG ADA</u>			<u>47</u>	<u>43</u>	<u>51</u>	<u>54</u>	<u>103</u>			<u>4</u>				<u>1</u>		<u>106</u>
<u>ADA FOATH</u>			<u>32</u>	<u>35</u>	<u>40</u>	<u>44</u>	<u>35</u>	<u>9</u>								<u>44</u>
GRAND TOTAL	<u>3</u>		<u>162</u>	<u>169</u>	<u>184</u>	<u>200</u>	<u>268</u>	<u>18</u>	<u>1</u>	<u>7</u>	<u>1</u>		<u>5</u>			<u>288</u>

THE SEVENTH-DAY ADVENTIST CHURCH
MERIDIAN GHANA CONFERENCE
TEMA
Secretary's Statistical Report
ADA DISTRICT
Date Sent: 7th Jan. 2020 - 4th Quarter 2019
Submitted By: MARTIN M. MARQUATE Date Received: 07/01/2020

DISTRICT(S)	NO OF CHURCHES	NO OF COMPANIES	Sabb. School				M'ship At The Beginning Of Qtr	MEMBERS ADDED During The Qtr				MEMBERS SUBTRACTED			CALCULATED Church Membership At The End Of The Qtr	
			2nd	3rd	4th	5th		Baptism	P.O.F'ns	Letters Received	Letters Granted	Death	Dropped	Missing		
<u>ADA DISTRICT</u>	<u>3</u>															
<u>KASSEH</u>			<u>70</u>	<u>67</u>	<u>78</u>	<u>71</u>	<u>142</u>	<u>3</u>	<u>1</u>	<u>3</u>						<u>149</u>
<u>BIG ADA</u>			<u>32</u>	<u>30</u>	<u>40</u>	<u>36</u>	<u>115</u>	<u>4</u>						<u>2</u>		<u>117</u>
<u>ADA FOATH</u>			<u>18</u>	<u>22</u>	<u>27</u>	<u>25</u>	<u>49</u>	<u>5</u>	<u>2</u>	<u>1</u>					<u>3</u>	<u>57</u>
GRAND TOTAL	<u>3</u>		<u>120</u>	<u>119</u>	<u>145</u>	<u>132</u>	<u>306</u>	<u>12</u>	<u>3</u>	<u>4</u>				<u>2</u>	<u>3</u>	<u>320</u>

THE SEVENTH-DAY ADVENTIST CHURCH
MERIDIAN GHANA CONFERENCE
TEMA
Secretary's Statistical Report
ADA DISTRICT
Date Sent: 4th JAN. 2021 - 4th Quarter 2020
Submitted By: MARTIN M. MARQUATE Date Received: 07/01/2021

DISTRICT(S)	NO OF CHURCHES	NO OF COMPANIES	Sabb. School				M'ship At The Beginning Of Qtr	MEMBERS ADDED During The Qtr				MEMBERS SUBTRACTED			CALCULATED Church Membership At The End Of The Qtr	
			2nd	3rd	4th	5th		Baptism	P.O.F'ns	Letters Received	Letters Granted	Death	Dropped	Missing		
<u>ADA DISTRICT</u>	<u>3</u>															
<u>KASSEH</u>			<u>45</u>	<u>31</u>	<u>52</u>	<u>35</u>	<u>149</u>	<u>7</u>		<u>2</u>						<u>158</u>
<u>BIG ADA</u>			<u>21</u>	<u>24</u>	<u>27</u>	<u>30</u>	<u>117</u>			<u>1</u>	<u>1</u>		<u>2</u>	<u>6</u>		<u>107</u>
<u>ADA FOATH</u>			<u>11</u>	<u>13</u>	<u>14</u>	<u>17</u>	<u>57</u>	<u>2</u>								<u>56</u>
GRAND TOTAL	<u>3</u>		<u>77</u>	<u>68</u>	<u>93</u>	<u>82</u>	<u>320</u>	<u>9</u>		<u>3</u>	<u>1</u>		<u>2</u>	<u>6</u>		<u>323</u>

APPENDIX D

INTERVIEW GUIDE

ADVENTIST UNIVERSITY OF AFRICA

GRADUATE SCHOOL

Dear Participant,

I am final year graduate student at the School of Theology Adventist University of Africa, conducting a research titled **The Effect of Servant Leadership Model on Membership Retention in Ada District of the Seventh Day Adventist Church, Greater Accra Region**. This is solely an academic exercise for the completion of a Master programme. I am therefore counting on your cooperation to participate in this interview. The information you will be providing would be only available to the researcher and his supervisor. Your confidentiality and anonymity will be maintained. All the information you will be providing will not be linked to you or any member of your family. You will not be coerced to be part. You can also decide to opt out of the study at any time you deem fit.

Thank you for participating in the study.

Do you consent to partake in this interview? Yes { } No { }

Respondent Type: Church Member { } Church Elder { } Departmental Head { }

Part One: The Importance of Servant Leadership Model

What do you know about Servant Leadership Model?

Do you think Servant Leadership Model is important to associations or organization?

Why?

Is Servant Leadership Model in your church leaders? Give examples.

Should Servant Leadership Model be made compulsory in organizations? Why?

List five importance of Servant Leadership Model.

Part Two: Factors that affect membership retention

Is membership retention a problem in our church or district? Explain

What are some of the reason that affect membership retention? List five.

Can these factors be tackled? How can this be done?

Part Three: The effects of Servant Leadership on membership retention.

Does Servant Leadership have effect on membership retention? Explain

What are some of the effects of Servant Leadership on membership retention?

How can Servant Leadership be improved to help membership retention?

Will you recommend Servant Leadership Model for all churches? Why?

THANK YOU!

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