

**ORGANISATIONAL CYNICISM: ITS NATURE, EXTENT AND TARGETS AMONGST
FIELD PASTORS OF THE SEVENTH-DAY ADVENTIST CHURCH IN AUSTRALIA
AND NEW ZEALAND**

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ABSTRACT

Organisational cynicism, a negative attitude toward one's organisation, is now a recognised reality. Regoli and Crank (1990) noted specific targets of police cynicism that impacted on police behaviour while Wanous et al (2000), in another context, confirmed that cynicism about organisational change not only is a significant reality but it does have an impact on organisational outcomes. The purpose of the present study was to investigate the nature, extent and targets of organisational cynicism amongst field pastors of the Seventh-day Adventist Church and any correlation with involvement in decision-making.

A survey was conducted amongst 162 Australian and New Zealand Seventh-day Adventist field pastors in order to determine the level of organisational cynicism as targeted at Administration, Respect, Expectations, Change - situational attribution (the pastor's perception of uncontrollable elements bringing about a likely failure of change), and Change - dispositional attribution (the pastor's perception of the likely failure of change efforts due to the leaders themselves). The responses were analysed according to each target as well as against various demographic indices. A potential antecedent to organisational cynicism, involvement in decision-making was also investigated. Organisational cynicism as it relates to deprivation in decision-making was considered in four key areas: local church goals and directions; regional level goals and directions; general church policy; employment issues.

It was found that field pastors do exhibit organisational cynicism. 63% of the respondents could be classified as either Wary (falling within the medium cynicism rating) or Cynic (falling within the high cynicism rating). Organisational cynicism is normally higher when targeted at Respect, Expectations and Change (situational).

The data show that, for most targets, it is the 30-39 age (or the 11-15 years of experience) group that exhibit the highest levels of cynicism, with the young and the inexperienced pastors most often exhibiting the lowest levels. Yet cynicism directed at Expectations is an exception, with the young and inexperienced pastors here exhibiting the highest levels.

This study indicates that deprivation in decision-making is an antecedent to organisational cynicism directed at their administration, the expectations made of them and aspects of change efforts. Further, it is decision-making deprivation in terms of involvement in generating regional (Conference) goals and directions, general church policy and employment issues that significantly increases this organisational cynicism.

Finally, a number of strategies for reducing organisational cynicism are suggested.

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DECLARATION

This thesis contains no material that has been accepted for the award of any degree or diploma in any university. To the best of my knowledge and belief, this thesis contains no material published or written by another person except where due reference is made in the text of the thesis.

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Signature: 

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This research has only been possible because the field pastors of the Seventh-day Adventist Church in Australia and New Zealand had the courage and confidence to respond to the survey presented to them. Their frankness in areas that are not normally discussed in open forums and to a researcher who is an administrator is commendable. Despite those factors that develop cynical attitudes, the pastors have taken the opportunity to express what brings them satisfaction. This has revealed that pastors are motivated and kept going by their love for God and people. The field pastor is undoubtedly one of the most important formal leadership roles in the Seventh-day Adventist Church. It is this fact and the desire to provide the greatest support and understanding possible for which this research has been undertaken.

The process of research and writing has taken place while maintaining a normal workload as president for a Conference. It would not have been possible to bring it to conclusion if it was not for the encouragement of my wife, Marlene, and adult son and daughter, Karl and Kate, as well as my administration colleagues, Pr Malcolm Potts and Scott Hopkins. Very special acknowledgment is given to Dr Peter Morey, who has encouraged, guided, counselled, challenged, stimulated, critiqued and prodded. Library personnel at Avondale College have also been most helpful as articles and books have been sought and located.

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1 THE RESEARCH TOPIC

1.1 Background

The roots of cynicism are linked to an ancient school of philosophy and in particular to Diogenes, a Greek philosopher of the 4th century BC. Renouncing any object of ambition, he lived an eccentric life distinguishing himself by his contempt for comfort, riches and honour. Diogenes believed that virtue was better revealed in action than in theory. His whole life was a protest against what he thought of as a corrupt society. It is said that he went about Athens with a lantern in the daytime, claiming to be looking for an honest man, but never finding one.

In the modern context, cynicism (a negative attitude) is increasingly impacting on the worldview of people in western societies. Studies undertaken in the United States of America (Kanter & Mirvis 1989; Mirvis & Kanter 1991) show a significant and increasing level of employee cynicism projected toward their organisation. While the television series *South Park* and, less darkly, the sequel film *Babe: Pig in the city* reflects the popular face of cynicism in the community, the recent popularity of the comic strip *Dilbert* brings that focus upon the organisation (Feldman 2000). This comic, filled with examples of employee cynicism in organisations that are led by uncaring or incompetent managers, is illustrative of the current level of acceptability of a highly cynical view of the organisation and its leaders.

1.2 Organisational Cynicism

1.2.1 New area of research

Though organisational cynicism (a negative attitude toward one's organisation) is a reasonably new area of research, there is an increasing awareness of its reality and the benefit from understanding it industry by industry. The police force in the United States of America has benefited from the most extensive studies since Niederhoffer's (1976) seminal work. Other types of organisations, such as the Federal Aviation Administration in the USA (Thompson et al. 2000), are also themselves initiating related studies.

1.2.2 This research

The Seventh-day Adventist Church, a Christian community of faith, has a structure involving field pastors who care for the local church while those local churches together form a larger organisational base that requires leadership and management. This organisational structure eventually links all 49,724 (September 2001) churches worldwide. With such a large organisation comes complexity. As organisations become more complex, members become more cynical (Goldner et al. 1977). It is thus worthwhile investigating and measuring organisational cynicism with the intent of understanding better the needs of the front line, and thus most important, field pastor. Specific potential targets of organisational cynicism are selected from research already completed in other industries and adapted to suit the unique industry under review. Further, in that organisational cynicism arises from the experience one has with the organisation, there must be antecedents that contribute to such. In this research just one potential antecedent, involvement in decision-making, has been selected for analysis.

1.3 The Research Question

In that organisational cynicism may have significant influences on the life and mission of an organisation and that no studies have been conducted on cynicism amongst Seventh-day Adventist Church pastors, this study is designed to:

- Determine the nature and extent of organisational cynicism amongst Seventh-day Adventist Church field pastors within Australia and New Zealand with reference to specific targets.
- Determine the correlation between the extent and nature of organisational cynicism of Seventh-day Adventist field pastors and the pastors' demographics.
- Locate common areas of frustration and satisfaction as expressed directly by the pastors.
- Investigate any correlation that might exist between organisational cynicism and a potential antecedent.

The field pastor's attitudes will significantly impact on the overall Seventh-day Adventist Church organisational culture. Knowledge in this area will be helpful for administrators and others in their roles of support and guidance for the field pastor. Along with this, such knowledge will be necessary if further research is to explore the causal factors and the effects of the pastors' attitudes to their organisation. This research is also expected to contribute to the wider pool of knowledge about organisational cynicism.

1.4 The Report Format

This research report of organisational cynicism amongst Seventh-day Adventist Church field pastors begins with a short literature review (Chapter 2). The review covers the definition, nature, impact and targets of organisational cynicism. Along with this, an overview of the trends in organisational cynicism research is presented. This is followed by an outline of the organisational structure of the Seventh-day Adventist Church in chapter 3. In chapter 4, the method chosen for the research, along with the details of the pilot study, are presented.

Chapter 5, with its description of the sample characteristics, is the beginning of the presentation of the results and their analyses. Chapter 6 highlights the results that relate to the nature and extent of organisational cynicism for the five targets: Administration, Expectations, Respect, Change (situational attribution) and Change (dispositional attribution). Chapter 7 goes on to present the results of organisational cynicism patterns across age, experience, professional status, qualifications, ethnicity and other demographic indices for each of the five targets.

Chapter 8 addresses the issue of antecedents to organisational cynicism. Here the relationship between decision-making deprivation and organisational cynicism is explored. Chapter 9 is a report of the text analysis originating from the open-ended response question in the survey questionnaire. Finally, chapters 10 and 11 give an overview of the conclusions reached and present recommendations for practice and further study, derived from this study.

2 LITERATURE REVIEW

2.1 Definition

2.1.1 Cynicism

The *Oxford English Dictionary* (1989) defines a cynic as “one who shows a disposition to disbelieve in the sincerity or goodness of human motives and actions, and is wont to express this by sneers and sarcasms.” Cynicism is believed to take place on a wide spectrum and thus is considered to be an outlook on life as a whole (Guastello and Rieke 1992).

Research carried out by Kanter and Mirvis (1989) in the USA provided the foundation for such a broad perspective. They found that 43% of contemporary working Americans fit the profile of a cynic who “believes that lying, putting on a false face, and doing whatever it takes to make a buck are all part of our basic human nature” The more hard core of those cynics believe that “selfishness [is] fundamental to people’s character and ...people inwardly dislike putting themselves out for others... [and] that the unselfish are taken advantage of in today’s world and think that people are simply dishonest by nature” (1989, 10). Cynicism has been described as “merely disillusioned idealism -- an emotional carapace that protects us from being fooled again.” (de Bruin 2000). Three key ingredients to cynicism are: unrealistically high expectations of oneself and others; the experience of disappointment in oneself and others; disillusionment from and being deceived by others.

Michael Bader (1996) describes cynicism as “an attempt to make sense of the world in order to make the best of it and protect yourself from the ever-present dangers of relaxing your guard.” That protection is considered necessary due to perceived manipulation, exploitation and betrayal by corporations and politicians.

2.1.2 Organisational cynicism

While cynicism has been studied as a general and global view of other people, the implications have been clearly directed at organisations (Kanter and Mirvis 1989). It is a reasonable assumption that if cynicism permeates the general community “whenever the high hopes of many are raised and frustrated and their deep disappointment gives way to disillusion” (Kanter and Mirvis 1989, 11) then so it will be the case within an organisation. Organisational cynicism as a distinct form

of cynicism has only gained serious attention in recent times. Rather than being a general outlook on life, organisational cynicism is developed from one's experience in that organisation or the influence of others' experiences (Wanous et al. 2000). It has been defined simply as "a negative attitude toward one's organisation" (Dean et al. 1998). It incorporates mistrust, hopelessness and disillusionment (Thompson et al. 2000). Dean et al (1998) quote Vance, Brooks, and Tesluk (1996) defining organisational cynicism as a "learned belief that fixable problems at work will not be resolved due to factors beyond the individual's control." They do suggest, though, that cynics believe things can get better. Attitudes can be modified and even replaced as a result of different experiences and group influences (Milton et al. 1984). This reality encourages research in order to facilitate a more healthy and productive working environment in organisations.

Niederhoffer (1967), in defining cynicism within an organisation, links it to resentment. He notes three interlocking elements: diffuse feelings of hate, envy, and hostility; an inability to express these feelings toward the person(s) or social structure evoking them; and a continual re-experiencing of impotent hostility. Though the expressions of hate, envy and hostility are considered as extreme they do indicate the potential that lies at the end of the organisational cynicism path. The essential principles of those stated three elements make up the cycle of organisational cynicism. Such a cycle, however, can be interrupted by intentional intervention by management (Kanter and Mirvis 1989).

2.1.3 Cynicism about organisational change

Cynicism about organisational change has become a particular focus of organisational cynicism research in the last few years. Cynicism about organisational change (CAOC) is defined as "a pessimistic viewpoint about change efforts being successful because those responsible for making change are blamed for being unmotivated, incompetent, or both" (Wanous et al. 2000). Two elements are noted here: pessimistic outlook and blame. Organisational cynicism about change involves a real loss of faith in the leaders of change and is a response to a futile history of change attempts that are not entirely or clearly successful (Reichers et al. 1997).

2.2 Nature of organisational cynicism

2.2.1 Cynicism – an attitude

There is wide acceptance of, and research has supported, the concept of cynicism being an attitude, thus making it a state, not a trait (Dean et al. 1998; Mirvis and Kanter 1991). Linked to

this is the violation of psychological contracts (Turnley and Feldman) and the resultant cynicism. Organisational cynicism is an attitude based on specific organisational experiences over time, real or imagined. This can be either one's own experiences and/or that of others within the group. In that it is not a personality trait, organisational cynicism is something that can change over time.

Being an attitude, cynicism has three components: cognitive; affective; behavioural (Milton et al. 1984). The cognitive has to do with thoughts, ideas and beliefs. In an organisational sense this could be projected toward management as people who do not really know what they are doing or, if they do, have selfish motives. The affective element of organisational cynicism includes negative feelings toward one's organisation along with feelings of hopelessness and disillusionment. The behavioural element reveals itself in overt sarcasm and can even get to the point of the undermining of management efforts. Further, having a behavioural element also strengthens the notion that the determinants of organisational cynicism are located in the environment, past and present (Lansbury and Spillane 1983).

2.2.1.1 Cognitive

Belief that people, and especially management, lack integrity is often core to the nature of organisational cynicism. Many of those who are cynical believe that "their organisations betray a lack of such principles as fairness, honesty, and sincerity" (Dean et al. 1998, 346). Expediency and self-interest are perceived to be behind decisions and changes and thus the hiding of the true motives of management.

Mirvis and Kanter link cynicism to "mistrust and looking out for oneself" (1991, 45). Thompson et al (2000, 1) quote Mayer, Davis and Schoorman (1995) in their definition of trust: "a willingness of a party to be vulnerable to the actions of another party based on the expectation that the other will perform a particular action important to the trustee, irrespective of the ability to monitor or control the party." The American research conducted by Kanter and Mirvis (1989) found that 43% mistrust most authority figures. Given the Australian national culture (Hofstede 1991 in Lansbury and Spillane 1983), this could be expected to be generally higher in Australia. Research by Gordon O'Brien and Boris Kabanoff has shown that Australians differ to Americans in that they tend to believe more that "behaviour is shaped and moulded by environmental forces, blame past and present environmental forces for current behaviour" -- an external locus of control (Lansbury and Spillane 1983, 47-48). Trust is a correlate of locus of control, with those favouring an external locus of control being less trusting. Sally McManus, in *The*

Australian Financial Review's "Boss" magazine (July 2000, 54), includes trust as one of two key elements in Australian employee loyalty, without which cynicism takes over.

I think loyalty in the workplace is at an all-time low because two elements that make it more than just an empty concept -- trust and shared experience -- are fast disappearing. When companies try to manufacture loyalty they risk creating its opposite -- cynicism.... Loyalty...is not built on a rising share market price, unfulfilled promises and glaring inconsistencies between rhetoric and reality.

The findings of Thompson et al (2000) support a relationship between trust and organisational cynicism. Specifically researching cynicism targeted at organisational change, it was found that cynicism about the likely failure of change efforts significantly improved prediction of the level of trust. It is noted that this was confined specifically to being directed at the upper-level of management and was negative, or mistrust. (The researchers do believe that their findings could have been greater if they had not limited their measure of cynicism to just one target, organisational change.)

2.2.1.2 Affective

Cynicism includes a component of mistrust yet is much more. It is more than a way to cope with what is believed to be an unfriendly, unreliable, unstable and insecure world. Negative emotions such as contempt and anger that cynicism also engenders are powerful. Along with these, cynics may "experience distress, disgust, and even shame when they think about their organisation.... Ironically, however, cynics may also experience a secret enjoyment of their superiority to the organisation, which they have judged by their standards and found wanting" (Dean et al. 1998, 346).

Mirvis and Kanter (1991) explain that cynicism provides a ready and convenient explanation for a perception of continued disappointment in oneself and others, and consequential feelings of frustration and defeat. Along with this comes disillusionment, resulting from a belief that one has been let down or of having let oneself down -- most often this being targeted at the 'system'. Thus it is noted that feelings are generated out of the beliefs.

2.2.1.3 Behavioural

Those beliefs and feelings do have a behavioural outlet. This is why the multi-dimensional nature of organisational cynicism has such potential impact on an organisation. The

literature on organisational cynicism indicates that cynicism brings with it tendencies toward behaviour that expresses frustration, anger and resentment (Mirvis and Kanter 1991). This behaviour can be by voice or action.

The most obvious behavioural characteristic is strong criticism of the organisation and personnel within it, most especially leadership and management. Humour in the form of sarcasm also expresses cynical attitudes. Dean, Brandes, and Dharwadkar (1998) note that organisational cynics may also “tend to make pessimistic predictions about the future course of action in the organisation.” The more overt non-verbal behaviour may include “knowing” looks, rolling eyes, sneers and smirks. Such cynicism can even turn into overt acts of cynicism. J. Cunniff in the article “If only the bosses would get out of the way” (quoted by Dean et al. 1998, 346) describes how in one company employees circulated clandestine papers mocking the firm’s ‘adaptation’ of the Deming Principles. This included the following:

“Humor all employees in phoney efforts to include them in process improvement methodologies.... Provide slogans, meaningless exhortations [and] numerical goals.... Drive in fear by discouraging communication and by instituting a policy of Continuous Lay-off.”

The cynic may be right or may be wrong. The study of cynicism within organisations is not to place judgement on whether the individual’s evaluations are based on fact or imagination. By conceptualising cynicism as an attitude we leave aside the question of validity “because so much of what happens in organisations is open to different interpretations” (Dean et al. 1998, 347). For example, where a non-government school system has closed a non-viable school the redundant staff and displaced clientele have seen this as a statement that their school and they personally have been a burden and this action has been to get rid of a burden. The reality may be that the action was necessary to ensure the rest of that education system remains viable. But from where the employee and client sit there is room for a cynical view of the matter, and all the more so if there has been limited or ineffective communication.

2.3 Impact of organisational cynicism

2.3.1 *The positive side*

Though cynicism within an organisation has been mostly aligned with constructs that show a negative impact on the individual and the organisation, that is not always the case. From the employee or consumer perspective “the appeal of cynicism is that it offers compensation for the pain and frustration of feeling powerless in the face of the status quo....” (Nupsy93601@aol.com, 12 December 1998). It is an outlet for something that has taken time to take root and develop.

The potential functional aspects to organisational cynicism are twofold (Dean et al. 1998): for the individual and for the organisation.

Individual: Those who are truly untrustworthy will less likely be able to take advantage of the cynical individual.

Organisation: The cynic within the organisation can be “the voice of conscience” thus holding back any potential that may exist for expediency to take precedence over principle. Organisational cynicism can also help to place the spotlight on self-interest or other behaviour within the organisation that might detract from that organisation’s real mission. Further, the cynic can be the best analyst, not willing to just accept the “old” way. Such people are potentially the front runners for suggesting new ideas and approaches. McClough et al (1998) engaged in research that confirmed the value of cynical attitudes for critical analysis, especially at the beginning stage of a change process.

2.3.2 *The negative side*

An organisation selects and places a manager for the purpose of making an impact on the work of a particular section or function. The intent is that this impact is positive and moves the organisation forward toward the achievement of its ultimate goals. But that same manager can have a negative impact and undermine the progress of his/her part of the larger system. Cynical managers can themselves undermine large-scale organisational transformation through impatience, emotional illiteracy, elitism, insecurity, poor modelling, anger and alienation (Jaffe and Scott 1993). Lack of trust about the truth coming from leadership may cause participants in the organisation to miss out on some positive opportunities.

Pessimism that arises from organisational cynicism may undermine relationships within and/or between co-workers, supervisors and management. This especially is the case for the upward

relationships. In turn this then must have a significant impact on outcomes from that organisation or segment of organisation. “Did you ever notice how cynicism undermines morale... deflates optimism...poisons expectations... muddles progress? Ever see a winning team that espoused cynicism... or a country that endured that had a pervasive cynicism about its leaders and institutions?” (www.internetcampus.com/fog21.htm).

Finally, there is the relationship between employee cynicism and effectiveness. There are many elements to effectiveness in an employee. One such element, however, is job satisfaction. Lester (quoted in Guastello and Rieke 1992, 38) found a negative correlation between Niederhoffer’s (1967) Cynicism Scale and job satisfaction amongst municipal police officers.

2.4 Targets of organisational cynicism

Even though cynicism is seen to be, firstly, a general attitude about human action as noted above, it also has specific targets (Kanter & Mirvis 1989). In 1997 Andersson and Bateman suggested three general targets for cynicism: business organisations in general, corporate executives and “other” workplace objects.

One of the criticisms that Regoli & Crank (1990) had of Niederhoffer’s work was the loose nature of the items he used to measure cynicism amongst police. To rectify this they chose items that would separate into discrete clusters of meaning. From an initial pilot study that contained forty different items they were able to locate four specific target areas for police: rules and regulations (Rules); the legal system (Legal System); police superiors (Decision Makers); significant others (Respect). The latter came out of linking the commitment dimension of cynicism with a dimension of professionalism labelled “calling”. “Calling” has been employed in the sociology of occupations (Regoli and Crank 1990). This is of particular interest when contemplating study of Christian pastors as they have a strong and overt sense of calling in their professional work.

A specific area of research has emerged in recent years that focuses on cynicism about organisational change. The target for cynicism in this context is organisational change efforts. The clusters specifically chosen in research conducted by Wanous et al (2000) in a vehicle manufacturing plant in the USA were: pessimism about change; and, dispositional attribution about the likely failure of change efforts. Each of these had motivational and ability factors

included. In addition they included, as a possible control variable, a measure of situational attribution about the likely failure of change efforts.

2.5 Significant contributors and trends on organisational cynicism research

Organisational cynicism is a broad study that is only in its early stages of understanding. There is benefit in reviewing that research that has particularly been instrumental to laying the foundation for more recent cynicism research and in particular this research paper.

Deane et al (1998) published an excellent overview of studies involving cynicism to that time. In this review they suggest that our understanding of organisational cynicism has developed in at least four significant areas:

1. Organisational cynicism is a state, not a trait.
2. Organisational cynicism is not limited to a particular type of work.
3. The construct involves more than belief. It also includes both affect and behaviour.
4. It is possible to restrict the target of cynicism to one's employing organisation.

Their conclusion is that the stage is set for "a considerable research agenda on organisational cynicism."

2.5.1 Roots

A special contribution that studies such as Reichers, Wanous and Austin (1997) have made is drawing on Expectancy Theory (Vroom 1964) and Attribution Theory (Jones and Davis 1965) in an effort to obtain a greater understanding of the cynic's perspective. Further, organisational cynicism is attitude-based and characterised by frustration, hopelessness and disillusionment along with contempt for both the organisation and management. This focus has drawn on Attitude Theory, with its three elements: belief, affect and behaviour (Dean et al. 1998).

