PALGRAVE STUDIES IN LEADERSHIP AND FOLLOWERSHIP

SERVANT LEADERSHIP AND FOLLOWERSHIP

EXAMINING THE IMPACT ON WORKPLACE BEHAVIOR

EDITED BY
CRYSTAL J. DAVIS

Palgrave Studies in Leadership and Followership

Series editor
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Leadership has traditionally been defined as a process whereby an individual exerts influence over a group of individuals to achieve a common goal. While earlier theories placed the leader at the center of the model, only recently has the other actor in the picture, the 'follower,' become a focus for significant research and exploration. Within this context, however, the follower is still largely seen as a recipient of the leader's influence and power, who is subservient and passive, rather than as an organizational agent in his own right. Palgrave Studies in Leadership and Followership aims to bring the follower-centric leadership approach to the fore. It is based on the premise that followers are largely proactive sense-makers who react in different ways to leadership and to change management. Adding value to leadership theory as well as organizational behavior literature, this series situates leadership in the eye of the beholder, exploring how followers make sense of leaders and leadership, and what impact this has on their own identity, work relationships, the leader and the firm.

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Editor

Servant Leadership and Followership

Examining the Impact on Workplace Behavior

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To Momma,
Thank you for your example of a true servant leader.

Foreword: The Heart of the Workplace, the Heart of the Wilderness, the Heart of the World

In *Servant Leadership and Followership: Examining the Impact on Workplace Behavior*, editor Dr. Crystal J. Davis continues her life giving work in servant leadership by bringing together some of the most profound, vital, and stunning work from thought leaders and practitioners of servant leadership and followership. Crystal's vocation as a leadership consultant, program developer, researcher, teacher, and author is a beautiful dovetail to the work featured in this anthology. Among her previous books, the title *Leading from Within: The Spirituality of Servant Leadership* is a powerful companion to this new volume on followership and with these books she adds deeply to the tradition of great books on servant leadership.

What does it mean to follow? And what does it mean to lead? Crafting this continuum not as a binary but as a duality informed by complexity, dialogue, conflict, life, and love has become one of the central leadership crucibles of the age. Can a servant leadership and followership motif be the defining essence of the individual, the community, and the world? Servant leadership shows itself to be worthy of deepest exploration and can be found in the notion that a follower and a leader are one; that leadership and followership of a servant-led nature impact the inner life of the person, the effectiveness of the work, and the collective health of people as revealed by behavior; and that servant leadership if practiced authentically brings about greater freedom, wisdom, health, autonomy,

and selfless behaviors in others. True servant leadership creates greater listening, awareness, commitment to the growth of others, and deep-seated healing both in the follower and in the leader.

I believe servant leadership, in the context of the workplace, is necessarily made up of the individual and collective lives, personally and generationally, of those who populate the workplace. As a servant leadership and forgiveness researcher I refer to the hyper-capitalism and greed engine of the contemporary workplace as a result of colonial egoistic amnesia. Such amnesia, of harms ranging from colonization, the slave state, and genocidal history, filters into the workplace in the form of systemic racism, micro-aggressions, patriarch, and misogyny. Servant leadership conceptualizes and embodies a world made whole, a workplace capable of transcending self-embeddedness in order to generate greater truth, justice, forgiveness, atonement, and well-being. Because, as Greenleaf prophesied, the workplace is where we spend most of our time, and it can be a source of healing individual people, groups, and nations.

I am reminded of the communion of leader and follower demonstrated by the Nez Perce. I encourage you to take their example of engaging the mystery of life in response to human rights violations, and use the articles in Crystal Davis's new anthology on servant leadership and followership to influence the world toward a more aligned expression of human wholeness. In order to produce change the road is necessarily fraught with difficulty, but like the Nez Perce, the articles herein are aware of this difficulty and are prepared to face it with courage.

When you return from walking certain roads you find are never the same again. In an America often brimming with cynicism, one wonders where is the evidence of the other side? Where is the evidence of hope? I believe we find hope in books like the one you now hold in your hands and in listening to the stories of servant leaders who have gone before.

Contrary to the hyper-speed of the common workplace, there are those who walk quietly toward the dawn, having traversed the night's darkness. With the current ugly rate of financial, personal, emotional, familial, organizational, and familial deficit, and with a war economy equaled only by what Mother Theresa once called America's spiritual poverty, where do

we look to find a sense of hope? Mother Theresa's indictment was even more barbed than we might imagine: she said America is the poorest country in the world because America's poverty is a spiritual poverty.

Hope.

We find it in the least likely places. At dusk when the sky's burden moves from blue to black. At dawn when, as if from far below, the vault is filled with light. Or perhaps we find hope down one of those high country roads we knew we needed to walk but were afraid to for fear of what we might find. Ten miles west of Wisdom, Montana, in the far northern corner of the state there are miracles of topography painfully beautiful to the eye. The Rocky Mountain Front runs north to south in a place the Blackfeet called the Backbone of the World. In late Autumn, if we have the courage, we might walk together into the night in order to see what we can see. The night is long and the path uneven and often precarious but on the other side light awaits. In the pre-dawn blackness the great fortresses of rock are ominous and ever present, while forests shroud the land in silence. When the sun begins to light the world, the mountains are not unlike a strange and otherworldly cathedral, filled with air and refracted light and towering sculptures of stone carved as if from a great excess of materials. Above and to the west the red sky burns on the jagged edge of the earth and when the sun finally breaks the horizon to the east our bodies tilt and our faces turn gold. Here, we are returned to the world with gratitude.

And ten miles west of Wisdom, Montana, there are miracles of human friendship and good will to marvel the miracles of the sky. Consider Robbie Paul, a close friend of mine, someone I consider a sister. Robbie is a modern-day Nez Perce woman who knew the depths of atrocity her people experienced. Consider her story, a person whose family had suffered great loss, and who discovered the only road out was to pass through an honest and heart-wrenching encounter with the history of genocide endured by her people. Consider also that she knew she needed to walk that road hand in hand with her father. To me, she is the essence of the servant leader who generates in followers a greater sense of life.

In this, a time fraught with violent upheavals in the nation and across the globe, we can listen to Robbie's story, and let her servant leadership

lead us to a place of right feeling again. In a world harried by human atrocity, waste, and war, there are people who speak a deep and meaningful truth. Robbie Paul, Nez Perce, is a descendent of Chief Joseph, the man who spoke his words of irrevocable gravity on the trail of tears: "I will fight no more forever." Robbie Paul is Nez Perce, a people of uncommon tenacity in the unfolding of United States' history. Robbie Paul is Nez Perce, a member of a sovereign nation who now holds reconciliation ceremonies at the site of the Big Hole Massacre, ten miles west of Wisdom, Montana, where little more than a century ago, Nez Perce men, women, and children were massacred by US Cavalry.

Unimaginable if it weren't for the fact that it's true, today the descendants of those who were massacred meet with the descendants of the Cavalry who committed the massacre. A ceremony of peace is performed. The Nez Perce invite reconciliation. People confront their interior fears, and emerge stronger and more capable. Despite every right to be hateful or violent, the Nez Perce forgive, and draw the human race into the heart of a necessary encounter with our own darkness. They take the veil from our eyes and let us see.

They touch our brokenness and make us whole again.

Robbie Paul, a scholar with a doctorate in leadership studies from Gonzaga University, lives in the Spokane area just north of Deer Park and is a professor at Washington State University. In her research she traced five generations of Nez Perce leaders in her own family, from the advent of first white contact to today. In her research she found the resilience, reconciliation, and power of her people. She also found in her people the road to healing, even in the face of genocide and dislocation. A long road indeed, the road of reconciliation, and one that requires our most vital will. At the end of this road she took her father's hand and walked with him into the heart of the mountains where she sat down together with him and with the descendants of those who had massacred her people and her father's people.

There she did not offer cynicism or contempt, revenge or ruin.

She and her father offered peace.

And when they looked to the rim of the world, the sun shone like fire.

I hope you will read this book with your heart afire to the understandings Dr. Crystal Davis and all the authors here have given. I hope you

are moved to embrace the wisdoms ever-present in this volume, and that your life will be defined by the kind of servant leadership and followership that results in strength, wisdom, and peace, in the workplace and in the world.

Shann Ray Ferch, Ph.D.

Preface

"To put it simply, as human beings we are going to have to reframe our ideas about the workplace and how we fit into it."

—Crystal J. Davis

As a compassionate researcher and consultant in the servant leadership movement, I have witnessed and experienced what Jerald Greenberg, author of *Insidious Workplace Behavior*, calls the *dark side* of workplace behavior. The *dark side* comes in many forms, under-the-radar behavior that eats slowly at the culture of an organization and its people. It is these intentional acts that are "stealthily treacherous or deceitful, operating or proceeding inconspicuously but with grave effect" (Macquarie Concise Dictionary, 1998, p. 584). These experiences called forth from within me the idea that there is a better way to do things, a better way to *be*, and a better way to operate in the workplace. Hence, the idea of this book was born. More than that, servant leadership can provide the way—a new way of working, living, and being—from the follower's perspective.

As a consummate researcher in the field of leadership, I realized that in all of the books and leadership works I have read, I had not come across much in the way of the follower as a servant leader. My research into this growing number of great books and research articles makes a case about why servant leadership is a meaningful approach to workplace behavior. What is not apparent, however, is how followers are seen as servant leaders.

Followers as servant leaders walk their chosen path in a workplace despite sometimes profoundly difficult organizational challenges. Drawing on the power from within, to provide exceptional service with a high level of ethics, integrity, and personal values, servant leaders empower the human spirit in our organizations, our personal lives, and our communities.

It is with the intent of shedding light on followers as servant leaders that I invited a team of servant leader experts in the servant leadership movement from around the globe to chronicle the follower as servant leader. These experts complied and made suggestions about how leaders can more effectively include the follower as a servant leader in the workplace and how to research this phenomenon in the future. This book reflects the fruits of their labor. Providing a deeper understanding of leadership, followership theory, and the follower as a servant leader, this book provides employee and followers' perspectives of servant leadership in the workplace. The collection brings together both empirical and conceptual research from around the globe to illustrate how the leader is seen through the lens of the follower.

To begin, in Chap. 1, Edward Breslin presents the philosophical foundation of the tenets of Greenleaf's approach on the concept of servant leadership and how it applies to volunteerism from the participant's perspective. The author describes discovering and following the call to volunteerism from the perspective of the volunteer and explains how the precepts of servant leadership apply to volunteers and their altruistic approach to volunteerism.

In Chap. 2, Alyse Scicluna Lehrke and Kristin Sowden highlight the debate over whether servant leadership minimizes gender biases based on leader stereotypes. They cite multiple case studies illustrating the way some women self-identify as servant leaders, attaining leadership roles through service. They argue that servant leadership may allow women leaders to enact the social roles of gender and leader in authentic ways, leading to enhanced follower perceptions and ethical decision-making, consistent with a feminine ethic of care.

J. Lee Whittington, in Chap. 3, provides a review of the core elements of positive organizational scholarship and writes about servant leadership as the critical catalyst for developing these positive organizations. He presents an integration of servant leadership with the tenets of positive

organizational scholarship by examining three exemplary organizations: TDIndustries, Whole Foods, and The Container Store.

The examination of the relationship between servant leadership and the management of diversity within organizations is Jacqueline Stephenson's contribution in Chap. 4. Specifically, she addresses the commonalities between the two constructs, and as such, this chapter provides an analysis of the extent to which effective servant leaders may positively impact stakeholder outcomes, organizational performance, and diversity management.

Richard Bame examines the servant leadership model in creating positive change and how it can counteract the development of a sub-culture of workplace bullying in organizations in Chap. 5. Bame's emphasis is on the three perspectives of characteristics of the workplace bully, servant leadership implications from an employee perspective, and experiences of the victims of workplace bullying. He concludes his chapter with the idea that if organizations adopt the principles of servant leadership such as ethical behavior, forming relationships, empowering, and helping their followers to grow and succeed, then leadership can create positive change in organizations.

In Chap. 6, Peter Amah takes us on a global experience in servant leadership, investigating and analyzing impacts of building a university in a rural community in Africa. He examines Emmanuel Edeh's (Madonna University Chancellor) application of Greenleaf's theory of institution as a servant in rural Africa. The goal is to understand how educational institutions, such as Madonna, can champion the cause of the least privileged followers. In addition to the academic/economic benefits, the chapter underscores issues related to regulations and technological challenges identifiable with rural Africa such as limited access to information technology.

Julie Conzelmann takes a keen look at servant leadership in retail organizations in Chap. 7. She interviewed 11 employees in the retail sector and discussed the lack of exemplary servant leadership from followers' perspective. She found that a lack of servant leadership exhibited by organizational leaders impacts employee well-being and followership. She suggested that by focusing on the need to increase employee empowerment—implementing dual-way servant leadership

training, respecting each other, and modeling one's innate ethical, spiritual, and moral values—Organizational Leaders can assist people to become satisfied and productive employees, stakeholders, and community members.

In Chap. 8, Julie Overbey and Pamela Gordon review how effective decision-making works for followers in servant-led organizations, the role of consensus leadership, and how conflict resolution is addressed in a servant leadership environment. They also examine key processes from the follower lens and explore how a follower-centric framework empowers followers to approach conflict constructively and collaboratively to arrive at high-quality decisions in servant-led organizations.

Nicole Davis presents a review of the literature on servant leadership and followership in Chap. 9. The goal of her contribution is to determine how servant leadership informs followership. Key recurring concepts in her literature review include service, trust, and commitment. Davis suggests that trusting leaders empowers followers, which can lead followers to greater commitment to the organization and to the leader.

In Chap. 10, David Duren's contribution underscores the research of servant leadership, providing a unique opportunity to increase knowledge regarding leadership, helping to position servant leadership as a promising leadership theory for professional practice. Duren's contribution provides some insights on followers' perceptions of leadership and leaders that might assist in improving the organizational culture and structure.

Tiffany Brutus and Adam Vanhove discuss economic and workplace trends in Chap. 11. Specifically, today's followers are increasingly tasked with carrying out work responsibilities traditionally assigned to leaders. They propose that leaders are increasingly tasked with a more strategic or superordinate role and that scholarly theory and research must catch up with practice in recognizing these trends. Furthermore, they integrate existing servant leadership competency models to present a parsimonious set of servant leadership competencies comparing these to existing models of followership and leadership.

In Chap. 12, Gerald Sikorski concludes our book with his contribution regarding what it is like to work for a servant leader. Sikorski interviewed 12 servant leaders in business, educational, and non-profit organizations in the United States. Data obtained from interviews were used to discover

a Glaserian grounded theory of servant leaders' use of influence. Servant leaders apply influence via a social process described as *empowering proxy*. A proxy is a person who acts on another's behalf. Empowering proxy has three sub-processes: positioning, enculturating, and synergistic influencing. Because leaders are influencers, understanding how servant leaders use influence gives followers an idea of what it is like to follow a servant leader.

The contributions to this book make this a robust resource for use by professors and graduate-level management students and individuals interested in servant leadership worldwide. This compilation of information promises to be excellent reading material in seminars, classes, and as a reference for professionals in the field of leadership. Given the relatively early stage of our understanding of servant leadership through the lens of the follower, the present book is of necessity and is scholarly in nature.

However, practitioners will find the topic fascinating and will pick up many good suggestions about how to recognize followers as servant leaders and how to engage in servant leadership behaviors. Fortunately, contributors to this book have taken the first step toward making their work approachable to practitioners by discussing its implications. I thank them for reaching out in this way because it encourages the kind of alignment between academics and practitioners that will benefit both parties in their efforts to understand and explore servant leadership as a meaningful style of leadership in the workplace.

In closing, I wish to thank my series editor, Dr. Payal Kumar, for her support and guidance over the last two years it took in bringing this book to fruition. And, of course, I extend my heartfelt thanks to all of the contributors to this book who have worked so diligently on their chapters as they drew upon what we already know about servant leadership to extrapolate into the uncharted territory of followers as servant leaders. Each writer met the challenge brilliantly and rose to the occasion to create what I believe will be seminal contributions to the servant leadership movement. I could not have asked for a more professional, talented, and kinder group of scholars with whom to work. I am indebted to them for their contributions to this book. Finally, I thank my many clients and colleagues on three continents with whom I have worked over the years and who have inspired me to undertake this project, especially

Dr. Dorianne Cotter-Lockard, by virtue of her rich intellectual support and stimulation. To my friend and colleague, Ms. Shantelle Means, for her assistance throughout the entire journey from beginning to end with child care, assembly of the manuscript, and so much more. To my son who is my heart, Elijah, I love you and I will always provide the best model and example of a servant leader to you that I can be. You too, are a Servant Leader! And last, but certainly not least, to my friend Donald Latimer, thank you for your depth of encouragement and support. You are appreciated more than you know. Together, we have arrived.

All is well. We are complete. And so it is.

Crystal J. Davis

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The Editor

Crystal J. Davis is CEO of CJD Consulting Solutions, LLC, and an external researcher for the University of Phoenix's Center for Workplace Diversity Research. She has been involved in leadership consulting, program development, and federal grant administration for almost 30 years, and is a member of the Greenleaf Center for Servant Leadership. In addition to blogging, Davis has authored several books including *Leading from Within: The Spirituality of Servant Leadership* (2015).

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Series Note

Leadership has been defined as a process that involves exerting influence on followers (Yukl, 2012). It is also said to consist of power dynamics in which leaders are bestowed authority and legitimate power by the organization, largely because of their technical, human, and conceptual skills (Katz, 1955).

Earlier theories of leadership such as trait theory, or charismatic theory, placed the leader at the centre of the model. Followers were seen as recipients of a leader's influence and power, rather than as organizational agents in their own right, akin to devotees revering the leader as a God-like figure (Gabriel, 1997). From the role-based perspective of a follower in a hierarchical setting, even the word 'follower' implies that the agent is subservient and passive (Katz & Kahn, 1978).

More recently the 'other' actor in the picture, namely the follower, has become the focus of significant scholarly work (Baker, 2007; Bligh, 2011), including the follower's perception of the leader (Antonakis, House & Simonton, 2017; Gottfredson & Aguinis, 2016). 'It is now widely accepted that leadership cannot be fully understood without considering the role of followers in the leadership process,' (Uhl-Bien, Riggio, Lowe & Carsten, 2014, p. 88).

Based on the assumption that the identities of both leaders and followers are socially constructed, interlinked, and can transform each

other (Meindl, 1995), this series intends to bring to the fore the follower as a largely proactive sensemaker who reacts to and shapes both leadership and organizational change. This merits deeper study, because the multi-faceted and ever changing follower identity is possibly more complex than was once thought (Collinson, 2006).

Gaining deeper insight into followers' identity, sensemaking, and co-construction of leadership is essential for the advancement of leadership knowledge (Brown, 2012) for several reasons:

- Followership determines how leaders are perceived (Carsten, Uhl-Bien, West, Patera & McGregor, 2010)
- Followership identity predicts how a follower will follow, which affects both individual and organizational outcomes (Dasborough, Ashkanasy, Tee & Herman, 2009).
- Followership predicts how a follower will lead (Koonce, 2013)

This book series follows seven different perspectives of key components in the follower–leader dynamic. Each volume consists of empirical and conceptual chapters on leadership and followership, interspersed with a few chapters by practitioners in the first person narrative style.

Each volume editor has chosen a specific aspect to explore in order to expand the full range of understanding of how followers shape leadership dynamics, largely from two levels of analysis:

1. Follower identity and behaviour at a micro level
2. Follower relationship with the leader at the dyadic level

What distinguishes this series from books in this domain is the distinct international appeal: The volume editors themselves span five countries (America, France, Australia, Canada and India), and the research contributions are from scholars from all over the world. In fact, many of the volumes, such as Inclusive Leadership: Negotiating Gendered Spaces, explore this topic specifically from international and diversity perspectives. This series also has a strong interdisciplinary appeal, with the volumes drawing on perspectives spanning gender studies, philosophy, and neuroscience.

I have had the privilege of working with some fine scholars, who have worked diligently over the last few years to produce volumes, some of which are described below:

1. ***Servant Leadership and Followership: Examining the Impact on Workplace Behaviour*** 978-3-319-59365-4
   Editor: Crystal Davis
   Providing a deeper understanding of servant leadership and followership theory, this volume contributes to the literature on servant leadership and selfless service through the lens of the servant as follower. The collection brings together both empirical and conceptual research from around the globe that showcases servant leadership from the viewpoint of the follower.
2. ***Distributed Leadership: The Dynamics of Balancing Leadership with Followership*** 978-3-319-59580-1
   Editor: Neha Chatwani
   Challenging the current definitions of leadership by exploring more inclusive and holistic paradigms, this volume contributes towards the current discourse on distributed leadership by examining this as an inclusive form of leader-follower engagement. Qualitative and quantitative studies showcase the dynamics of followership in distributive leadership, covering several themes such as collective decision-making, leadership identity, roles and demographic composition of groups in a variety of settings and human development processes.
3. ***Inclusive Leadership – Negotiating Gendered Spaces***
   Editors: Sujana Adapa and Alison Sheridan 978-3-319-60665-1
   Questioning traditional perceptions of a leader as white and male, this volume presents leadership from a gender equity lens, and includes topics such as feminine leadership, leadership legitimacy, and co-creating creativity between leaders and followers. With contributions from scholars in Australia, India, and the United Kingdom, this volume also touches on diversity within these countries, for example Chinese migrants in Australia and Indian women accountants in Australia.

To conclude, this series situates leadership in the eye of the beholder, exploring how followers make sense of leaders and leadership, and the

impact this has on follower identity, work relationships, the leader, and the firm. 'Leadership is really not about leaders themselves. It's about a collective practice among people who work together—accomplishing the choices we make together in our mutual work,' Raelin (2015, p. 96).

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Servant Leadership and Volunteerism

Edward J. Breslin

The purpose of this general review is to present a philosophical foundation of the tenets of Greenleaf's concept of servant leadership and how it applies to volunteerism from the participant's perspective in the workplace (Sendjaya & Sarros, 2002). Within the concept of servant leadership, volunteers are not simply followers but are leaders in their own right. As such, they display both follower and leadership characteristics. Barbuto and Wheeler (2006) defined servant leadership in terms of five factors. The following paragraphs explain how these factors affect the individual volunteer.

Altruistic calling: The desire and willingness to sacrifice self-interest in the service to others and to make a difference in their lives is the first precept of servant leadership (Barbuto & Wheeler, 2006). There is a call to volunteerism that can be examined from the perspective of the volunteer (Conklin, 2011). Haski-Leventhal (2009) explained that there is an alter-centric approach to altruistic motivation and volunteerism more

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in line with theories proposed by Immanuel Kant in which he claimed that morality demanded that people act out of duty toward each other. She explained very clearly that people need to act toward each other in ways that demonstrate their perception of each other as an end in itself, instead of a means to an end. Haski-Leventhal observed that none of the four disciplines of psychology, sociology, economics, or socio-biology can offer a clear explanation of altruism and volunteerism. Haski-Leventhal (2009) claimed the time had come to recognize that not all altruism and volunteerism demonstratively serves the volunteer.

The vision of the servant leader is an integral part of the vision of the organization. When the servant leader deals with the individual volunteer, it is the realization of this commonality in calling that cements them together and allows individual follower's internalization of the leader's vision (Breslin, 2013). This similarity in calls, similar to a vocation and associated with altruism (Bass & Bass, 2008), is what ties the individual volunteer so closely to servant leadership.

Emotional healing: An essential factor of servant leadership comes into play when people experience disappointments and failures in achieving objectives. This aspect of servant leadership in which the leader openly and actively entertains ideas from the follower is important because it reinforces links with the organization and helps the volunteer self-actualize and participate in the vision of the leader and the organization. There was a responsibility theme reported in a study by Breslin (2013) in which the individual volunteer contributed to the mission of the organization. The individual volunteer appreciates the circumstances that leaders and the organization face, if volunteers are trained correctly and allowed to participate on an equal basis with regular staff. It is important that volunteers and regular staff understand matters from the perspective of each other (Ellis, 2010). Leaders and volunteers both must know when and how to foster the healing process (Barbuto & Wheeler, 2006). In the Breslin (2013) study, over 90% of volunteers responded positively to being treated as individuals when crises arose.

Wisdom: Barbuto and Wheeler (2006) operationalized awareness as a leader's being astute enough to pick up cues from environment and thus understand what was happening. Many volunteers, through years

of experience, may be even more astute in this regard than regular staff. This characteristic applies as well to volunteers when they learn through the four EIAG steps of experience, identify, analyze, and generalize (McCurley & Lynch, 2006).

Persuasive mapping: Three elements combine to form the persuasive mapping factor: persuasion, conceptualization, and foresight. Persuasion happens when people are influenced to do things by other means than formal authority. McCurley and Lynch (2006) explained that the volunteer is a person who doesn't rely on someone else for instructions. The individual volunteer is self-motivated and is a natural fit for servant leadership (McCurley & Lynch, 2006).

Volunteers conceptualize when they buy into the vision of the leader and the organization and become capable of lateral thinking. Leaders can help individual volunteers to conceptualize by communicating values and a common vision. Over 90% of the participant volunteers in the Breslin (2013) study responded positively to communication of the organizational vision by their leader.

Volunteers can use foresight to help leaders anticipate the future and its consequences through their lived experiences in other situations. Sometimes volunteers have more experience than staff members when it comes to solving certain problems (McCurley & Lynch, 2006). This experience can be very helpful during contingencies and when planning ahead.

Organizational stewardship: Sound stewardship is practiced when individual volunteers, through their daily efforts, uphold and contribute to the greater society (McCurley & Lynch, 2006). Volunteers often help in outside activities that enhance the organization's ability to contribute to society. Being united in support of the community elicited a 90% response from volunteer participants in the Breslin (2013) study. Volunteers are members of the local community. Spink (2011) posited that volunteer engagement creates a feeling of positivity and outside societal involvement and may form the basis of a new paradigm in volunteerism. Management can provide a vision of this new paradigm by selecting a servant leader, thus implementing a triple-loop learning approach (see Fig. 1) in which a profound change of thinking becomes possible and can emerge (Peschl, 2007).

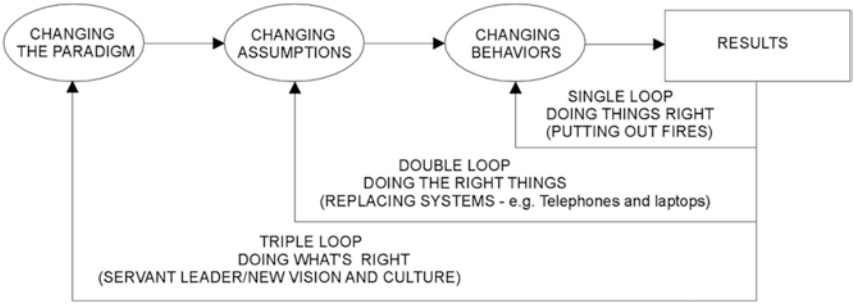

Fig. 1 Single-, double-, and triple-loop learning organization

Burns (2002) described single-loop learning as a characteristic of what takes place in a pack of wolves running together. They are each oblivious of the outside environment of the pack, but they are able to respond to the movements of one another. The same thing happens when managers respond to emergencies, such as putting out fires or attending only to catastrophes. Double-loop learning takes place as the pack of wolves becomes aware of its environment and is able to respond to outside conditions, like an approaching cliff. This double-loop learning takes place when we replace systems in organizations in response to the environment, such as replacing an outmoded phone system that no longer handles an adequate number of calls.

However, triple-loop learning is an entirely different matter. Now the entire organization responds to changes in the environment through paradigmatic shift. The organization adopts the tenets of servant leadership in which leaders tolerate experimentation by followers. In triple-loop learning, organizations adopt a new paradigm and vision in which a cultural change takes place. Often this change requires seeing the volunteers as representatives of the community (the customer of the organization) and entails a revised thought process. Organization development is sometimes used for this purpose and can guard against varying too far from the values and mission of the organization while ensuring just enough randomness to accomplish the needed changes. The adoption of the exemplars in this study represents such a paradigm shift.

Background

Americans make great volunteers. They contribute up to 5% of the gross domestic product each year in labor hours realized through volunteerism. Department of Labor (2015) data indicate Americans volunteer 7.85 billion hours per year to various organizations. Shier and Handy (2014) posited that 25% of adults in the United States reported some form of volunteer participation. Therefore, the relationship between servant leadership and the individual volunteer and how this relationship affects the individual volunteer's retention proclivity is important to the United States economy (Breslin, 2013). Corporation for National & Community Service (2015) reported the failure of volunteers to return after one year at an acceptable rate causes problems for organizations because of the need to recruit and train replacements. Organizational problems include increased cost of recruiting and training (Corporation for National & Community Service, 2015). Skoglund (2006) explained that volunteer managers faced severe problems when volunteer turnover prevents organizations from fulfilling missions. Tang, Morrow-Howell, and Choi (2010) observed excess turnover to create problems and to have poor effects on organizations in terms of completing their missions.

Corporation for National & Community Service (2015) explained management policies often result in dissatisfaction of the volunteer in terms of job satisfaction and organizational commitment. Dissatisfaction results in the failure of more than 36% of new volunteers to return the second year (Corporation for National & Community Service, 2015). Van Vianen, Nijstad, and Voskuijl (2008) showed job satisfaction and organizational commitment were negatively related to turnover intention (the volunteers' intent to leave organizations).

Theoretical Framework

In so far as volunteers have a deeply rooted and value-based motivation to do their work, they meet the parameters of possessing an altruistic calling (Gambrell, Matkin, & Burbach, 2011). In the Breslin (2013) study, all twelve participants perceived that their retention proclivity was driven

extensively by altruistic motivation. It is because of their altruistic calling that volunteers achieve higher epistemic cognition through follower growth by means of self-actualization (Gambrell et al., 2011).

Servant Leadership

Servant Leadership was originally synthesized by Robert Greenleaf. Servant leadership was conceived as a method to build a caring and ethical organizational structure. The servant leadership model encompasses service, authenticity, mutual trust, and empowerment. Bass and Bass (2008) explained that Greenleaf believed that ego spurs achievement, but leaders as stewards of human resources need to function as leaders among equals, building their followers into leaders.

Herzberg's Two-Factor Theory

Since volunteers do not get paid for their efforts, job satisfaction is at least as important to them as it is to paid workers who can balance their dissatisfaction with the job to some extent with their satisfaction with their pay. Jamison (2003) asserted that Herzberg's two-factor theory was most useful because it emphasized factors over which management had practical control in the field. In other words, there was something an organization could do about poor retention. Herzberg separated the factors that caused satisfaction with a position and those which caused dissatisfaction on the job. The theory is related to Maslow's hierarchy of needs in that it asserts that individual workers are not fully satisfied with satiation of needs related to the lower levels of Maslow's pyramid. The importance of the Herzberg theory is that it recognizes the simultaneous existence of satisfaction and dissatisfaction factors, the balance of which is critical to individual volunteers and their retention proclivity (Breslin, 2013).

Chaos Theory

According to Burns (2002), in social science it is impossible to reduce leadership to the behavioral characteristics or the behavior itself of a few key position holders or team of central people. Leadership, posited Burns

(2002), is conducted through all agents, throughout the organization. Since all agents, employees as well as volunteers, throughout the organization have access to vital information from the environment, leadership is conducted broadly and is not a central function only. Burns (2002) claimed leadership possesses a central function, although it is broadly distributed. That central function is to drive the agents of the organization to continuously refer back to the core values of the system to ensure all agents understand and maintain those core values "as indelible core schema" (Burns, 2002, p. 48). Burns (1978) described the constantly transforming nature of leadership. It is in the spirit of this transforming nature that management and leadership strive to help the organizational system to maintain sight of its core values and mission: the vision. Management must create a culture of tolerance for experimentation in which agents are permitted to try new ideas. Nevertheless, management must form a stalwart guard against importing schema that will ignore or abandon the vision of the organization, while still recognizing that systems sometimes behave in counter-intuitive ways (Burns, 2002).

The key leader or central team of the organization under chaos theory has the same role as before. That is, they identify a direction or desired reality and facilitate any needed transformation of the organization as it moves toward that reality (Burns, 2002). Prior to chaos theory, in the linear world, management strove to maintain control of the environment through long-range plans, forecasting, setting goals, and establishing vision (Burns, 2002). Paradoxically, under chaos theory management performs these same functions because there is no possibility of long-range predictions or of controlling the environment, and these functions are the glue that holds the organizational system together (Burns, 2002). Agents, some of them volunteers, operate in a world that sometimes includes active shadow networks in which they experiment with recessive schema to discover ways to answer new demands of the environment (Burns, 2002).

Method

While keeping in mind the assertion that research "can never truly represent what happens in the social world" (Neuman, 2006) is a tenet of postmodern social research, in this chapter the author employs a method

whereby recently published studies and articles in peer-reviewed journals are compared to real-world situations and problems to find appropriate approaches and solutions. Willis (2007) explained there is more to qualitative social science research than can be found in postpositivist, objectivist, and empiricist schools of thought. Postpositivist, objectivist, and empiricist thinking lead to the expectation that research will reveal universal truths or universal relationships between phenomena in the social world (Willis, 2007). The reality is that we cannot expect such relationships when dealing with people, but we can attempt to derive certain exemplars to help us in the real social world.

The preferred method of studies examined herein is phenomenology. Phenomenology is the study of lived experience (Christensen, Johnson, & Turner, 2011). Leedy and Ormrod (2010) observed that the purpose of phenomenology "is to understand an experience from the participants' point of view" (p. 146). Reiter, Stewart, and Bruce (2011) observed that researchers used phenomenology in an attempt to understand a person's perceptions and perspectives in a given situation, and to understand that situation based on lived experiences.

When discussing Dilthey's (Dilthey was a nineteenth-century social science pioneer) philosophy of social science, Willis (2007) explicated "phenomenology focused on the subjectivity and relativity of reality, continually pointing out the need to understand how humans view themselves and the world around them" (p. 53). Inasmuch as this is the approach taken in the studies consulted herein, these peer-reviewed papers, published in established journals, present the best chance of gathering explanations of how volunteers participate actively in servant leadership.

Libraries consulted for peer-reviewed studies containing the keywords "phenomenological" and "servant leadership" included Sage Journals, ProQuest, EBSCOhost, and the author's own library wherein one finds a plethora of phenomenological studies related to volunteerism. Because of time constraints, no attempt was made to do a thoroughly exhaustive search of the data. Instead, studies were chosen based on their potential to offer explanations of how volunteers were dealing with servant leadership in their own particular lived experiences. When adequate explanations were achieved, in the opinion of the author, the search was discontinued.

Literature Review

The very first surprise as one begins to review the literature comes in the form of a study by Yeung (2004) in which there is not one mention of the leader in any of the remarks from or about the participants in this phenomenological study of volunteers. Yeung (2004) endeavored to discover the essence of volunteer motivation. In doing so, she uncovered 767 motivational elements which she then used to build a model of the phenomena.

Emerging from the data were four dimensions consisting of eight polar opposites. These were getting-giving, continuity-newness, distance-proximity, and thought-action. This model took the shape of an octagon, with the four sets of polar opposites forming the points of a geometric figure.

Forty-seven motivational themes were identified (T1–T47). Although it was not done in the Yeung study, each of these themes could be assigned to one of the Barbuto and Wheeler (2006) identified factors of servant leadership. For instance, Yeung's themes (T5) *A structure for spending time*, (T13) *Mutual help*, and (T11) *Interactional support* might be assigned to the factor of organizational stewardship. (T16) *Personal growth* could directly be assigned to the servant leadership factor of altruistic calling, and so on. Simply put, a case can be made that volunteers unwittingly participate in servant leadership all the time. In fact, in the opinion of the author, it is not likely that they could accomplish some of their amazing work without such participation.

Beck (2014) tried to show there is the tendency for leaders to display more traits of servant leadership with their participation in volunteer activities and the subsequent effect of that participation on followers. In one case, the leader openly claimed to coach volunteer followers and to help them become leaders. This characteristic behavior of the servant leader was attributed to the development of self-awareness, self-efficacy, a sense of purpose, reflection, assuming the role of mentor, a sense of giving back, spirituality, and valuing relationships. Beck (2014) felt servant leadership had been revealed to be "a transformational approach to create a more caring and just society" (p. 307). There was not much discussion

the in Beck (2014) study of the impact on the followers themselves and how they dealt with situations from their own perspective, especially how they dealt with the polar opposite motivators identified in Yeung's pentagon. However, from an organizational point of view, it is imperative that volunteers maintain a balance between these opposing forces, what Herzberg called satisfaction and dissatisfaction factors. It is here that their own practice of servant leadership can help them the most.

There is also the possibility that servant leadership is an antecedent to positive leadership behaviors among followers (individual, dyadic, and group), including organizational, community, societal, and environmental levels (Searle & Barbuto, 2013). Searle and Barbuto (2013) provided a series of testable propositions in which they expressed a belief that positive behaviors would be evident at all these levels when empirically tested. They also predicted a performance increase as a result of servant leadership at each level. Searle and Barbuto (2013) did not provide any data to back their assumptions, but called for others to provide further research to test their propositions. These propositions included other forms of positive leadership, as well.

Baugher (2008) used phenomenological methods to investigate how hospice volunteers from two organizations personally experienced their relationships with patients nearing the end of life. In one organization, volunteers were socialized to see themselves as counselors who helped the dying with life reviews, while at the other organization listening took on a much broader role. Listening took on a meaning of a principle that required the volunteer to be acutely aware of what was going on in the present. Nevertheless, both the counselor approach and the broader listening approach could be classified under the Barbuto and Wheeler (2006) factor of altruistic calling in which the individual shows empathy and concern for the welfare of others.

The two organizations examined in Baugher (2008) had quite different structures. One was a permanent based hospice in which the patients were in residence. The other was a mobile hospice that visited patients in their own homes and in nursing homes and hospitals not owned by the organization. These two situations mandated varying procedures tailored to the situation. However, volunteers were still required to conceptualize as they bought into the vision of each organization. This facility could

be classified under the Barbuto and Wheeler (2006) persuasive mapping factor of servant leadership.

All of the hospice volunteer workers participated in the Barbuto and Wheeler (2006) servant leadership factor of organizational stewardship. Their performance of tasks that perhaps are repugnant to others was done as an outreach to the greater community. As one volunteer put it, "I was a person (pause) who did this just purely to (pause) just giving of yourself, you know, you don't expect anything" (Barbuto & Wheeler, 2006, p. 275).

Each of the volunteers, and the volunteers collectively, possessed the Barbuto and Wheeler servant leadership factor of wisdom in that they were wise enough to wait with no agenda until the needs of their hospice clients made themselves known. They were collectively wise in that they understood the art of listening to mean staying alert to the situation around them. The hospice volunteers were supported by their home organizational staff who provided selfless guidance in a display of servant leadership and altruistic calling.

The article by Dolnicar and Randle (2007) was written to provide further insight into the motivation of Australian volunteers in general. The authors explain volunteering at its simplest as being a demonstration of people's willingness to help others. Their findings indicate that approximately 15% of all volunteers align with the Barbuto and Wheeler (2006) factor of altruistic calling in servant leadership. However, people are motivated by an array of selfish reasons as well (Dolnicar & Randle, 2007).

Farrell and Bryant (2009) concentrated on volunteers with mental health problems. Specifically, recruiters of volunteers with mental health problems felt that volunteering contributed to the Barbuto and Wheeler (2006) servant leadership factor of emotional healing by allowing the patient to make a valuable contribution to society. The Barbuto and Wheeler (2006) servant leadership factor of wisdom through gaining of self-reliance might be achievable if the right social atmosphere were to be provided; however, Farrell and Bryant (2009) did not see that happening on a regular basis in their study. They found that the mentally challenged were often marginalized and occupationally deprived because of a stigma of violence associated with the mentally afflicted. Often, this stigma was

found to transfer even to those who tried to help these individuals to assimilate into society in a reversal of sorts of the Barbuto and Wheeler (2006) emotional healing factor of servant leadership.

Rehberg (2005) found that, in addition to the motivating servant leadership factor of an altruistic calling, young Swiss citizens volunteered for predominantly two other reasons, those being the quest for new adventures and the quest to discover oneself. Going on a quest for new adventures could be equated to the Barbuto and Wheeler (2006) servant leadership factor of persuasive mapping in that they are persuaded to do things for reasons other than by formal authority. The quest to find oneself might be equated to the search for alignment with the vision of the larger organization as found in the Barbuto and Wheeler servant leadership factor of emotional healing.

Weiss-Gal and Caduri (2015) studied social workers and how they interfaced with volunteers who were assigned to assist them. Although their study provided information on the attitude of social workers primarily, it also provided insight into the reactions of volunteers from a perspective of servant leadership. Weiss-Gal and Caduri (2015) observed that it was very important to include volunteers in the pertinent organization.

This inclusion consisted of encouraging volunteer collaboration in projects and participation in problem solving, encouraging volunteer initiative and proactive behaviors, and integrating volunteers into the mission and vision of the organization. All these activities required regular staff training on working with volunteers (Weiss-Gal & Caduri, 2015). Inclusion is important to the servant leadership Barbuto and Wheeler (2006) factor of wisdom from the volunteer's perspective. Inclusion allows the demonstration of the astuteness of the volunteer in perceiving what is happening in the organizational environment.

Weiss-Gal and Caduri (2015) also observed that social workers can perceive volunteers in many different ways, but especially as knowledgeable, competent individuals. When this perception happens, a strong psychological contract is formed between the organization and the volunteer allowing the volunteer to demonstrate the Barbuto and Wheeler (2006) servant leadership factors of wisdom, persuasive mapping, and even organizational stewardship through their enhanced ability in problem solving (Weiss-Gal & Caduri, 2015).

Boezeman and Ellemers (2014) pointed out that for non-profit organizations the value of the organization in the eyes of the volunteer is enhanced by the effectiveness of that organization in society and the effect it had on people's lives. This concept fits in with the volunteers' alignment with the Barbuto and Wheeler (2006) servant leadership factor of altruistic calling. A sense of organizational value allows the volunteer to commit to organizational stewardship.

As Boezeman and Ellemers (2014) observed, volunteers are not formally affiliated with their organization, therefore driving their need to feel respected by their leaders. When volunteers feel this respect, they are able to demonstrate their participation, often through the Barbuto and Wheeler (2006) servant leadership factor of persuasive mapping, by expressing their ideas about the organization and its mission (Boezeman & Ellemers, 2014). When leaders respect volunteers enough to allow participation as full members of the organization, the volunteers express their satisfaction with their leaders by conceptualizing and participating in the vision of the organization through the Barbuto and Wheeler (2006) servant leadership factor of persuasive mapping.

The concept of National Service for all youth started in Israel in 1971 as an alternative to military service (Sherer, 2004). This concept involves about 7000 young people who have opted out of service in the Israel Defense Forces (Sherer, 2004). The National Service affords volunteers the opportunity to express the Barbuto and Wheeler (2006) servant leadership factor of organizational stewardship by "an expression of social solidarity and mutual commitment on the public level" (Sherer, 2004, p. 96).

Sixty percent of the participants in the Sherer (2004) study reported an altruistic motivation. This motivation was typically stated as "the need to give to others, the need to feel that I've done something for the country, the homeland" (Sherer, 2004, p. 100). This statement is in line with the volunteer's expression of the Barbuto and Wheeler servant leadership factor of altruistic calling.

Fifty percent of the National Service volunteers served in hospitals, while 20% served in the Israeli Red Cross, and 12.5% served in schools (Sherer, 2004). The remainder served in social welfare agencies, day-care, remedial reading, parole services, and the blood bank. Sherer (2004)

posited that volunteers reported deriving job satisfaction from help from regular staff (26%) and relationships (13%). Volunteers expressed their being influenced by the Barbuto and Wheeler (2006) servant leadership factor of persuasive mapping through conceptualization when they spoke of help from regular staff and appreciating relationships.

It is interesting to note that National Service volunteers also expressed their opinions about what dissatisfied them. In accordance with Herzberg's two-factor theory (Jamison, 2003), both satisfiers and dissatisfiers reportedly existed in the National Service. Among the dissatisfiers were hard work and exploitation, boredom, lack of information, lack of backup, lack of sufficient involvement with the place of employment, lack of social integration, and poor living quarters.

Discussions

Many past researchers have taken the approach that the leader is the key to organizational efficacy. However, leaders do not form the basis of accomplishment, but merely guide others to the completion of their appointed tasks in an orderly fashion (Burns, 2002). As discussed in the Theoretical Framework section herein, chaos theory (Burns, 2002) admonishes us to take a wider view of the role of management. In some ways, chaos theory changes the role of leader and follower to express these roles as one: the leader/follower. This theory is particularly pertinent in the case of volunteers.

Volunteers in larger organizations (Breslin, 2013) perform their various functions under the guidance of a regular staff volunteer resources manager (VRM). A normal situation will see volunteers scattered throughout an organization, sometimes working entirely on their own, and sometimes working under the supervision of a department head. When this situation takes place, the tenets of servant leadership must guide the individual volunteer in the quest to better the functioning of the overall organization.

When volunteers are under the supervision of local managers, the tenets of servant leadership also serve to guide them as they follow the goals and mission of the organization as passed down to them by the

VRM in providing the vision for their work. No matter how hard the VRM may try, volunteers will be on their own in many situations. This situation will require judgment on the part of the individual volunteer. Here, the volunteers need the support of the tenets of servant leadership, viewed from the Burns (2002) perspective as a broadly conducted function. That means the volunteer has to take the initiative in some undefined circumstances not covered by formal procedures.

In both the case of the volunteer working alone or remotely and the volunteer under local supervision, general and specific procedures are provided by the VRM. The VRM must be careful to maintain the fine balance between procedural direction and a culture of tolerance for experimentation that is so vital to the functioning of servant leadership factors as dictated by the elements of chaos theory. Just as an orchestra leader guides the musicians to achieve a melodious result as opposed to a cacophony of random sound, the VRM guides the volunteers in their quest to fulfill the organizational vision.

In accordance with chaos theory as applied to social sciences by Burns (2002), the VRM provides upper management with graphics, flowcharts, and analyses that provide a snapshot of the situation. However, the situation is constantly changing as the environment of the organization shifts from day to day and moment to moment. No real control can be maintained, and any attempt to apply locks to fluid procedures can result in a slide into the zone of stability. The zone of stability (Burns, 2002) can spell sustainability disaster for the organization as it locks into policies and procedures that were applicable to past environments. Neither can the VRM allow a slide into the zone of randomness (Burns, 2002) that will lead the organization down the path to anarchy and away from its mission and values by trying out inappropriate notions.

Between the zone of stability and the zone of randomness lies a nebulous zone of creative balance. This zone of relative and somewhat tenuous balance is operationalized herein as the zone of tranquility (see Fig. 2). Burns (2002) described the objective of management as holding the organization somewhere between ossification and randomness; that is, between the zone of randomness and the zone of stability, solidly in the zone of tranquility. Herein lies the real importance of a culture of tolerance in which servant leadership on the part of individual volunteers

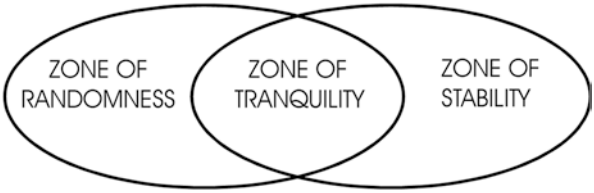

Fig. 2 Zones of randomness, tranquility, and stability

can be practiced with success. Volunteers practice individual servant leadership partly through the exercise of the servant leadership factor of wisdom.

The VRM maintains a steady hand on the tiller of the organizational ship as it plies the environment. That steady hand is required to navigate close to the borders of the zone of tranquility, exercising the servant leadership factor of persuasive mapping and promoting a culture of tolerance in which volunteers can try out new ideas.

The VRM allows the individual volunteer to experiment within strictly (but not too strictly) administered parameters. More experienced volunteers can be given more leeway to develop procedures that they try out. An important consideration is to have formal procedures for volunteers by department and to incorporate successful ideas from the individual volunteers into these formal procedures. Timeliness in incorporating new ideas into the formal procedures is of the essence for successful volunteer participation. These new procedures, garnered from volunteer experimentation, form the key to avoiding both ossification and anarchy: the zone of tranquility.

Just as the orchestra leader or any choir leader conducts the group to generate pleasing music, the VRM provides a vision of the mission and goals of the organization. The sheet music of the musician equates to the formal procedures of the volunteers. As complete as the formal procedures might be, the procedures in and of themselves are incapable of infusing the volunteer with the drive necessary to accomplish the goals and mission of the organization. They simply cannot transmit the vision. Nor can procedures alone create the tolerant culture and atmosphere needed for the individual practice of servant leadership. Any remote manager should be made familiar with the formal volunteer procedures as they pertain to the local department so that manager can

take the place of the VRM in supervising tolerable variations in order to maintain the zone of tranquility while promoting individual volunteer servant leadership practices.

Recommendations for Management

Volunteerism should be viewed as developing broader identities in people, nurturing their ability to see that they can make a difference in the community, and giving them a more powerful awareness of the healing power of service (Parris & Peachey, 2013). Managers can bear in mind that volunteers are naturally altruistic. Managers who direct volunteers have a very special task.

Throughout the literature numerous suggestions are encountered on how to successfully manage volunteers, including suggestions from the government (Corporation for National & Community Service, 2015). These suggestions are viewed herein as exemplars to be judiciously applied, depending on organizational size and circumstances. These exemplars included suggestions to conduct regular supervision, provide liability protection or insurance for volunteers, collect data on volunteers and volunteer hours, perform initial screening to match volunteers to tasks, and provide written procedures and job descriptions for volunteers.

Management policy recommendations also included recognition activities such as award ceremonies for volunteers (Phillips & Phillips, 2010), annual measurement of impact of volunteers (Corporation for National & Community Service, 2015), and the availability of training and professional development opportunities for volunteers (Souza & Dhami, 2008). Leadership recommendations included the leader's getting to know the volunteer including the volunteer's motivation for volunteering (Finkelstein, 2008), and providing perceived or tangible benefits (like free lunch). A perceived benefit includes the opportunity to express personal values, increased understanding, career or social advantages, or self-esteem and emotional protection (Haski-Leventhal, 2009). Included as well in leadership recommendations were the leader's encouraging and supporting the volunteer and keeping the volunteer informed (Park & Rainey, 2008), and encouraging the volunteers to work on their own (Azman, Hasan, Ahmad, Mohd, & Munirah, 2011).

Also included were the leader's treating the volunteer as an individual and not just another volunteer face (Bodla & Hussain, 2010), the leader's talking to the volunteer and appreciating the volunteer's opinion (Kilburn & Cates, 2010), management and the leader thinking and acting ethically at all times (Ruiz, Ruiz, & Martinez, 2010), and the leader's maintaining a good personal relationship with the volunteer (Bass & Bass, 2008). Finally, leadership recommendations included the leader's demonstration of support in times of personal crisis (Bass & Bass, 2008), the leader explaining the mission of the organization when the volunteer first came to work (Hustinx & Handy, 2009), and the leader's uniting the volunteers behind the vision and mission of the organization (Bass & Bass, 2008).

Volunteers should never be relegated to performing the tasks that no one else wants to do (Ellis, 2010). Training for paid staff on how to interface with volunteers was a theme visible throughout the literature. A key to training for paid staff is that volunteers thrive on recognition and appreciation, especially when verbalized (Breslin, 2013). Volunteers many times are elderly persons who have experienced a lifetime of running organizations at various levels. Some are very highly educated. Volunteer leaders as well as top management in the organization should endeavor to encourage the volunteer to individually adopt the tenets of servant leadership and to actively participate in the leadership and management of the organization.

Recommendations for Further Research

Very little could be found in the literature that directly pertained to servant leadership as seen through the eyes of the volunteer. There has been no concentrated effort to perform empirical research in this regard. Therefore, organizations and individuals can enhance the knowledge base available to the community of scholars by conducting additional research aimed at this objective.

Further research should include all the factors of servant leadership: altruistic calling, emotional healing, wisdom, persuasive mapping, and organizational stewardship, as defined herein and viewed from the perspective

of the individual volunteer, with an eye to how the adoption of servant leadership factors by individual volunteers can assist them in achieving the goal and mission of the organization. Organizations and individuals can promote research to test for the possibility that the concept of a zone of tranquility might unify some previous theoretical bases and expand others. Examples of these theoretical bases include U-theory, chaos theory, servant leadership, and transformational leadership.

This chapter is limited in its research scope in that it is not presented as a complete review of the literature. Conclusions and observations as provided by the author are intended to be useful to the volunteer management community and lead to a further justification of servant leadership as well as further empirical research into the subject of volunteerism and servant leadership from the perspective and practice of individual volunteers.

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Servant Leadership and Gender

Alyse Scicluna Lehrke and Kristin Sowden

Throughout history, descriptions of many great leaders employ similar language to capture defining characteristics. Winston Churchill was called *charismatic*, Martin Luther King Junior a *visionary*, and Gandhi a *faithful* leader. However, there is a dramatic change of tone when the stories of historical female leaders are told. Former British Prime Minister Margaret Thatcher, the *iron lady*, serves as an ideal example of this inconsistency. Thatcher attained the highest office of leadership in her government and then facilitated one of the most transformative periods in Britain's modern history by empowering others to reimagine the infrastructure of their nation. Thatcher did so while being described as *bullying*

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and *unpleasant* (Hoggart, 2013)—quite different verbiage than the men who came before her. Seeking to build social capital in a male-dominated political arena, Thatcher adopted the command and control leadership style expected of her male counterparts for decision making, sacrificing a feminine persona in the process (Ponton, 2010). Thatcher's example illustrates the way women are systematically disadvantaged when seeking leadership roles because leader characteristics are most closely associated with masculine qualities (Eagly & Karau, 2002; Eagly, Karau, & Makhijani, 1995; Eagly & Sczesny, 2009). Women who act in a stereotypically feminine way may be passed over as unlikely leaders, unless they learn to act like a man (Kark & Eagly, 2010; Karau & Eagly, 1999). The challenge is bridging the gap between how men and women are perceived as leaders and who is believed to be fit to lead. An initial look at servant leadership poses it as a possible solution to narrow the gender gap for leadership roles.

In the past decade, leadership scholars observed a modern shift away from the command and control styles of leadership, toward a more follower-centric approach, which builds on relationships between leaders and followers and relies on qualities of care and respect (Dambe & Moorad, 2008). Servant leadership gained attention as part of the follower-centric shift and is poised to provide a model of leadership for experienced and aspiring leaders alike. As van Dierendonck and Patterson (2010) explained, "The ideal of a heroic, hierarchical-oriented leader with primacy to shareholders has quickly been replaced by a view on leadership that gives priority to stewardship, ethical behaviour [sic] and collaboration through connecting to other people" (p. 3). Servant leadership has the potential to unlock leadership opportunities for women to lead effectively while maintaining a feminine style, empowering women leaders to inhabit both leader and gender roles authentically.

The discussion in this chapter explores the relationship between gender and the servant leadership style, with a specific emphasis on how servant leadership may assist in filling leadership gaps and enabling women to inhabit leader and gender roles authentically. First, the origin and underpinnings of servant leadership offer a foundation for examining this style through a gender lens. Second, a brief review of research on gender and leadership is presented, demonstrating the need for reimagining the

leader role to improve the state of women's leadership. Third, the analysis of servant leadership and gender emphasizes the way in which the servant leadership style may be more compatible with the female gender role, thereby improving follower perceptions of women leaders. Additionally, research on the overlap between servant leader traits and gendered traits is outlined, including examples of women leaders using the servant leader style. Fourth, perspectives on servant leadership as gender-neutral versus gender-specific invite thoughtful consideration of how servant leadership may serve women leaders. Finally, servant leadership is explored as a style that aligns with a feminist ethic of care, creating the opportunity for women leaders to practice ethical leadership in a way that embodies feminist values and experiences. In the conclusion, future directions for research and dialogue are offered to continue the exploration of servant leadership and gender.

Servant Leadership

Robert Greenleaf (1977) first conceptualized servant leadership after reading Hermann Hesse's novel *Journey to the East*, in which the central character is known to the reader as the servant of the traveling group but is later revealed as the group's leader. The core principle posits true leadership as an act of serving the ones being led. Although Greenleaf is considered the father of the contemporary discourse on servant leadership, the notion of other-centered, service-oriented leadership is not a new one. A posture of care and service toward others is echoed in the writings and traditions of many religions including Christianity, Islam, Hinduism, and Buddhism (Trompenaars & Voerman, 2010). Conceptualizing leadership as a humble role rather than a lofty one shifts the relational dynamic between leaders and followers and changes the power balance, placing more emphasis on the follower's needs than the leader's desires. At first, the servant leader approach may feel counterintuitive to traditional notions of leadership as power and authority at the top of a relational hierarchy. Yet, Greenleaf (1977) argued that true power must be granted by followers based on their confidence and trust in the leader's "values and competence" (p. 16).

As Greenleaf (1977) advanced the idea of servant leadership, he described the mark of a servant leader in terms of follower welfare, saying, "The best test, and difficult to administer, is: Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?" (p. 13). A follower-centric approach by necessity requires specific leadership skills that bolster follower well-being. However, like many leadership theories, the ability to agree on a universal definition and list of characteristics for servant leadership is a challenge. Several scholars compiled lists of defining servant leader traits (De Pree, 1992; Spears, 1995), yet the specific parameters of the style are still open to interpretation. Even so, several generally accepted attributes capture the essence of servant leadership.

Focht and Ponton (2015) arrived at consensus on 12 primary characteristics of servant leadership. After distributing three rounds of questionnaires to identified servant leadership experts, a list of over 100 servant leader attributes was narrowed down to 12 essentials. These foundational tenets included "valuing people, humility, listening, trust, caring, integrity, service, empowering, serving others' needs before their own, collaboration, love/unconditional love, and learning" (Focht & Ponton, 2015, p. 44). These attributes provide a starting point for identifying servant leaders as well as allowing servant leadership to take shape in a manner that can be understood and analyzed.

Theoretically, servant leadership theory envisions a leader who emerges through the act and role of serving the follower (Greenleaf, 1977). Practically speaking, the servant role and leader role do not integrate this easily, especially after adding in the socially constructed and conflicting social expectations servant and leader roles carry. The goal of inhabiting both a servant role and a leader role seems inherently problematic when considered in terms of social constraints such as status, stereotypes, and skills. The servant leader is a paradox at best that can only be understood through a shift in thinking about leadership; with a move from power to empowerment; from leader-centric to follower-centric; from dominance to service (van Dierendonck & Patterson, 2010).

The paradoxical expectation that invites the individual to embody two distinct social roles—the servant and the leader—makes servant leadership ripe for transforming women's leadership. Women face challenges

in being perceived as competent leaders while displaying the warmth expected of them as women. Despite this dichotomy, servant leadership may have the potential to close the gap between these social roles and create favorable perceptions among followers for women who lead. A woman who can be perceived as both nurturing and capable, kind and qualified, may attract followers more effectively into the next generation of leadership.

Gendered Leadership

Time-honored notions of leadership rely on the belief that it takes a great person with specific leadership traits to be a great leader (Bolden, Gosling, Marturano, & Dennison, 2003). While specific definitions of leadership vary, and the attributes a leader must possess are sometimes diverse, idealized visions of leaders often have several traits in common, not the least of which is being male (Eagly, 2007). The traditional image of a strong, independent, direct, and decisive man leading the way has influenced behaviors of would-be leaders, ultimately coloring perceptions or expectations of how leaders *should* act (Eagly, 2007). Remnants of this model are clear at nearly all levels of leadership across a wide variety of industries and sectors. From government and finance to education and humanitarian affairs, beliefs about how leaders *should lead* are deeply embedded in social and cultural norms (Eagly & Karau, 2002). These perceptions can be particularly dangerous when held (consciously or subconsciously) at individual levels by supervisors, peers, and subordinates. The social imprint of historically male leadership can deeply influence whether a woman is promoted, whether she is viewed as competent, how satisfied followers are with her leadership, and other real and practical aspects of how she leads (Eagly & Karau, 2002).

Since servant leadership hinges on the concept that leaders receive their power through the trust and freely granted commitment given by the followers, the stereotypes and norms that inform these perceptions are especially salient to the discussion of servant leadership and gender. For a servant leader, favorable follower perceptions are paramount to success. Followers are the primary audience and concern of the servant

leader. This follower-centric approach is grounded in the foundational book on servant leadership by Greenleaf (1977): "A new moral principle is emerging which holds that the only authority deserving one's allegiance is that which is freely and knowingly granted by the led to the leader…" (p. 10). In short, followers choose leaders by choosing whom they will follow. Whether or not the followers believe the person is a good leader is a critical point in judging whether the leader is successful. What does that mean for aspiring female leaders? If women are not perceived by others as legitimate leaders, they may lose opportunities to hold leadership positions or be judged more harshly than their male counterparts when they do.

One perspective that often biases perceptions against female leaders is the "think manager-think male" paradigm (Koenig, Eagly, Mitchell, & Ristikari, 2011, p. 617). This paradigm describes the way preconceived ideas of leaders portray men as more fit to lead than women. Another concept presenting special challenges for women leaders is called the *double bind*, a phrase originally coined by Jamieson (1995). Grounded in social role theory, the double bind captures the competing social images of a strong, masculine leader role and the soft, caring female role. Stereotypically, masculine and feminine traits have been categorized as agentic and communal (Burns, 2009; Eagly & Karau, 2002; Eagly & Sczesny, 2009; Eagly & Steffen, 1984). Men are expected to display agentic traits such as being "assertive, controlling, confident … aggressive, ambitious, dominant, forceful, independent…" (Eagly & Karau, 2002, p. 574). Conversely, the communal traits women are expected to portray include being "affectionate, helpful, kind, sympathetic, interpersonally sensitive, nurturant, and gentle" (Eagly & Karau, 2002, p. 574). Traditional perspectives on leadership demonstrate leader behaviors are expected to align with the agentic qualities associated with masculinity, affirming think manager-think male biases (Koenig et al., 2011).

One of the foremost challenges women leaders continue to face in attaining and retaining leadership positions is overcoming preconceived perceptions of followers, peers, and superiors based largely on social role stereotypes and contradictions between the expectations for being female and a leader. Eagly and Johannesen-Schmidt (2001) framed the dilemma this way:

> The role congruity analysis thus suggests that female leaders' choices are constrained by threats from two directions: Conforming to their gender role can produce a failure to meet the requirements of their leader role, and conforming to their leader role can produce a failure to meet the requirements of their gender role. (p. 786)

In short, the soft-spoken, caring, and indirect behavior expected of a woman stands in stark contrast to the bold, outspoken, and independent behavior expected of a leader (Eagly & Karau, 2002). As a result of these contradictory role expectations, women leaders are faced with the double bind dilemma: Act like a leader and be disliked as a woman or act like a woman and be perceived as an incompetent leader. In either case, women leaders find themselves in a no-win scenario. For women leaders, the issue of role expectations as a leader is not simply solved by women adopting agentic behaviors. As Brescoll (2016) noted, "Indeed, when women do engage in agentic behaviors, they often experience backlash effects because they are also seen as insufficiently communal" (p. 416). These widely held cultural beliefs about how men and women *naturally* behave, combined with the expectations of leaders to be agentic, shape perceptions of who is best suited to lead and whether the leader is effective.

Implicit leadership theory asserts that mental prototypes of effective leadership influence whether an individual is perceived as a match to a leader role (Kenney, Schwartz-Kenney, & Blascovich, 1996; Lord & Maher, 1991). In this sense, cognitive schema in the minds of the followers may have more to do with who is chosen to lead than the actual ability of the individual leader. This schema becomes especially problematic when groups of people sharing a specific trait, such as gender, do not match the prototypical leader ideal. For example, followers may view women leaders less favorably than male leaders because of the perceived mismatch between women and the leader prototype, arising from conflicting role expectations for women and leaders (Eagly & Johannesen-Schmidt, 2001; Lester, 2008; Ponton, 2010). The issue of gender and leadership affects not only individuals aspiring to leadership, but also the followers' confidence and satisfaction with the leader in the role. In fact, individuals often emerge as leaders or are removed from leader roles based on the evaluations and input of followers.

In many cases, lack of follower confidence for not exhibiting stereotypical leader traits means a lack of opportunity to lead. When followers do not envision women as so-called *leadership material*, then women are unlikely to gain entrance to the ranks of leaders in an organization or community. Further, these biases may impact promotion and retention rates of women in leader roles (Eagly & Karau, 2002; Heilman, 2001). In cases regarding promotion and retention of women, followers are the gatekeepers to the leadership role. Even if followers' perceptions are based on social role stereotypes that shape cognitive schema about how a leader looks and acts, the consequences of these perceptions can be real and tangible. Changing the perceptions requires reframing gender and leader social roles in ways that do not systematically exclude a people group. Simply put, if leader roles were reimagined in gender-neutral ways, men and women exhibiting a range of individual traits could attain leadership positions based on individual merit rather than social stereotypes.

Gendered perceptions of women as leaders have real implications for answering questions about whether men and women lead differently. Researchers cannot clearly determine whether men and women employ similar skills and strategies when leading because similarities in leadership styles may simply be the result of women adopting a masculine style to gain legitimacy as a leader (Baird & Bradley, 1979; Eagly, Johannesen-Schmidt, & van Engen, 2003; Eagly & Johnson, 1990). Additionally, leadership may require a set of gender-neutral common skills, making it difficult to disentangle leader behaviors from gender behaviors. A meta-analysis of the literature on gender differences in leadership styles demonstrated a mixed assessment of whether men and women inherently employ different leadership skills or styles (Eagly et al., 2003; see also Eagly & Johnson, 1990; Weider-Hatfield, 1987). Despite contradictory conclusions about gendered leadership styles and behaviors, researchers agree that as long as followers perceive masculine traits as signs of competent leadership, women leaders will face challenges in being perceived favorably and competently by followers (Eagly, 2007; Eagly & Karau, 2002; Smith & Smits, 1994).

Brescoll (2016) identified the dominant belief that women are more emotional than men as a significant factor in biasing perceptions of

women leaders. If followers embrace the belief that women are more emotional than men, as over 90% of respondents did in a Gallup poll in 2000 (as cited in Brescoll), then follower perceptions of women leaders will be biased, particularly if emotions are considered incompatible with good leadership. However, a reimagined perspective on leadership consistent with the care for others advocated by servant leadership may transform emotion, as a leader trait, from a liability to an asset. If followers' views of what constitutes leadership changed, then perceptions of women leaders may be more positive as they demonstrate genuine care for followers.

The influence of social role expectations for men, women, and leaders on the perceptions of followers is not limited to women leaders. A study by Rosette, Mueller, and Lebel (2015) showed that male leaders were perceived as less competent when asking for help than their female counterparts who engaged in similar help-seeking activities. In this respect, help seeking was perceived as an acceptable behavior for women leaders but not for male leaders. Followers perceived male leaders seeking help less favorably because the behavior was viewed as inconsistent with masculine norms.

As exemplars of how certain behaviors may be perceived in gendered ways, the studies on emotion (Brescoll, 2016) and help seeking (Rosette et al., 2015) demonstrate the need to examine servant leadership characteristics through a gender lens. The interaction between socially constructed expectations for gender and leader roles plays a critical part in shaping follower perceptions. Within the framework of servant leadership where followers must choose to follow and follower welfare and satisfaction are key, examining servant leader attributes in comparison to stereotypical gender traits provides insights into how male and female leaders employing a servant leader style may be perceived by followers. An initial look at servant leadership reveals a promising approach to leadership with the potential to recreate the leader ideal in a gender-neutral way through the integration of stereotypically masculine and feminine traits. While multiple scholars promote this argument, others reject it, arguing instead that servant leadership is simply a redesign of masculine leadership that subjugates the feminine.

Gender and the Attributes of Servant Leadership

Several authors promote servant leadership as a new leadership paradigm employing gender-neutral or even communal traits that align with feminine stereotypes (Barbuto & Gifford, 2010; Duff, 2013; Hogue, 2016; Reynolds, 2011). From a gendered perspective, the hope is that servant leadership may provide a leadership style that enables women to enact the leader role in ways that are more compatible with the female gender role, thus diminishing disadvantages women may face in attaining leadership positions and receiving favorable reviews from followers once they do. Reynolds (2011) advocates for men and women leaders to develop a range of leadership traits from communal and agentic skill sets to maximize efficacy and enhance leader-follower relationships.

According to Barbuto and Gifford (2010), men and women are equally capable of cultivating and employing communal and agentic qualities as servant leaders. In their study, five dimensions of servant leadership were identified as either primarily communal or agentic. The traits wisdom and persuasive mapping were classified as agentic qualities while altruistic calling, emotional healing, and organizational stewardship were considered communal (Barbuto & Gifford, 2010). Followers were asked to rate their leaders on their use of the five servant leadership attributes and on their effectiveness as leaders. An ANOVA was conducted to test the main effects and interaction of gender on followers' perceptions of leader traits and effectiveness. The results demonstrated that men and women leaders used combinations of the communal and agentic skills regardless of leader gender, and there was no significant difference in perceived effectiveness for the male or female leaders.

This finding suggests servant leadership has the potential to minimize gender gaps by incorporating a range of stereotypically masculine and feminine traits into its leader ideal. In doing so, followers' expectations of how leaders behave may shift from a predominantly masculine or agentic emphasis to a vision of leadership that draws on a collection of strengths demonstrated by men and women and consistent with aspects of their gender roles as well. Yet, Reynolds (2011) asserted, "Although

predominantly feminine-attributed other-centered behaviors can be integrated into the construct of *leader*, femininity as an attribute can hardly be associated with the role of *leader*" (p. 157, emphasis in original). The relational qualities typically associated with being female may be added to the leader image, but this is not the same as shifting the paradigm from think manager-think male to think manager-think female. In fact, Reynolds continued to explain servant leadership may create a gendered dichotomy between the servant aspect as feminine and the leader aspect as masculine. In this sense, the paradox of a servant who leads is mirrored in the cultural paradox of a woman who leads. The servant, as the feminine form, is subjugated while the leader, the masculine form, dominates.

Therefore, two questions emerge: Is servant leadership an opportunity to create a gender-neutral leadership style in which a range of stereotypically masculine and feminine attributes are valued and employed by men and women in leader roles? Or, is servant leadership a repackaging of entrenched cultural attitudes about gender and gender roles, posing a feminine *servant* and masculine *leader* as a gendered paradox? The answers are not entirely clear. Still, the notion of a gender-neutral or, as some have termed it, androgynous leader ideal seems promising as a way of bringing balance to gendered traits associated with effective leadership.

Follower Perceptions of Servant Leaders and Gender

In addition to exploring the gendered enactment of servant leadership traits, some researchers considered how followers' perceptions of leaders are shaped by the genders of the leader and follower. As Oner (2009) argued, the influence of leadership is a process in which followers' perceptions of the leader are socially constructed and dependent on the meaning assigned to people and behaviors. It follows that gender may influence how followers perceive servant leaders in a variety of ways. Collins, Burrus, and Meyer (2014) examined the role of subordinate gender on perceived relational quality with supervisors. The researchers explained differences in how males and females are socialized create varied expectations for their relationships with leaders (Collins et al.). Collins and colleagues found that male and female subordinates interpreted and valued

different dimensions of the Leader-Member Exchange survey, an instrument measuring the quality of the leader-follower relationship, impacting how the employees rated their leaders. In this way, follower gender is a factor in shaping perceptions of good leadership (Collins et al.).

In another study of follower perceptions, Kark, Waismel-Manor, and Shamir (2012) included both leader and follower gender as a factor in follower perceptions of leader effectiveness and the follower's ability to identify with the leader in personal and meaningful ways. The impact of gender was considered in same-sex and cross-sex dyads (i.e., female/female or male/female) of leaders and followers. Then a multilevel regression was used to analyze whether gender shaped perceptions between followers and their leaders. Several interesting findings emerged, including: (1) male managers were perceived as more feminine by their male subordinates than by their female subordinates while the opposite was true for female managers; (2) women perceived female managers as more masculine than male employees did; (3) men demonstrating strong agentic qualities like assertiveness were perceived more favorably than their female counterparts displaying the same assertiveness; and (4) women perceived as more androgynous in their leadership traits were viewed as more effective, yet men failing to integrate feminine and masculine behaviors were perceived less favorably by their female subordinates but not by their male subordinates.

Taken together, the findings from these studies support the claim that leadership and gender as "two systems for organizing activity and organizing meaning (leadership and gender) are intertwined as are their outcomes" (Reynolds, 2011, p. 156). As promising as it seems to envision servant leadership as a gender-integrated leadership style, gender and leadership may be, in fact, two parallel social constructions that are intrinsically interactive and inseparable. For example, Hogue (2016) explained how perceptions of a leader vary more when the follower's gender is considered along with the leader's gender and leadership style (agentic vs. communal).

Despite claims that servant leadership integrates a range of feminine and masculine traits in the quest to unite servant and leader roles, Eicher-Catt (2005) argued convincingly that servant leadership is inherently gendered and steeped in patriarchal notions of male domination and

female subordination. Eicher-Catt's semiotic analysis through a feminist lens poses *servant* and *leader* as gender-laden terms that restrict the leadership dialogue through dichotomous thinking. Eicher-Catt concluded,

> In sum, rather than neutralizing any gender bias, the apposition of 'servant' and 'leadership' instantiates a sign of discourse promoting an either/or logic that requires a perceived gendered choice. At any given time, a leader must privilege one conceptual orientation over the other since either creates different rules of the game pertaining to leadership. (p. 19)

Oner (2009) agreed with Eicher-Catt's assertion that servant leadership is necessarily gendered, yet posited that adding the feminine qualities to the servant leader ideal may still promote gender equity.

Reynolds (2011) explained the gendered conceptions of servant and leader exist in how these terms are understood and used to make meaning. Reynolds also described the way in which the meanings of *servant* and *leader* diverge from typical ideas about self-sacrificing subservience and individualistic power in Greenleaf's use of them to characterize his vision of an ideal leader. According to Reynolds, "*Leading* in servant-leadership has … more to do with role-modeling, conscious initiative, and creating an environment of opportunity for followers to grow and thrive … *Serving* has … more to do with humble, empowered, ethical activism" (p. 164, emphasis in original). From this perspective, reimagining the roles of servant and leader changes the paradox of service and authority into a complementary set of attributes working cohesively for the good of the follower. If servant and leader roles are reimagined through a redefinition of terms, then perhaps their gendered nature shifts as well.

In addition to influencing follower perceptions and leader roles, gender may impact whether an individual values servant leadership qualities and strives to enact the servant leader style. A study by Rodriguez de Rubio and Galvez-Kiser (2015) offered evidence of gender, as well as age, as predictors of individual adoption of servant leadership. Women were more likely than men to value the characteristics associated with servant leadership such as caring and serving others. Based on this research, it is reasonable to consider whether women are more likely to choose a servant leadership style if their values align with the values and premises servant

leadership promotes. Hogue (2016) suggested that the communal traits represented in servant leadership characteristics may provide women with increased access to leadership roles and the opportunity to create a well-developed leader self-identity. This possibility has significant practical implications for women seeking or inhabiting leader roles, particularly if the servant leader style provides an open door for women to lead.

Women Who Serve

While women may be denied positions of influence when posed as leaders, the position of servant is socially compatible with femininity, thereby allowing women access to influence by serving first, then leading. There are multiple case studies highlighting women who have attained and retained leadership positions while self-identifying as servant leaders. These women utilized servant leadership as a means of legitimizing their leader power. For instance, Crippen (2004) examined the leadership legacies of three prominent pioneers in Manitoba, Canada over the turn of the twentieth century. The qualitative historical analysis of their lives, texts, and leadership activities revealed strong links to the key characteristics of servant leadership. In a time when women were relegated to the domestic sphere and female leadership in official capacities was uncommon, these women stepped into leadership through serving others.

Similarly, African women used servant leadership to influence their communities through a posture of service passed on through generations of women (Ngunjiri, 2010). Using a qualitative biographical review, Ngunjiri examined the lives and leadership of prominent African women who rose to leadership positions in male-dominated realms such as education and government in spite of highly patriarchal cultures. The servant leader persona operated as a powerful vehicle in the rise of these African women to official leadership roles (Ngunjiri). Perhaps most notably, the servant leader style allowed these women to unite authoritative leadership with feminine care. Ngunjiri explained,

> The fact that the women in this study not only lead in 'women' organizations, but in mainstream institutions of education, government, non-profits

> and others may demonstrate that indeed women who lead as women, retaining their femininity and in this case, their maternal roles as nurturers, caregivers, and servants of the people can and are effective as leaders. (pp. 25–26)

Servant leadership provided an opportunity for these women to honor the cultural traditions of femininity while demonstrating competence as leaders in their respective spheres of influence.

Building on Ngunjiri's (2010) work, Alston (2005) chronicled the challenges Black female superintendents faced in persisting in their leader roles, finding that servant leadership qualities aligned with their core values and self-defined leadership style. In the face of gender and racial prejudices creating barriers to leadership roles, the commitment to serve while also leading allowed these women to become stewards of the educational system as superintendents. In another study, an in-depth look at the experiences of the only Black female college administrator in a predominantly White institution revealed a similar commitment to serving others as the cornerstone of her leadership style (Dowdy & Hamilton, 2011). The case study documented the female administrator's experiences, including her mentors and the challenges she overcame in her journey to becoming department chair and associate dean. The Black female administrator self-identified with the servant leader style as a way of navigating the tensions between culture, race, gender, and social roles in her leadership positions (Dowdy & Hamilton, 2011).

From pioneer women in Manitoba to African women and leaders in education, these women and their stories illustrate the practical relevance of servant leadership as a means of transcending social norms of leadership to be women of influence. Servant leadership has the potential to open doors to leadership positions that might otherwise be closed to women because of cultural stereotypes or social norms; plus, the servant leader style empowers women leaders to demonstrate competence and care at the same time. For example, a study of female principals revealed that women used the servant leader style to combat gender stereotypes and build strong relationships with followers (Jones, Ovando, & High, 2009). The findings suggested collaboration and nurture were critical attributes of successful school leaders and key facets of the servant

leader style the women principals used. Additionally, women leaders who embrace a servant leader style may also be viewed more favorably by followers.

In an examination of teacher perceptions and satisfaction with principals' leadership, Ekinci (2015) concluded servant leadership behaviors may enhance teacher evaluations of their principals. Data from a sample of 663 teachers across 14 schools was collected to measure the perceived servant leader behaviors of their principals and opinions about the principals' leadership. While it is certainly not the case that all women leaders use a servant leader style, these threads of female leader success invite further inquiry about why some women have found the servant leader style to be particularly effective at helping them gain entrance to leadership positions, to lead successfully in those roles, and to be viewed favorably by followers.

One possibility for better understanding why servant leadership assists women in finding and keeping leadership roles is the emphasis servant leadership places on communal and relational qualities typically associated with femininity. This may allow female leaders to lead while minimizing the social backlash of perceived incongruence between the leader role and female gender role. In other words, in highly patriarchal cultures where women are less likely to be selected as leaders based on cultural biases, servant leadership may *disguise* the woman first as a servant, opening the door to leadership opportunities that might not otherwise be available if the woman approached these openings directly as a leader. In this sense, Greenleaf's (1977) original inspiration for the servant in Hesse's main character, who was known first as the servant and later as the leader, may reflect the leadership journey for many women who unassumingly lead through service. Disguised as servants, women leaders may be able to rise to positions of influence without threatening cultural constraints or male gatekeepers averse to women in leadership roles (Duff, 2013).

Without the mask of servant leadership, female leaders hoping to be perceived as caring women and competent leaders may not only struggle to gain legitimacy with followers, but lose a sense of self. Gardiner (2015) explained that women leaders who feel pressure to behave in prescribed ways as a leader may experience a disconnect between their convictions

and the need to conform to social norms for leader roles in order to attain or maintain a leadership position. The tension between performing the leader role and exercising personal values may undermine the woman's ability to lead authentically. Again, servant leadership theory emphasizes nurturing human growth, potentially resolving this tension and moving women leaders toward an authentic leader experience. As Gardiner emphasized,

> When we broaden our definition of what constitutes authentic leadership so as to account for the myriad ways in which we live and lead, we discover how people without positional authority can change their communities in profound ways. Thus, leadership is not dependent upon a person's organizational position, but rather on how people's actions demonstrate how much they care for the world. (p. 8)

Similar to servant leadership, this perspective constructs leadership as a function of care for others, empowering female servant leaders to enact a feminine ethic of care in their leadership practice.

Servant Leadership as an Ethic of Care

The ethical aspect of the gender and leader intersection is significant as a space where motivating factors converge in a singular purpose to care for others. Care for others is a theme that resounds within servant leadership principles and stands out among qualities associated with femininity (Reynolds, 2011). Servant leadership aligns with feminist ethical values, thus allowing women to practice ethical leadership in an authentically feminine way.

Servant leadership's core tenets speak to a mandate of care between leader and follower. In fact, van Dierendonck and Patterson (2015) proposed compassionate love is the cornerstone upon which all other servant leader attributes depend. Without compassionate love as a core motivation and guiding principle, the other servant leader traits could not function (van Dierendonck & Patterson, 2015). Reynolds (2011) argued that leaders motivated by care and concern for others align more closely

with a feminine role of nurturing others, which is consistent with an ethic of care. Noddings (1984) proposed an ethic of care as a feminist framework for ethical decision making, placing the needs of others as the highest ethical value. From this standpoint, servant leaders are motivated to make decisions in the best interest of followers, much like women engaged in caretaking activities such as mothering. Bateson (1990) described the nurture of human growth as the essence of homemaking and called for more attention to fostering human growth in industry, in education, and in community. A commitment to caring for others serves as the backbone of nurturing human growth.

According to van Dierendonck and Patterson (2015), the *Academy of Management Review* recently highlighted follower-centric leadership with "care and compassion" (p. 128) as particularly salient to leadership research and practice now and in the future. As an other-centered conception of leadership, servant leadership is positioned to equip leaders with the moral and ethical underpinnings needed to engage followers in meaningful growth and change. Although the ethic of care developed by Noddings (1984) was grounded in a feminine perspective informed by a mother's care for her children, it is closely aligned with servant leader values and is not limited to women. Men and women can benefit from employing an ethic of care in their leadership decisions and interactions.

Similar to Noddings' (1984) feminist ethic of care, Christians (1997) conducted a study across 13 countries on four continents in search of a universal ethical value, identifying the sacredness of human life as the highest ethical principle in a majority of cultures. Connecting the value of human life to care for others, Christians (2015) explained the way care for others is grounded in cultural and religious traditions such as Confucius' *jen* and the biblical notion of *agape* love. The ethical ideals of jen and agape promote a commitment to the good of others as a moral imperative. The universal ethic of human care transcends diverse cultural values and informs a range of ethical dilemmas within myriad social contexts, including leadership. From this position of putting others before oneself, the servant leader is equipped to behave ethically in relation to others and in organizational decision making. van Dierendonck and Patterson (2015) traced servant leader qualities to the intrinsic motivation of compassionate love for others, which aligns with Noddings' (1984) feminist

ethic of care and the universal value of care for human life (Christians, 1997, 2008). The theoretical underpinnings of servant leadership and feminine ethical values are aligned; however, more research is needed to determine whether female servant leaders are empowered to act ethically in organizational practice.

Future Directions

While this chapter offers an overview of the research and perspectives regarding servant leadership and gender, the work in this area has only begun. Many opportunities exist for future research to develop a deeper understanding of the intersections of servant leadership and gender, particularly from the follower perspective. In broad terms, research employing various methodologies and in multiple contexts is needed to create a nuanced understanding of when servant leadership improves follower perceptions and opens doors for women to lead (or when it might be ineffectual). Longitudinal studies of servant leaders can uncover the long-term impact of gender on relationship building and organizational outcomes. In addition to these general opportunities for continued discovery in the realm of servant leadership and gender, there are several specific calls for more research to build on the existing literature.

Kark et al. (2012) offered several invitations for future research including: (1) controlling for individual differences across followers that influence perceptions of servant leader gender, (2) examining higher status female leaders where more masculine traits may be required, (3) longitudinal explorations of servant leader/follower relationships and gender across time, and (4) comparisons of objective measures of leader performance in addition to follower perceptions of male and female servant leader effectiveness. Barbuto and Gifford (2010) concurred, stating that a more comprehensive analysis of gender, servant leadership, and context will be crucial to forward movement. Collins et al. (2014) explored the impact of follower gender on ratings of leader efficacy; however, they called for future research to explore the impact of leader gender on follower ratings of satisfaction and efficacy. Additionally, a look at the interaction of leader gender and follower gender would be particularly

instructive (male and female subordinates rating male or female leaders). While research on same-sex and cross-sex leader-follower dyads has been done (Kark et al., 2012), more work in this area focusing specifically on servant leaders or organizations with servant leadership cultures is needed (Reynolds, 2011).

Hogue (2016) noted the need for field research (as opposed to lab research) exploring the impact of perceptions of servant leaders based on gender. Also, future investigation should examine how women may self-categorize as a servant leader to construct a legitimate leader identity, affecting her perceived suitability to a leader role. Several scholars call for additional study of the intersections of race/ethnicity and gender in servant leadership research (Brescoll, 2016; Rodriguez de Rubio & Galvez-Kiser, 2015; Rosette, Koval, Ma, & Livingston, 2016). For example, Ngunjiri (2010) described servant leadership as a cultural fit for African women, in particular, who are socialized to prize spirituality and service to family and community. The cultural bent of certain racial or ethnic groups may make them more likely to adopt a servant leadership style or be more accepting of men and women who use this style. van Dierendonck and Patterson (2015) encouraged additional research on the instruments measuring interpersonal contexts, which is crucial to constructing additional theoretical and corporate models of servant leadership development. While the servant leadership style is not appropriate for all organizations or authentic for all women (Hogue, 2016), more research is needed to understand when servant leadership can provide a promising vehicle for women to inhabit female and leader roles in authentic and effective ways.

Conclusion

While servant leadership seems promising in its inclusion of stereotypical feminine traits that may diminish perceived inconsistencies between the female gender role and the leader role, it remains to be seen whether the servant leadership style can truly narrow the gender gap for leaders. Even if the servant leader style gains wider acceptance in organizational settings and increasing numbers of leaders use it, it is not a guarantee

of improved follower perceptions for women leaders. As Eagly et al. (1995) warned, "Adopting a feminine leadership style may not provide women with a sure route to unbiased evaluations of their competence as leaders" (p. 126). Changing follower perceptions of what constitutes good leadership must flow from a re-envisioning of the prototypes that inform interpretations of competent leader behaviors. Servant leadership has the potential to be part of this shift, but only if the paradox of servant and leader can be enacted simultaneously without subordinating one to the other (i.e., the servant as feminine subordinated to the masculine leader).

As a leadership style, servant leadership may continue to serve as a conduit for individual women to move into leadership roles through a service orientation that transcends gender biases. Women who self-identify as servant leaders may be able to renegotiate the culturally embedded stereotypes of both gender and leadership, successfully gaining and keeping positions of influence. Further, servant leadership may allow women leaders to enact their gender role and leader role in authentic ways, leading to enhanced follower perceptions and ethical decision making consistent with a feminine ethic of care. Taken together, these possibilities make the intersections between servant leadership and gender worthy of continued exploration.

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Creating a Positive Organization Through Servant Leadership

J. