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The *Journal of Virtues & Leadership* (JVL) is an international journal that examines the good that exists in the world by highlighting the virtues and the deep connection of the human spirit within a leadership context. The virtues in life provide balance as to who we are as individuals—for in ourselves and in our leadership, the ability to look inside of who we are is of great value. The articles in JVL are intended to inspire individuals to look within who they are as a leader and be encouraged to lead from a virtues perspective. While there is such good in this world, there is often the negative as well. JVL does not ignore this. The articles also explore the vices—the very things that might keep individuals from honorable leadership—that exist in the leadership arena. We must be willing to look at the light and the dark to obtain a full picture, and JVL will do this. JVL is offered online and is a free publication.

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From the Editor

Kathleen Patterson
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Welcome to the inaugural edition of the *Journal of Virtues & Leadership* (JVL). This is such a joy to begin a project that has been on my heart for some time and to give a voice to what is good and true in this world and in leadership. My hope is that JVL will be this voice—a loud one—to the virtues so often needed in the leadership arena. The articles you will read were specifically chosen for the inaugural edition with intention.

The first article is from Dr. Corné Bekker and looks at Robert K. Greenleaf's counter-spirituality of servant leadership. It is an interesting look that I am sure you will find informative. The second article is from Dr. Tim Rahschulte and examines the virtue of self-control and the imperative of such as a pre-requisite to the change process. The third article is from Dr. Larry Spears and focuses on character and servant leadership. The fourth and final article is a co-authored piece from Dr. Timothy McIntosh and Dr. Justin Irving, focusing on a Spanish translation of the Servant Leadership Assessment Instrument and culturally established patterns in Peru.

I hope the articles are not only informative, but also inspiring. My prayer is that you enjoy the journey we will take together in pursuit of the discovery of virtues.



Prophet and Servant: Locating Robert K. Greenleaf's Counter-Spirituality of Servant Leadership

Corné J. Bekker
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The current global turn to spirituality coincides with the emergence of values-based approaches in leadership. Robert K. Greenleaf's concept of servant leadership embodies this renewed focus on values, virtues, and followers evident in contemporary theories and models of leading. The spirituality of servant leadership is best described from Greenleaf's Quaker Christian faith tradition and falls in the domain of marginal counter-spirituality. Greenleaf describes servant leaders as prophets that act in dynamic systems of double loyalty that facilitates individual and societal transformation to usher in a new era marked by radical mutuality that is expressed in service.

I see our society as urgently in need of strengthening. Awareness of the pervasive alienation among contemporary young people in our country suggests that nurturing the human spirit could become a unifying idea. With all the diversity of religious beliefs and non-beliefs, there is a chance that substantial consensus could be achieved in searching for a basis for this unifying idea in our history and myth. (Greenleaf, 1996e, p. 44)

Contemporary public discourse and scholarly interests have been marked by an increasing interest in the phenomena of spirituality (Kourie, 2006) and this interest has reached the fields of business, economics, commerce, and leadership studies (Singh-Sengupta, 2007). This current turn to spirituality coincides with the emergence of alternative, post-industrial, and global paradigms of leadership where leadership is re-imagined as acts of virtue in community and mutuality rather than the strivings of power and prestige by one privileged individual (Bekker, 2008a). This paradigm shift from extreme individualism to perspectives in communal leadership is a global phenomenon and is contrasted by the individualistic, competitive leadership approaches of the past. "We finally begun to reexamine more critically our traditional concept of

leadership. It is based on an outmoded ego ideal glorifying the competitive, combative, controlling, creative, aggressive, self-reliant individualists” (Lipmen-Blumen, 1996, p. 2).

No other virtues-based theory of leadership embodies this global shift in leadership perspective and application more than Robert K. Greenleaf’s concept of servant leadership (Van Dierendonck & Heeren, 2006). This article seeks to explore the emerging nature of this shift in leadership philosophy by locating the spirituality of Greenleaf’s concept of servant leadership, using Kees Waaijman’s (2006) matrix for spirituality research in the reading of selected samples of Greenleaf’s religious writings on leadership (Fraker & Spears, 1996).

The Current Turn to Spirituality

Kourie (2006) proposed three broad reasons for the current turn to spirituality: (a) a shift from mono-cultural communities to multicultural, polycentric societies that is marked with a determined move from divergence to convergence; (b) a growing dissatisfaction with established forms of spirituality that finds its expression in deep spiritual hunger and a desire for existential meaning; and lastly, (c) a Gestalt shift in the rise of postmodernism that rejects the extreme individualism, secularism, materialism, and nihilism of modernity. These reasons all correspond with the emergence of values-based approaches to leadership theory and practice, such as servant leadership (Lipmen-Blumen, 1996).

As noted above, this turn to spirituality comes at the same time as greater emphasis is placed on the role of values and virtue in business, commerce, personal economic decisions, and leadership (Klenke, 2007). Schwartz (1992) highlighted the transformative aspect of values when defining them as “desirable states, objects, goals, or behaviors transcending specific situations and applies normative standards to judge and to choose among alternative modes of behavior” (p. 2). Servant leadership has become a model philosophy of choice for those leadership scholars and practitioners that have most identified with the global shift towards spirit and values (Block, 2006). Defining spirituality in leadership studies has not been without its own problems. The definitions have been numerous and at times conflicting. Fields (2007) reported that spirituality within the leadership literature is described as: (a) an inner experience; (b) expressing desires to find meaning and purpose in our lives; (c) a process of living out one’s set of deeply held personal values; (d) the basic feeling being connected with one’s complete self; (e) an internal value, belief, attitude, or emotion that effects people’s behavior; (f) a sense of transcendence, calling, or being called; (g) creativity, insight, openness, and extraordinary performance; and (h) a spiritual union with any and everything. One way to move towards an erudite and workable description of spirituality in leadership is to include the contributions of contemporary research in the theological field of spirituality, a sub-set of the discipline of moral theology.

Contributions from Contemporary Theological Research in Spirituality

Contemporary theological research in spirituality, characterized by multi-disciplinary, post-patriarchal, telluric, and post-structuralist approaches, locates the phenomena of “spirit” in the ontology of values (Kourie, 2006). Thus defined, spirituality is seen as the “ultimate” or “inner” values that provide meaning in life. This broad, defining approach provides a platform for scholars to examine a wide variety of spiritualities, ranging from religious to secular orientations. This trend in theological research of spirituality is thus no longer limited to

religious contexts and has also been observed in the fields of business, commerce, and leadership studies (Winston, 2007). The current approaches in spirituality research advocate a “dialogical-phenomenological” research approach making use of the analytical, hermeneutic, mystagogic, form-descriptive, and systematic tools of theology, sociology, and psychology (Kourie). This is a rich ground to explore the spiritualities that motivate, energize, and sustain the phenomena of values-based approaches to leadership, such as servant leadership.

Current phenomenological investigations in spirituality research distinguish three basic forms of spirituality (Waaijman, 2006): (a) established schools of spirituality, (b) primordial spiritualities, and (c) counter-spirituality. Descriptions of *established schools of spirituality* (Waaijman, 2002) describe movements that have its origin in specific historical and socio-cultural settings that over time give rise to discernable schools or ways of the “spirit.” Research of these established schools/ways are marked by investigations of the source-experience, the formation of pedagogical systems, the socio-historical context, the emergence of a value system, the formation of the consistent whole, and accessibility of others to the school/way. *Primordial spirituality* research (Waaijman, 2002) attempts to locate spiritualities that are not closely connected with any school or way, but imbedded in ordinary human experiences such as birth, marriage, having children, experiencing death, and suffering. Investigations in primordial spiritualities center around descriptions of everyday spirituality developed in the context of community, forms of indigenous spiritualities, and aspects of secular spirituality. *Counter movements in spirituality* (Waaijman, 2002) describe approaches that offer alternate solutions to existing social and religious power structures and the research in these fields follows descriptions of systems of liminality, inferiority, and marginality.

This article briefly discusses Waaijman’s (2002, 2006) matrix for the study of spirituality and then utilizes this matrix to explore and locate the spirituality of servant leadership in selected examples of Greenleaf’s writings on religious leadership.

Established Schools of Spirituality

Established schools of spirituality involves a “historical syntheses” (Waaijman, 2002), often guided by hermeneutic research, that describes progressive spiritual movements (see Figure 1) that find its origin in a source-experience, around which a group disciples are gathered within a specific historic, cultural, and social context. These movements often open new ways of thinking about the past, present, and future. In time the movements are structured into an “organic whole” (Waaijman, 2002, p. 118) in order that a larger group of people can have access to the source-experience and new perspectives in thinking. As the movements grow through successive generations access to the source-experience are sometimes blocked and thus a reformation of sorts becomes necessary.

1. A source experience that gives birth to a spiritual way.
2. An inner circle of pupils takes shape around the spiritual way.
3. The spiritual way is situated within a specific socio-cultural context.
4. The spiritual way opens a new, specific perspective on the future.
5. A second generation structures the spiritual way into an organic whole.
6. The spiritual way is shared with many people.
7. When the source experience, the contextual relevance and the power to open the future are blocked, a reformation is needed.



Figure 1. Waaijman's progressive process description of established schools of spirituality.¹

Examples of research in established schools of spirituality range from early Egyptian Christian Monasticism (Bekker, 2008a) to the efforts of contemporary Christian renewal communities in the West (Waaijman, 2002). Even though Greenleaf's concept of servant leadership bridged many religious communities and found a home in a wide-variety of established schools of religious thought, it is not evident that Greenleaf credited his concept of leadership as service exclusively to the philosophies and values of what can be termed established schools of spirituality.

Primordial Spirituality

There are forms of spirituality that do not belong to well-established schools of theological and philosophical reflection but are rather connected with the lived experience, as Waaijman (2006) noted:

They are closely related to life as it is directly lived, connected with realities such as birth, education, house, work, suffering, death. Of course, schools try to integrate this primordial spirituality, but by doing that, they admit that the primordial spirituality is originally independent, earlier than the school. (p. 6)

A synchronic study, mostly guided by descriptive research, of primordial spiritualities (sometimes referred to as "native" spiritualities and often takes on a laical form) identified three universal characteristics (Waaijman, 2002): (a) a strong bond with the environment, mediated through the community; (b) the centrality of community that is structured around familial

¹ From "The turn to spirituality and downshifting" by C. J. Bekker, 2008, in F. Gandolfi & H. Cherrier (Eds.), *Downshifting: A Theoretical and Practical Approach to Living a Simple Life* (pp. 102-121). Hyderabad: ICFAI Press. Copyright 2008 by ICFAI Press.

relationships; and finally, (c) a personal life framed by birth and death, which connects with the community through service, love, and care.

One such example of a primordial or native spirituality is the Southern African social philosophy of *ubuntu* (Bekker, 2008a). The South African Nguni word *ubuntu*, from the aphorism, “*Umuntu Ngumuntu Ngabantu*—A person is a person because/through others,” can be described as the capacity in African culture to express compassion, reciprocity, solidarity, dignity, humanity, and mutuality in the interest of building and maintaining communities with justice and mutual caring. More than a descriptor of African values, *ubuntu* should be seen as a social philosophy and a spirituality that is deeply embedded in African culture (Nama & Swartz, 2002). Mnyaka and Motlhabi (2005) described *ubuntu* as the primary foundation of a South African religious worldview. The connection between primordial spiritualities such as *ubuntu* and Greenleaf’s concept of servant leadership has been explored (Ramsey, 2006) but there is little in Greenleaf’s own writings that ascribes his concepts and insights to the values of spiritualities that are deeply rooted in the lived experienced of nature and the ordinary cycles of life.

Counter-Movement of Spirituality

The phenomena of spiritual counter-movements is explored by Waaijman (2002) using the anthropological “structure-antistructure” matrix of Victor Turner’s (1969) work in exploring the role of ritual in the formation and function of religious communities. Waaijman, guided by the principles of systematic and mystagogic research, explained Turner’s matrix of anthropological processes that religious communities use to express their values and beliefs, and in turn pointed to the importance of this construct in the study of counter-movements of spirituality:

By structure he [Turner] means a coherent whole of social roles and positions which functions in accordance with legitimated norms and sanctions. Anti-structure is the area outside of this: fruitful chaos, a place of incubation for new ideas and lifestyles, of resistance and creativity. Turner distinguishes three forms of anti-structure: liminality, inferiority, and marginality. This three-part division can help us explore the field of spiritual counter-movements. (p. 224)

Waaijman (2002) further built on the three-part division of Turner’s (1969) matrix of cultural processes to describe three forms of counter-movements of spirituality (see Table 1).

Greenleaf’s concept of leader as servant falls into this counter approach in spirituality. In an unpublished and undated document archived at the Greenleaf Center, entitled “The Primacy of Visions” (Fraker & Spears, 1996), Robert Greenleaf described the sources of his concept of and efforts to promote servant leadership:

Five ideas seem to me to have shaped the course of my life work. They were the servant model of my father in my early years; the advice of my professor to get into a large institution, stay there, and become a meliorative force; at age twenty-five, beginning to read E.B. White, sensing his great art of seeing things whole, and learning to practice that art; the advice of Elmer Davis at age forty to begin to prepare for a useful old age; and at age sixty-five reading Hermann Hesse’s *Journey to the East* and seeing the vivid dramatization of the servant as leader. These ideas sustained me in my work from youth onward and have had increasing force as I have grown older. (p. 43)

Table 1: Waaijman's (2002) Three Forms of Spiritual Counter-Movements

Types of spiritual counter-movements	Description
Liminal spirituality	Liminality is marked by being outside of the social structure in a state of indeterminacy. Liminal spiritualities are developed outside the standard structures of religious traditions and institutions.
“Inferior” spirituality	“Inferiority” is the transient or permanent position of those who find themselves on the underside of the social order, on the lowest rank of the social strata. “Inferior” spiritualities are cultivated by those that find themselves on the lowest ranks of society in positions of severe discrimination and disadvantage.
Marginal spirituality	Marginality is a position marked by double loyalty. Marginal spiritualities are constructed by those that stand on the margins of two opposing or differing social/religious/philosophical contexts.

In this excerpt from the above-mentioned unpublished document, Greenleaf (as cited in Fraker & Spears, 1996) identifies five “ideas” that shaped his life-long quest to define leaders as servants: (a) the model of paternal service; (b) the value of employment stability as a source of organizational transformation; (c) the integrative worldview philosophies of the children’s books author E. B. White (author of the books *Stuart Little* and *Charlotte’s Web*); (d) the belief in the communal value and service of older persons; and (e) the theosophy inspired philosophies of Herman Hesse, chiefly in *Journey to East*, a book that came to embody the values of the countercultural “hippie” movement of the 1960s. All five of Greenleaf’s source-“ideas” in one or more ways describe a counter-cultural approach to life and society that has at its core values that promote personal and communal transformation. This is in step with Greenleaf’s own faith tradition, that of Quakerism. The Christian witness and spirituality of George Fox and the Quaker movement has been described as that of a counter-movement of spirituality (Bekker, 2008b). Greenleaf himself described the spirituality of Fox and the early Quakers as one of counteraction, ethical regeneration, societal reformation, and organizational transformation, thus a good example of a counter-movement of spirituality (Greenleaf, 1996b):

What made George Fox’s service to seekers (and their response to him) so exemplary was the significant move to new and more exacting ethical standards, the force of which carries to this day. Fox’s major contribution was not his theology, nor even his encouragement to care for suffering—important as these were. Rather, it seems to me, what gave durability to the Quaker tradition was the practical result that so many of those who called themselves Friends behaved more lovingly toward all creatures and assumed an impressive level of responsibility for their society and its institutions. Perhaps the most innovative result was that, by the effort of those whom Fox inspired, the quality of some contemporary institutions, notably commerce, was markedly improved. (p. 299)

It is this countercultural aspect of Greenleaf's vision of servant leadership to assist scholars to locate his spirituality within the domain of a counter-movement.

Greenleaf's Vision of Spirit and Servant Leadership

Robert K. Greenleaf (1904-1990), generally credited as the one who coined the phrase and concept of "leader as servant" (Lee & Zemke, 1993), spent most of his professional career as the director of management research at the telecommunication giant, AT&T. It is in this context that Greenleaf sought to persuade organizational leaders to look within themselves and in response to the resident "inner strength of the spirit" adopt a servant posture in their leading (Quay, 1997). The litmus test of this alternative approach to leading would be the degree to which those being led were positively transformed by the leader-follower interaction (Greenleaf, 1996c):

The premise here is that of a servant-leader: those being served grow as persons; while being served, they become healthier, wiser, freer, more autonomous, more likely themselves to become servants. The least privileged person in society will either benefit, or, at least, not be further deprived. No one will knowingly be hurt, directly or indirectly. (p. 40)

Greenleaf's surprising message and ideological position, considering the organizational culture and ideologies of his time, can best be explained by placing it within the domain of marginal counter-spirituality. Marginal spirituality is a position marked by a double loyalty. Waaijman (2002) noted that "on the one hand, marginals belong to a given prestigious group in society. That is where they live; that is where their chances of advancement are located; that is their frame of reference. On the other hand, they are connected by their origin with groups on the outside, or on the underside, of society" (p. 215). Greenleaf's double position and loyalty of serving as a director within AT&T and speaking for those in lower positions of employment within the organization, provided him with the context to embody a spirituality that is quietly subversive in its quest for leadership and organizational transformation. Quay (1997), in commenting on the "revolutionary nature" of this double loyalty, correctly identified Greenleaf as a "Don Quixote trying to convince managers to pursue good and eschew evil" (p. 84). This revolutionary aspect of Greenleaf's work is in step with his own faith tradition, a Christian social counter-movement going back to the reforms of George Fox. Fox (1624-1691), a layman, started a counter-movement (later known as the Quakers) centered in the belief that a new age of the Spirit has come and that the ultimate guide of faith was the indwelling presence of the Spirit of Jesus (Bekker, 2008a). Fox encouraged a revolutionary approach to simple and radical ethical living based on the guidance of the Spirit that dwells within. Greenleaf (1996d) built on the tenets of this counter-spirituality in defining the nature of spirit, "I would prefer to say that spirit is the animating force that disposes one to be a servant of others" (p. 5).

The Servant Leader as Prophet

One of the clearest descriptions of Greenleaf's counter-spirituality of service lies in the use of the designation of prophet to describe servant leaders (Greenleaf, 1996c), "One is at once, in every moment of time, historian, contemporary analyst, and prophet—not three separate roles. This is what the practicing leader is, every day of his life" (p. 15). The leader as prophet is a

designation that has been defined and explored in scholarly descriptions of religious leadership. It is surprising, that with the relative increase in scholarly focus on the phenomena of leadership, to see how the leadership scholars in modernity have largely ignored the topic of religious leadership (McClymond, 2001). There has been little advance in theoretical perspectives in the processes of religious leadership in the 20th century (Lindt, 1986) beyond the pioneering sociological studies of Max Weber (*Economy and Society*, first published in 1922) and Joachim Wach (1944). Weber, Wach, and McClymond all described the prophetic role of religious leaders. Weber (1968) defined the prophet as “a purely individual bearer of charisma who by virtue of his mission proclaims a religious doctrine or divine commandment” (p. 46). McClymond (2001) went further and explained that a prophet is an “agent of change who takes personal responsibility for breaking with the established order, declaring this break to be morally legitimate and influencing others to follow his or her example in breaking away” (p. 622). Greenleaf’s vision of servant leaders as prophets embodies this counter-cultural approach of morality and organizational transformation and sought to influence others with his “subversive” message of servant-leading. Quay (1997) rightfully noted, “Greenleaf was more than a moralist, he was an evangelist. He preached to managers about how things might be in an utopian world, and how they might become servant leaders in such a world” (p. 84).

The designation of servant leaders as prophets is most evident in Greenleaf’s religious writings. An analysis of the use of this designation in four such religious writings serves to illustrate Greenleaf’s vision of servant leaders as prophets (Fraker & Spears, 1996), ideas that repeated in the rest of his religious and other writings:

1. “Religious Leaders as Seekers and Servants” (Greenleaf, 1996c).
2. “An Opportunity for a Powerful New Religious Influence” (Greenleaf, 1996a).
3. “The Servant as Nurturer of the Human Spirit” (Greenleaf, 1996e).
4. “On Being a Seeker in the Late Twentieth Century” (Greenleaf, 1996b).

Table 2 illustrates Greenleaf’s descriptions of the nature and functions of the servant leader as prophet.

Greenleaf’s descriptions of servant leaders as prophets in this small sample of his religious writings clearly embody a counter-spirituality of marginality. For Greenleaf, servant leaders are prophets, characterized by (a) vision, (b) high ethical standards, (c) excellence, (d) persuasive powers, (e) rational thought, (f) prophetic imagination, (g) ordinariness, (h) being comfortable with paradox, (i) listening, and (j) transformative actions.

Greenleaf took these ideas further and described servant leaders leading as prophets by (a) healing, (b) persuading, (c) creating systems of thinking, (d) opening alternative avenues for work, (e) serving, (f) inspiring, (g) facilitating individual and societal transformation, (h) empowering followers, (i) uniting leaders and followers, (j) building bridges between organizations and communities, and (k) by ushering in a new era of servant leadership. The intended outcome of these prophetic servant leaders is to re-imagine and reshape the social domain of leaders and organizations.

Table 2: Greenleaf’s Description of the Nature and Functions of the Servant Leader as Prophet

The servant leader as prophet is defined by:	The servant leader as prophet leads by:	Sample of Greenleaf’s Religious Writing of Servant Leadership
Ideas and visions	Creating the means for healing	“Religious Leaders as Seekers and Servants”
Sufficient persuasive power	Bringing followers into an effective force	“Religious Leaders as Seekers and Servants”
Vision and penetrating insight	Persuading	“Religious Leaders as Seekers and Servants”
A seeker (listener) first	Bringing openness, aggressive searching, and good critical judgment to the organization	“Religious Leaders as Seekers and Servants”
Imagining a world what will later be proved	Allowing followers to move into the future	“Religious Leaders as Seekers and Servants”
The ethical quality of the vision	Facilitating individual and societal transformation	“An Opportunity for a Powerful New Religious Influence”
The response to the vision	Linking follower and leader	“An Opportunity for a Powerful New Religious Influence”
Being ordinary	Bringing societal transformation into all spheres of society	“An Opportunity for a Powerful New Religious Influence”
Functioning at a high level of excellence	Serving to inspire others to greater service	“An Opportunity for a Powerful New Religious Influence”
Bringing “dependable prophecy” of the future that comes from the whole spectrum of human ability	Uniting “little” people in remote places and “big” people in conspicuous places	“An Opportunity for a Powerful New Religious Influence”
Releasing “new efforts” of leadership and service	Ushering in a new era of leadership and service	“An Opportunity for a Powerful New Religious Influence”
Having an “intuitive sense of rightness”	Facilitating others to make ethical and “right choices”	“The Search and the Seeker”
Demonstrating an “at-homeness with paradox”	Setting followers at ease with paradox	“The Search and the Seeker”

The servant leader as prophet is defined by:	The servant leader as prophet leads by:	Sample of Greenleaf's Religious Writing of Servant Leadership
Demonstrating a "benevolent, kindly attitude toward linear rationality"	Sharing insights in rational ways and experiential truth	"The Search and the Seeker"
Growing in stature as "seekers"/listeners respond to the message	Serving the seeker/listener	"On Being a Seeker in the Late Twentieth Century"
Having ethical standards	Moving followers in more "exacting ethical standards"	"On Being a Seeker in the Late Twentieth Century"
Being "religious" (in the original semantic sense of the word "to bridge")	Building bridges to close "the separation between persons and the cosmos"	"On Being a Seeker in the Late Twentieth Century"

Concluding Thoughts

Robert K. Greenleaf's concepts of servant leadership and the leader as both servant and prophet can best be described as a form of counter-spirituality that expresses itself in a dynamic system of social marginality. Greenleaf's servant leader seeks to bridge the two opposing worlds of self-interested commerce and the altruistic philosophies of public service and social transformation. Greenleaf proposed that the servant leader is a prophet that facilitates the formation of a new vision that unites and transforms (both individually and societal). These leaders bridge the world of commerce and community and by doing so create new possibilities of wide-spread societal transformation that ushers in a new era of radical mutualism best expressed in service.

Greenleaf's vision of the servant leader as prophet is consistent with the prophetic and often subversive call in counter-spirituality that offers an alternative vision for individual and societal identity and organization. In a dynamic system of marginality (double-loyalty), Greenleaf imagined a new world where leaders are servants, and servants are prophets. Greenleaf's new world is marked by service, equality, unity, and new possibilities of radical altruism. Greenleaf invited leaders to become nurturers of the spirit and prophets that will influence their times as a constructive force.

"The Prophet . . . is one who imagines what will later be proved" (Greenleaf 1996c, p. 14).

About the Author

Corné J. Bekker (D. Litt. et Phil.) joined Regent University in 2005. He previously served as the associate dean for academics of Bible College in Johannesburg, South Africa and now serves as an associate professor for the School of Global Leadership & Entrepreneurship (GLE). Dr. Bekker teaches in the GLE doctoral programs and is actively involved in research on the use of

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Virtues for Leading Change

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Pressures to change abound and often create individual frustration and stress due to individuals feeling victimized during times of change unless they have a sense of control over the change. Additionally, change can often seem daunting, beyond the capacity of any one person, although systems theory purports its possibility. Granted, the holonic notion of life suggests people, also known as individual systems, never have complete control due to their participation in larger systems which creates constant flux. This does not suggest, however, that individuals do not have some control. This article illustrates the importance of self-control in times of significant change and argues that individuals can and do change the world.

Change is inevitable. Recognizing the need for it is not difficult. A rather simple biological metaphor can explain the macro and micro phenomena of change. All systems, those globally large and individually small, are living entities. These systems change and are changed by self-imposing, as well as environmental, conditions. The most basic understanding of this need for change is survival. In the pursuit of survival, an environmental condition is created—a culture—in which and from which systems react. In some systems the sole aim is survival. For other systems, those with a sense of secured survivability, the aim is often to attain advantage over competing (whether perceived or real) systems to achieve greater levels of “comfort” in survival. The constancy and inevitability of change is obvious when considering that as one system changes that change impacts another, which in turn affects another, and so forth. All the while, it is reciprocating back onto itself because the change being made by one system becomes part of the larger, collective systems’ environment. As originally coined by Koestler (1967) and subsequently supported by others (Simon, 1990; Wilber, 1995), the world is indeed *holonic*, which means all systems are connected to one another. Systems

interdependently coexist. I am connected to you and we are both connected to other individual systems, as well as to systems such as groups, teams, units, divisions, and communities. These are connected to organizations, which are connected to other organizations. This connection is not simply geographic, but rather in literal totality. The action of one system affects environmental conditions of all the systems, which creates change among all other systems. One, regardless how small, is connected to all, regardless how large. Due to this dynamic for survival and more, it is recognized that change is inevitable.

Understanding the constancy of change is to understand *general system theory* (von Bertalanffy, 1968). In short, this theory can serve to direct our daily actions and perhaps it should. When applying general system theory to anything dynamic, change is recognized as a requisite for survival regardless of size and circumstance. For instance, let us evaluate some systems in need of change starting with the larger, global systems, followed by the smaller, individual systems. The world financial system is in need of change from its current standing of crisis. The social system is in need of change to address issues of severe inequalities. The powers of each nation's political system are in need of change as the notion of "one-world" continues to emerge in awareness and reality. The organizations that operate within the larger aforementioned systems are not immune to change. They are interdependently dynamic systems and are therefore susceptible to environmental conditions that pressure change. Within organizational systems there are even smaller systems such as business units and divisions of work that are in constant change. Within these systems there are even smaller, individual human systems at work. It is within these individual systems that observations of personal interventions (e.g., human actions) for change can be observed and over time extrapolated to recognize larger system change. To understand the impact that an individual system has on other individual and larger systems, consider Adam Smith's theory of the invisible hand. The famed Scottish economist used the illustration once as a metaphor in his *Wealth of Nations* text (1776/1994, p. 485). He argued that individuals maximizing their revenues/incomes in turn maximize the total revenue of a society as a whole, and thus one system has a direct impact on another system, and eventually over time all systems. Later, economist Milton Friedman (1982) suggested Smith's invisible hand metaphor highlights the possibility of cooperation among interdependent systems without coercion. However, there is certainly coercion at the individual system level. Additionally, there is corruption, conspiracy, and character concerns among human systems, especially among those that aim solely for individual maximization that, due to the holonic nature of the world, ripple such ideals throughout all other systems.

With an aim toward maximization, there are negative effects for the cultural environment and thus for systems seeking survival. Economists refer to these negative effects as *externalities*. An externality is a byproduct from achieving a goal, output, or otherwise outcome such as a product or service offering. For instance, maximizing output from a manufacturing facility operated by individuals may produce not only the valued product, but also unvalued byproducts such as waste runoff into streams or pollution exhaust that spills into the atmosphere. The deterioration of water and air are externalities from production and are illustrations of how negative solutions propagate from the action of individual systems to organizational systems to global systems and serve to create the

need for more change. Clearly the impact from externalities can be considerable. Polluted air can cause health problems and ultimately death to some systems. Polluted water can cause similar problems and create the need for new products such as bottled water to help ensure survival.

Similar externalities can be observed at individual system levels, especially those systems that seek maximization solely for one's self. To recognize that individual systems are part of a larger whole and that the actions and behaviors from one system affects all systems requires cognition. The behavioral aspects necessary for action to form from cognition take a level of self-control. If self-control is low or non-existent, selfishness and greed grow apparent. When this is the case, externalities including the eventual abuse of drugs and alcohol, excessive gambling, smoking, and a variety of criminal acts stemming from dishonesty are present (Higgins & Marcum, 2005). The notion of self-maximization and its externalities to life warrants further discussion about the value of human character especially since the power of one's individual system can affect all systems. This article aims to address the means for effective change in the world and specifically discusses how individual systems should participate in much larger systems. How can we best understand life and make productive choices as we participate in life?

A Further Investigation into Character and Change

The Christian principle, "do unto others as you would have them do unto you," implies that there is power an individual system has on both other individual and larger systems. Christians are not alone in this belief. The Buddhist perspective is: "Hurt not others in ways that you yourself would find hurtful." The Hinduism perspective is: "Do not do to others what would cause pain if done to you." The Confucianism perspective is: "Do not do to others what you do not want them to do to you." The Islam perspective is: "None of you [truly] believes until he wishes for his brother what he wishes for himself." The Judaism perspective is: "What you hate, do not do to any one." The Taoism perspective is: "Regard your neighbor's gain as your gain, and your neighbor's loss as your own loss." Although there are variances in form (i.e., "do unto others" versus "do not do"), there is an implicit regard to human respect across these varying faiths and thus offer an additional commonality perhaps to the world need for change. Beyond change, there does seem the possible commonality of a one-world golden rule or reciprocating standard of human ethic.

It has been stated here that the world requires change. Further, it is argued here that the most effective change is best achieved through interventions from virtuous individual systems acting and behaving with high-ethical standards and moral character. The concept of virtues is quite simple according to C. E. Johnson (2009) who claimed, "Good people (those with high moral character) make good moral choices" (p. 70). These moral- and character-driven people usually understand the holonic nature of life, or at least believe in moral codes, and as such make choices not solely for self-indulgent maximization, but rather for the larger common good, which includes self and others. Rather than maximization, perhaps this perspective could be more appropriately viewed as optimization for one and all. There is recognition in this optimization perspective that choices affect the world—from one individual system to another and to organizational

systems and beyond. This is the premise, that the power of one, regardless how small, can affect all, regardless how big. The only question is: How should we, as individual systems, act in doing so?

Some question the utility of a human system ethic especially relative to organizational systems that aggressively compete for maximization of markets and profits. This questioning is often raised in secular settings because high-moral character is sometimes in stark contrast to the self-centeredness and resulting externalities from individual system greed, arrogance, dishonesty, and ruthlessness. To be sure, it is not just the individual systems that suffer from these tragedies, but rather all systems. It is important to understand that the negative externalities observed from individual system maximization can be avoided. C. E. Johnson (2009) researched a number of organizations that employed virtuous people who created an organizational system culture of high-moral character and were able to successfully sustain markets and profits in highly competitive arenas. Thus, individual moral standards *can* sustain individual systems, as well as organizational systems, thus mitigating the unvalued negative externalities.

Individual system self-centeredness can stop without deteriorating free market innovation and entrepreneurship. This sentiment is usually challenged by for-profit executives that explain “it’s just business.” It is questionable that the amount of white-collar criminal behavior can be justified as “just business.” Further, it is not really just business, but more accurately, “it’s just economics” in which one individual system is in search of maximization and allows the invisible hand to take care of all other systems. It is important to recognize, however, that even the “father of economics” valued human care and caring among one another. Before his authoring of the *Wealth of Nations*, Adam Smith (1759/2000) noted, “The character of every individual, so far as it can affect the happiness of other people, must do so” (p. 3). Smith was not suggesting the creation of happiness for some and misery that stems from externalities for others. Moreover, his moral sentiment undergirds the need for human virtue that affects all. Smith believed in maximization, but in conscious recognition of the impact the individual system has on others. Thus, it is proposed that moral standards, or virtues, are in need of exploration relative to changing the systems of modern day concern.

The Pressures to Change and the Role of the Virtuous Leader

C. E. Johnson (2009) suggested that individual systems aiming to address organizational system change and wanting to do so from a humanist perspective must embody the virtues of courage, integrity, humility, reverence, optimism, and justice. This list can be easily amended to include the additional three cardinal virtues (temperance, prudence, and fortitude) and theological virtues (faith, hope, and charity). There is also love, joy, peace, patience, generosity, faithfulness, gentleness, and self-control (Galatians 5:22-23) that can be argued as important for inclusion on the list, but even then the list of virtues is far from exhaustive. While each is important, it is the last one noted, self-control, that warrants further discussion here as the investigation into individual systems and their impact relative to organizational systems and change unfurls to address global concerns.

The reason for focusing on self-control is due to the means of understanding individual system influence relative to organizational system change. Understanding organizational systems as any group of people acting collectively and affecting other systems, it is of vital importance to understand the intervening powers of the systems influencing organizational change, which are the individual human systems. This causal notion is supported by Cameron and Green (2004) who noted that at the heart of organizational change is the individual who is willing to change and be changed. Importantly, Williams (1997) noted that individuals are likely to feel victimized by external factors, that is environmental conditions created by other systems, unless they feel a sense of control over their life and destiny. Therefore, it is logical to investigate self-control relative to the individual human system's ability to change other individual and larger systems.

The best way to achieve positive individual change, and hence organizational change, is through involvement. As noted (Williams, 1997), involvement mitigates the externality of victimization by creating a sense of control over change. The individuals responsible within organizational systems to help instill this sense of control are recognized as leaders. It is well known that leaders are responsible for creating interventions appropriate for change (Winston & Patterson, 2006). It is the leader that seeks change (Sadler, 1997), copes with change (Kotter, 1990), influences change (Harris, 1989), helps organizations to adapt to change (Jacobson, 2000), builds positive and productive change (Meyer, Houze, & Slechta, 1998), enables continuous change (Bradshaw, 1998), manages change (Bergman, Hurson, & Russ-Eft, 1999; Ulrich, Zenger, & Smallwood, 1999), serves as a catalyst for change (Yeung & Ready, 1995), and simply makes change happen (Schein, 1992). Realizing intended change is the most paramount concern for leaders (Burns, 1978). The notion of leader here is not bound by positional power, but rather individual power and thus the importance of self-control because this virtue is a central tenant in navigating periods of change (Bandura, 1986; Williams, 1997). Certainly the leader affects change. However, the question remains: Does he or she affect change from a virtuous position or a self-centered one? No doubt, either way affects change, but there will be far more externalities in the world from the latter as compared to the former.

Understanding Self-Control

Self-control has been defined as “engaging in behaviors that result in delayed (but more) reward” (Logue, 1995, p. 3). This definition shares meaning with a plethora of other terms including self-regulation and self-discipline (Bandura, 1986; Baumeister, Heatherton, & Tice, 1994; Carver & Scheier, 1998; Karoly, 1993; Rosenbaum, 1983), willpower (Descartes, 1649/1996; Elster, 1979; Muraven & Baumeister, 2000), personal rules (Ainslie, 1982), self-management (Wood & Bandura, 1989; Yukl, 2002), self-enhancement (Schrauger, 1975), and self-command (Smith, 1776/1994). Strayhorn (2002) recognized the multitude of terms synonymous with self-control and concluded they all “involve doing something less immediately pleasurable than an alternative, because it has a greater total expected benefit or is more ethical” (p. 7). Thus, self-control

serves to mediate temptations of short-term and myopic, individual system gains for the potential of greater gains recognized by a larger whole.

The mediation of temptation can be viewed simply as psychological. However, psychological theories differ regarding the manner and measure of control. Whereas psychodynamic theories posit one's actions are no more than a response to stimuli, behaviorist theories posit individuals have degrees of control in their environment (Slife & Williams, 1995). Bandura (1986) claimed human functioning is a matter of mutual control among internal (self) and external (environmental) factors. His social cognitive theory highlights this sense of control suggesting individuals both influence and are influenced by their environment through "triadic reciprocal causation" (Bandura, p. 23). This suggests behavioral, cognitive, and environmental factors operate co-determinately as illustrated in Figure 1.

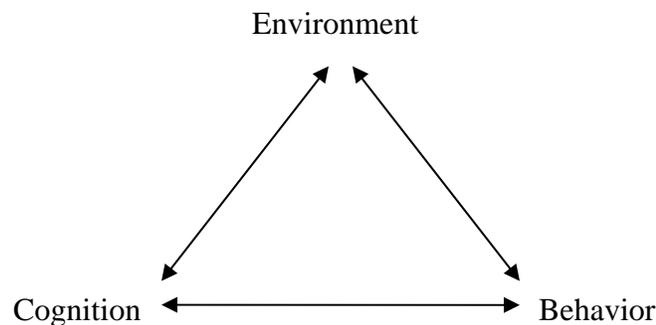


Figure 1. Bandura's (1997) triadic reciprocal causation model.¹

Bandura (1986) summarized this triadic reciprocal causation model as: "What people think, believe, and feel affects how they behave" (p. 25). Further, Bandura suggested individual behavior and action dictates the condition of the environment. This behavior is bound by self-control. Social cognitive theory allows for such control due to positing that personal agency, which is intentional actions and social structure that can be interpreted as environmental conditions, operate interdependently. Extrapolating this understanding and the illustration via multiple systems, one can begin to envision the holonic and complex nature of life. As individual systems, humans are interdependently connected to other individual systems and larger organizational and global systems. In such a universal environment, the behavior of one system affects all including the one.

¹ Adapted from *Self-Efficacy: The Exercise of Control* (p. 6), by A. Bandura, 1997, New York, NY: W. H. Freeman. Copyright 1997 by W. H. Freeman.

Thus, to be witness of change at the largest level, change must originate at an individual system level.

Perhaps Mahatma Gandhi (1983) captured it best when he suggested that we need to be the change we want to see in the world. Gandhi's sentiment is in similar context to Cameron and Green's (2004) notion that to achieve organizational change there must be individual change. From the ability of cognition, individual systems can observe and learn the change needed in the world. However, it is only through individual system action and behavior that change occurs. To be sure, inaction is too a behavior that affects individual and larger systems. All action and inaction creates the environment that individual systems, organizational systems, and global systems operate. David Whyte (2002) captured this notion when he wrote, "Every action taken, from the moment we switch off the alarm clock in the morning . . . has the potential to change the world, leave it cold with indifference, or . . . nudge it infinitesimally in the direction of good and evil" (p. 265). The notion of change, character, and control are human-system responsibilities from which greater levels of change occur.

Conclusion

When considering change, the magnitude often seems daunting and beyond the capacity of any one person, although systems theory purports its possibility. Granted, the holonic notion of life suggests that people, also known as individual systems, never have complete control due to the fact each person is participating in something larger than their individual self (A. G. Johnson, 1997). Therefore individual systems and environmental conditions are in constant flux. This does not suggest, however, that individual systems do not have some control. The opposite is in fact true. While individual systems may not possess control over all other systems, they do possess self-control and through the understanding of triadic reciprocal causation (Bandura, 1986) the behaviors from an individual system can indeed affect and change all systems. Any individual system can and does change the world.

This article evaluated the virtue of self-control as a requisite human capacity to manage one's self and others through life, especially in times of change. Anything less aims toward self-maximization and at the cost of creating unvalued externalities into the environment of all systems. How do you influence the world? What is your leadership style? Do you aim for self-maximization or optimization with a clear understanding of the holonic nature of life? There is much in need of change in the world. Be the change to see results you want in the world.

About the Author

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Character and Servant Leadership: Ten Characteristics of Effective, Caring Leaders

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We are experiencing a rapid shift in many businesses and not-for-profit organizations—away from the more traditional autocratic and hierarchical models of leadership and toward servant leadership as a way of being in relationship with others. Servant leadership seeks to involve others in decision making, is strongly based in ethical and caring behavior, and enhances the growth of workers while improving the caring and quality of organizational life. This article examines a set of ten characteristics of the servant leader that are of critical importance. They are: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community. This piece was originally published in 2000 in Volume 8, Issue 3 of *Concepts and Connections*, the newsletter of the National Clearinghouse for Leadership Programs. It is reprinted here with permission.

Our fundamental understanding of character has much to do with the essential traits exhibited by a person. In recent years there has been a growing interest in the nature of character and character education, based upon a belief that positive character traits can be both taught and learned. Many people today are familiar with the *Character Counts!*^(sm) program of the Josephson Institute of Ethics. That program has been adopted by a number of schools and communities nationwide and teaches core values which they call “Six Pillars of Character.” Those six particular character values are: trustworthiness, respect, responsibility, fairness, caring, and citizenship.

The nature of character and its relationship to leaders has also taken on increased significance in recent years. A number of noted leadership authors have looked at issues of a leader’s character. James Hillman (1996), in *The Soul’s Code: In Search of Character and Calling*, describes the “invisible source of personal consistency, for which

I am using the word `habit,' psychology today calls character. Character refers to deep structures of personality that are particularly resistant to change” (p. 260).

The literature on leadership includes a number of different listings of character traits as practiced by leaders. I particularly like Warren Bennis’s (1989) short list as contained in his book, *On Becoming a Leader*, in which he identifies, “vision, inspiration, empathy and trustworthiness” as key characteristics of effective leaders (p. 140). Much of the leadership literature includes as an implicit assumption the belief that positive characteristics can-and-should be encouraged and practiced by leaders. Robert K. Greenleaf, the originator of the term, *servant leadership*, is someone who thought and wrote a great deal about the nature of servant leadership and character.

Servant Leadership and Character

The servant-leader is servant first. It begins with the natural feeling that one wants to serve. Then conscious choice brings one to aspire to lead. The best test is: do those served grow as persons: do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will they benefit, or, at least, not be further deprived? (Greenleaf, 1977/2002, p. 27)

With that definition in 1970, retired AT&T executive Robert K. Greenleaf (1904-1990) coined the term servant leadership and launched a quiet revolution in the way in which we view and practice leadership. Three decades later the concept of servant leadership is increasingly viewed as an ideal leadership form to which untold numbers of people and organizations aspire. In fact, we are witnessing today an unparalleled explosion of interest in, and practice of, servant leadership.

We are experiencing a rapid shift in many businesses and not-for-profit organizations—away from the more traditional autocratic and hierarchical models of leadership and toward servant leadership as a way of being in relationship with others. Servant leadership seeks to involve others in decision making, is strongly based in ethical and caring behavior, and enhances the growth of workers while improving the caring and quality of organizational life.

The words *servant* and *leader* are usually thought of as being opposites. In deliberately bringing those words together in a meaningful way, Robert Greenleaf gave birth to the paradoxical term servant leadership. In the years since then, many of today’s most creative thinkers are writing and speaking about servant leadership as an emerging leadership paradigm for the 21st century. The list is long and includes: James Autry, Warren Bennis, Peter Block, John Carver, Stephen Covey, Max DePree, Joseph Jaworski, James Kouzes, Lorraine Matusak, Parker Palmer, M. Scott Peck, Peter Senge, Peter Vaill, Margaret Wheatley, and Danah Zohar, to name but a few of today’s cutting-edge leadership authors and advocates of servant leadership. In her groundbreaking book on quantum sciences and leadership, *Rewiring the Corporate Brain* (1997), Zohar goes so far as to state that, “Servant-leadership is the essence of quantum thinking and quantum leadership” (p. 146).

Ten Characteristics of a Servant Leader

After some years of carefully considering Greenleaf's original writings, I have identified a set of ten characteristics of the servant leader that I view as being of critical importance—central to the development of servant-leaders. My own work currently involves a deepening understanding of the following characteristics and how they contribute to the meaningful practice of servant leadership. These ten characteristics include:

Listening

Leaders have traditionally been valued for their communication and decision-making skills. Although these are also important skills for the servant leader, they need to be reinforced by a deep commitment to listening intently to others. The servant leader seeks to identify the will of a group and helps to clarify that will. He or she listens receptively to what is being said and unsaid. Listening also encompasses hearing one's own inner voice. Listening, coupled with periods of reflection, is essential to the growth and well-being of the servant leader.

Empathy

The servant leader strives to understand and empathize with others. People need to be accepted and recognized for their special and unique spirits. One assumes the good intentions of co-workers and colleagues and does not reject them as people, even when one may be forced to refuse to accept certain behaviors or performance. The most successful servant leaders are those who have become skilled empathetic listeners.

Healing

The healing of relationships is a powerful force for transformation and integration. One of the great strengths of servant leadership is the potential for healing one's self and one's relationship to others. Many people have broken spirits and have suffered from a variety of emotional hurts. Although this is a part of being human, servant leaders recognize that they have an opportunity to help make whole those with whom they come in contact. In his essay, *The Servant as Leader*, Greenleaf (1977/2002) writes, "There is something subtle communicated to one who is being served and led if, implicit in the compact between servant-leader and led, is the understanding that the search for wholeness is something they share" (p. 50).

Awareness

General awareness, and especially self-awareness, strengthens the servant-leader. Awareness helps one in understanding issues involving ethics, power, and values. It lends itself to being able to view most situations from a more integrated, holistic position. As Greenleaf (1977/2002) observed: "Awareness is not a giver of solace—it is just the

opposite. It is a disturber and an awakener. Able leaders are usually sharply awake and reasonably disturbed. They are not seekers after solace. They have their own inner serenity” (p. 41).

Persuasion

Another characteristic of servant leaders is reliance on persuasion, rather than on one’s positional authority, in making decisions within an organization. The servant leader seeks to convince others, rather than coerce compliance. This particular element offers one of the clearest distinctions between the traditional authoritarian model and that of servant leadership. The servant leader is effective at building consensus within groups. This emphasis on persuasion over coercion finds its roots in the beliefs of the Religious Society of Friends (Quakers)—the denominational body to which Robert Greenleaf belonged.

Conceptualization

Servant leaders seek to nurture their abilities to dream great dreams. The ability to look at a problem or an organization from a conceptualizing perspective means that one must think beyond day-to-day realities. For many leaders, this is a characteristic that requires discipline and practice. The traditional leader is consumed by the need to achieve short-term operational goals. The leader who wishes to also be a servant leader must stretch his or her thinking to encompass broader-based conceptual thinking. Within organizations, conceptualization is, by its very nature, a key role of boards of trustees or directors. Unfortunately, boards can sometimes become involved in the day-to-day operations—something that should be discouraged—and, thus, fail to provide the visionary concept for an institution. Trustees need to be mostly conceptual in their orientation, staffs need to be mostly operational in their perspective, and the most effective executive leaders probably need to develop both perspectives within themselves. Servant leaders are called to seek a delicate balance between conceptual thinking and a day-to-day operational approach.

Foresight

Closely related to conceptualization, the ability to foresee the likely outcome of a situation is hard to define, but easier to identify. One knows foresight when one experiences it. Foresight is a characteristic that enables the servant leader to understand the lessons from the past, the realities of the present, and the likely consequence of a decision for the future. It is also deeply rooted within the intuitive mind. Foresight remains a largely unexplored area in leadership studies, but one most deserving of careful attention.

Stewardship

Peter Block (1993)—author of *Stewardship* and *The Empowered Manager*—has defined stewardship as “holding something in trust for another” (p. xx). Robert Greenleaf’s view of all institutions was one in which CEO’s, staffs, and trustees all played significant roles in holding their institutions in trust for the greater good of society. Servant leadership, like stewardship, assumes first and foremost a commitment to serving the needs of others. It also emphasizes the use of openness and persuasion, rather than control.

Commitment to the Growth of People

Servant leaders believe that people have an intrinsic value beyond their tangible contributions as workers. As such, the servant leader is deeply committed to the growth of each and every individual within his or her organization. The servant leader recognizes the tremendous responsibility to do everything in his or her power to nurture the personal and professional growth of employees and colleagues. In practice, this can include (but is not limited to) concrete actions such as making funds available for personal and professional development, taking a personal interest in the ideas and suggestions from everyone, encouraging worker involvement in decision-making, and actively assisting laid-off employees to find other positions.

Building Community

The servant leader senses that much has been lost in recent human history as a result of the shift from local communities to large institutions as the primary shaper of human lives. This awareness causes the servant leader to seek to identify some means for building community among those who work within a given institution. Servant leadership suggests that true community can be created among those who work in businesses and other institutions. Greenleaf (1977/2002) said:

All that is needed to rebuild community as a viable life form for large numbers of people is for enough servant-leaders to show the way, not by mass movements, but by each servant-leader demonstrating his or her unlimited liability for a quite specific community-related group. (p. 53)

Conclusion

These ten characteristics of servant leadership are by no means exhaustive. However, they do serve to communicate the power and promise that this concept offers to those who are open to its invitation and challenge.

Interest in the meaning and practice of servant leadership continues to grow. Hundreds of books, articles, and papers on the subject have now been published. Many of the companies named to *Fortune Magazine*’s annual listing of “The 100 Best Companies to Work For” espouse servant leadership and have integrated it into their corporate cultures. As more and more organizations and people have sought to put servant

leadership into practice, the work of The Spears Center for Servant-Leadership continues to expand in order to help meet that need.

Servant leadership characteristics often occur naturally within many individuals; and, like many natural tendencies, they can be enhanced through learning and practice. Servant leadership offers great hope for the future in creating better, more caring, institutions.

About the Author

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Evaluating the Instrumento de Contribución al Liderazgo de Siervo (ICLS) for Reliability in Latin America

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With interest in servant leadership growing beyond North America and Europe, there is a need for reliable instruments in languages beyond English to research the construct in other regions of the world. This study was designed to examine the reliability of the Spanish translation of the Servant Leadership Assessment Instrument. Research in Lima, Peru, demonstrated that the translated instrument was reliable in three of its scales—(a) love (.8373), (b) empowerment (.9167), and (c) vision (.9047)—paving the way for increased servant leadership study in that country and other parts of Latin America. The instrument had a lower reliability rating in its humility scale (.4987) and the authors suggest that this finding may be associated with culturally established patterns of leadership in Peru.

Servant leadership continues to grow in credibility in the U.S. and Europe as a serious option for those attaining to effective leadership in many contexts (Blanchard & Hodges, 2003; Elmer, 2006). While interest in servant leadership is growing in the non-English speaking world, much less scholarly literature is coming from those areas on the subject due in part to the lack of reliable servant leadership empirical research instruments in the native languages. This study proposed to find if the Instrumento de Contribución al Liderazgo de Siervo (ICLS)—a Spanish translation of the Servant Leadership Assessment Instrument (SLAI)—was a reliable instrument that could be of use in measuring servant leadership in the Latin American context, thus encouraging further study of servant leadership in the region. Research in Lima, Peru, demonstrated that the Spanish translation of the SLAI is reliable in three of its constructs, paving the way for increased servant leadership study in that country and other parts of Latin American.

The study took place in 2005 in Lima, Peru's capital, with participants from the Evangelical Seminary of Lima (Seminario Evangélico de Lima [SEL], 2007). SEL students and professors had previously shown interest in servant leadership (Irving & McIntosh, 2006) and 78 people willingly took part in this study. The authors know of no other research in Latin America using the SLAI.

In 2007, a focus group of SEL graduates indicated that they believed that servant leadership was not only a viable, but also a needed option for Peruvian leadership practices (McIntosh, 2008). They stated the growth of servant leadership was slow due to lack of models in the country. Anderson (2006) interviewed 23 leaders across Latin America and, while finding many who accepted servant leadership as an effective model of leadership, found that few believed they had seen servant leadership in practice in the region. The use of the SLAI may lead to increased interest in and growth of servant leadership in Peru and the region as well as opening doors to future research on various nuances of the model. Irving and McIntosh (2007) found that Laub's (1999) Organizational Leadership Assessment (OLA) was reliable for measuring both servant leadership and job satisfaction in Latin America and desired to see if the SLAI, used to study some of Patterson's (2003) servant leadership constructs, would be an aid to understanding servant leadership in the region.

The appropriateness of using a research instrument in a culture other than the one where it was originally tested is always an important issue (House, Hanges, Javidan, Dorfman, & Gupta, 2004). However, at the very least the SLAI provided a starting point for gathering empirical data with the first step being that of evaluating reliability. It was important to administer the SLAI in a Spanish-speaking country to find another valuable tool in understanding servant leadership in that segment of the world.

Literature Review

Servant Leadership

The past 15 years since the early 1990s has seen a dramatic increase in both the study and organizational practice of servant leadership. Servant leadership, as a discipline of study, traces its roots to Robert Greenleaf's description and definition of servant leadership. In response to the question "Who is the servant-leader?" Greenleaf (1977) provided his now frequently quoted response:

The servant-leader *is* servant first. . . . It begins with the natural feeling that one wants to serve, to serve *first*. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is *leader* first. . . . The difference manifests itself in the care taken by the servant-first to make sure that other people's highest priority needs are being served. The best test, and difficult to administer, is this: Do those served grow as persons? Do they, *while being served*, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? *And*, what is the effect on the least privileged in society; will they benefit, or, at least, not be further deprived? (p. 27)

Since Greenleaf's important treatment of servant leadership in the 20th century, the number of studies focused on servant leadership continues to grow exponentially. Some of the more recent treatments include (a) Omoh's (2007) examination of the presence of servant

leadership characteristics in the community college presidency, (b) Irving and Longbotham's (2007a, 2007b) analyses of servant leadership predictors of team effectiveness, (c) Dingman's (2007) exploration of the role of servant leadership in the succession planning process, (d) Amaral's (2007) affirmation of servant leadership effectiveness in the Brazilian context, and (e) Molnar's (2007) cross-cultural study of national culture dimensions and servant leadership. Molnar's study, which included 3,282 respondents from 23 countries in the Northern Hemisphere, represents a significant look at servant leadership from an international perspective.

The growing interest in servant leadership studies is also observed in the wide range of sectors found in the expanding literature. Of the small sampling of theoretical and research-based pieces listed in this section of the paper, cited authors reflect on the application of servant leadership in sectors and contexts diverse as (a) government, (b) education, (c) historic pioneers, (d) business, (e) firefighting, (f) professional safety management, (g) faith-based, (h) not-for-profit, (i) North American, (j) African, and (k) Brazilian.

Focusing on servant leadership in the Manitoban context, Crippen (2005a, 2005b, 2006) engaged servant leadership in both the domains of education and history. First, Crippen (2006) examined a legacy of servant leadership in three Manitoba pioneer women, identifying how they made history through their service, leadership, and determination to serve their communities. In addition to this, Crippen (2005b) identified Greenleaf's *first to serve, then to lead* concept as being an effective model for educational leadership and management, arguing for its importance specifically in the Manitoban educational community. Also focused on the educational community, Crippen (2005a) presented a servant leader perspective on inclusive education, noting its application to provincial legislation requiring an inclusive philosophy of education focused on meeting the needs of each student.

Neill, Hayward, and Peterson (2007) examined students' perceptions of interprofessional teams in practice through the application of servant leadership principles and identified a significant pre-test to post-test effect on students' perceptions deemed essential to effective interprofessional practice. Bryant (2005) presented servant leadership as the foundation from which many communities of hope are emerging, noting that servant leadership practices have led to some of the best companies in which to work. Koch (2004) identified servant leadership as a method of leadership that the Catholic Church, bishops, and other church leaders could learn from, particularly in light of the church scandals in the U.S. in recent years. Also providing an examination of the importance of servant leadership in the Catholic Church, Ebener (2007) provided evidence of organizational citizenship behaviors and servant leader behaviors in three high-performing Catholic parishes.

Stanley (1995) and Manning (2004) both engaged the connection between servant leadership and leadership in firefighting organizations. Manning specifically argued that servant leadership provides a context in which resonant trust, achieved reciprocally through individual empowerment, can be realized. Sarkus (1996) discussed the connection between servant leadership and professional safety practice, a concept picked up 10 years later by Krebs (2006). Humphreys (2005) provides a historical investigation of the military leadership of Xenophon and Chief Joseph (transformational and servant leaders respectively) in order to evaluate the proposal of B. N. Smith, Montagno, and Kuzmenko (2004) on their contextual contrast of transformational and servant leadership. Parolini (2007) also focused on the distinction between transformational and servant leadership and identified five statistically significant discriminant

items associated with this difference.

Focused specifically on Livingstone College in North Carolina, Freeman (2004) identified servant leadership in the community as a basis from which family involvement in education has arisen. Stephen (2007) provided an examination of public school principals' perceptions of servant leadership as a successful leadership style. In the examination, Stephen identified 60 specific servant leadership actions and found that all of the principals spoke favorably of servant leadership as a successful leadership style for public schools. Complementing the work of Contee-Borders' in developing an operational definition of servant leadership for a for-profit business, Walker (2007) examined servant leadership in the non-profit world, focusing on defining servant leadership in a not-for-profit social service organization.

Focus on servant leadership in environments outside of North American contexts continues to grow. In his article, Kumuyi (2007) presented a case for servant leadership in the African context. Kumuyi argued that "what Africa needs for its redemption is servant leadership instead of the self-serving governance that the continent is famed for" (p. 18). In keeping with Greenleaf's description of servant leadership beginning with a natural desire to serve—to serve first—Kumuyi noted that the primary motivation for African leaders seeking to lead should be grounded in a deep desire to serve and help. Kumuyi even went so far to state that no leadership style succeeds in creating enabling environments for corporate trust and a fertile nursery for viable seeds of all-round growth like servant leadership. In light of this, Kumuyi argued that African politicians in particular must study servant leadership in order to discern how its core principles are to be injected into their personality and politicking.

Researchers further exploring servant leadership in the global context include: (a) Irving (2007) evaluated the reliability of the Servant Leadership Assessment Instrument in the French-speaking Rwandan context; (b) Amaral (2007) explored servant leadership in the Brazilian context, where he found that the servant leadership emphases of leadership focus, influence, character, and heart had a significant impact on the lives of research participants and positively affected leaders serving under them as well; and (c) Molnar (2007) engaged in a cross-cultural study of national culture dimensions and servant leadership, focused on the correlative and influential relationship gender has upon the applicability of servant leadership to the sample population.

Leadership in Latin America

According to a number of studies on leadership in the region (Amaral, 2007; Anderson, 2006; McIntosh, 2008; Romero, 2004), traditional Latin America leadership styles are the opposite of Greenleaf's (1977) servant leadership model. The predominant leadership style in Latin America coming from the Spanish conquest, continuing through the colonial and early independence periods, and extending to today is *caudillaje* or *caudillismo* (Dealy, 1992a, 1992b). Hamill (1992) defined caudillo and caudillismo as dictator and dictatorship respectively. Hamill reported the word caudillo comes from the Latin *capitellum*, the diminutive of caput or head. The caudillo is the head, the only head of the entity he leads. Dealy (1992a) stated that caudillaje is a style of life that arose out of the Renaissance era with the domination of one man, the caudillo. Amaral (2007) said the authoritarian style holds true for Brazil, a former Portuguese colony, as well.

Another term often used in the literature on Latin America is *cacique* and it is most often seen as a caudillo on the local level such as the town or particular organization while the caudillo operates on a broader stage such as an area of the country or the country itself (Hamill, 1992). Chevalier (1992) quoted the 1729 definition of cacique from the *Spanish Dictionary of the Real Academia*: “The first of his village or the republic, the one who more authority or power and who because of his prides wants to make himself feared and obeyed by all of his inferiors” (p. 30).

Montaner (2001) saw the roots of the Spanish view of leadership coming from Thomas Aquinas who held that under collective interest individual rights are not absolute, but relative. Morse (1992) agreed with that evaluation but believed that in the 16th century the Thomistic component becomes less important and the Machiavellian component becomes dominant. Machiavelli’s *The Prince* is a blue print for how dictators achieve power. Morse stated, “On nearly every page of Machiavelli appears practical advice which almost seems to be distilled from the careers of scores of Spanish American caudillos” (p. 79).

P. H. Smith (1992) viewed caudillismo as an example of Weber’s (1947) charismatic leader. Weber called charisma the gift of grace with some leaders having a special ability to inspire intense loyalty to some sort of higher ideal. According to Smith, Fidel Castro of Cuba and Juan Perón of Argentina are prime examples of such leaders. He believed that Latin Americans accept this type of leadership approach because the people view it as legitimate, which Weber believed is necessary for any leadership style to be accepted. Smith stated that the typical Anglo view that Latin America has a deficient view of leadership is not accurate because the people themselves have embraced this approach for their own context.

Caudillaje is a mode of being that is elitist (Dealy, 1992b), measuring one’s worth in terms of accumulated power. That power comes from one’s family and friends. Dealy (1992a) gave an example of the conqueror Francisco Pizarro’s army in Peru. The men from Trujillo, Spain—Pizarro’s home—occupied the first 37 of 180 positions while the top five were held by Pizarro, his two illegitimate brothers, a half-brother, and a legitimate brother. Dealy called the caudillo the public man or the surrounded man due to his need for connections with other people. He stated the caudillo takes two steps to leadership in refusing to delegate authority and then become accessible as he does favors for others and in general seeks to cement his alliances. Chevalier (1992) believed the caudillo cannot refuse assistance in the form of positions and favors to relatives because they are his surest form of support.

Wolf and Hansen (1992) pointed out the aim of the caudillo is to gain wealth. High value is placed on interpersonal skills as the means of getting the wealth. One interpersonal skill is the capacity to dominate woman or *machismo*. Caudillos are almost always male and leadership in Latin America reflects that domination. Machismo is also defined as the readiness to use violence. The qualities of successful leadership rest in the person, not in the office, as the person only maintains his position through his machismo and his connectedness. There is a history of constant turnover of leadership in Latin America due to power struggles that see the person as more important than the position. The caudillo must be able to band a number of smaller groups into a stronger band, using a few key lieutenants. Holding power is difficult and caudillos are often pressed by the need to seek more finances.

Since the sampling of the SLAI is taken from Peru, it is important to note that caudillismo is an important theme in the history of Peruvian leadership (Aljovin, 2000; Basadre, 1962; Gootenberg, 1997; Salinas, 2001). Aljovin proposed the newly formed Peruvian

government actually relied on caudillos to keep order as the nation was searching for identity. Peru's last military coup in 1967 is an example of how a caudillo, Velasco, was able to wield power well in the 20th century. Salinas stated that the Fujimori government (1990-2001), under the guidance of the strong-armed Montecinos, continued the authoritarian tradition.

The Shinning Path, a violent Peruvian communist terrorist movement, used and presumably still uses, a typical caudillo style in its top-down leadership style (Gorriti, 1999). Paredes (2003) disagreed with this analysis and says that the Shinning Path puts more emphasis on empowerment than other Peruvian entities by making leadership more diffuse. He says the Shinning Path is one of the few Latin America examples of participatory leadership. His claim needs further study as the Shinning Path sharply decreased in influence in Peru after the fall of their caudillo, Abimael Guzmán, in 1992. Having noted this, Paredes still calls the Shinning Path a dictatorship with similarities to the caudillo style of leadership.

A review of the empirical literature on leadership comes largely from the following resources: (a) Hofstede's (1980, 1997, 2001) dimensions of culture; (b) the nine themes of Osland, De Franco, and Osland (1999); (c) the extensive research of the Global Leadership and Organizational Behavior Effectiveness Research Project (GLOBE; House et al., 2004); and (d) Romero (2004, 2005). All four studies have at least one of their goals as the understanding of the relationship between culture and leadership with different models being appropriate in different cultures. House et al. called these culturally endorsed implicit theories of leadership (CLTs). Hofstede and House et al. gave considerable information on numerous Latin American countries while Osland et al. and Romero (2004, 2005) conducted their research exclusively on Latin America.

Romeo (2004) saw the possibility for a significant shift in Latin America leadership in the current era from the *patrón* style to modern leadership. Cantor and Mischel (1979) and Nye and Forsyth (1991) called the leader prototype the most common concept of what a leader should be within a given culture. Romeo saw the *patrón* style as the Latin American prototype, and gave this characterization saying traditional leaders:

1. Can be described as autocratic and directive.
2. Seldom delegate work.
3. Seldom use teams.
4. Use formal top-town communication as the normal mode of communication.
5. Avoid conflict and are relationship oriented.
6. Are expected to be assertive and aggressive. (p. 30)

Romeo (2004) conducted a study with the Business Association of Latin American Studies (BALAS), Iberoamerican Academy of Management, and the Academy of Management's International Division on whether countries tended more toward the patron or toward the modern style. Leader A represented the traditional leader (*El Patrón*) and leader B represented the modern leader. He used a 5-point scale with the following values: 1 (*Totally A*), 2 (*Almost A*), 3 (*Between A & B*), 4 (*Almost B*), and 5 (*Totally B*). Romeo called the results preliminary and exploratory in nature, with seven countries studied and a total of 74 participants.

Romeo (2004) listed the following propositions as reasons for a possible shift from the patron to the modern leader:

1. High levels of interaction with multinational firms and more economically developed countries will influence leaders to emulate the leadership styles of leaders from these

- companies and countries.
2. Participative leadership style will be more prevalent and effective in Latin America countries with strong economic growth and a modernizing economy.
 3. Participative and supportive leadership will be more accepted in countries that have a high proportion of women in leadership positions.
 4. The longer women have exercised leadership roles, the stronger the effect women will have on follower expectations of participative and supportive leadership in a particular country. (p. 31)

As Romeo (2004) developed the theme of shifts in leadership, he also needed to show evidence for the modern style being the preferred style. He needed to document a shift in Latin America to more female leadership and in turn show how this shift influences leadership style. It will take a significant longitudinal study to show how a shift in leadership directly affects the economic growth of a particular country.

Hofstede (1980, 1984, 1997) theorized that a culture consists of dimensions that predict behavior. His original study (1980) included IBM middle managers in 53 countries. He found four culture dimensions: (a) power distance, (b) individualism-collectivism, (c) uncertainty avoidance, and (d) masculinity-femininity. Hofstede (1997) added a fifth dimension and eventually called it long-term orientation. Hofstede received criticism for being overly simplistic, concentrating on one company, being inattentive to the considerable significant cultural differences within countries, and ignoring the ongoing changes within cultures (McSweeney, 2002). Despite such criticisms, Hofstede's work dominated the study of how culture affects leadership up to the time of GLOBE studies.

GLOBE is a 10-year research program that is likely to be at the center of cross-cultural leadership discussions for some time. House et al. (2004) noted that, "Thousands of doctoral dissertations in the future will start with these findings" (p. 727). With over 150 researchers and 62 countries from all major regions of the world, Dickson, Hartog, and Mitchelson (2003) argued that it is probably the most extensive investigation of cross-cultural aspects of leadership to date.

In their research, GLOBE used a combination of quantitative and qualitative methods. A 735-item instrument measured nine dimensions of culture and six dimensions of leadership. The Alpha coefficient of the instrument was .85, indicating high reliability.

The GLOBE report used nine cultural dimensions as opposed to Hofstede's five. The GLOBE dimensions are: (a) assertiveness, (b) collectivism (institutional), (c) collectivism (in-group), (d) gender egalitarianism, (e) humane orientation, (f) power distance, (g) performance orientation, (h) uncertainty avoidance, and (i) future orientation. The GLOBE study identified six global leader behaviors: (a) charismatic/value based leadership, (b) team orientated leadership, (c) participative leadership, (d) humane-orientated leadership, (e) autonomous leadership, and (f) self protective leadership.

The GLOBE findings concurred with the Hofstede studies in indicating that one should be very careful in placing all the cultures of Latin America into one large stereotype. The GLOBE study found that there was high probability for grouping areas of the world into clusters but significant difference between the various countries still remains. The Cronbach alpha probability for Latin America was .75. The study combined Spanish-speaking Latin America with Brazil. The ten Latin American countries studied were Argentina, Bolivia, Brazil, Colombia, Costa Rica, Ecuador, El Salvador, Guatemala, Mexico, and Venezuela. Clustering

was broken down for various parts of the world by high-score, mid-score, and low-score clusters. There were two classifications of clusters: (a) societal cultural practices (as is), and (b) societal cultural practices (should be). The first dealt with practices in the society and the second with the values of the society. The conclusion was that practices and values of the societies did not match up in most of the clusters. That was often the case in the Latin America cluster.

Osland et al. (1999) presented nine leadership themes that are important in Latin America: (a) “simpatia” (empathy), personal dignity, and classism; (b) personalism; (c) particularism; (d) trust; (e) collectivism and in-group/out-group behavior; (f) paternalism; (g) power; (h) humor and joy; and (i) fatalism. Their comments are directed to the expatriate doing business in Latin America but all who want to exercise leadership in Latin America should pay close attention to these themes.

Servant Leadership in Latin America

The growing body of literature suggests interest in servant leadership is increasing in Latin America. Amaral (2007), Anderson (2006), Cote (2003), Ruloff (2006), Segura (2005), and Serrano (2006) are examples of recent significant contributions to the topic based on research coming from Latin America. This is in spite of historical skepticism to the concept. When Amaral began his course on servant leadership to Brazilian pastors he reported that one called servant leadership utopian and that others later shared they had the same sentiments.

Amaral (2007) found that while servant leadership principles run counter to Brazilian leadership values, pastors are open to behavioral change after exposure to teaching on the subject. Amaral taught a one-week course on servant leadership in Brazil and reported that after the week that some of the pastors still saw servant leadership as utopian but most saw the exercise of that model as a call from Jesus and that they were more willing to apply the model after taking the course than before the course.

Amaral (2007) sought to see how the servant leadership course would change behavior in what he called four emphases of leadership: (a) focus, (b) influence, (c) character, and (d) heart. He stated the focus of servant leadership is serving people. Amaral called the servant leadership influence as referring to the ability of the leader to impact others. According to Amaral, servant leadership character refers to the attitudes and behaviors that express the values of the leaders. He states that the heart of the servant leader refers to the dominant passion and understanding of power that drive his or her efforts.

Amaral (2007) did two evaluations of the pastors and the people they lead, one 6 months after the course and another 12 months later. He found that the pastors believed they changed their behavior in all four areas but the followers did not necessarily recognize the change. An especially interesting observation is that after 6 months the followers actually believed their leader’s influence had declined due to the application of the servant leadership model. It is likely that the new servant leadership influence did not meet the cultural expectations of the followers who were looking for the authoritarian rule model to match what they normally experience in and out of the church. Amaral did not have statistics for the 12-month evaluation but believed that the focus of the pastors continued to change over that period of time to a commitment to servant leadership. While Amaral does not state this as such, it is probably unrealistic to think of major paradigm shifts in leadership style and leadership style expectations over that period of

time.

A major contribution of the Amaral (2007) study is that it supplied data on how training on servant leadership can effect a change of values. It is worth doing further research of this nature on the influence of teaching/training on servant leadership to see how it will affect the implication of the construct in Latin American societies as well as other contexts.

Anderson (2006) detailed obstacles to servant leadership in Latin America. He interviewed 23 Latin America leaders and found that nearly half could not name an example of servant leadership in their context. He studied the following areas as they pertained to servant leadership: (a) character issues, (b) socio-cultural elements, (c) family dynamics, (d) issues pertaining to female leadership, (e) disobedience to Scripture, (f) spirituality issues particular to Evangelicals, (g) servant leadership terminology and practice, (h) the academic and intellectual development of a leader, (i) lack of vision, and (j) issues related to follower. Each of the leaders saw value in the servant leadership model but there were doubts concerning how well the model would work in an area where the caudillo or cacique approach has long dominated.

Cote (2003) and Segura (2005) viewed servant leadership as the preferred model of Jesus Christ. In their writings, addressed primarily to Christian leaders, they saw the servant leadership model as not only practical, but also the only real hope for the kind of leadership needed in the Latin American church. Batista (1998) presented another original work on servant leadership from a Puerto Rican perspective. He mentioned that a leader's motives may be an obstacle to obeying Christian principles and laments the fact that many leaders are not consistent with their beliefs and values when they adopt particular leadership theories. Although Batista's work is an important contribution, it is difficult to obtain copies due to it not being published by a major distributor. Cote and Segura are sure to have a much greater influence in the future.

Serrano (2006) studied the attitudes of Panamanians concerning servant leadership and found those studied to be extremely positive toward a servant leadership model. She called Latin America "fertile soil for the teaching and development of leaders who exercise the traits of servant leadership and lead through the applying of the seven constructs of Patterson's theory" (p. 165).

Serrano's (2006) findings are very significant in the light of other Latin American studies (e.g., Irving & McIntosh, 2006). Of particular note, while research participants often intellectually accepted servant leadership as valid, they are also skeptical of how well it will work in everyday leadership situations. Marinho (2005) noted that while the Brazilian corporate environment recognizes that the principles of servant leadership have "an incontestable appeal" (p. 115), at the same time the term *servant* is not terribly attractive to Brazilians due to associated religious and historical factors. Amaral (2007) said that when Brazilians think of the word servant they think of one of two words, *servo* or *servente*. *Servo* brings the idea of working in the sugar cane plantations. *Servente* is one who has little formal education and serves as domestic help. Neither has a positive connotation in Brazilian society. Arroyo (2005), while agreeing that Jesus was a servant leader, asked, "Does it work?" (p. 11). Irving and McIntosh found considerable doubts among Peruvian students about the applicability of servant leadership, but Serrano's pioneer work shows that at least one segment of Latin American society feels that yes, it does work.

The Servant Leader Assessment Instrument (SLAI)

Based upon Patterson's (2003) model of servant leadership that includes the constructs of (a) love, (b) humility, (c) altruism, (d) vision, (e) trust, (f) empowerment, and (g) service, Dennis (2004) developed the Servant Leadership Assessment Instrument (SLAI). While Dennis was not able to capture all seven of Patterson's servant leadership constructs in the SLAI, he was able to develop an instrument that approximately measured five constructs from Patterson's model: (a) love, (b) empowerment, (c) vision, (d) humility, and (e) trust. Table 1 provides Dennis' reliability coefficient for the Patterson constructs tested in this study.

Table 1: Reliability Coefficients for Patterson's (2003) Constructs in Dennis' (2004) Instrument

Construct	Reliability coefficient
Love	.94
Empowerment	.83
Vision	.89
Humility	.92
Trust	N/A

Note. Adapted from "Development of the Servant Leadership Assessment Instrument," by R.S. Dennis, 2004, *Dissertation Abstracts International*, 65(05), 1857. (UMI No. 3133544). Adapted with permission.

The reliability coefficients from the SLAI range from .89-.94 for four of the SLAI scales. Because the trust scale only has two items, a Cronbach alpha coefficient could not be calculated for this scale. The trust scale is included in the SLAI because the two items loaded together in two independent data collections with the instrument.

Dennis and Bocarnea (2005) stated that the SLAI "has the ability to predict or give measurement to the concepts of Patterson's theory of servant leadership so that a servant leader can measure his effectiveness as a servant leader" (p. 600). Table 2 shows the results from Dennis and Bocarnea in regard to the four constructs studied in this research.

The present study represented the first time the SLAI was translated into Spanish and tested in this region of the world. While not using the SLAI, it is important to note that Patterson's (2003) constructs were studied in three different contexts—two of which were outside the U.S.—including government officials (Bryant, 2003), Australian church leaders (Dillman, 2003) and black African leaders in South African (Nelson, 2003). While Bryant found that government managers, specifically 38 managers of the Virginia local government, generally accept servant leadership as a viable option, the managers did not have favorable opinions of altruism, humility, and love. Dillman did not find strong support for vision and trust. According to Nelson there was support for all seven of Patterson's constructs. These studies were all done before the SLAI existed. Serrano (2006) used qualitative research to show that Patterson's construct was viable in the Panamanian context. Irving (2005) administered the SLAI, the Organizational Leadership Assessment (Laub, 1999), and the Team Effectiveness Questionnaire

Table 2: Reliability Coefficients and Principle Components Factor Analyses with Oblimin Rotation of Items (N=300)

Scale	Cronbach Alpha	Load	Items
Love	.94	.79	My leader is genuinely interested in me as a person
		.84	My leader creates a culture that fosters high standards of ethics
		.85	My leader has shown his or her care for me by encouraging me
		.79	My leader has shown compassion in his or her actions toward me
		.83	My leader shows concern for me
Empowerment	.94	.85	My leader lets me make decisions with increasing responsibility
		.91	My leader gives me the authority I need to do my job
		.92	My leader turns over some control to me so that I may accept more responsibility
		.80	My leader empowers me with opportunities so that I develop skills
		.91	My leader entrusts me to make decisions
Vision	.89	.80	My leader has sought my vision regarding the organization's vision
		.78	My leader and I have written a clear and concise vision statement for our company
		.86	My leader has asked me what I think the future direction of our company should be
		.81	My leader has shown that he or she wants to include employees' vision into the firm's goals and objectives
		.87	My leader seeks my commitment concerning the shared vision of our company
Humility	.92	.83	My leader does not overestimate his or her merits
		.87	My leader is not interested in self-glorification
		.75	My leader is humble enough to consult others in the organization when he or she may not have all the answers
		.88	My leader does not center attention on his or her own accomplishments
Trust	N/A	.82	My leader's demeanor is one of humility
		.90	My leader trusts me to keep a secret
		.79	My leader knows I am above corruption

Note. Adapted from "Development of the Servant Leadership Assessment Instrument," by R. S. Dennis and M. Bocamea, 2005, *Leadership and Organization Development Journal*, 26(8), pp. 606-608. Adapted with permission.

(Larson & LaFasto, 2001), and found a relationship between servant leadership and team effectiveness. A panorama of quantitative and qualitative research indicates strong support for the construct.

While there is evidence that Latin Americans respect servant leadership (Serrano 2006), there is skepticism as to whether or not it is effective in the Latin context (Irving & McIntosh, 2006). The SLAI is an important tool that may be utilized to measure servant leadership in Latin America. The translating and testing of the instrument in Spanish is important because it provides, along with the OLA, a reliable quantitative instrument to test servant leadership in Latin America.

Method

The Spanish version of the SLAI—the *Instrumento de Contribución al Liderazgo de Siervo* (ICLS)—was translated by a professional Peruvian translator and then translated back to English by another professional translator to test for accuracy of translation. The final product was deemed accurate by the translators.

Population/Demographics/Data Collection

The sample of 78 participants came from students and professors of SEL with many of the students and professors serving in full-time Christian ministry, mostly in Lima, but some coming from other parts of Peru. These sample participants meet in a special session of the seminary and received a hard copy of the ICLS. After taking the instrument, research participants submitted it directly to our research team. Of the research participants, 76.5% were male and 22.2% were female. Of the participants, 1.3% did not identify their gender. The research participants were between the ages of 17 and 65, with a mean age of 35.98. The level of education for the participants was: (a) secondary—16.3%, (b) technical—46.3%, (c) university—28.8.3%, (d) licentiate—5.0%, (e) masters—2.5%, and (f) doctorate—1.3%.

Findings

The reliability of three of the ICLS scales is strongly supported by the data with alphas of .9167 for empowerment, .9047 for vision, and .8373 for love (see Table 3). The reliability of the humility scale was much lower with an alpha of .4987. The trust scale has a .7058 coefficient but reliability could not be truly tested due to the two items in the construct.

Table 3: Reliability Coefficients of the ISCS as Tested in Lima, Peru

Construct	Reliability coefficient	N
Love	.8373	77
Empowerment	.9167	76
Vision	.9047	77
Humility	.4987	77

Discussion

Humility and Servant Leadership in Latin America

It is significant that humility scored considerably lower than the other constructs and it may be that humility contrasts more with typical Peruvian leadership style (McIntosh, 2008) than the other constructs. Dealy (1992a) said that caudillos, the typical leaders in Latin America, would do everything they could to gain and keep power. The literature review outlines what a dominant influence caudillaje has been throughout history of Latin America. Triandis (1994) stated that identification with the dominant societal values of one's culture may be a particularly important variable that influences the relationship between leaders' behavior and subordinate outcomes. It is the opinion of the authors that humility is not seen as a positive leadership trait, even in the SEL community that was studied, due to dominant cultural themes.

House et al. (2004), as Hofstede (1980) did earlier, categorized societies into individualistic and collectivistic societies. It is paradoxical that Latin America scored the highest among nine regions of the world on institutional collectivistic values but the lowest of the nine on institutional collectivistic practices. The Latin American claims to have a high emphasis on collectivistic behavior but does not live out his or her values in his or her practice. It could be that the humility is an example of collectivistic values not being practiced in society even though members say they value collective society over the individual.

Does the Latin American culture esteem humility in leadership? House et al. (2004) pointed out that researchers have posited that collectivism at the societal and organizational levels is associated with charismatic leadership. The authors believe that Latin America is a prime example of that theory and the caudillo is the prototypic charismatic leader. While House et al. stated that much needs to be learned about the process by which charismatic leaders affect followers, it is important to note that according to Peruvians the number one way leaders affect followers is through oratory and rhetoric. House et al. stated, "In addition, it would be wise not to forget that individuals in societies previously dominated by charismatic leadership as undesirable" (p. 61). The House et al. statement is open to challenge as authoritarian caudillo style rulers in Latin America still control through rhetoric just as they did dating back to the colonial history of the region (Dealy, 1992b; Johnson, 1982; McIntosh, 2008). Very little has changed as strong leaders on all sides of the politician spectrum are still in control throughout the region such as Chavez of Venezuela, Uribe of Colombia, Morales of Bolivia, and Da Silva of Brazil. It would be difficult to picture any of them desiring to be humble in practice, including

handing over of power.

Mayers (1976) and Nida (1974) stated that Jesus, the example to many of servant leadership (Blanchard & Hodges, 2003), actually is rejected by the Latin populace as a model due to not having the desirable traits such as having many sexual conquests, drinking heavily, being a good fighter, etc. The question of what would Jesus do is not an issue for a majority of Latin males as they desire do “manly” things (Nida). The meek are not blessed by a high percentage of Latin males; they are taken advantage of.

Implications for Future Research and Practice in Latin America

The field of servant leadership studies is continuing to mature. As the days of theory building transition to researching servant leadership constructs, the need for valid and reliable instruments will become increasingly important. While the English-speaking world has access to such instruments, the need for a broader range of instruments to be used in other ethno-linguistic environments is critical. The authors’ evaluation of the reliability of the SLAI in a Latin American context provides key servant leadership scales that may be used to measure servant leadership at the individual leader level. This addition complements the use of the Organizational Leadership Assessment designed to measure servant leadership at the organizational level—an instrument that has also been measured in the Latin American context (Irving & McIntosh, 2007). Since research on servant leadership in Latin America is still in its early days, having another instrument should encourage increased study of dimensions of Patterson’s (2003) servant leadership model. The Lima study indicates that the ICLS could be used for future research in Latin American contexts concerning love, empowerment, and vision.

Recommendations for Further Research

The reliability of the ICLS in three scales opens the door for other research that previously was not possible due to the lack of quantitative instruments. Opportunities for further research are many. First, the ICLS should be tested in a variety of countries and organizations in the region to help analyze the actual practice of servant leadership in Latin America. Second, organizations can use the ISCS to measure whether their people are practicing love, empowerment, and vision as servant leaders. Leadership formation programs can be considered that will help organizational leaders grow in these servant leadership factors.

Third, the ISCS will also help measure to what extent servant leadership is viewed positively in the region. Serrano (2006) found that Panamanians have a positive view of servant leadership, but do others? More research in other countries could add to the theory that Latin Americans are eager for a change in the leaders from the caudillo style (Dealy, 1992a) to servant leadership. McIntosh (2008) found great disenchantment among Peruvians in regard to their current leaders, indicating that change would be more welcome now than at any time in the country’s history. Given Serrano’s important findings it could be that other countries, as well as sub-cultures within the countries, are open for change. A significant shift to servant leadership may greatly increase leadership effectiveness. Irving (2005) found that servant leaders make for more effective team leaders providing one example of where servant leadership makes a significant contribution to increasing effectiveness. Other areas of leadership may be enhanced

as well.

Individuals can find out by studying the data concerning how they measure up in terms of the love, empowerment, and vision constructs and seek to change behavior if they are not seen by followers, in the view of Greenleaf, as servants first and leaders second. The ICLS may increase self awareness. Roberts (2006) linked service learning opportunities to an understanding of servant leadership and that such opportunities increase self awareness. Spears (1998) believed that self awareness is defined by being in touch with feelings, having clear personal values, and understanding one's own strengths and limitations; being open to feedback as a means to further personal development is one of the ten key competencies for developing servant leadership. It could be that the ICLS will help Latin American leaders evaluate their own tendencies. Chemers, Watson, and May (2000) found evidence that self awareness contributes to effectiveness. In short, individuals may know where to change whether they are servant leaders or not.

Finally, the ISCS could be used in conjunction with other instruments to find out how servant leadership affects areas of leadership in Latin America such as team effectiveness (Irving, 2005), organizational satisfaction, and a variety of organizational performance measures. For most societies, servant leadership will be important not only for the values that the servant leadership is based on, but also for servant leadership's capacity to bring about effective results in organizations and society.

Summary

This study demonstrates the reliability for the SLAI's Spanish translation, the ICLS, in three constructs—love, empowerment, and vision. The ICLS provides a unique opportunity to quantitatively research the use and effectiveness of servant leadership models as opposed to leadership models that Peruvians and Latin Americans in general are disappointed in (McIntosh, 2008). The use of the ICLS may result in increased use and understanding of the Patterson (2003) constructs in Latin America. Its use could also stimulate research on servant leadership in general at a time when the people of the area appear to ready for a change from the region's old authoritarian leadership style.

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