2.5.2 Niederhoffer

In 1967 Niederhoffer published a seminal work, *Behind the shield*, focussed on cynicism within the police force in the USA. He outlines a theory which suggests that cynicism was endemic in the police force. He concluded that police cynicism is linked to issues in the social structure of policing which stem from an interplay of role ambiguities and conflicting pressures. This pivotal work was used and further extended for over 20 years, within different countries and contexts. The police cynicism scale developed by Niederhoffer (1967) has been found by later research to be multi-dimensional, "although repeated factor analyses have generally failed to replicate the structure across research settings" (Regoli and Crank 1990). Every time Niederhoffer's 20-item

scale was used different sub-scales were generated which seemed to be unique to each research setting. There was thus little agreement on the empirical measurement of particular indices of police cynicism at that juncture of time.

2.5.3 Roman Catholic priests

Some early research dealing with organisational cynicism was made amongst Roman Catholic priests in North America. Fred Goldner, Richard Ritti and Thomas Ference (1977) explored the processes by which personnel within an organisation obtain cynical knowledge. Though this study did not refer to organisational cynicism *per se*, a high level of cynical knowledge would correlate to experiencing a high level of organisational cynicism. ("Cynical knowledge" is used to describe the understanding by members of an organisation that presumably altruistic procedures or actions of that organisation actually serve the purposes of maintaining the legitimacy of existing authority or preserving institutional structure. It also includes any knowledge that undercuts positive assumptions previously held that explained various organisational circumstances.) "In any institution characterised by a strong belief system, authority relationships may be threatened to the degree that cynical knowledge is acquired by participants early in their careers" (1977, 539). In view of the high level of organisational changes occurring today, such breakdowns of authority relationships with the accompanying organisational cynicism is of even greater potential than in the past.

There are consequences for authority and institutional structure in the development of cynical knowledge about the organisation and its motives. Goldner et al note that "cynical knowledge is especially damaging in professional organisations where the stated purposes are important in characterising the organisation and where these purposes played a part in the decision of members to join and devote their lives to the profession" (1977, 540). Though the Seventh-day Adventist Church is significantly different to the Roman Catholic Church in that it does not have a theology of infallibility, there is still relevance in this study under review. Any organisation, and most particularly an organisation that has strong belief systems and engenders high levels of loyalty and commitment, is impacted by the increase in cynical knowledge by its members. Goldner et al go on to show that the increase in cynical knowledge begins a cycle of organisational processes that alter institutional structure.

Goldner et al found that the oldest groups of priests, with no attractive alternatives to the priesthood, have a strong motivation to sustain a traditional belief system that infuses past careers with meaning. On the other hand, the youngest groups of priests, less organisationally bound to

the priesthood as a career and with available attractive alternatives, have less motivation to sustain a belief system made increasingly implausible by the development of cynical knowledge. Indeed, early exposure to cynical knowledge before a high level of commitment is built will be considerably more devastating than later exposure. This cynical knowledge has become more accessible through changes in communication patterns. In the case of the Roman Catholic Church, Vatican II legitimated such availability of information and awareness.

Knowledge about individual fallibility seemed to be more common and accepted than knowledge about the fallibility of the organisation. It is noted that, for this group, “cynical knowledge focuses not on the weakness of individual personalities, but on the fallibility of motivation in matters of organisational doctrine and policy” (1977, 547). In fact, as cynical knowledge increases there is a shift in explanation of certain occurrences from an individual level to that of the organisation. Such increases of cynical knowledge and shifts in explanation places a responsibility on leaders to address these matters in a different manner. Where such changes do not occur it is predictable that even more cynical knowledge is produced which further threatens existing authority and structures.

Goldner et al (1977) conclude that cynical knowledge is both a cause and effect of changes occurring in the Roman Catholic Church in America. They further broaden their conclusion to include other professional organisations where changes bring about new and more complex organisational networks that hasten the acquisition of cynical knowledge among younger personnel.

2.5.4 Kanter and Mirvis

Kanter & Mirvis brought the whole issue of a growing level of cynicism within the community out into the open with their book *The cynical Americans: Living and working in an age of discontent and disillusion* (1989). They gave a global perspective to cynicism and in so doing they related it to society and industry. Their thesis is that cynicism permeates a society whenever the high hopes of many are raised then frustrated and their deep disappointment gives way to disillusionment.

A survey was conducted with seven simple statements to determine the attitude of the respondent towards other people. The response was on a 4-point Likert scale that allowed no middle ground. Survey responses were analysed from 649 participants, all of whom were employed at the time. The following profile emerged:

- 43% could be considered as ‘The Cynics’ (strongly agree with the majority of the statements);

- 16% were considered as 'The Wary' (tended to slightly agree or slightly disagree);
- 41% were defined as 'The Upbeat' (holding a sunnier view of human nature and ascribing a measure of idealism and fellow feeling to other people).

The same researchers followed up this study in 1991 where they presented a model of work and non-work related factors impinging on attitudes. They further showed how these factors impacted on high levels of cynicism found in the American workforce. A correlation was shown between people's general perceptions about society, leadership, and the motives of other people and the more specific views of their own organisation, managers and co-workers.

It was found that there were three key elements in the development of a cynical mindset:

- the formulation of unrealistically high expectations
- the experience of disappointment
- disillusionment

The following percentages of each age group in the workforce fit the profile of the Cynic:

- 18 – 24 years: 54%
- 25 – 34 years: 48%
- 35 – 54 years: 45%
- 55 + years: 56%

The higher the education the lower the proportion of Cynics with a corresponding increase in numbers of those profiled as Upbeat. 60% of those who had an income of less than \$20,000 per year were profiled as Cynics while that percentage decreased steadily down to 36% of those who had an income of \$50,000 or more. Racial minorities scored higher levels of cynicism with 70% profiled as Cynics in comparison to 44% of whites.

Mirvis and Kanter (1991) note that people bring a measure of cynicism with them to their jobs. Nevertheless, the cynical outlook is further cultivated in companies that embody expedient and self-serving values and with managers who engage in deceptive and exploitative practices and that communicate in a one-sided disingenuous fashion to staff. They conclude that regaining trust and restoring confidence in American workers will require a reversal to the above involving salutary values, managing people more sensitively, honesty and transparency. With so many younger people entering the workforce with an already established level of cynicism, this will require very intentional action. "Cynical managers are just as reluctant to open this 'can of worms' as are cynical workers" (Mirvis and Kanter 1991, 66). But this must start with leadership within organisations.

Their conclusion is that workplaces must diagnose where and why expectations are out of line, identify how the organisation and the employees are failing to find positive ground, determine where action is not matching words, and build effective communication.

2.5.5 Research amongst police

The most comprehensive studies of organisational cynicism in the context of professional human services have been conducted amongst the police force and prison guards (Niederhoffer 1967; Regoli and Poole 1980; Regoli and Crank 1990).

Regoli & Crank (1990) set about to resolve the limitations of previous research on cynicism within the police force. One of their key outcomes was to construct an alternative measure of police cynicism with an intentional multi-dimensional scale. They selected four dimensions of police cynicism:

1. Decision-makers: measured police cynicism towards police supervisors.
2. Rules: tapped police cynicism towards department rules and regulations that govern police officers' behaviour while on duty.
3. Legal system: measured police cynicism toward laws that constrain police activity.
4. Respect: concerned with officers' perception of the respect they receive from outsiders.

These above dimensions of police cynicism were validated through factor analysis techniques.

Another aspect of their research, though not specifically aligned with this current research, was to examine the relationship between cynicism and job performance. They found that cynical police were more likely to be involved in hostile police-citizen encounters, display higher arrest rates, show more job dissatisfaction, and, generally, have poorer work relations.

2.5.6 Other organisational cynicism research

Using Kanter and Mirvis' (1989) 7-item questionnaire, Guastello and Rieke (1992) studied 106 tertiary students in the USA for the purpose of determining any relationship between cynicism constructs and other known work value constructs. The results of this study confirm the earlier research in regards to the origin and nature of cynicism. They were not able to confirm whether the "Upbeat" organisation is in fact a polar opposite of the "Cynical" organisation. There was a strong correlation between cynicism and low self-esteem. A finding that caused the most interest was that there was a strong correlation between cynicism and the Protestant Work Ethic. This suggests that those "who are most inclined to be the better performers (by virtue of work attitudes

rather than skills) are simultaneously the people most adversely affected by societal cynicism” (Guastello and Rieke 1992).

Pamela Brandes (1998) developed a conceptualisation of organisational cynicism, created a measure of organisational cynicism and conceptually developed and empirically tested several propositions about organisational cynicism. This dissertation is unpublished at the time of this current study.

Approaching the study of cynicism from the view that it is not just a work attitude but an outlook on life as a whole, Guastello and Rieke (1992) also assessed the relationship between cynicism and other work values with basic personality traits. Their conclusion was that there was no correlation with basic personality traits. This then supports the view that cynicism is an attitude that could be held by a wide range of dissimilar people.

2.5.7 Cynicism about organisational change

The rapidly changing environment of today has had and is continuing to have a marked impact on present-day organisations. Change within an organisation is, however, complex, multi-faceted and, most importantly, impacts heavily on people. Thus this is one area that is highly significant when considering the issue of organisational cynicism. A special interest is being shown by researchers of more recent years in this facet of organisational cynicism.

Arnon Reichers, John Wanous and James Austin (1997; 2000) conducted some studies in cynicism about organisational change in the manufacturing industry. Their 1997 study involved approximately 2000 workers over a three-year period. This study concluded that cynicism about organisational change is more prevalent amongst the average staff member (43%) than managers (23%). Causes of such cynicism are likely to include lack of communication, lack of respect and lack of meaningful involvement in decision-making and negative disposition. (This latter cause was not supported in their follow-up study in 2000.) They also concluded that the effects of cynicism about organisational change were likely to be a reduction in some key things: organisational commitment; job satisfaction; motivation to work hard; willingness to engage in organisational change efforts; view of leaders' credibility; remuneration system as a motivator. A very significant finding was that 53% of even those classified as highly cynical were prepared to keep trying to make change. But this study concludes that cynicism does impact negatively on the change process and therefore ought to be taken seriously. Cynicism needs to be minimised.

Wanous, Reichers and Austin (2000) formalised cynicism about organisational change as a construct (CAOC). It was shown that little previous change, ineffective leadership practices, and lack of involvement in decision-making bring about CAOC. They found a negative correlation between CAOC and actual organisational change and also the motivation to try and support change events. But it also showed a negative correlation with both organisational commitment and the number of labour grievances. It further endorsed one of the 1997 conclusions that CAOC weakened the remuneration system as a motivator. CAOC is made up of pessimism about future change being successful and the blaming of those responsible for leading change. Their conclusion was that "cynicism is more appropriately treated as a learned response, rather than a personality-based predisposition" (2000, 147), and further, that it can be influenced by top management. The positive way of expressing this is: the more employees believe real change has occurred, the more they are involved in decision-making and the more effective they perceive their supervisors, the less cynicism about future organisational change. The dilemma and the real need for management to address cynicism within an organisation is that it may in fact be self-fulfilling.

Taking a very focused look at organisational change, Thompson, Bailey, Worley and Williams (2000) researched the relationship between trust and cynicism and both their relationships to organisational change. The study was conducted amongst staff of a large Federal agency in the USA. Their conclusion was that cynicism is not itself a predictor of trust in co-workers or area managers but does predict trust in upper managers. The results suggest that trust and cynicism are related in a predictable way. Their conclusion was that both trust and cynicism need to be addressed by management but may need to be done separately. Interestingly, they also concluded that a positive outcome of cynicism amongst staff targeted at supervisors and upper management is that it produces greater cohesion in the actual workgroups.

Each team of researchers conclude that research in these areas needs to cover a more broad range of industries (Wanous et al. 2000).

2.5.8 Future

In this time of significant change, transformational leadership and participative decision-making have been considered major contributors to effective organisational leadership and change (Kanter and Mirvis 1989; Mirvis and Kanter 1991). Yet, as we move forward into the future, organisational cynicism may be undermining those positive efforts. It is important for management to understand the characteristics of organisational cynicism. In doing so it is

possible that by specific intervention the negative effect may be minimised within the organisation.

The current literature is challenging others to contribute to this reasonably new area of focus in organisational behaviour. There is a need for more research in the field of cynicism in organisations (McNamara 1999; Wanous et al. 2000).

3. CONTEXT

3.1 Seventh-day Adventist Church

This research is conducted in the context of the Seventh-day Adventist Church. The Seventh-day Adventist Church is a Christian denomination with a strong belief system, an integrated structure and a governance system that directly links the church worldwide both in mission and organisation. This leads to a strong sense of community right around the world. There are over 12 million adult members and an extensive mission to 206 countries with an aim to bring the message of God's love to every language and people group.

3.1.1 Structure

An organisational flow chart for the Seventh-day Adventist Church (Figure 3.1) indicates the various structural layers of organisation.

Local church

The individual local church is where each Seventh-day Adventist holds their membership. Yet there is a bond of support and accountability that goes well beyond the local congregation. This is due to the fact that all congregations within a particular region are formally linked through what is called a local Conference.

Local Conference

A regional network of individual churches is known as a local Conference (often simply referred to as the Conference) and organisationally links the Seventh-day Adventist Church at the base of its structure. It is from this foundational level of the church that the field pastors receive their appointments to the local church. They represent the wider church at the local church and provide overall leadership for the functions of that local church.

Union Conference

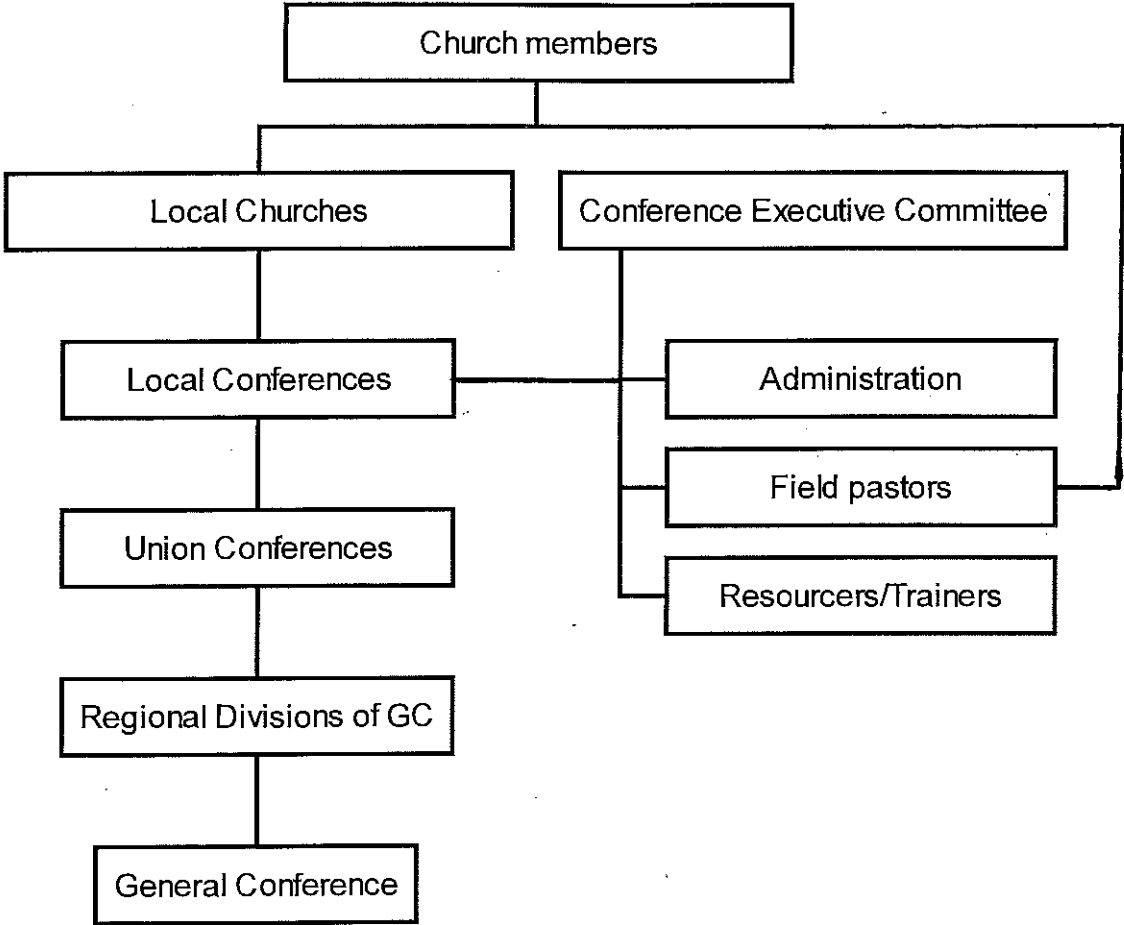
Local Conferences are formally linked through a union of conferences called a Union Conference. Normally this is designed around geographical boundaries but sometimes the political realities require otherwise.

General Conference

The Union Conferences around the world make up the General Conference. The General Conference divides its own workload into world regions. The term used for each of these sub-divisions is Division.

This study is conducted within Australia (Australian Union Conference) and New Zealand (which is part of the New Zealand Pacific Union Conference), which together make up part of the South Pacific Division of the General Conference.

Figure 3.1 Organisational flow chart for the Seventh-day Adventist Church



3.1.2 Governance

The governance system is representative and thus, potentially, those at the grass roots, including the field pastor as well as the local church member, by representation have a say in the processes of the church at all levels of its structure.

Yet in view of the very size of the organisation the day to day function is perceived to be, and in reality does, come across as hierarchical and bureaucratic. In fact, even those church members who are elected by the membership for the representative roles on committees and boards (usually for three to five year tenures) tend to be viewed, after a time, as part of “the system”.

3.1.3 *The field pastor*

The field pastor is appointed by the Conference to provide leadership for specific local churches. Clarification of the term *field pastor* is necessary in that pastors, after some experience serving in local churches, can be and are called upon to fulfil various leadership functions at the local Conference, Union Conference, Division and General Conference.

3.1.3.1 *Role*

The field pastor of a Seventh-day Adventist church serves the needs of his or her local church(es) where assigned by the local Conference. On appointment, the pastor assumes principle leadership of the congregation. “The ordained minister ranks above the local elder or elders; these serve as his[/her] assistants.... He[/she] should be the spiritual leader and adviser of the church” (Seventh-day Adventist Church Manual 2000, 136). All aspects of the work of the local church come under their supervision. “Nothing moves much without pastoral participation.... Conferences depend almost totally on pastors for church growth and nurture” (Seventh-day Adventist Ministers’ Manual 1992, 64).

3.1.3.2 *Accountability*

“The Conference president is overseer of all the churches, under guidance from higher church organisations, but is largely dependent on pastors in carrying out the plans and policies of the Conference” (Seventh-day Adventist Ministers’ Manual 1992, 64). Thus the pastor is directly accountable to the local Conference president and local Conference Executive Committee. Nevertheless, there is also accountability as a servant-leader to the congregation directly.

4 METHODOLOGY

The methodology for researching organisational cynicism amongst field pastors of the Seventh-day Adventist Church in Australia includes both quantitative and qualitative research approaches. The qualitative element of the research is critical for the study of such a personal and complex area. The quantitative element allows one to generate an overview and access some specific areas within the topic.

The quantitative approach allows the researcher a greater level of input while the qualitative approach allows for the complexity of the topic to be explored by the respondent in a way that goes beyond those statements chosen by the researcher.

4.1 Initial Survey construction

A quantitative research survey was constructed consisting of three components: organisational cynicism questions, decision-making involvement questions and demographic data.

4.1.1 *Quantitative research*

The organisational cynicism questions were generated from a review of current research, particularly the work of Regoli and Crank (1990), Reichers et al (1997) and Wanous et al (2000). Modification has been made according to the recommendations made by the respective researchers in their published findings and respective questions have been adapted to the context of this study.

4.1.1.1 *Targets*

It was decided that multiple measures of organisational cynicism should be used.

Thompson et al (2000) noted that one of the weaknesses of their research was limiting the measure of research to just one measure of cynicism. The potential targets surveyed in this research are:

- Administration.
- Community respect.
- Expectations placed on them.
- Change within the organisation.

The Administration, Respect and Expectations categories came out of Regoli and Crank's (1990) research and were also considered relevant from the researcher's own personal experience as a church pastor and administrator for the past 24 years. The fourth general area is split into two specific targets. Organisational Change (dispositional attribution) comes from the work of Wanous et al (2000). A control discriminator, organisational Change (situational attribution), was included in the survey as a control measure for the dispositional attribution target (Wanous et al. 2000). The situational attribution items were intentionally extended beyond people to include systems, structure and processes (McNamara 1999).

Cynicism about organisational change is seen as an important focus for this research in view of the amount of change that has presently been occurring within the church and that is expected in the future. The definition of organisational cynicism generally involves questioning the motives of those driving the change. But when cynicism is viewed in the light of change the definition will also need to take into account "a pessimistic outlook for successful change" and placing blame "on 'those responsible' for lacking the motivation and/or the ability to effect successful change" (Wanous et al. 2000).

In this questionnaire, then, five organisational cynicism targets are surveyed (Appendix A).

Administration (Section A: Questions 3, 5, 8, 14, 15, 21, 23)

The Administration index measured field pastors' cynicism towards church administrators.

Respect (Section A: Questions 1, 2, 11, 16, 26, 29)

The Respect index was concerned with the field pastors' perception of the respect they receive from church members and the value placed on them by church administrators.

Expectations (Section A: Questions 6, 10, 18, 20, 24)

The Expectation index tapped field pastors' cynicism about the expectations placed on them by their total church community.

Change – situational attribution (Section A: Questions 4, 12, 17, 22, 25, 27)

The Change (situational attribution) index was concerned with measuring the field pastors' perception of uncontrollable elements bringing about a likely failure of change.

Change – dispositional attribution (Section A: Questions 7, 9, 13, 19, 28, 30)

The Change (dispositional attribution) index was concerned with measuring the field pastors' perception of the likely failure of change efforts due to the leaders themselves.

In this section the order of the questions were scrambled to facilitate a top-of-mind response to each point and responses were registered on a forced choice 4-point Likert scale.

4.1.1.2 Antecedents

Participation in decision-making is tested in this study as a potential antecedent that might account for the emergence of cynicism as a result of the pastor's experience with the church. Wanous et al (2000) conclude that greater participation in decision-making is one factor that reduces cynicism about future organisational change.

Inquiry is made into perceptions of current involvement in decision-making with aspects of the church over against desired involvement. Note that this is to determine the pastors' perceptions of involvement rather than trying to achieve an objective measure. In this questionnaire the foci for the decision-making factor (perceived current involvement and desired involvement) (Section B, Questions 1 and 2 respectively) are:

- local church goals and directions -- where the pastor is the leader
- local Conference goals and directions
- General church operating policy
- Employment issues that directly impact the pastor. This would include such matters as work relocation; remuneration; benefits; evaluation; conditions).

Ultimately the responses are linked to find the level of decision-making deprivation ('desired' less 'actual') of field pastors of the Seventh-day Adventist Church in Australia and New Zealand in the decision-making processes of the church.

4.1.2 Demographic data

The questionnaire also included a demographic information section to enable comparisons to be made of organisational cynicism amongst different sub-categories.

4.1.3 Qualitative research

The original intent was to include qualitative research by having a number of interviews with participants. A separate form was to be provided with each survey giving opportunity for the participant to hand in separately an expression of interest in a follow-up interview. The aim of this was to catch any possible significant targets not already identified. A further benefit would be

that such interviews might also reinforce and/or extend involvement in decision-making as an antecedent to organisational cynicism and might also highlight other potential antecedents.

4.2 Pilot

A pilot survey was conducted for validation purposes. This also provided opportunity to check both format and wording. The aim was to provide the researcher with assistance in the further development and refinement of the survey.

To test the survey a pilot was initiated with 45 pastors in the South Queensland Conference at their annual meeting. Along with the survey a sheet was given to each participant (Appendix B) giving him or her an opportunity to make critical comment on each question along with recommendations. 42 completed the survey and, of these, 21 also used the comment sheets.

4.3 Final survey instrument

The final survey instrument (Appendix D) consisted of four components: organisational cynicism questions, decision-making involvement questions, demographic data, and an open-ended question.

4.3.1 *Quantitative sections*

As a result of the comments made in the pilot, elements of the quantitative questionnaire were reconstructed. The language in some of the stems of the questions was modified to allow for greater understanding and less room for individual interpretation of meaning.

4.3.2 *Qualitative section*

The response rate in the pilot study to the invitation for a follow-up interview was far beyond expectation and beyond the time available for this research. This indicated that the research topic created significant interest and desire for further input. To facilitate a broad involvement in the qualitative aspect to the research an open-ended question was added to the questionnaire. The question asked was: "In regards to your local church, the local Conference and the wider church, what things do you find frustrating and what things do find satisfying?" (Appendix D - Section C). This allowed input from participants outside the tight pre-stated items used for quantitative analysis. It gave the participant the freedom to offer his or her own ideas within the framework of this study.

It was intentional that an opportunity was given for the respondents to also provide positive reflections about their work and the church. That positive element of satisfaction was included so as to minimise the negative affectivity that the whole survey tone could otherwise possibly establish and thus skew the results. Such information would also provide a contrast against which the other survey information could be placed.

Further, the open opportunity to share any frustration would potentially give insight into other possible targets of organisational cynicism while also being a check in regards to the forced categories in the quantitative sections. The information gathered here could also highlight possible causes and effects of organisational cynicism on which future research might focus.

4.4 Ethics Committee approval

The final survey (Appendix D) as well as relevant accompanying documentation such as a cover letter for local Conference presidents and a cover letter and instructions for survey participants (Appendix E) were submitted to the Avondale College Ethics Committee. This committee gave approval on 26 March 2001 (Appendix C).

4.5 Population / sample

The population in this research is field pastors of the Seventh-day Adventist Church in Australia and New Zealand.

There are 355 pastors serving the Seventh-day Adventist Church in Australia and New Zealand (as at 31 December 2000). Of those, approximately 305 are serving as field pastors. With such limited numbers it was important that as many as possible were given the opportunity to participate. Further, a number of volunteers or lay pastors also provide pastoral care of churches. These were also invited to participate in the survey.

4.5.2 Procedure

Permission was sought from the CEO of each local Conference, the president, to allow this research to be conducted in his field. Approval was gained from all Conferences.

Each local Conference has a time when their pastors come together as a full team (normally annually) or regionally for team building, encouragement and planning. Such times were

considered the best forum for conducting the survey, if time could be allocated for completion of the survey. It was expected that this method would maximise the number of surveys completed as it does not require being taken home and sent later. A simple instruction sheet was provided to the facilitator of such gatherings, with special mention that the surveys were to be placed in the provided envelope immediately upon conclusion to ensure confidentiality.

Each survey questionnaire was accompanied by an information letter (Appendix E) giving the rationale for the research and instructions. It is anticipated that this process will give every field pastor, where approval is given by the local Conference president, the opportunity to participate. Further, this enables one to keep the costs of the research to a minimum while maximising the information gained. Upon receipt of a completed survey each response was placed within a large envelope that in turn was sealed once all surveys were returned. This ensures confidentiality of the process.

Where it was not possible to link in with local Conference pastors' meetings, a request was made to have the survey sent out, with the same accompanying statement, in the weekly mail. A stamped addressed envelope (directly to the researcher) was also provided so as to maximise the returns as well as confidentiality.

4.5.3 Responses

298 of the potential 330 surveys were handed to pastors. A total of 162 surveys were returned. The returned surveys made up 54% of the potential returns. 63% of New Zealand pastors participated, which is higher than the overall 54% participation rate. There was a very high response rate to the open-ended question, with 125 of the 162 returned surveys (77%) having responses.

4.6 Limitations of methodology

It was not possible to utilise an 'off-the-shelf' survey instrument. The survey instrument was designed utilising material on cynicism about organisational change (Wanous et al. 2000), the multi-dimensional model developed by Regoli and Crank (1990) and the researcher's own intimate knowledge of the target group to be studied. The various dimensions in this study have not been used together previously and other research on organisational cynicism within clergy has not been found. Thus this study has the limitations that any newly constructed questionnaire would have.

Research on organisational cynicism is a relatively new area. Niederhoffer carried out research on cynicism within the police force in the late 1960s. Regoli & Poole and others followed this up in the 1970s. But it was not until P. Mirvis and D. L. Kanter explored the matter of cynicism amongst Americans in the late 1980s that this whole area of behavioural and organisational study caught the attention of researchers. Throughout the 1990s research has been expanding on organisational cynicism and this continues to grow. This does mean, though, that there is not a long history of researched material to call upon.

It is anticipated that this study will provide a foundation as well as become a springboard for future studies of its kind and with its focus in regards to the Seventh-day Adventist Church.

There is a limitation in this research in that no concurrent attitudes or behaviours were studied beside organisational cynicism. It would have given greater strength to this research to note any concurrent relationships between cynicism and job satisfaction and organisational commitment. But the academic context and time constraints of this research has required the reduction of its scope and thus limited the immediate benefit.

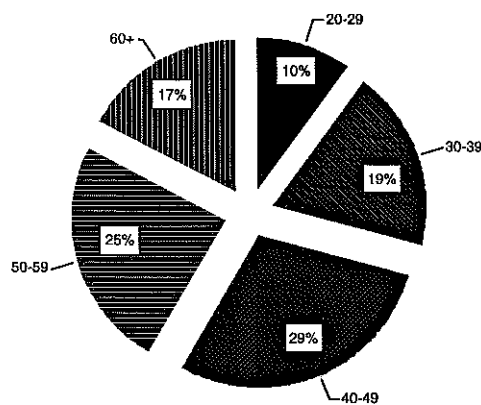
5 SAMPLE CHARACTERISTICS

The pastors were asked to provide personal information and aspects of their work experience in order that organisational cynicism could be checked across demographic indices. In that there are only around 4 female pastors in Australia and New Zealand their gender was not requested.

5.1 Ages of pastors

The ages of the pastors are grouped in tens (Figure 5.1). There is a much smaller number of young pastors (10% aged 20-29) in comparison to any other age group.

Figure 5.1 Age Groups

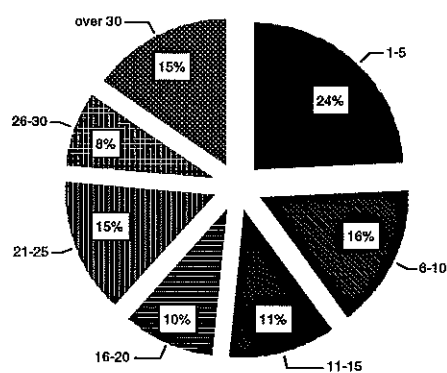


5.2 Years as a pastor

The years that the pastors have served are grouped in fives (Figure 5.2).

When a comparison is made of age groups (Figure 5.1) against the number of years the respondents have worked as a pastor (Figure 5.2) it is clear that those entering this work are doing so at a later stage in life. A staggering 24% of respondents have only between 1 and 5 years experience as a pastor. More than half of the pastors have 15 years of experience or less. Though just 38% have more than 20 years experience, 71% are 40 years of age and over.

Figure 5.2 Pastoral experience



5.3 Professional status

Pastors have three formal stages of recognition: intern, license, and credential.

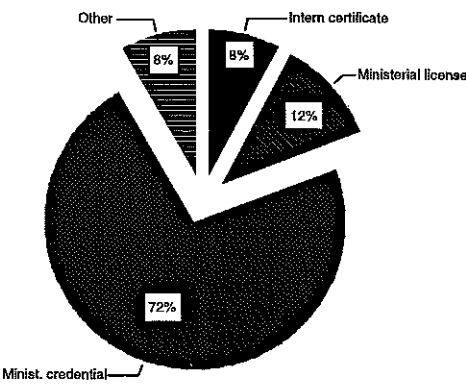
When one first commences work as a pastor, normally upon graduation from a specially recognised study program, an intern’s certificate is received from the local Conference. Figure 5.3 shows that 8% of the respondents are interns. This is held for the first two or three years.

Once the intern program is formally completed the pastor is given a ministerial license. 12% of those who completed this survey held ministerial licenses.

The majority of respondents (72%) hold ministerial credentials, which means that they are ordained pastors. This is the most complete professional recognition possible. Such recognition can normally be achieved from the fifth year as a pastor onwards.

The “other” group is made up of people who are currently functioning as volunteers or lay pastors. Volunteers are either younger people gaining experience for a short-term period or older folk giving short-term assistance to the church. Lay pastors are those without formal theological and pastoral training but who have proven their commitment and potential as spiritual leaders and are given temporary or semi-permanent pastoral positions within the local Conference.

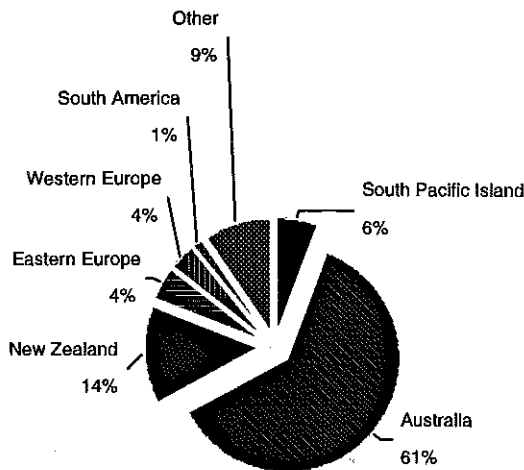
Figure 5.3 Professional status



5.4 Ethnicity

Figure 5.4 provides an outline of the various places of origin for the pastors responding to this survey in Australia and New Zealand. By far the largest group (61%) is Australian with New Zealanders (14%) making up the next largest group.

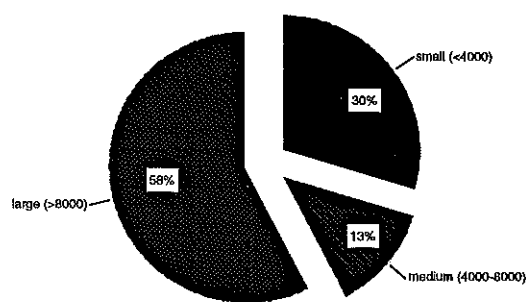
Figure 5.4 Ethnicity



5.5 Conference size

Figure 5.5 indicates the proportion of pastors from each of the various Conference sizes. 57% of all pastors are located in Conferences with over 8,000 members and 30% in small Conferences of less than 4000 members. With just 13% working in medium size Conferences it is clear that there is a larger number of small Conferences than medium.

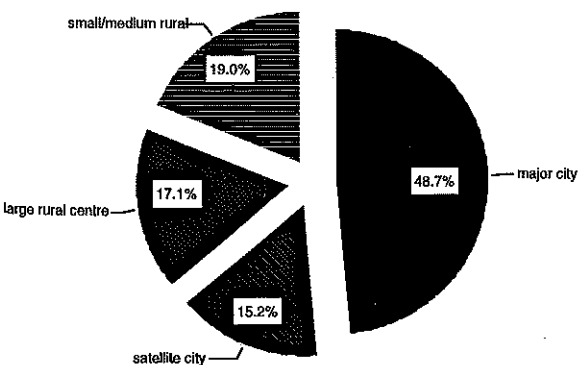
Figure 5.5 Conference size



5.6 Current location

Nearly 50% of the participants are currently located in a major city. The other three types of locations are reasonable evenly spread: small/medium rural 19%; large rural 17%; satellite city 15% (Figure 5.6).

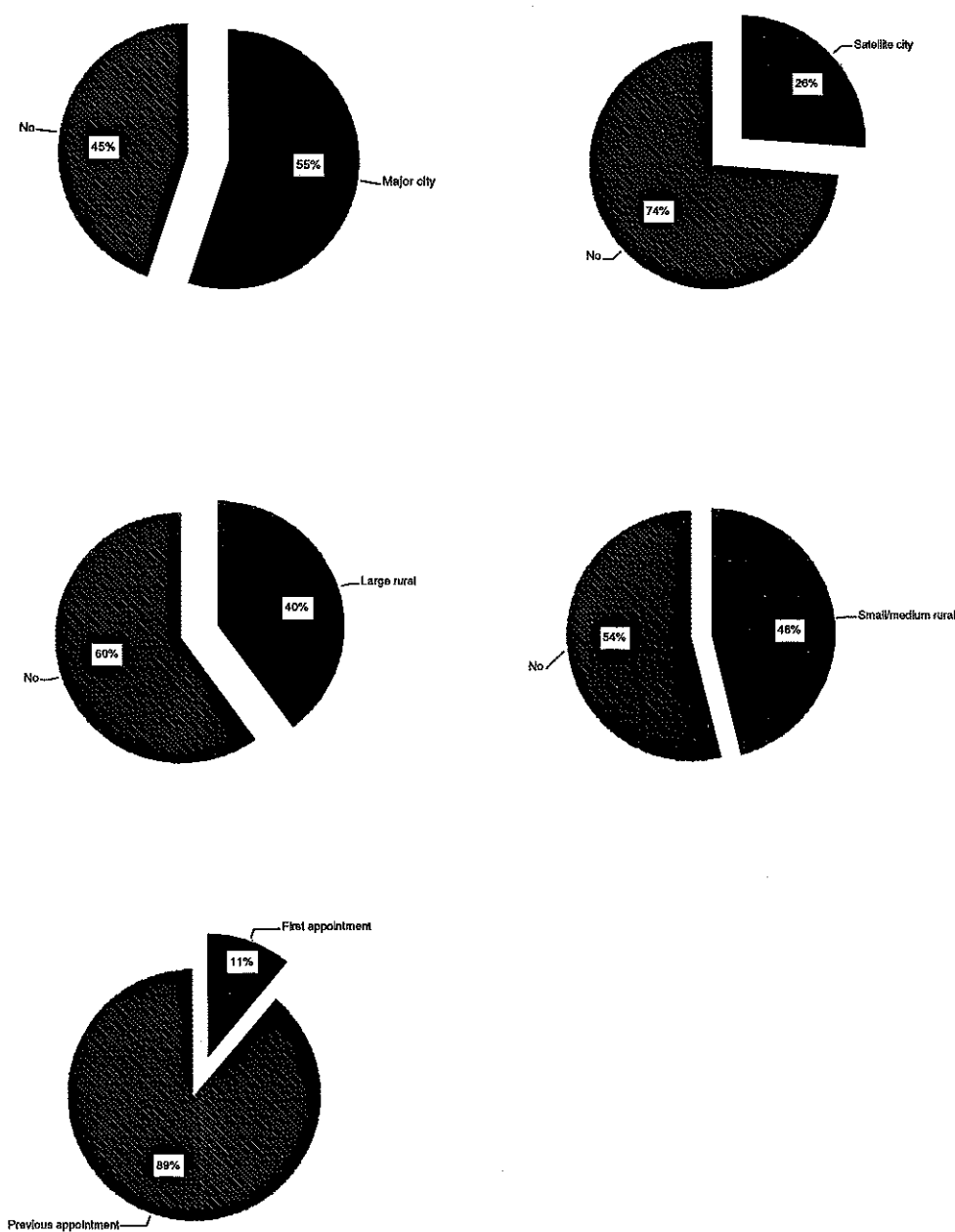
Figure 5.6 Current location



5.7 Previous location(s)

Figure 5.7 gives the percentage of pastors that have previously served in the various types of locations (or that the current location is their first.) It was possible for the respondents to indicate more than one location. More than half the pastors have previously served in large cities. What was not asked and which might have an impact is how many different locations the pastors have served in.

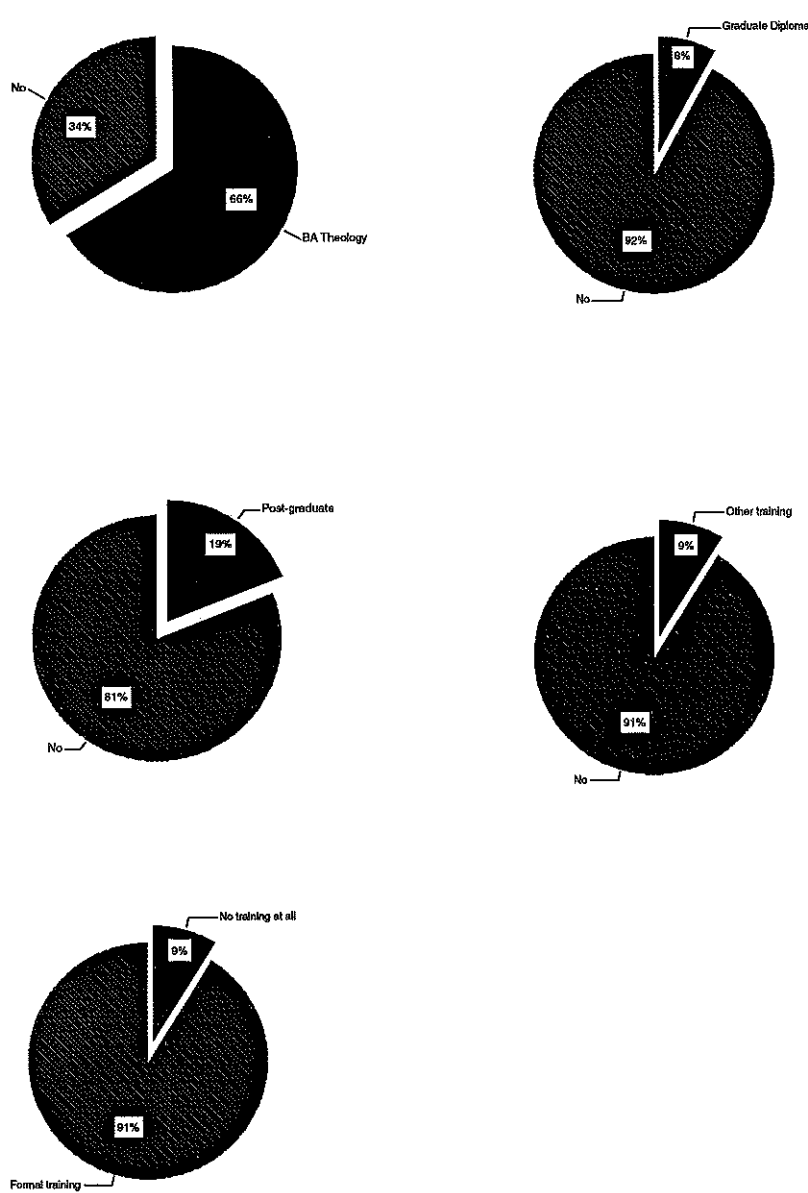
Figure 5.7 Previous locations



5.8 Ministry-specific qualifications

66% of respondents had achieved a Bachelor of Arts in Theology as their academic qualifications in preparation for their work as pastors. 8% had a Graduate Diploma in Theology, which qualified them for commencement in this work. Those who can apply for pastoral work with a Graduate Diploma must have completed at least a Bachelor’s degree in some other field. Thirty respondents, or 19%, had completed at least one post-graduate program in the field of theology or ministry. Fourteen respondents, or 9%, had no qualifications that related to their work as pastors. This is most likely made up of the volunteers and lay pastors.

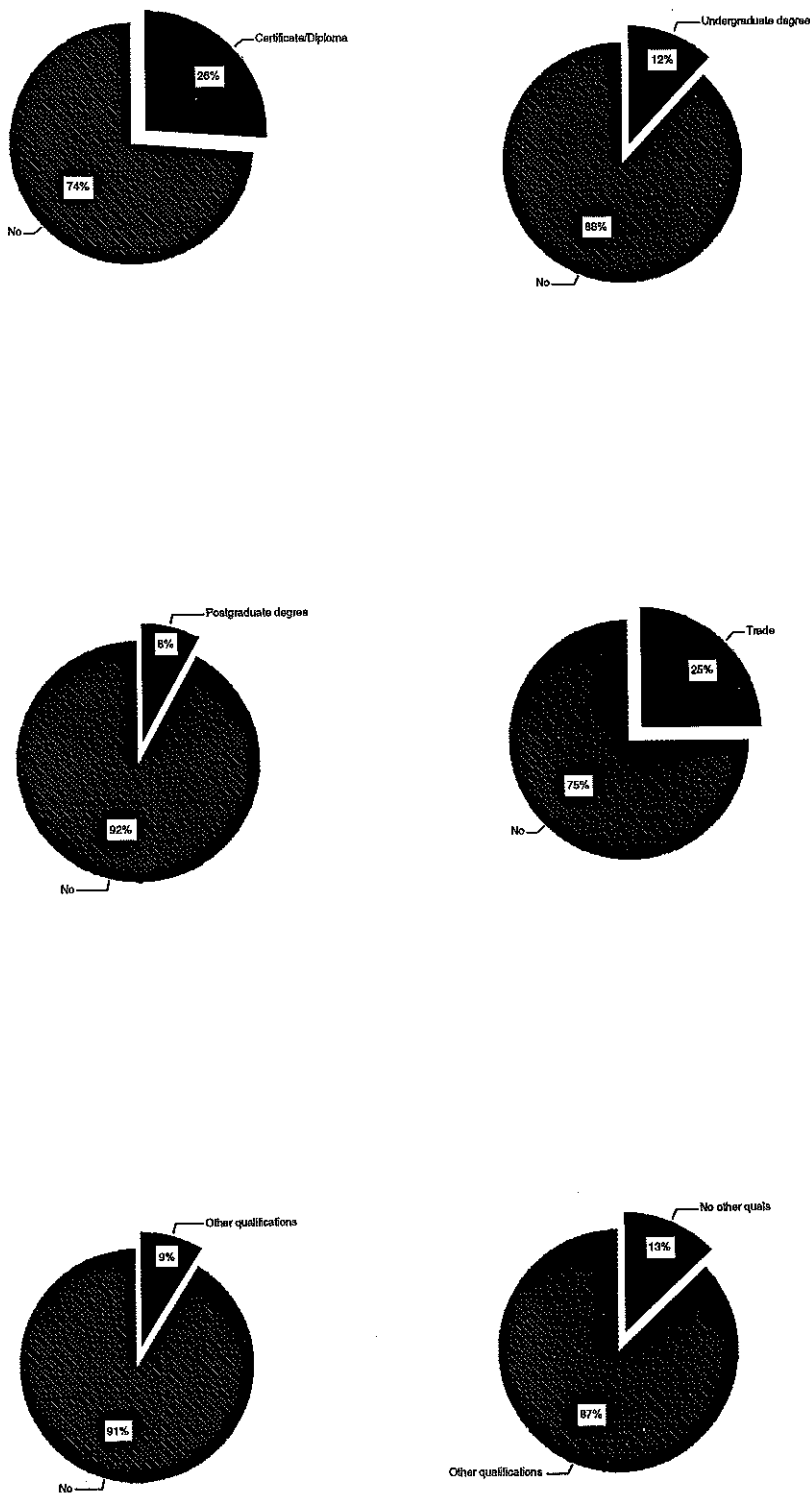
Figure 5.8 Ministry-specific qualifications



5.9 Other qualifications

Only 20 respondents, or 13% of the whole group, have no qualifications outside of their ministry-specific qualifications. 26% of the whole group hold a certificate or diploma, 25% have a trade, 12% have another undergraduate degree and 8% have a post-graduate degree related to another field.

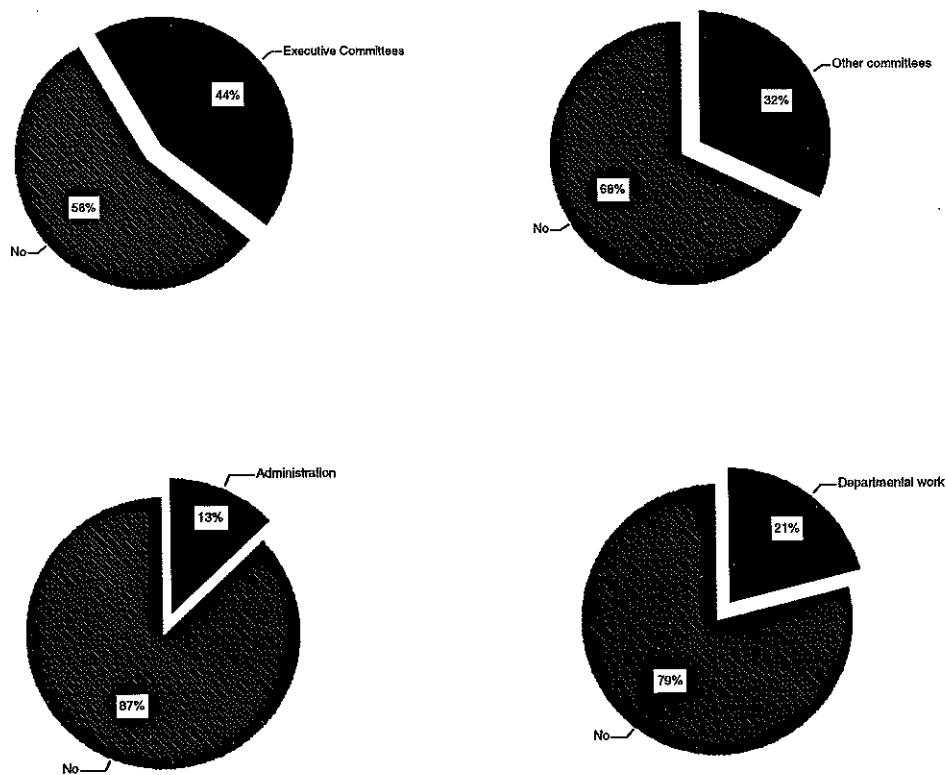
Figure 5.9 Other qualifications



5.10 Involvement in wider church activities

This aspect of the survey has revealed a higher level of involvement by the pastors in various activities of the church outside of the local church than what was expected. 44% have been or are currently involved in an Executive Committee. 32% have been or are currently involved in some other type of committee that they consider to be one of significance. Thirty-three respondents, or 21%, have held a departmental position for the wider church or are currently doing so as well as caring for a local church as a field pastor. (This latter situation often arises in local Conferences that have a small membership.) A departmental director is essentially involved in resourcing and training with varying foci, such as youth ministry or witnessing and the likes. Twenty, or 13%, of respondents declare that they have at some time carried an administration role for the wider church.

Figure 5.10 Involvement in wider church leadership



6 ORGANISATIONAL CYNICISM: TARGETS

Five targets of organisational cynicism were theoretically generated from that produced by other researchers (Regoli and Crank 1990; Wanous et al. 2000). The Cronbach's alpha for each target supported use of this target category schema:

1. Administration (Cronbach's alpha 0.8536): perceptions of church administrators.
2. Respect (Cronbach's alpha 0.7308): perceptions of the respect for and value placed on the pastor.
3. Expectations (Cronbach's alpha 0.6959): attitudes about the expectations placed on them by both local church members as well as administrators.
4. Change (situational attribution) (Cronbach's alpha 0.6441): perceptions of the likely failure of change efforts through those things out of the leaders' control.
5. Change (dispositional attribution) (Cronbach's alpha 0.8880): perceptions of the likely failure of change efforts due to the leaders themselves.

The distribution of organisational cynicism scores for each of the targets was analysed according to the following classification system:

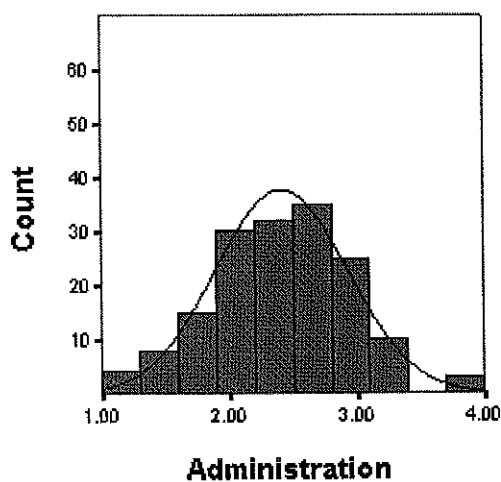
- ratings of 1.00 – 2.40 (responses to most questions indicate a negative attitude) classified as HIGH organisational cynicism scores
- ratings of 2.41 – 2.59 (responses to most questions indicate either slightly negative, neutral or slightly positive attitudes) classified as MEDIUM organisational cynicism scores
- ratings of 2.60 – 4.00 (responses to most questions indicate a positive attitude) classified as LOW organisational cynicism scores.

Following Kanter and Mirvis (1989), the terms Cynic, Wary, and Upbeat will be used respectively for high, medium and low organisational cynicism ratings.

6.1 Administration

The Administration index or target measured field pastors’ cynicism towards church administrators.

Figure 6.1 Administration: Organisational cynicism scores distribution



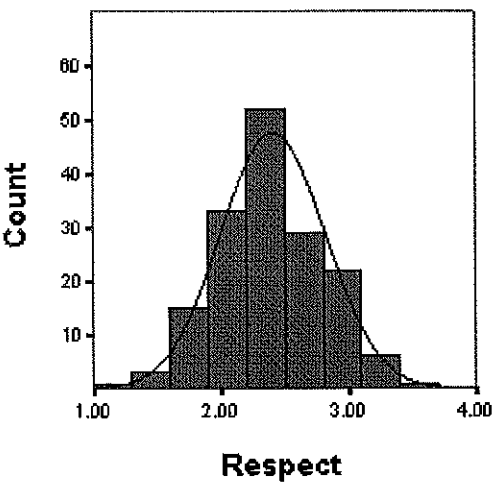
For the Administration target the mean organisational cynicism score was 2.4119 with the standard deviation of 0.5156, reflecting a wide range of responses (Figure 6.1). In deed, this target has the greatest standard deviation of all the organisational cynicism targets. 44% of respondents rated as Cynics while 36% rated as Upbeat.

6.2 Respect

The Respect index or target is concerned with the field pastors’ perception of the respect they receive from church members and the value placed on them by church administrators.

Though this target had a mean score of 2.4111 the standard deviation was 0.4076 (Figure 6.2) arising from a smaller range of responses. Those rated as Cynics on the organisational cynicism scale made up 49% of respondents while 33% rated as Upbeat.

Figure 6.2 Respect: Organisational cynicism scores distribution

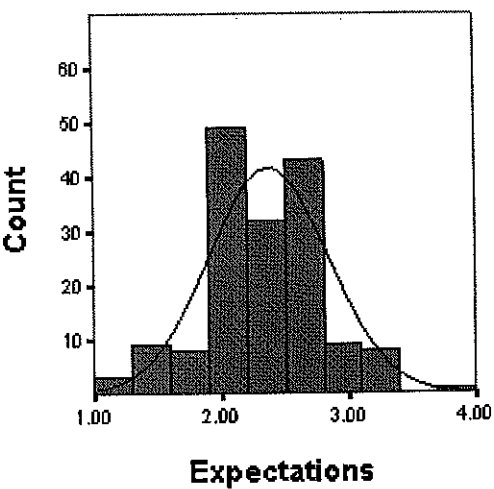


6.3 Expectations

The Expectation index or target tapped field pastors' cynicism about the expectations placed on them by their total church community.

This target had the lowest mean score, 2.3729 and a standard deviation of 0.4669. This target polarised the responses with just 3% lying in the Wary rating -- a significant result. Figure 6.3 gives a visual reference to that as the middle column indicates. A huge 61% rated Cynic on the organisational cynicism scale and 36% of field pastors were Upbeat about Expectations.

Figure 6.3 Expectations: Organisational cynicism scores distribution

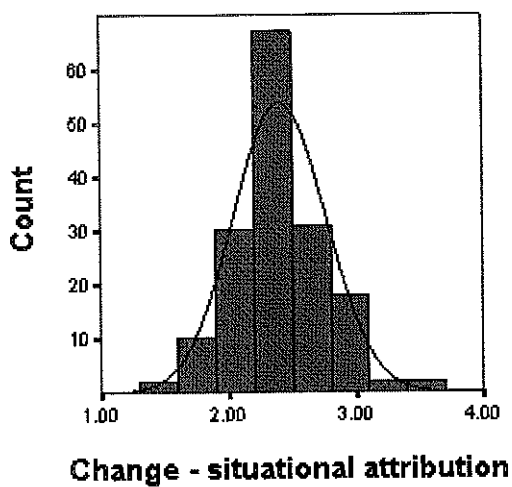


6.4 Change (situational attribution)

The Change (situational attribution) index is concerned with measuring the field pastors' perception of elements that the leaders can not directly control bringing about a likely failure of change. It is used as a check on discriminate validity (Wanous et al. 2000). It does this by taking the focus of cynicism away from the leader personally and placing it on those things that the leader has no direct control over: systems, contexts, and others.

Though the mean score of 2.4047 (Figure 6.4) is the second lowest mean score of all the targets, more importantly it stands in contrast with the mean score for dispositional attribution for the likely failure of change efforts which is 2.5897. 54% of respondents rated in the Cynic classification, while 23% each were Wary and Upbeat. Thus a significant 77% combine to make up the Wary and Cynic groups of organisational cynicism as targeted at the situational attribution for the likely failure of change. This does indicate that the attitudes of field pastors about organisational change are more cynical about systems within the Seventh-day Adventist Church than they are about the actual leaders themselves.

Figure 6.4 Change (situational attribution): Organisational cynicism scores distribution



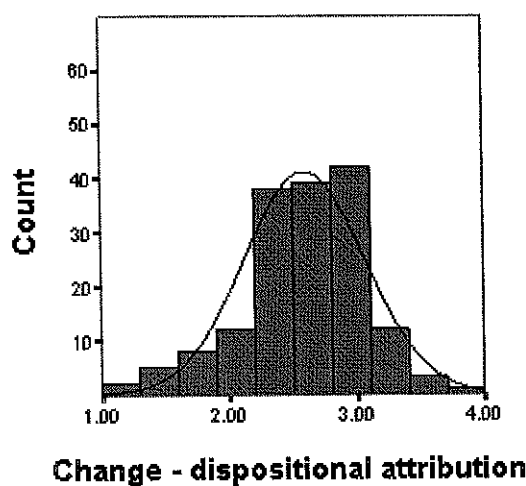
The standard deviation for situational attribution for change failure, 0.3605, the narrowest of all targets, contrasts with that of the dispositional attribution for change. This shows that there is more agreement between respondents as they question systems more than the specific leaders as individuals.

6.5 Change (dispositional attribution)

The Change (dispositional attribution) index or target is concerned with measuring the field pastors’ perception of the likely failure of change efforts due to the leaders themselves.

The mean score of 2.5897 was the highest of all the means. Those with Upbeat attitudes toward this target (56%) were double those that rated as Cynic (28%) on the organisational cynicism scale. This was the only target that had a higher proportion rating as Upbeat compared to those rating as Cynic. The standard deviation was 0.4720 (Figure 6.5).

Figure 6.5 Change (dispositional attribution): Organisational cynicism scores distribution



6.6 Comparison of target ratings

Use of T-tests indicated that the Change (dispositional attribution) target had significantly higher scores (at the 0.001 level). This indicates a significantly lower organisational cynicism rating than the other four targets (Table 6.1). This would suggest that the likely failure of change effort due to the leaders themselves is of less impact on organisational cynicism within field pastors of the Seventh-day Adventist Church in Australia and New Zealand than all the other targets studied.

Table 6.1 Paired Samples Test

		Mean	t	Sig. (2-tailed)
Pair 1	Administration / Respect	2.4119 / 2.4111	.025	.980
Pair 2	Administration / Expectations	2.4119 / 2.3729	1.076	.283
Pair 3	Administration / Change (Situational)	2.4119 / 2.4047	.191	.849
Pair 4	Administration / Change (Dispositional)	2.4119 / 2.5897	-6.193	.000*
Pair 5	Respect / Expectations	2.4111 / 2.3729	1.062	.290
Pair 6	Respect / Change (Situational)	2.4111 / 2.4047	.196	.845
Pair 7	Respect / Change (Dispositional)	2.4111 / 2.5897	-4.922	.000*
Pair 8	Expectations / Change (Situational)	2.3729 / 2.4047	-.937	.350
Pair 9	Expectations / Change (Dispositional)	2.3729 / 2.5897	-6.051	.000*
Pair 10	Change (Situational) / Change (Dispositional)	2.4047 / 2.5897	-4.994	.000*

* Significant at the .001 level

6.7 Overall patterns

The data supports the use of a number of specific targets of organisational cynicism, with a range of cynicism values and patterns being generated from the different targets. A comparison of results (Table 6.2) reveal that both the Expectations and Change (situational attribution) targets generate quite high levels of organisational cynicism. Administration and Respect targets, even though they have lower levels, still have more pastors in the high cynicism range than in the low range. It is noted that the cynicism distribution for the Expectations target is distinctly different from that found in the other targets. The bipolar nature of this distribution probably suggests further analysis is required with a particular focus on the different components of the 'church community'.

Table 6.2 Distribution of organisational cynicism for the five targets

Cynicism target	Cynicism Rating Category (percentage of sample)		
	Cynic (high)	Wary (medium)	Upbeat (low)
Change (dispositional)	28%	14%	58%
Administration	44%	20%	36%
Respect	49%	18%	33%
Change (situational)	54%	23%	23%
Expectations	61%	3%	36%

Finally, cynicism about organisational change is found to be particularly focused on systems (Change - situational attribution) rather than church leaders (Change – dispositional attribution) themselves. This is an important and rewarding finding from this research project. A greater portion of the field pastors has a positive attitude towards the work that their leaders are performing in attempting to bring about change within their respective domains of the Seventh-day Adventist Church. The contrast in the organisational cynicism distribution patterns for the Change (dispositional attribution) and Change (situational attribution) targets would seem to indicate that the field pastors appreciate that many of the difficulties that their leaders encounter in attempting change is the result of a system that is not change friendly. It should also be a concern to the church leaders, however, that the organisation’s system is viewed with such cynicism. Such an attitude has the potential for pastors to transfer this cynicism to other aspects and possibly even to the very beliefs of the church. Church leaders are the only ones in a position to do something about that system which is the focus of this organisational cynicism.

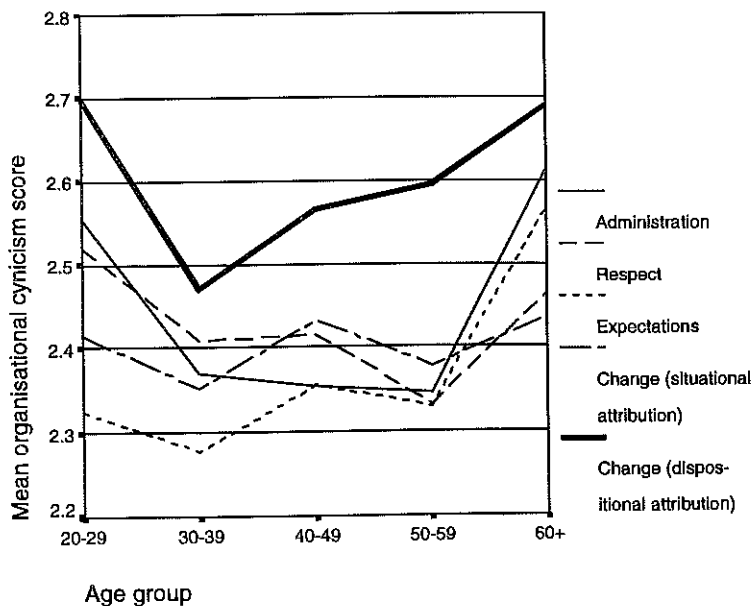
7 ORGANISATIONAL CYNICISM ACROSS DEMOGRAPHIC INDICES

In this section the organisational cynicism scores for each of the five targets is compared with the respective demographic indices (Chapter 5).

For those demographic indices which consist of just two alternatives the T-Test ($p<0.05$), paying attention to Levine’s Test for Equality of Variance, was used to test whether there was any significance in difference in organisational cynicism (Appendix F). Where there were three or more groups within the respective demographic indices, the Oneway Anova was used to determine if the difference between groups was significant (Appendix F). In the case of an Anova, if Levine’s test indicated that the homogeneity of variance assumption has been violated then interpretation of the main effect was undertaken with caution. Along with this, Post Hoc tests were made using Scheffe’s procedure to determine the difference in organisational cynicism between each of the respective group’s pairs. It is important to note, as this section is read, that a **low index** indicates **high cynicism**.

7.1 Age

Figure 7.1 Organisational cynicism across age groups



7.1.1 Age and Administration

The 20-29 age group has a mean score that falls within the Wary classification. Figure 7.1 shows that from age 30 there is an immediate increase in organisational cynicism and this increases steadily through to 59. The 60 plus age group then has a huge drop in organisational cynicism scores taking that age group into the Upbeat classification. This difference in attitude could be due to the 'innocence' of those new in the role of the pastor and new in life's experiences in that they have little experience on which to build their own beliefs, feelings and behaviour. Things change as they experience life and the organisation. Then as they approach retirement it could be that those things that brought about a more cynical attitude becomes less important. It would be of interest to see whether there would be any difference in organisational cynicism if those aged between 30 and 49 with less than 6 years of experience were taken out of the equation. It is proposed that this may well further increase the level of organisational cynicism.

7.1.2 Age and Respect

Although no statistical difference was indicated, there is a clear trend noted between age and attitudes about the level of respect and value that is given to the pastor (Figure 7.1). Beginning with a mean score of over 2.51 for those 20-29 years of age, this organisational cynicism score drops to 2.33 before increasing to 2.46 for those 60 years of age and over.

7.1.3 Age and Expectations

In that organisational cynicism scores with respect to what church members and administrators expect of them have been revealed to be the lowest of all the target scores, any trends need to be carefully studied. Figure 7.1 shows that the Expectation organisational cynicism mean score for those in the youngest age group and those with 1 – 5 years of service are reasonably similar, and this lies within the Cynic classification. There is then an increase in cynicism followed by a general trend towards a decrease in cynicism. It is worth also noting that the 60+ in age have another mean score that is significantly higher than any other age group, showing that their organisational cynicism as targeted at Expectations is much lower. A possible explanation for this is that they have come to terms with what both church members and administration expects of them. But it might also be explained, as previously interpreted, that those who make up this group are looking toward retirement and are not so much affected by what others expect.

7.1.4 Age and Change (situational attribution)

Although there were no significant differences in the organisational cynicism scores in this target area for the different age groups the pattern of change over the years is strikingly similar to that for pastoral experience (Figures 7.1 and 7.2).

7.1.5 Age and Change (dispositional attribution)

The younger pastors (20-29) have a mean score that places them well within the Upbeat classification (as do those aged 60 plus). There is a marked increase in cynicism amongst those aged 30-39 and then a progressive decrease in cynicism for each subsequent age group through to those 60 and over.

7.1.6 Age overview

There are many similarities in the patterns of organisational cynicism across the different targets. The younger pastors are generally less cynical, as are the older pastors. It is the age groups between that express greater cynicism.

It is of interest that organisational cynicism as targeted at administration and dispositional attribution for the likely failure of change efforts are of a strikingly similar pattern, with the latter drawing less cynicism throughout that pattern.

Cynicism about organisational change as targeted at the dispositional attribution for the likely failure of change efforts is always lower (that is, higher scores) than cynicism directed toward the other four targets. Indeed, organisational cynicism directed towards the dispositional change target range in classification from Upbeat to Wary, whereas for the other targets the range is from Wary to Cynic.

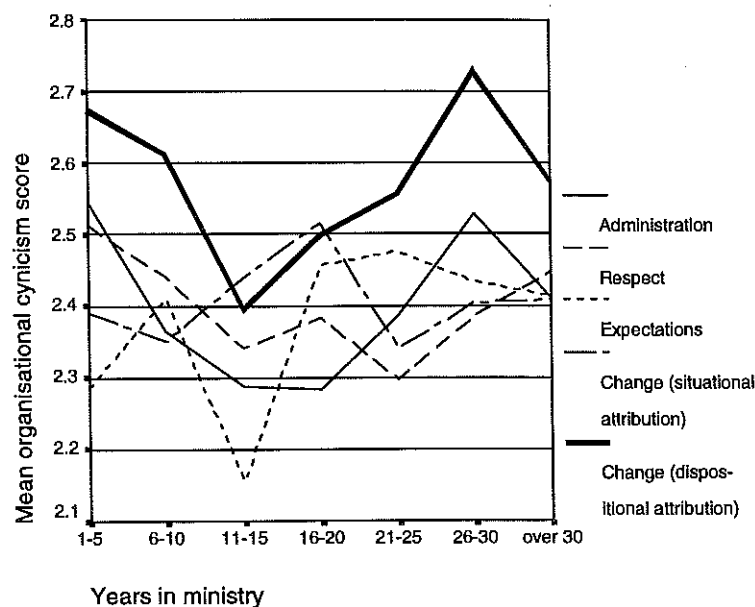
7.2 Pastoral experience

7.2.1 Pastoral experience and Administration

Figure 7.2 indicates the trend of the mean scores for organisational cynicism toward administration for different experience levels. It is noted that, again, those with limited experience with the organisation and/or work in general have the highest score and thus the lowest cynicism rating. Those with 6 to 25 years as pastors fall into the more highly cynical group. There is then a jump in mean score and thus a corresponding decrease in organisational cynicism for those with

26-30 years of experience. The increase in the level of cynicism amongst those with over 30 years experience raises some questions. It is possible that if the groupings in the survey response options had been designed in such a manner that those approaching retirement could be grouped as they were for the age factor, it is possible that there would have been some difference noted. A large drop in the level of organisational cynicism, as was noted in the age groups, could have skewed the 'over 30' mean score.

Figure 7.2 Organisational cynicism as a function of pastoral experience



7.2.2 Pastoral experience and Respect

Though no statistical difference was indicated, there is a clear trend noted between pastoral experience and attitudes about the level of respect and value that is given to the pastor. This follows a very similar pattern to that of age. Beginning with a mean score of over 2.51 it then trails off to 2.30 before constantly rising again amongst those with over 25 years of experience. This shows that organisational cynicism is higher for those with 11 to 25 years of service.

7.2.3 Pastoral experience and Expectations

In that organisational cynicism scores with respect to what church members and administrators expect of them have been revealed to be the lowest of all the target scores, any trends need to be carefully studied. Figure 7.2 shows that the Expectation mean score for those with 1 – 5 years of service is reasonably similar to those in the youngest age group, falling within the Cynic classification. But for a sudden increase in cynicism for the 11-15 year group, the trend is for a

decrease in cynicism with a small increase from 26 years of service onwards. It would be valuable to understand the reason for the sharp increase in organisational cynicism for those with 11-15 years of pastoral experience but the limitations of this study hinder that.

7.2.4 Pastoral experience and Change (situational attribution)

Those with 1-10 years as a pastor have a mean score for organisational cynicism targeted at Change - situational attribution (the likelihood of the failure of change efforts out of hands of the leaders) within the Cynic classification. Those with 11-20 years were less cynical and are classified as Wary. There is a significant jump in organisational cynicism from the 16-20 years group to the 21-25 years group, the latter group having the lowest mean score for this target of 2.3412. The 21-25 year group are thus classified as Cynics.

7.2.5 Pastoral experience and Change (dispositional attribution)

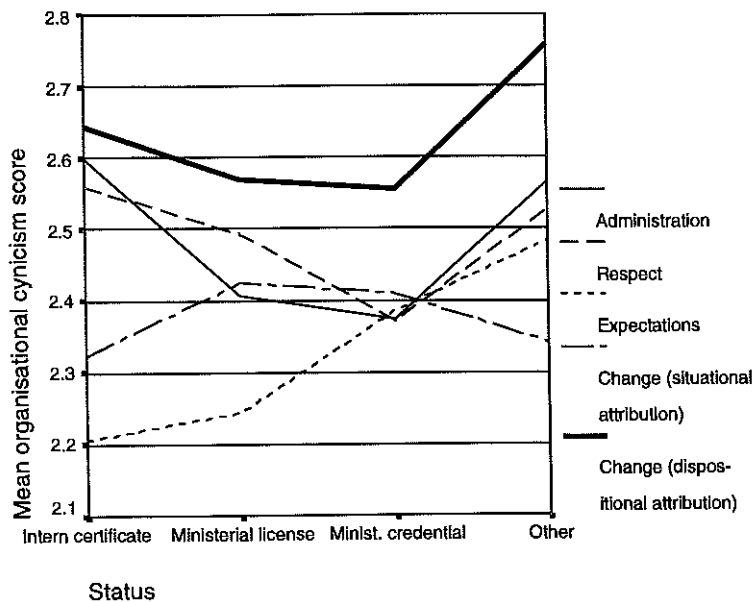
Figure 7.2 shows that those with up to 10 years experience rate as Upbeat toward this target where the likely failure of change efforts is due to the leaders themselves. Organisational cynicism increases until 11-15 years of ministry and then there is a marked lessening of cynicism toward this target through to the 26-30 years of pastoral experience. For some reason that is not immediately obvious, the mean score does drop away again for those with over 30 years experience as a pastor, just as it does for administration.

7.2.6 Pastoral experience overview

It is of interest to note many similarities in the patterns of change in organisational cynicism with respect to age and pastoral experience for each target explored. The general trend is for relatively low organisational cynicism for those with little experience and also those with extensive experience. There are also peaks of cynicism amongst those in the 11-19 years experience (or 30-39 age group) and the 21-30 years experience (or 50-59 age group). Yet the increase in organisational cynicism in the over 30 years of experience group for a number of the targets that is *not* reflected in the 60+ age group goes against this trend. This seeming anomaly needs further exploration.

7.3 Professional status

Figure 7.3 Organisational cynicism across professional status groups



7.3.1 Status and Administration

Organisational cynicism targeted at Administration rose from a low at internship through to a high for those with ministerial credentials (Figure 7.3). It is also interesting to note that those who are either volunteers or lay pastors with no training and on a small stipend have attitudes close to those of the intern.

7.3.2 Status and Respect

Organisational cynicism targeted at Respect across different professional status groups follows a similar pattern to that targeted at Administration. The difference is that in all instances the organisational cynicism ratings are much higher than those targeted at Administration (Figure 7.3).

7.3.3 Status and Expectations

A totally different trend emerged in regards to expectations (Figure 7.3). Interns expressed very opposite attitudes to those that they hold about administration or respect issues or dispositional attribution about change efforts. Figure 7.3 depicts the low mean score and thus the high rating of organisational cynicism for the intern. This probably indicates either confusion or ignorance of what church members and/or Conference leaders expect of them. It therefore also might indicate

an inadequacy in the mentoring program for these new pastors. It is also of interest that the organisational cynicism rating for those with ministerial licenses is not very different. Therefore, whatever the cause of this, those attitudes must linger on for some time. The communication and training issues arising from this are most important.

It is worth noting that though there is a sharp rise in the mean score for pastors with credentials, the attitudes they hold toward this target still are rated as high in organisational cynicism. That is, it falls within the Cynic classification. This appears to indicate that there is a problem when it comes to the communication of expectations and/or confusion between that expected by church members and that expected by Conference administration.

7.3.4 Status and Change (*situational attribution*)

Interestingly, those less aware of how the system or organisational processes work (interns and others) indicated a higher level of organisational cynicism about the situational attribution for change efforts not likely being effective than those pastors with more formally recognised experience. This pattern is the inverse of the pattern exhibited for organisational cynicism with respect to the other targets (Figure 7.3). This also suggests that communication issues may need to be addressed so that those least likely to understand how the organisation works can be given opportunity to gain a greater understanding of its operation.

7.3.5 Status and Change (*dispositional attribution*)

The pattern of cynicism about organisational change (dispositional attribution for the failure of change efforts) for the different professional status categories mirrors the administration target pattern (Figures 7.3 and 7.1). Even though the organisational cynicism scores for this target are significantly lower than those for the Administration target, the similarity of the pattern would suggest commonalities in these targets.

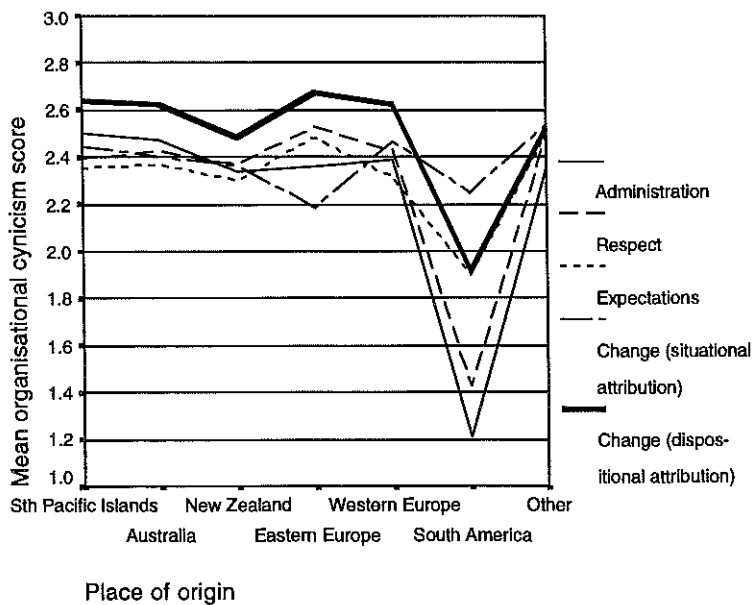
7.3.6 Professional status overview

One's professional status impacts on one's attitudes. Initially it might be considered that this is purely a matter of pastoral experience as normally status is extended through experience. But when the patterns and mean scores of pastoral experience are compared with that of professional status this cannot be the case. Professional status has its own unique levels and patterns of organisational cynicism as directed at the various targets.

It is of interest to note that though the attitudes toward the Change (dispositional attribution) target are rated much lower on the organisational cynicism scale than the Respect target, there is still that same trend clearly established. Further, the similarity between the organisational cynicism patterns across the professional status groups for the Administration and Change (dispositional attribution) targets, as with the age and experience groups, is also noted here. That is, for these three targets, as one's professional status increases one's cynicism increases. This, however, is not the case for cynicism as directed at Expectations. Here, if we remove the 'other' category, as one's professional status increases one's organisational cynicism decreases.

7.4 Ethnicity

Figure 7.4 Organisational cynicism across ethnic background



7.4.1 Ethnicity and Administration

A statistical significance ($p<0.05$) was found in levels of organisational cynicism between those of varying ethnicity. This most pointedly focused on those originating from South America as the Post Hoc Test placed these in a subset of their own with a mean score of 1.21. In that there was a very small group one must be cautious about making too much of this. Nevertheless, the difference is so significant and their organisational cynicism rating so high that this does warrant special investigation in any future study.

There is a further interesting trend to note for the Administration and Respect targets alike (Figure 7.4), that those with New Zealand origins score next lowest and therefore have the next highest organisational cynicism rating. Upon inquiry it was found that around four years ago there was some discussion in New Zealand with pastors in regards to remuneration. Whether true or not, it is perceived that administrators cut these discussions short. This left some negative feelings and beliefs amongst the pastors. It may be that the lingering attitudes from this experience could be partial cause of the attitudes noted here. Some qualitative inquiry might throw further light on this matter.

All but those with Australian and South Pacific Island origins fell within the Cynic classification when targeted at Administration.

7.4.2 Ethnicity and Respect

A statistical significance ($p < 0.05$) was found between those of varying ethnicity when it came to organisational cynicism as targeted at Respect. Again, this most pointedly focused on those originating from South America and with the same conclusions (Figure 7.4).

7.4.3 Ethnicity and Expectations

Though no statistical significance was found between groups, the respondents with South American origins rated higher in organisational cynicism than others (Figure 7.4) as targeted at Expectations. Again, those with a New Zealand origin rated the next highest in organisational cynicism with a mean score of 2.30. Except for those from Eastern Europe and "other", all had organisational cynicism mean scores that placed them in the Cynic classification as targeted at Expectations.

7.4.4 Ethnicity and Change (situational attribution)

The mean scores of those with Eastern European (2.19), South American (2.25) and New Zealand (2.36) origins rated in the Cynic grouping, while others fell within the Wary classification (Figure 7.4) when it came to Change (situational attribution). For this target, those with Eastern European origins showed scores that went against the pattern. In fact, it was the only group to go against the overall pattern of organisational cynicism. And this was only the case for this target. It is possible that the memory of the political system that these pastors came from impacts on their attitudes about the church system when it comes to change issues.

7.4.5 Ethnicity and Change (dispositional attribution)

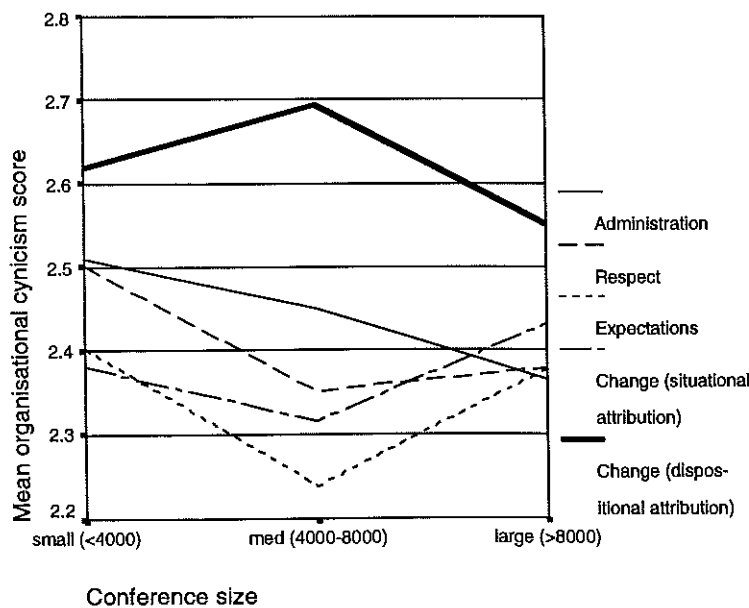
Though no statistical significance was found between groups, the respondents with South American origins again rated much higher in organisational cynicism (1.92) than others (Figure 7.4) when targeted at Change (dispositional attribution). Only the South American group was classified as Cynic while those with New Zealand origins (2.48) and “other” (2.52) groups rated as Wary. All others were Upbeat in their attitudes towards the dispositional attribution for the likely failure of organisational change efforts.

7.4.6 Ethnicity overview

The expected higher level of organisational cynicism amongst those with an Australian background did not eventuate. Other than the consistently high level of organisational cynicism amongst those of South American origins, those with a New Zealand background had scores that placed them within the Cynic classification for all targets but one.

7.5 Conference size

Figure 7.5 Organisational cynicism as a function of Conference size



7.5.1 Conference size overview

A trend that is noticeable in Figure 7.5 is that the field pastors from small Conferences consistently rate lower on the organisational cynicism scale as targeted at Administration, Respect

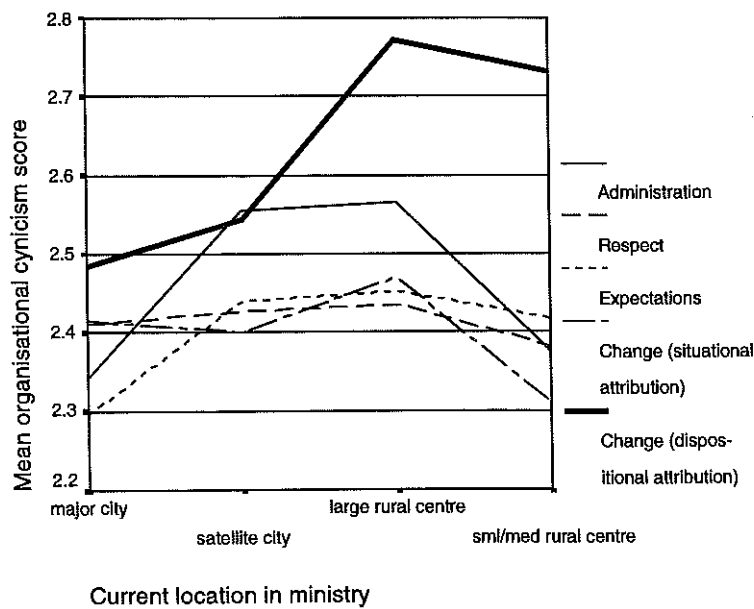
and Expectations. The trend of lower scores and thus higher organisational cynicism for medium size Conferences, interestingly, is reversed for the Change (dispositional attribution) target.

Once again, the mean scores as targeted at Change (dispositional attribution) are significantly higher (that is, have a much lower level of organisational cynicism) than all other targets, with the organisational cynicism for small and medium Conferences falling within the Upbeat classification.

7.6 Current location in ministry

The field pastors indicated their current location according to four types of locality: major city, satellite city, large rural and small/medium rural (Figure 7.6).

Figure 7.6 Organisational cynicism as a function of current location



7.6.1 Current location and Administration

The data show that those in major cities and those in small/medium rural locations have mean scores (2.34 and 2.38 respectively) for organisational cynicism targeted at Administration and thus lie within the Cynic classification. The pastors in satellite cities and large rural centres show a much less cynical rating (2.55 and 2.56 respectively), yet still fall within the Wary classification.

7.6.2 *Current location and Respect*

When targeted at the Respect issues, those currently pastoring in small/medium rural locations indicate an organisational cynicism rating of Cynic (mean score of 2.38). All other centres have mean scores that lie within the Wary classification (2.41 – 2.44).

7.6.3 *Current location and Expectations*

It is noted again that those in major cities have the lowest cynicism mean score (2.29), and that places them quite high in the organisational cynicism scale as targeted at Expectations.

7.6.4 *Current location and Change (situational attribution)*

Those in small/medium centres have the lowest mean cynicism score (2.31), and that places them as high in the organisational cynicism scale as targeted at situational attribution toward the likely failure of effective change.

7.6.5 *Current location and Change (dispositional attribution)*

There is a statistically significant difference ($p < 0.05$) between groups when it comes to the dispositional attribution for the likely failure of organisational change efforts. Figure 7.6 shows the extensive contrast between the locations for this target as well as the difference in organisational cynicism between this target and the other targets.

Though those located in major cities and satellite cities are only classified as Wary towards this target (2.48 and 2.54 respectively), those in large rural centres and small/medium locations are very Upbeat on this matter (2.77 and 2.73 respectively). These are some of the highest mean scores and thus lowest levels of organisational cynicism in this data.

7.6.6 *Current location overview*

With respect to the pastors' present location, what emerges is that for all targets pastors in major cities have the highest or next to highest level of organisational cynicism. Those in small/medium rural locations are the next most cynical group, except for organisational cynicism as targeted at the dispositional attribution for change efforts not likely succeeding.

The data also shows the attitudes of pastors in the large rural centres are the most positive, that is, they have the lowest ratings of organisational cynicism.

7.7 Other demographics: Bipolar options

Four demographic items (previous location, ministry-specific qualifications, other qualifications, and involvement in wider church activities) gave the respondents the option of multiple responses per item. In each case the possible response was “Yes” or “No”.

T-Tests ($p < 0.05$) were conducted on each of these other demographics in order to ascertain the influence each has on targeted organisational cynicism.

7.7.1 Other demographics and Administration

Just two areas need to be noted in regards to organisational cynicism as targeted at Administration.

- a. Those who have a Graduate Diploma in Theology (that is, they already have an undergraduate degree in another discipline) as ministry qualifications registered significantly lower levels of organisational cynicism (mean of 2.7213) thus falling within the Upbeat classification. On the other hand, those with other ministry qualifications fell within the Cynic classification. It is possible that those who come to get their ministry-specific qualifications when they have already completed a degree in some other field may have a more realistic view of the workplace and thus not face the cynicism-building experience of having unrealistic ideals shattered by reality.
- b. Those who hold ministry-specific postgraduate qualifications reveal consistently higher levels of organisational cynicism. Following the same trend, but not to the same degree, are those who hold post-graduate qualifications in other fields.

7.7.2 Other demographics and Respect

- a. Those who have a Graduate Diploma in Theology as ministry qualifications, as with Administration, have significantly lower organisational cynicism (mean of 2.6622), falling within the Upbeat classification, than the others (mean of 2.3914), falling within the Cynic classification.
- b. Those with postgraduate qualifications still fall within the Cynic classification while the rest fall within the Wary classification.

7.7.3 Other demographics and Expectations

- a. Those who have had administration experience, as would be expected, had significantly lower cynicism about Expectations than the rest of the pastors (2.6317 and 2.3289 respectively). This suggests that their previous experience would mean that they have themselves had expectations of their field pastors and thus either know what expectations other administrators

have of them or have enough confidence in their own expectations that there is little regard for the current administrators. It is also possible that there is less confusion about what church members expect because those members may have a higher confidence level in pastors with this experience so as to give overt support for such a pastor's work outcomes.

- b. For those who have postgraduate qualifications in some special ministry area their organisational cynicism rating falls within the Cynic classification (mean of 2.1975) in contrast with the others whose organisational cynicism is significantly lower falling within the Upbeat classification. It might be possible that this further education has provided the pastor with a stronger personal sense of what they should do which may be in conflict with the traditional expectations of both administration and church members.

7.7.4 Other demographics and Change (situational attribution)

For this target -- field pastors' perception of elements uncontrollable by leaders bringing about a likely failure of change:

- a. Those who have a Graduate Diploma in Theology as ministry qualifications have an organisational cynicism rating, once again, that is significantly lower than the others, falling within the Upbeat classification (mean score of 2.6200) with the others rated as Cynics (mean of 2.3841).
- b. Those who have postgraduate qualifications in some special ministry area follow that same trend that has been noted toward other targets. They again have a lower mean score (2.2953) and thus higher levels of cynicism. In this instance cynicism is targeted at organisational change and those factors over which it appears that leaders have no control.
- c. Those who have postgraduate qualifications in some other field reveal an even higher level of cynicism as directed at this target. With a mean score of 2.1403 they fall well inside the Cynic classification. The t-value is -2.666 thus showing that this is a huge drop in score from the rest of the group and thus much more cynical in their allocating blame to situational factors for the likely failure of organisational change efforts.

7.7.5 Other demographics and Change (dispositional attribution)

When it came to the Change (dispositional attribution) target (the field pastors' perception of the likely failure of change efforts due to the leaders themselves), a significant difference was found for the mean organisational cynicism score of pastors in four specific categories.

- a. Those who have departmental experience (have previously or currently in addition to their field work provide resourcing and training for other churches) rated significantly lower on

organisational cynicism scores (mean of 2.4371, a Wary classification) than the rest (mean of 2.6288, an Upbeat classification.) This difference is in the expected direction.

- b. Those who have a Graduate Diploma in Theology as ministry qualifications rated significantly lower in organisational cynicism, well up in the Upbeat classification (mean of 2.7978), than the others (mean of 2.1990) which are well within the Cynic classification.
- c. Those with postgraduate ministry qualifications had a mean organisational cynicism score of 2.4132, which is within the Wary classification and a significantly lower score than the rest which scored 2.6299 and are thus classified as Upbeat.
- d. Those with certificate or diploma qualifications in areas other than ministry, though rating as Wary (mean score of 2.4440), were more cynical than those that did not have these qualifications (mean score of 2.6395).

7.7.6 Other demographics overview

The two most noticeable elements of this section is that those achieving a Graduate Diploma in Theology as their basic pastoral training have a consistently lower level of organisational cynicism across all targets than all others. On the other hand, those with postgraduate qualifications of any kind tend to higher levels of organisational cynicism. It is of interest that this latter finding is in contrast with that found in the general study on Americans by Kanter & Mirvis (1989).

7.8 Demographic indices: overall patterns

Administration and Change (dispositional attribution) targets are most consistently in receipt of a lower level of organisational cynicism than the other three targets. It is not surprising that a link is noted in that the Change (dispositional attribution) also focuses on church administrators, but specifically in the area of organisational change.

Age and pastoral experience impacts significantly on organisational cynicism amongst field pastors. The younger and least experienced as well as those in their years just prior to retirement generally rate lower levels of organisational cynicism while those that are placed between these rate higher levels of organisational cynicism.

Although one might expect that the cynicism pattern for professional status, which is somewhat related to experience, would be similar to the age and experience pattern, that was not the case. Rather, for the Administration, Change (dispositional attribution) and Respect targets, as the

professional status increases cynicism increases. For the Expectation target, however, as professional status increases cynicism decreases.

With respect to ethnicity, the data indicated that pastors with origins in South America exhibited significantly higher cynicism ratings for all targets than all other groups. In terms of the size of the Conference in which the pastor works, it was noted that for the Respect, Expectations and Change (situational attribution) targets those working in mid-size Conferences had the highest cynicism rating. For the Change (dispositional attribution) target this was reversed. In terms of current city/locality size, pastors working in major cities were the most cynical across all targets. Those working in small rural localities were the next most cynical, with those working in large rural centres being the least cynical.

Finally, those with a Graduate Diploma in Theology as their basic ministerial training are less cynical than others, and those with postgraduate qualifications are more cynical than those without these qualifications.

8 DECISION-MAKING

The study of organisational cynicism inevitably must include those factors that are possible antecedents to the development of such attitudes. In view of the limitations of this research just one potential antecedent has been included. Taking into consideration the conclusions of other research (Wanous et al. 2000) and contextual factors, decision-making was chosen.

The pastor is impacted directly by four major arenas of decision-making: that of his/her own local church; local Conference goals and directions; general church policy; employment issues. The pastor has more opportunity to reduce or extend involvement in the local church but essentially must await invitation to participate in the other three areas. Both Conference goals and employment issues impact on the pastor's work and person. General church policy has an impact on the pastor's attitudes but is more diffuse. It is expected that involvement in decision-making about Conference goals and employment issues will mean lower organisational cynicism.

8.1 Decision-making variables

The respondents were asked to rate their current decision-making involvement on a four-point Likert scale (high; moderate; low; none) for each of the four given arenas. The respondents were also asked to rate their desired involvement in the decision-making process within the same four arenas using the same four-point Likert scale.

A new variable "Decision-making deprivation" was then calculated by subtracting the desired rating from the actual rating. This resulted in a seven-point scale representing the respondents' desire to be involved in the decision-making process relative to their actual involvement: Lots more; moderately more; little more; no difference; little less; moderately less; lots less. This new variable, "deprivation", was calculated for each of the following decision-making arenas: local church goals and directions, Conference goals and directions, general church policy, and employment issues. This variable was predicted to be a positive antecedent to organisational cynicism.

8.2 Decision-making patterns: Different arenas

Firstly, in this chapter the frequency distribution for each of the three decision-making variables (actual, desired and deprivation) are presented for each of the four arenas studied.

Secondly, an analysis is made of the relationship between the field pastors' organisational cynicism rating for each target (Administration, Respect, Expectations, Change – situational attribution, Change – dispositional attribution) and their respective deprivation ratings. Anova's ($p<0.05$) were used to test for differences in organisational cynicism scores for the different deprivation ratings.

8.2.1 *Arena one: Local church goals and directions*

8.2.1.1 *Frequency distribution*

For a local church, outside of the full meeting of the membership, the church board primarily sets the directions and goals. The pastor normally chairs both those meetings. If the pastor chooses not to be the chair of the church board then by virtue of the pastor's role he/she certainly has the right of significant input into the work of the board. Thus it is expected that the pastor would have a reasonably high level of involvement in decision-making at the local church (Figure 8.1 & Figure 8.2).

Figure 8.3 reveals that 71% of pastors expressed that they are satisfied with the level of involvement they have in the goal and direction setting of the local church while a surprising 9% actually wanted less involvement (negative deprivation). Nevertheless, this does reveal that a significant number of pastors (20%), though theoretically the leader and visionary in the local church, are experiencing deprivation in decision-making in regards to goals and direction of the local church.

Figure 8.1 Frequency distribution of current involvement in decision-making for local church arena

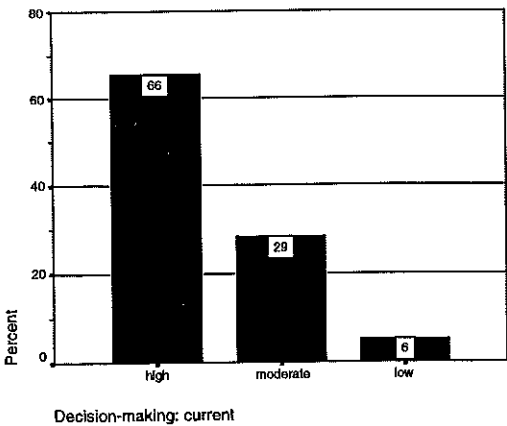


Figure 8.2 Frequency distribution of desired involvement in decision-making for local church arena

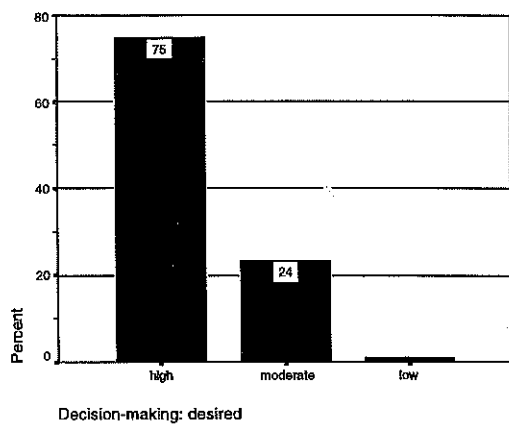
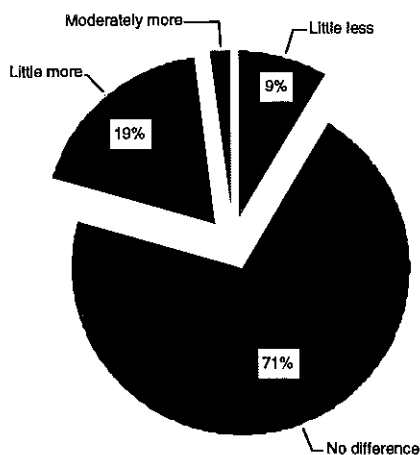


Figure 8.3 Frequency distribution of deprivation ratings in decision-making for local church arena



8.2.1.2 Organisational cynicism / Deprivation relationship

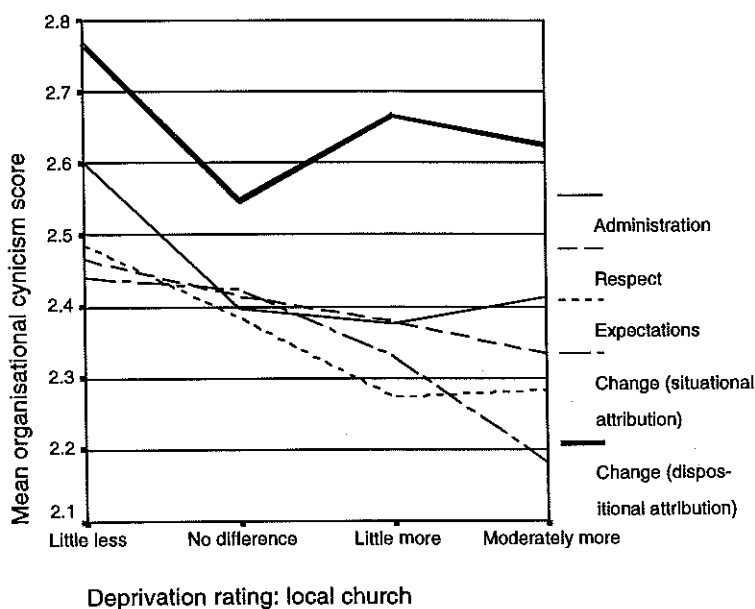
For all targets, except Change (dispositional attribution) (Figure 8.4), there is a trend of increasing organisational cynicism as the deprivation rating increases. These organisational cynicism ratings begin in the Wary classification but quickly move to fall within the Cynic classification as perceived deprivation increases. Cynicism about

organisational change as targeted at Change (situational attribution) reaches a higher level than for any other target in this arena (mean score of 2.1811).

For the Change (dispositional attribution) target, however, the trend is broken in that from the 'no difference in decision-making' group on there is a distinct decrease in organisational cynicism (higher mean score in the Upbeat classification) for those who rate higher levels of deprivation. This appears difficult to explain.

Those pastors experiencing deprivation in decision-making at the local church express organisational cynicism targeted at Respect, Expectations and Change (situational attribution) that rates within the Cynic classification.

Figure 8.4 Organisational cynicism as a function of deprivation in local church decision-making



8.2.2 *Arena two: Conference goals and directions*

This area of decision-making deals with the Conference, which is the body that links the Seventh-day Adventist churches for a region.

8.2.2.1 Frequency distribution

Figure 8.5 shows that while 20% perceive themselves to have moderate to high involvement in decision-making at this level, 42% perceive their involvement as low and 39% actually see themselves as having no involvement whatsoever.

In contrast, the desired involvement is much higher than is currently perceived to be happening. Figure 8.6 shows the significant difference from 4% perceived high current involvement to 29% desiring high involvement. In all, 87% desire moderate to high involvement.

The deprivation variable (Figure 8.7) shows that 81% of field pastors expressed a desire for more involvement in this arena of decision-making.

Figure 8.5 Frequency distribution of current involvement in decision-making for Conference arena

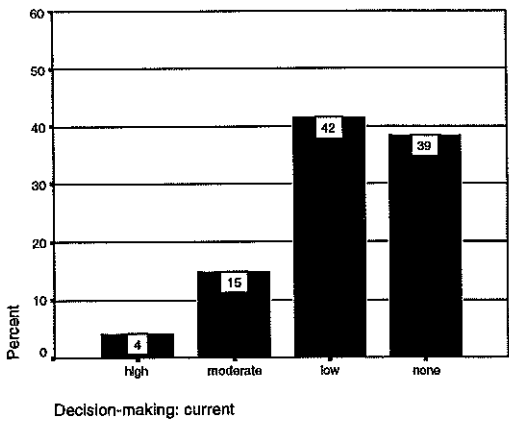


Figure 8.6 Frequency distribution of desired involvement in decision-making for Conference arena

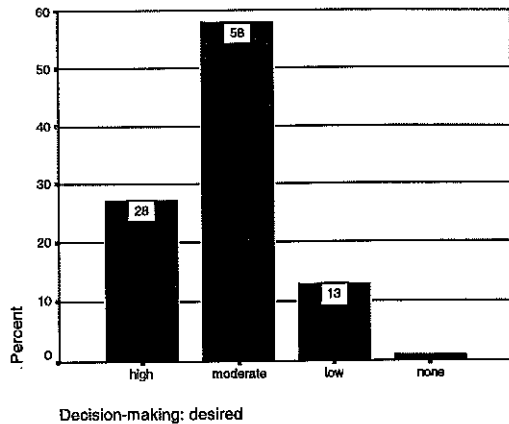
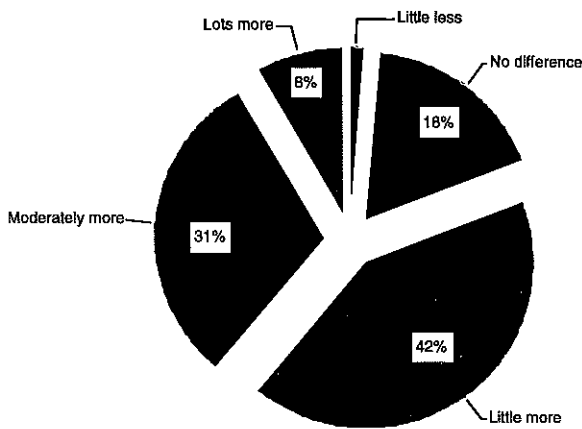


Figure 8.7 Frequency distribution of deprivation ratings in decision-making for Conference arena

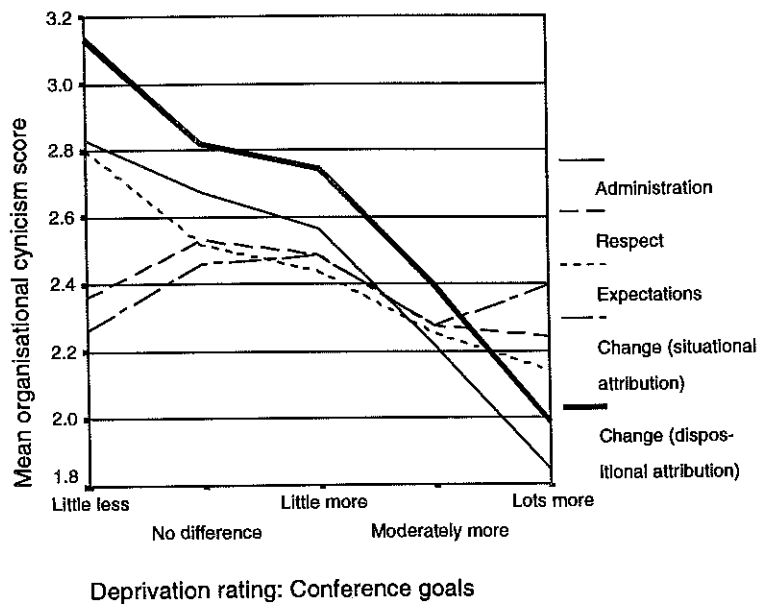


8.2.2.2 Organisational cynicism / Deprivation relationship

For the Administration, Expectations and Change (dispositional attribution) targets there is a sharp and significant ($p < 0.05$) increase in organisational cynicism as the desire to be more involved in the decision-making process increases (Figure 8.8). Overall, the organisational cynicism scores range from the Upbeat classification for those not wishing to become more involved in the decision-making process to well up in the Cynic classification for those desirous of greater involvement in this decision-making process.

For the Respect and Change (situational attribution) targets what is first noticed is the high organisational cynicism rating (Cynic classification) for those wishing less involvement in Conference decision-making. This is in stark contrast to those wanting less involvement in decision-making for the other targets. Further, the trend in organisational cynicism scores with increasing deprivation ratings is at first a slight lowering of organisational cynicism followed by a slight increase, but all within the Wary and Cynic classifications.

Figure 8.8 Organisational cynicism as a function of deprivation in Conference decision-making



8.2.3 Arena three: General church policy

General church policy involves governance, finance, procedures and protocols. Any and every organisation must have these things in order that there is a stable and agreed way that the organisation functions. This section analyses the difference between what each pastor desires for involvement in this arena of decision-making and their perceived current involvement (Figure 8.9 & Figure 8.10). Then comparison is made with the mean scores for cynicism as it is focused on the five targets.

8.2.3.1 Frequency distribution

Just four pastors wanted less involvement while 121 pastors, 79%, expressed a desire for more involvement. 29, or 19%, are happy with the level of their current involvement (Figure 8.11).

Figure 8.9 Frequency distribution of current involvement in decision-making for general church policy arena

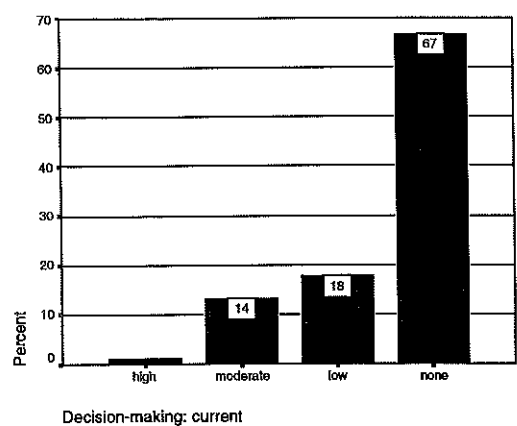


Figure 8.10 Frequency distribution of desired involvement in decision-making for general church policy arena

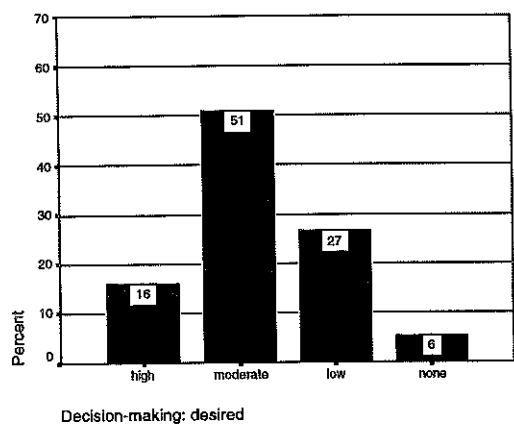
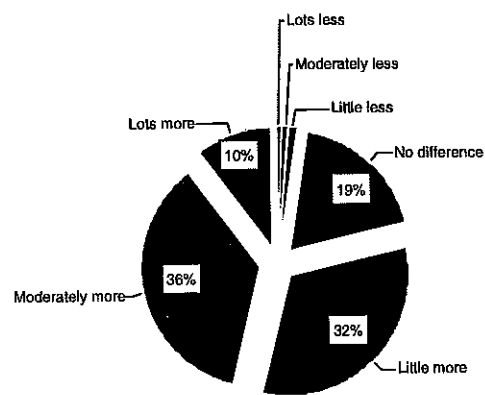


Figure 8.11 Frequency distribution of deprivation ratings in decision-making for general church policy arena

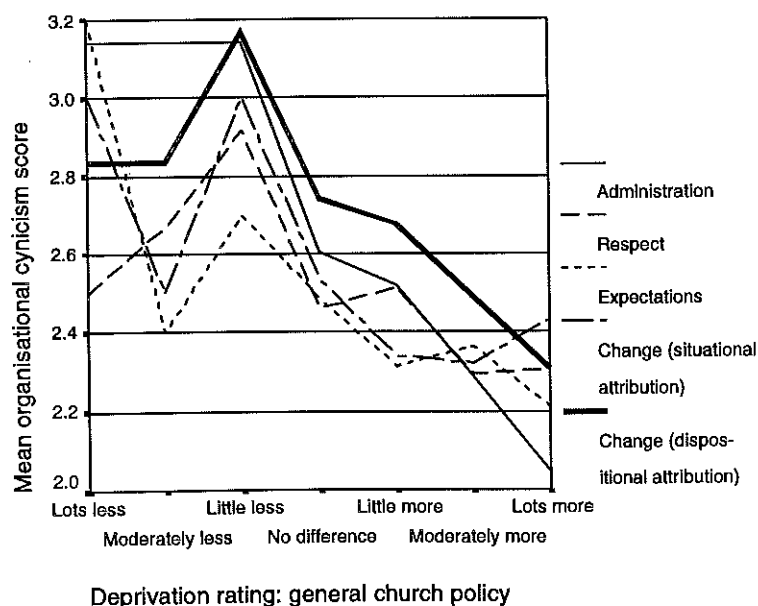


8.2.3.2 Organisational cynicism / Deprivation relationship

Commencing with the “little less” group (the “lots less” and “moderately less” groups are very small in number), there is a decreasing score as the deprivation factor increases from a negative to a positive, that is, desiring more involvement (Figure 8.12). This indicates an increase in organisational cynicism for all targets. The movement was from a very high Upbeat classification through to the Cynic classification.

Of interest is the decrease in cynicism for the Respect target from the “lots less” deprivation rating through to the “little less” rating. This same trend is noted for the Expectations and Change (situational attribution) targets between “moderately less” and “little less”, yet the pastors whose deprivation rating showed a desire for “lots less” involvement (the maximum level of negative deprivation) were initially Upbeat as would be expected. This trend for this negative deprivation is difficult to explain.

Figure 8.12 Organisational cynicism as a function of deprivation in general church policy decision-making



8.2.4 Arena four: Employment issues

Historically there has been very little involvement by the pastor in decision-making on relevant employment issues. Recent years have seen some attempts to bring change to this. Some administrators believe that the pastor should have much greater say when it comes to matters of relocation, for example. Yet this section will show that this is one area that still strongly impacts on organisational cynicism amongst pastors. (Reference to the qualitative aspect of this research also confirms this.) Statistical significance ($p<0.05$) was noted for every target in this arena of decision-making.

8.2.4.1 Frequency distribution

Over half of the field pastors perceive no involvement whatsoever in the employment issues arena (Figure 8.13). With 11% expressing that they currently have moderate involvement, it is not surprising to note that a small group of 24 pastors, or 15%, expressed that they desired no different involvement in decision-making in the employment issues arena. But a staggering 84% desired some level of greater involvement (Figure 8.15)

Figure 8.13 Frequency distribution of current involvement in decision-making for employment issues arena

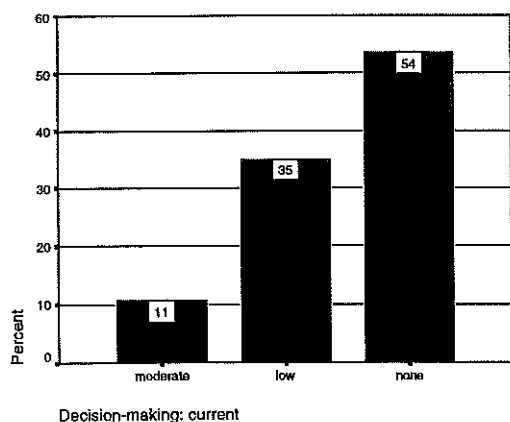


Figure 8.14 Frequency distribution of desired involvement in decision-making for employment issues arena

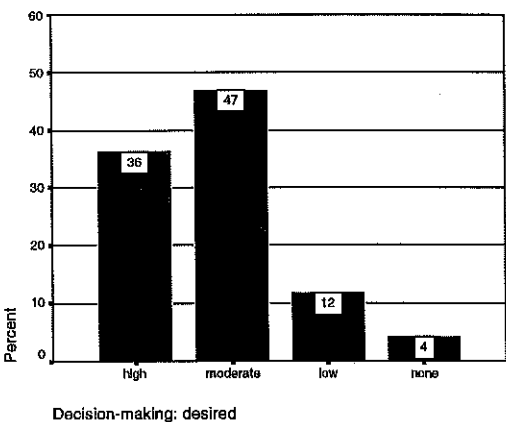
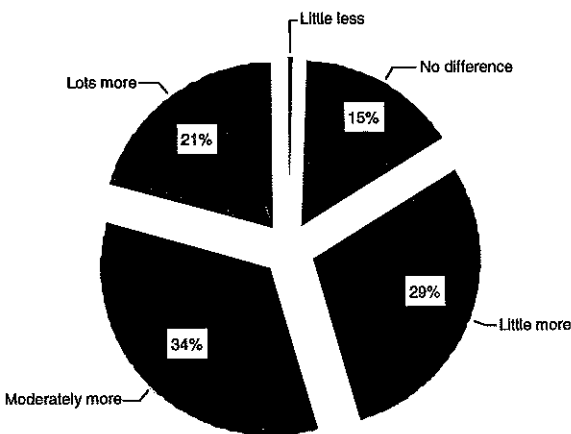


Figure 8.15 Frequency distribution of deprivation ratings in decision-making for employment issues arena



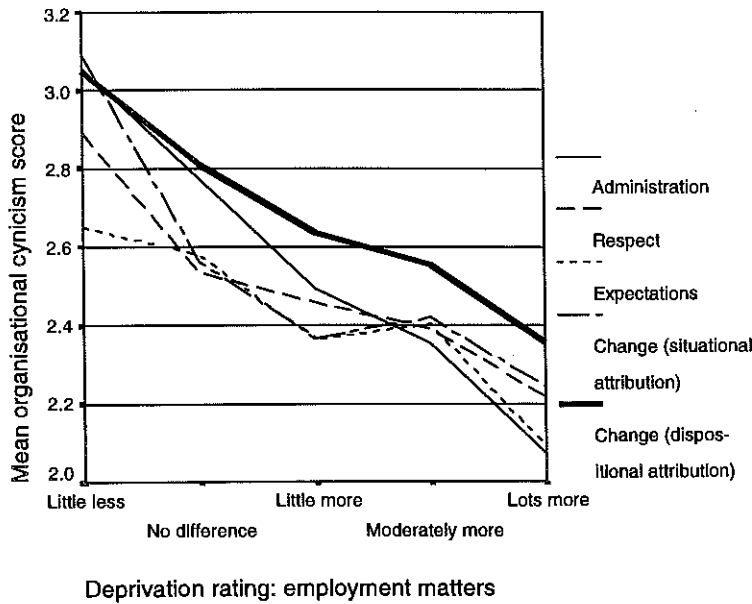
8.2.4.2 Organisational cynicism / Deprivation relationship

While the organisational cynicism scores targeted at Administration for those with negative or neutral deprivation were high in the Upbeat classification, this fell away very quickly to the lowest scores of any other target at the highest level of deprivation (Figure 8.16). Nearly one quarter of the 84% of pastors who desired more involvement in this arena of decision-making rated within the Cynic classification.

Though this trend of an increase in organisational cynicism with increase as targeted at Administration is the strongest, this trend is consistent across all targets. All commence in

the Upbeat classification where there is negative deprivation and all lie within the Cynic classification at the highest level of deprivation.

Figure 8.16 Organisational cynicism as a function of deprivation in decision-making relevant to employment issues



8.2.5 Decision-making across different arenas: Overall patterns

For all the arenas except the “local church goals and directions” arena, most of the field pastors (78-84%) indicate a strong desire to have greater involvement in the respective decision-making processes. For the “local church goals and directions” arena, on the other hand, most of the pastors (71%) feel that the extent of their involvement in the decision-making processes are appropriate.

For the “employment issues” arena there was, for all targets, a significant increase in organisational cynicism as the level of decision-making deprivation increased. This was also true for the Administration, Expectations, and Change (dispositional attribution) targets within the “Conference goals and directions” arena.

For the other arenas, “local church” and “general church policy”, although the differences in organisational cynicism were not significant, the direction of the trend was also an increase in organisational cynicism as deprivation increased.

Of interest also is the “no difference” level of deprivation, that seeming neutral position between negative deprivation (desiring less involvement in decision-making) and positive deprivation (desiring more involvement in decision-making). When considering the Respect, Expectations, and Change (situational attribution) targets at this neutral point of deprivation for all arenas of decision-making (desiring no more and no less involvement), organisational cynicism rates within the Wary classification. Yet for the Administration and Change (dispositional attribution) targets the organisational cynicism falls within the Upbeat classification. It is possible that other facts are driving this increase in organisational cynicism for the former targets.

Finally, for all targets, organisational cynicism of those with the least deprivation level most often falls within the Upbeat classification, while organisational cynicism falls within the Cynic classification on nearly every occasion where the highest deprivation is felt.

8.3 Decision-making: Antecedent to organisational cynicism

This section presents an analysis of the relative importance of pastor’s perceptions of their decision-making deprivation in each of the four decision-making arenas (local church, Conference, general church policy, and employment issues) on their organisational cynicism rating for each of the Administration, Respect, Expectations, Change (situational attribution), and Change (dispositional attribution) targets.

Relationships between deprivation in the respective arenas and the organisational cynicism scores were analysed using least squares multiple regression procedures. Deprivation in all areas of decision-making for nearly every target of organisational cynicism showed a negative value, which reflects a downward impact on the organisational cynicism score, which in turn indicates an increase in cynicism.

8.3.1 Administration

Taken together, the deprivation in decision-making for all arenas (Table 8.1) explain 27% of the influence on the variance in organisational cynicism targeted at Administration. Those arenas of decision-making that have the greatest influence on this organisational cynicism are Conference goals and directions and employment issues. This is an expected impact in that church administrators control the process of decision-making in these arenas.

Table 8.1 Multiple regression analysis of deprivation in decision-making with organisational cynicism as targeted at Administration

ADMINISTRATION	
Deprivation in decision-making	t-values (probability)
1. Local church goals and directions	-.464 (.643)
2. Conference goals and directions	-2.600 (.010)*
3. General church policy	-1.612 (.109)
4. Employment issues	-2.472 (.015)*
R = 0.516	
R Squared = 0.267	
* Significant at the .05 level	

8.3.2 *Respect*

With just 8% of the variance in organisational cynicism being accounted for by deprivation in decision-making (Table 8.2), no significance is given to this as antecedent to organisational cynicism for this target. Yet it is worth noting that again, of all the decision-making arenas, deprivation of involvement in decision-making about employment issues did show the highest level of significance.

8.3.3 *Expectations*

Deprivation in decision-making accounts for 11% of the variance in organisational cynicism as targeted at Expectations (Table 8.3). The arena that has a significant influence on this organisational cynicism is the employment issues arena. This is not an expected result and does not have any ready explanation.

Table 8.2 Multiple regression analysis of deprivation in decision-making with organisational cynicism as targeted at Respect

RESPECT	
Deprivation in decision-making	t-values (probability)
1. Local church goals and directions	-.474 (.636)
2. Conference goals and directions	-.608 (.544)
3. General church policy	-.855 (.394)
4. Employment issues	-1.746 (.083)
R = 0.284	
R Squared = 0.081	
* Significant at the 0.05 level	

Table 8.3 Multiple regression analysis of deprivation in decision-making with organisational cynicism as targeted at Expectations

EXPECTATIONS	
Deprivation in decision-making	t-values (probability)
1. Local church goals and directions	-1.702 (.091)
2. Conference goals and directions	-1.223 (.223)
3. General church policy	-.013 (.990)
4. Employment issues	-2.032 (.044)*
R = 0.329	
R Squared = 0.108	
* Significant at the 0.05 level	

8.3.4 *Change (situational attribution)*

With no ‘t’ values of significance and deprivation accounting for only 9% of the variation in organisational cynicism (Table 8.4), it can be concluded that deprivation in decision-making in these arenas is not an antecedent to organisational cynicism as targeted at the situational attribution for the likely failure of change efforts. Something else must be antecedent to organisational cynicism with that focus. This does confirm that further investigation is needed to locate other antecedents to organisational cynicism amongst pastors of the Seventh-day Adventist Church.

Table 8.4 Multiple regression analysis of deprivation in decision-making with organisational cynicism as targeted at Change (situational attribution)

CHANGE – situational attribution	
Deprivation in decision-making	t-values (probability)
1. Local church goals and directions	-1.808 (.073)
2. Conference goals and directions	.437 (.663)
3. General church policy	-1.323 (.188)
4. Employment issues	-1.747 (.083)
R = 0.296	
R Squared = 0.087	
* Significant at the 0.05 level	

8.3.5 *Change (dispositional attribution)*

Deprivation in all areas of decision-making beyond the local church showed a negative value, which reflects a downward impact on the organisational cynicism score, which in turn indicates an increase in cynicism. Table 8.5 shows that 25% of the influence on variance in organisational cynicism as targeted at the dispositional attribution for the likely failure of change efforts can be explained by deprivation in decision-making. Of significant influence is deprivation of involvement in decision-making to do with Conference goals and direction.

Table 8.5 Multiple regression analysis of deprivation in decision-making with organisational cynicism as targeted at Change (dispositional attribution)

CHANGE – dispositional attribution	
Deprivation in decision-making	t-values (probability)
1. Local church goals and directions	.134 (.895)
2. Conference goals and directions	-4.619 (.000)*
3. General church policy	-.413 (.680)
4. Employment issues	-.744 (.458)
R = 0.495	
R Squared = 0.245	
* Significant at the 0.05 level	

8.3.6 Antecedent to organisational cynicism: Overall patterns

The multiple regression analysis of the deprivation in decision-making data would suggest that deprivation is a significant antecedent to organisational cynicism. It is, however, important to note that this is the situation only for the Administration, Expectations and Change (dispositional attribution) targets. Further, for the Administration target it is deprivation in the 'Conference goals and directions' and 'employment issues' arenas; and for both the Change (dispositional attribution) and Expectations targets it is deprivation in the employment issues arena that have the greatest influence on organisational cynicism.

These conclusions are reinforced by analysis of the organisational cynicism / deprivation trends for different arenas (Section 8.2.5). Here it is the employment issues and Conference goals arenas that exhibit the significant increases in organisational cynicism with increases in the pastor's perceived deprivation for the Administration, Expectation and Change (dispositional attribution) targets.

9 THE QUALITATIVE APPROACH

The open-ended question in the survey, "In regards to your local church, the local Conference and the wider church, what things do you find frustrating and what things do you find satisfying?", not only provides an avenue for greater insights into the feelings and perceptions of field pastors, but it also provides an opportunity to test the validity of the selection of targets of organisational cynicism. Further, this also gave respondents opportunity to express positive attitudes, which was not available elsewhere in the survey. Each response was collated and coded into areas of like principle. Tables 9.1 and 9.2 indicate those things that more than one pastor indicated as frustrating or satisfying respectively.

9.1 Pastors' frustration

A frustration was considered to be something that could potentially contribute to cynical attitudes. Some of the pastors' declared areas of frustration directly match with those five targets selected for this study. Following is a summary of these matches tied to their relevant organisational cynicism target, firstly in regard to the Conference and its leaders and secondly in regards to the local church and its members.

Administration: lack of support or value; lack of consultation; lack of professionalism; leaders playing politics; inadequate problem solving.

Respect: lack of support or value.

Expectations: communication issues.

Change (dispositional attribution): organisational change issues; lack of professionalism.

Change (situational attribution): systemic issues; organisational change issues.

Three of the targets selected for this study, Respect, Expectations and Change (attribution undetermined), link the attitudes of the field pastors directly with factors to do with the local church and church members. These targets were inherent in the pastors' responses.

Respect: lack of value or respect; inadequate problem solving.

Expectations: workload and time issues; inadequate problem solving.

Change: slowness to change.

In that the pastors indicated a change issue as part of their frustration in the local church, further research in organisational cynicism amongst pastors might include cynicism about organisational

change in regard to the local church. This study limited this focus to cynicism about organisational change as targeted at Conference leaders.

The reference by many field pastors to a lack of consultation with them by Conference leaders confirms the finding from the quantitative aspect of the survey that deprivation in decision-making is one root cause of organisational cynicism.

These qualitative findings from the open-ended question give support to the quantitative aspect of this research. They do this by confirming negative attitudes that indicate organisational cynicism and further confirming that the targets chosen for the quantitative analyses were, if not the complete set, elements of the complete set of organisational cynicism targets for this population of pastors.

Table 9.1 Qualitative data: Pastors' frustration

FIELD PASTORS' FRUSTRATION	
CONFERENCE	LOCAL CHURCH
Lack of support or value	Apathy and nominalism
Lack of consultation	Workload and time issues
Lack of professionalism	Lack of value or respect
Communication issues	Struggles for power amongst members
Systemic issues	Limitation of resources
Leaders playing politics	Slowness to change
Organisational change issues	Inadequate problem solving
Remoteness of Union & Division	
Inadequate problem solving	
Finances (local church/personal)	

9.2 Pastors' satisfaction

Amongst those factors of satisfaction expressed by the pastors were some that are the antithesis of what other pastors expressed as a frustration.

Following is a summary of these matches tied to their relevant organisational cynicism target. In regard to the Conference and its leaders:

Administration: working with responsive leaders.

Respect: support provided.

Expectations: working with responsive leaders; communication.

In regard to the local church and its members:

Respect: support from members.

This possibly indicates that where those factors that frustrate and contribute to organisational cynicism are replaced by a positive opposite, satisfaction is expressed rather than frustration. The implications for research in organisational cynicism is that any attempt by organisational leaders to deal positively with those factors that contribute to cynicism might lead to positive attitudes in the place of those that are currently negative. Graves (1996) indicates that leaders can either “demonstrate their commitment to the ideals of honesty, fairness, justice, courage, integrity, loyalty, and compassion” or “spread the seeds of cynicism” (p.17). Though this comment was made in the context of the police force, it is relevant to any leadership situation, including that of the church.

Table 9.2 Qualitative data: pastors’ satisfaction

FIELD PASTORS’ SATISFACTION	
CONFERENCE	LOCAL CHURCH
Support provided	Assisting people in their spiritual journey
Working with responsive leaders	Ministering to people’s needs
Serving God’s church	Support from members
Colleagues -- other field pastors	Working with committed members
Communication	Serving Jesus Christ / fulfilling a calling
	Whole experience
	Making a difference in the community
	Being a leader

10 CONCLUSIONS AND RECOMMENDATIONS FOR PRACTICE

From this research based on data from a significant proportion of the total population, one would have to conclude that organisational cynicism exists within the ranks of the field pastors of the Seventh-day Adventist Church in Australia and New Zealand. The data shows that, considering all targets, 63% of the respondents could be classified as either within the Cynic (high cynicism) or Wary (medium cynicism) category. Along with this, for every target studied, at least one quarter of the respondents could be classified as exhibiting high cynicism.

It should be noted, though, that not all cynicism is detrimental to the pastor or the organisation. It is a mechanism that offers compensation for frustration that pastors will inevitably encounter and that can be extremely helpful to the pastor and the organisation. It is often the voice of conscience that may help to spotlight behaviour that might otherwise detract from the organisation's mission. Finally, it is sometimes the origin of new and creative ways of doing the work of the church. But high levels of cynicism (both on an individual and corporate level) can undermine relationships and reduce an organisation's effective functioning. The data shows that for all targets studied some pastors have reached a very high level of cynicism and for particular targets there are many pastors that have reached this level.

If one is to reduce cynicism within field pastors, this organisation needs to respond! This response should focus on changing perceptions as well as realities. Response to the matter of organisational cynicism amongst field pastors is something for church leaders, yet, in that a church organisation is quite unique, not only church leaders. As the responses to the satisfaction component of the open-ended question (support from members) indicate, the church member can also make a difference.

10.1 Targets

The five selected targets (Administration, Respect, Expectations, Change - situational attribution, and Change - dispositional attribution) for this research proved to be relevant to the study of organisational cynicism amongst field pastors. All targets attracted some cynicism, with the Expectations and Change (situational attribution) targets attracting the most while the Change (dispositional attribution) target, by far, the least. These targets also resonated with the responses

to the open-ended question outlining factors that frustrated them. There are likely to be, however, other targets of organisational cynicism for field pastors that are yet to be located and studied.

10.1.1 Administration

The mean score for cynicism directed at Administration was 2.4119, and it was the target with the second lowest cynicism rating, with a reasonably balanced distribution of organisational cynicism scores and having the largest standard deviation of 0.5156. This indicates that although overall cynicism was relatively low, there were respondents at both extremes of the cynicism continuum.

When considered against the other targets, in most instances, the associated cynicism pattern across the respective demographic indices is similar to, though just a little stronger, than that directed at the Change (dispositional attribution) target. The younger and the inexperienced (this can include the not-so-young) pastors as well as those approaching retirement have the least cynicism about Administration. An increase in organisational cynicism about Administration is also associated with the location and size of Conference in which the pastor works as well as an increase in professional status. Finally, it is noted that those pastors of South American origin were extremely cynical towards Administration. It is important, then, that the administrators find ways of reducing this cynicism, particularly for the experienced pastor in the prime of his/her working life. Study needs to be undertaken in this area.

10.1.2 Respect

The degree of organisational cynicism directed at the Respect target lies between the high cynicism group of targets, that is Expectations and Change (situational attribution), and the low cynicism group of targets, that is Administration and Change (dispositional attribution). Even so, 67% of the respondents fall into the Wary or Cynic categories. This would suggest that the changing values of society with its reduced respect for many professionals have had an impact on these field pastors.

The differences in organisational cynicism that related to variation in the respective demographic indices studied were, in most cases, not significant. The notable exception was very high cynicism exhibited by pastors of South American origin towards this target.

This Respect target included respect received from both church members and church administrators. It would be informative to study these two groups separately. This significant cynicism directed to and the appreciation registered for support given by church leaders and

members indicates that both leaders and members would do well to review their own attitudes (beliefs, feelings and behaviour) towards the field pastors.

10.1.3 Expectations

Cynicism directed at the Expectations target is the highest for that of all the targets studied (mean score of 2.3729). The response distribution is different in form than all the other targets, and bi-modal in nature. This polarisation of responses, with respect to this target, is highlighted in the numbers in each of the three cynicism categories: 36% within the low category, 3% in the medium category, and 61% in the high category. The pastors are either upbeat or very cynical (and this is the biggest group) about the expectations placed on them by their church community.

In terms of its distribution within the various demographic indices studied, the cynicism patterns directed at this target often tend to go against the patterns exhibited on the other targets. This is powerfully illustrated in the relationship of organisational cynicism with professional status. For cynicism targeted at Expectations, as professional status increases cynicism decreases, which is the opposite of that pattern for other targets.

The conflict or confusion of expectations placed on the field pastor does impact on the pastor's cynicism. This situation would benefit from clarification of expectations and effective communication of such by church leaders to both church members as well as the pastors themselves. Consultation with the pastors in this process will likely impact positively on their cynicism as targeted at Respect as well as Expectations. Young pastors and inexperienced pastors are especially in need when it comes to this target of organisational cynicism.

10.1.4 Organisational change

For all the targets studied and within most of the demographic indices explored cynicism measuring the field pastors' perception of the likely failure of change efforts due to the leaders themselves was the lowest. For this target (Change – dispositional attribution), the mean score was 2.5897, placing it close to the Wary/Upbeat category divide, which is a very low overall cynicism rating indeed. The distribution pattern, as indicated by the reasonably large standard deviation (0.4720), shows that responses also included a few who were extremely cynical towards this target though these are balanced by responses of those who were extremely positive towards the leaders' change efforts.

In contrast, for all targets studied and within most of the demographic indices explored, cynicism measuring the field pastors' perception of uncontrollable elements bringing about a likely failure of change was most often the greatest or close to the greatest measured. For this target (Change – situational attribution) the mean cynicism score was 2.4047, placing it on the Wary/Cynical category divide, which is a high overall cynicism rating indeed. But this distribution pattern, as indicated by the relatively small standard deviation (0.3605), shows that even though the mean cynicism rating was high there are very, very few pastors who are extremely cynical toward the system. This lack of extreme cynicism would suggest that a small movement in this attitude could quickly move this to a reasonable level. That is, change in the field pastor's attitude toward change looks very possible.

In that cynicism about organisational change is particularly targeted at situational attribution for likely failure rather than dispositional attribution, the Change (situational attribution) target of organisational cynicism needs further study.

Mirvis and Kanter (1991) explain that cynicism provides a ready and convenient explanation for a perception of continued disappointment in oneself and others, and consequential feelings of frustration and defeat. Along with this comes disillusionment, resulting from a belief that one has been let down or of having let oneself down, most often this being targeted at the 'system'. Results of this study confirm the significance of the organisational body or the system toward which the pastors seem to be focusing their cynicism. Administrators, then, need to give urgent and in-depth study into ways of generating a more positive picture of 'the organisation' or 'system'. Perhaps administrators could achieve this, in part at least, by adopting techniques that increase the field pastors' perceptions of 'ownership' of the organisation.

10.2 Demographic indices

10.2.1 Pastoral experience

This study shows that, across most of the targets, experience in pastoral work and its correlate age does make a difference. Most often cynicism increases during the first nine to ten years as a field pastor. Things change at around ten years of experience. Organisational cynicism begins to decrease through to retirement, generally.

It is important that church leaders adopt strategies to address the development of this negative attitude during their early pastoral experiences. One such policy may be the provision of adequate mentoring for those who are just commencing the pastoral work and those with limited experience. Further, useful and positive contact with Conference leaders during the early years in pastoral work might reduce the level of later organisational cynicism.

10.2.2 Ethnicity

The dramatic difference in organisational cynicism amongst pastors with South American origin from others identified by this study indicates the need for further study and closer scrutiny of this situation. In particular, this perception of lack of respect received from church members and lack of value placed on these pastors and their work by church administration may well be a cultural artefact. It would seem that continued study of this situation, including a cultural analysis, could be advantageous.

10.2.3 Ministry-specific qualifications

In that those pastors with a Graduate Diploma in Theology consistently are classified in the Upbeat side of organisational cynicism, there would be benefit from studying the effectiveness of these pastors in their work. If such a study found that they were not only less cynical but also more effective then church leaders would do well to focus recruitment upon those who already hold another tertiary degree.

Throughout this study it was noted that those pastors with postgraduate qualifications exhibited high levels of organisational cynicism. The negative implications of this and ways of minimising it need to be explored. But maybe this can also be harnessed by the church for positive outcomes. It is often the cynic that is the best analyst, not willing to just accept the 'old way'. Such people, with their extensive academic background, are potentially the front runners for suggesting new ideas. It may be worthwhile having people with postgraduate qualifications in church leadership as well as encouraging those already in church leadership to take up such study.

10.3 Antecedents to organisational cynicism

10.3.1 Decision-making

This study has shown that deprivation in decision-making is an antecedent to organisational cynicism for Seventh-day Adventist field pastors. It is, however, only true for three of the five

targets studied: Administration; Expectations; and Change (dispositional attribution). Further, for both the Administration and Expectations targets it is deprivation in the “employment issues” arena that has the greatest influence on cynicism, whereas for the Administration target deprivation in both the “employment issues” and “Conference goals and directions” arenas have a significant influence on the pastor’s cynicism.

The data reveals that some pastors experience deprivation in decision-making even in the context of the goals and directions of their own local church. This study shows that high levels of organisational cynicism are encountered where pastors are not able to fulfil their proper function in this arena. Pastors need to have the skills and abilities to fulfil their role as leader of the local church and have a significant part in the decision-making for goals and directions at the local church. Administrators might respond to this by careful selection of pastors to match the church to which they are appointed to ensure that they are able to fulfil this key element of leadership for that particular church. A further response might be to provide field pastors with professional development to enhance those skills needed.

Deprivation in decision-making in regards to Conference goals and directions is a clear antecedent of organisational cynicism amongst pastors targeted at Administration. Inclusion of field pastors in both formal and informal decision-making processes at the local Conference and higher might reduce that factor. In order that more field pastors can be included it may be beneficial to develop a system of cycling pastors’ involvement, rather than the current limited number involved over a long period of time.

A greater inclusion of field pastors in the process of developing employment policies is an inevitable recommendation when considering the level of organisational cynicism generated as the result of deprivation in this arena of decision-making.

10.3.2 Further potential antecedents

Response to the open-ended question suggests that perceived poor communication is also a likely antecedent to organisational cynicism amongst these pastors. Any further study, this study would suggest, needs to include communication at the local church, local Conference and higher levels as a potential antecedent to organisational cynicism.

11 BEYOND THIS STUDY

This research establishes that there is need for follow-up with two more areas of study: the causes of or antecedents to organisational cynicism and the effects or results of organisational cynicism within the Seventh-day Adventist Church. Dean, Brandes and Dharwadkar (1998) also noted this need as part of their conclusion in order that we might “better understand a phenomenon that is pervasive in modern organisations, and perhaps to find better ways to manage and prevent it” (p.350).

Other studies on the effects of organisational cynicism reveal a concurrent relationship with organisational commitment and job satisfaction (Wanous, Reichers and Austin 2000, in reference specifically to cynicism about organisational change.) Research in such areas and other related areas need to follow this study on Seventh-day Adventist pastors. It would not only give value to this current study but would also further assist in understanding the Seventh-day Adventist Church as an organisation while also contributing further to the overall academic profile of the impact of organisational cynicism on organisations. Further, knowing more of those antecedents to organisational cynicism would make it easier to predict how and where it is more probable to arise.

Finally, of the targets examined in this study, it is the data originating from analyses of the organisational cynicism scores directed at the Expectations target that most often indicates the highest level of cynicism. This data generates patterns that are distinctly different from those of other targets and is the most difficult of all to interpret. In this study, expectations of both Conference leaders and church members were linked together. It would be beneficial for any future research to separate these factors in order that a better understanding can be obtained as to the significance each has on organisational cynicism of field pastors.

APPENDICES

APPENDIX A

ORGANISATIONAL CYNICISM TARGETS: KEY TO 'SECTION A' SURVEY QUESTIONS

The number of the question in the survey is designated # in the key below.

A. Administration

1. #5 The major problem is that local Conference administration doesn't really understand what the average pastor has to face each day.
2. #15 The major problem is that Union and Division administration doesn't really understand what the average pastor has to face each day.
3. #8 Local Conference administration doesn't seem to support the local church pastor.
4. #14 Those in administration at the local Conference are mostly looking out for themselves and don't really care about what happens to the rest of us, the field pastors.
5. #23 Those in administration at the Union and Division are mostly looking out for themselves and don't really care about what happens to the rest of us, the field pastors.
6. #21 Pastoral appointments and calls to more specialised roles in the church are based on whom you know rather than on what you know.
7. #3 Those in local Conference administration care for their own needs much more than that of the local church pastors.

B. Respect

1. #1 The majority of Seventh-day Adventist church members in rural Australia have little respect for pastors today.
2. #2 The majority of Seventh-day Adventist church members in Australian cities have little respect for pastors today.
3. #11 In the past decade or more, the respect shown to pastors by members has decreased.
4. #26 Church members in recent years seem to place less value on the pastor and his input.
5. #16 When decisions are made affecting the wider church (local Conference and beyond), the field pastor often seems to be ignored.
6. #29 There is little regard by church leaders for the opinion of the local church pastor.

C. Expectations

1. #6 Expectations placed on the pastor are never made clear.
2. #18 The expectations on field pastors vary between church administration and church membership.
3. #20 It is impossible to achieve the expectations placed on the pastor because they are vague and/or contradictory.
4. #10 I never can tell whether what I am doing as a pastor is satisfying those in local Conference administration.
5. #24 I never can tell whether what I am doing as a pastor is satisfying the church members.

D. Change – situational attribution

1. #22 Leaders responsible for fixing problems in the local Conference cannot really be blamed if things do not improve.
2. #4 Leaders responsible for fixing problems in the local Conference do not have the resources they need to get the job done.
3. #17 Leaders responsible for solving problems in the local Conference are overloaded with too many job responsibilities.
4. #25 Leaders responsible for making changes in the local Conference do not get the cooperation they need from within the Conference.
5. #12 Leaders responsible for making changes in the local Conference do not get the cooperation they need from the Union or Division.
6. #27 Even if leaders wanted to solve problems in the local Conference, they are blocked by the wider church system.

E. Change -- dispositional attribution

1. #28 Leaders responsible for solving problems in the local Conference do not try hard enough to solve them.
2. #9 Leaders responsible for making things better in the local Conference do not care enough about their responsibilities.
3. #19 Leaders responsible for making improvements in the local Conference do not know enough about what they are doing.
4. #13 Leaders responsible for making improvements in the local Conference are not sufficiently informed to do their job.
5. #30 Leaders responsible for making changes in the local Conference do not have the skills needed to do their jobs.
6. #7 Leaders responsible for making things better in the local Conference care more for their own needs than those of others.

APPENDIX B
PILOT STUDY COMMENT SHEET

As noted in the letter accompanying this survey, you are involved in a pilot survey.

PLEASE ASSIST IN REFLECTING ON THE SURVEY AS YOU COMPLETE IT. Your contribution here will help to make the survey more user-friendly as well as make the questions more clear and thus achieve a greater consistency in understanding by those others who will complete the survey.

1. Which statements/questions did you find difficult, and why? (If you need more space please make your comments in the same format on the reverse side of this sheet.)

Section A

Statement:

Difficulty:

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Suggested better way of expressing:

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Statement:

Difficulty:

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Suggested better way of expressing:

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Statement:

Difficulty:

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Suggested better way of expressing:

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Statement:

Difficulty:

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Suggested better way of expressing:

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Statement:

Difficulty:

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Suggested better way of expressing:

.....

SECTION B

Question:
Difficulty:
.....
Suggested better way of expressing:
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Question:
Difficulty:
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Suggested better way of expressing:
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Question:
Difficulty:
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Suggested better way of expressing:
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Question:
Difficulty:
.....
Suggested better way of expressing:
.....

2. How could the instructions have assisted you better as a participant in this survey?

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.....
.....

3. Are there any suggestions you could make about the format of the survey so as to make it more clear and easy to use?

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APPENDIX C

ETHICS COMMITTEE APPROVAL



Avondale College

DEGREES WITH A CAREER FOCUS

Human Research Ethics Committee
Avondale College
26-3-01

Mr Ken Vogel,
c/o Dr Peter Morey,
Avondale College

Dear Ken,

Thank you for your research proposal which was considered at the Human Research Ethics Committee meeting on the 23rd March, 2001.

Your application for the study entitled ***"Organisational cynicism: its extent and targets amongst local church pastors of the Seventh-day Adventist Church in Australia"*** was approved subject to the data being locked away and made accessible only to the research team.

Please note that the approval relates only to the procedure as outlined in your application to this committee. Any variation or amendment to this protocol must be forwarded to, and be approved by, the Avondale College Research Ethics Committee prior to implementation.

Wishing you all the best with your research.

Darren Morton
Secretary
Human Research Ethics Committee

APPENDIX D SURVEY QUESTIONNAIRE

FIELD PASTORS' PERSPECTIVE of expectations, respect, administration and change

Remember, there are no wrong or right answers! This is to gain your perspective -- how **you** see things.
Return of this questionnaire indicates your consent to participate in this study.

SECTION A

Instructions:

- * For each of the following statements, please indicate the extent to which you agree or disagree.
- * Put a circle around the number on the answer scale that you feel reflects most accurately your genuine thoughts.
- * Only if a statement is such that you feel unable to give an opinion, please circle "0" for "no opinion" in the right-hand column for that statement.

1	2	3	4	0
strongly agree	agree	disagree	strongly disagree	no opinion

1. The majority of Seventh-day Adventist church members in rural areas have little respect for pastors today.	1	2	3	4	0
2. The majority of Seventh-day Adventist church members in cities have little respect for pastors today.	1	2	3	4	0
3. Those in local Conference administration care for their own needs much more than that of the local church pastors.	1	2	3	4	0
4. Leaders responsible for fixing problems in the local Conference do not have the resources they need to get the job done.	1	2	3	4	0
5. The major problem is that local Conference administration doesn't really understand what the average pastor has to face each day.	1	2	3	4	0
6. Expectations placed on the pastor are never made clear.	1	2	3	4	0
7. Leaders responsible for making things better in the local Conference care more for their own needs than those of others.	1	2	3	4	0
8. Local Conference administration doesn't seem to support the local church pastor.	1	2	3	4	0
9. Leaders responsible for making things better in the local Conference do not care enough about their responsibilities.	1	2	3	4	0
10. I never can tell whether what I am doing as a pastor is satisfying those in local Conference administration.	1	2	3	4	0
11. In the past decade or more, the respect shown to pastors by members has decreased.	1	2	3	4	0
12. Leaders responsible for making changes in the local Conference do not get the cooperation they need from the Union or Division.	1	2	3	4	0
13. Leaders responsible for making improvements in the local Conference are not sufficiently informed to do their job.	1	2	3	4	0

1 2 3 4 0
strongly agree agree disagree strongly disagree no opinion

14. Those in administration at the local Conference are mostly looking out for themselves and don't really care about what happens to the rest of us, the field pastors.	1	2	3	4	0
15. The major problem is that Union and Division administration doesn't really understand what the average pastor has to face each day.	1	2	3	4	0
16. When decisions are made affecting the wider church (local Conference and beyond), the field pastor often seems to be ignored.	1	2	3	4	0
17. Leaders responsible for solving problems in the local Conference are overloaded with too many job responsibilities.	1	2	3	4	0
18. The expectations on field pastors vary between church administration and church membership.	1	2	3	4	0
19. Leaders responsible for making improvements in the local Conference do not know enough about what they are doing.	1	2	3	4	0
20. It is impossible to achieve the expectations placed on the pastor because they are vague and/or contradictory.	1	2	3	4	0
21. Pastoral appointments and calls to more specialised roles in the church are based on whom you know rather than on what you know.	1	2	3	4	0
22. Leaders responsible for fixing problems in the local Conference cannot really be blamed if things do not improve.	1	2	3	4	0
23. Those in administration at the Union and Division are mostly looking out for themselves and don't really care about what happens to the rest of us, the field pastors.	1	2	3	4	0
24. I never can tell whether what I am doing as a pastor is satisfying the church members.	1	2	3	4	0
25. Leaders responsible for making changes in the local Conference do not get the cooperation they need from within the Conference.	1	2	3	4	0
26. Church members in recent years seem to place less value on the pastor and his/her input.	1	2	3	4	0
27. Even if leaders wanted to solve problems in the local Conference, they are blocked by the wider church system.	1	2	3	4	0
28. Leaders responsible for solving problems in the local Conference do not try hard enough to solve them.	1	2	3	4	0
29. There is little regard by church leaders for the opinion of the local church pastor.	1	2	3	4	0
30. Leaders responsible for making changes in the local Conference do not have the skills needed to do their jobs.	1	2	3	4	0

SECTION B

DECISION MAKING

Instructions:

- * For each of the following statements, please indicate the extent to which you agree or disagree.
- * Put a circle around the number on the answer scale that you feel reflects most accurately your genuine thoughts.
- * Only if a statement is such that you feel unable to give an opinion, please circle "0" for "no opinion" in the right-hand column for that statement.

1
high

2
moderate

3
low

4
none

0
no opinion

1. How do you perceive your current involvement in decision-making in regards to:

a. Your local church goals and directions	1	2	3	4	0
b. Local Conference goals and directions	1	2	3	4	0
c. General church operating policy	1	2	3	4	0
d. Employment issues affecting pastors (eg., placement; evaluation; remuneration; benefits; conditions)	1	2	3	4	0

2. What involvement do you desire to have in decision-making in regards to:

a. Your local church goals and directions	1	2	3	4	0
b. Local Conference goals and directions	1	2	3	4	0
c. General church operating policy	1	2	3	4	0
d. Employment issues affecting pastors (eg., placement; evaluation; remuneration; benefits; conditions)	1	2	3	4	0

SECTION C

AN OPEN QUESTION

1. In regards to your local church, the local Conference and the wider church, what things do you find frustrating and what things do you find satisfying?

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SECTION D

Place an "X" in the relevant boxes:

1. AGE:

- i. ☐ 20-29
- ii. ☐ 30-39
- iii. ☐ 40-49
- iv. ☐ 50-59
- v. ☐ 60+

2. YEARS IN MINISTRY (take it to the next full number):

- i. ☐ 1-5
- ii. ☐ 6-10
- iii. ☐ 11-15
- iv. ☐ 16-20
- v. ☐ 21-25
- vi. ☐ 26-30
- vii. ☐ Over 30 years.

3. STATUS:

- i. ☐ Intern certificate
- ii. ☐ Ministerial license
- iii. ☐ Ministerial credentials
- iv. ☐ Other:

4. YOUR CURRENT CONFERENCE SIZE:

- i. ☐ Small (up to 4000 members)
- ii. ☐ Medium (4000 to 8000 members)
- iii. ☐ Large (8000 + members).

5. PRESENT LOCATION IN MINISTRY:

- i. ☐ Major city
- ii. ☐ Satellite city to major city
- iii. ☐ Large rural centre
- iv. ☐ Small / medium rural centre.

6. PREVIOUS LOCATIONS IN MINISTRY (mark as many as is true):

- i. ☐ Major city
- ii. ☐ Satellite city to major city
- iii. ☐ Large rural centre
- iv. ☐ Small / medium rural centre
- v. ☐ None – this is my first.

7. YOUR ORIGINS (birth and/or upbringing)

- i. ☐ South Pacific islands
- ii. ☐ Australia
- iii. ☐ New Zealand
- iv. ☐ Eastern Europe
- v. ☐ Western Europe
- vi. ☐ North America
- vii. ☐ South America
- viii. ☐ Other:

8. INVOLVEMENT IN WIDER CHURCH ACTIVITIES (mark as many as is true):

- i. ☐ I have been / am a member of an Executive Committee (local Conference or Union or Division).
- ii. ☐ I have been or currently hold as well as a field pastoral role a departmental position
- iii. ☐ I have previously been a conference president or secretary.
- iv. ☐ I have been or am currently involved in at least one significant Conference or Union or Division committee.

9. MINISTRY-SPECIFIC QUALIFICATION(S) (mark those you have achieved):

- i. ☐ Bachelor of Arts (Theology)
- ii. ☐ Graduate Diploma (Theology)
- iii. ☐ Masters or Doctorate (Min/Rel/Th)
- iv. ☐ Other:
- v. ☐ None.

10. ANY OTHER QUALIFICATION(S) (mark those you have achieved):

- i. ☐ Certificate or Diploma
- ii. ☐ Under-graduate degree
- iii. ☐ Post-graduate
- iv. ☐ Trade
- v. ☐ Other:
- vi. ☐ None.

APPENDIX E

SURVEY COVER LETTER / INSTRUCTIONS

Pastor K L Vogel
27 Kenora Street
MANSFIELD QLD 4122

April, 2001

To the participant:

RESEARCH INVOLVING FIELD PASTORS

As part of my post graduate studies in leadership and management with Avondale College, I have chosen to conduct formal research in regards to field pastors in Australia and New Zealand.

In that the field pastor provides the grass-roots leadership for the mission of the Seventh-day Adventist Church, it is essential that wider church leadership know and understand your thinking as key leaders. This research is being conducted in order to gain a greater understanding of some aspects of the organisational culture of field pastors. In particular this research will investigate field pastors' thinking on expectations, respect, administration and change as it relates to your work.

How pastors think is a real part of the overall Seventh-day Adventist Church organisational culture. Knowledge in this area will be helpful for administrators and others in their roles of support and guidance for the field pastor. Further, such knowledge will be necessary if further research is to explore the causes and the effects of the way pastors' think.

You are invited to participate by completing the survey *Field pastors' perspective of expectations, respect, administration and change*, which should take around 30 minutes of your time. Participation in the survey is completely voluntary. No names are to be placed on the survey forms to ensure anonymity. This survey is completely confidential. If at any time, even after commencing the questionnaire, you choose to withdraw from involvement, then you have that right. You may exercise the right to complete all or part of the questionnaire. However, it would be most beneficial to the research if all questions were completed.

I must stress that there are no wrong or right answers! This is to gain your perspective only -- how **you** see things.

This research project has been approved by the Avondale College Human Research Ethics Committee (HREC). Avondale College requires that all participants are informed that if they have any complaint concerning the manner in which a research project is conducted it may be given to the researcher, or if an independent person is preferred, to the College's HREC Secretary, Avondale College, PO Box 19, Cooranbong, NSW, 2265 or phone (02) 4980 2161 or fax (02) 4980 2166.

I thank you in anticipation for participating.

Sincerely,

Pastor Ken Vogel

APPENDIX F

ANOVAS ON DEMOGRAPHIC INDICES Significance

	ADMINISTRATION	RESPECT	EXPECTATIONS	CHANGE (situational)	CHANGE (dispositional)
Age	.154	.558	.165	.859	.396
Years in ministry	.488	.531	.292	.817	.417
Professional status	.336	.206	.304	.794	.493
Place of origin	.040*	.037*	.666	.493	.390
Present location	.126	.964	.301	.393	.012*
Conference size	.295	.191	.404	.376	.418

* Significant at the .05 level

T-TESTS ON DEMOGRAPHIC INDICES Significance (2-tailed)

	ADMINISTRATION	RESPECT	EXPECTATIONS	CHANGE (situational)	CHANGE (dispositional)
Previous locations - major city	.788	.761	.573	.865	.433
Previous locations - satellite city	.502	.720	.560	.926	.495
Previous locations - large rural	.395	.579	.774	.755	.146
Previous locations - sml/med rural	.669	.327	.656	.801	.439
Previous locations - none	.893	.362	.808	.939	.822
Involvement - Executive Comm	.926	.456	.464	.634	.440
Involvement - Departmental	.476	.810	.776	.700	.039*
Involvement - Administration	.197	.106	.006*	.355	.084
Involvement - significant comm	.610	.632	.937	.925	.571
Ministry quals. - BA Th	.279	.544	.094	.118	.144
Ministry quals. - Grad Dip Th	.035*	.026*	.525	.029*	.113
Ministry quals. - post-graduate	.090	.100	.027*	.072	.024*
Ministry quals. - other	.670	.840	.577	.537	.213
Ministry quals. - none	.130	.910	.133	.953	.137
Other qualification - certificate/dipl.	.117	.848	.079	.256	.049*
Other qualification - undergrad degree	.911	.814	.147	.716	.807
Other qualification - postgrad degree	.360	.424	.981	.008*	.184
Other qualification - trade	.839	.476	.410	.159	.967
Other qualification - other	.368	.460	.441	.597	.439
Other qualification - none	.698	.159	.719	.036*	.721

* Significant at the .05 level

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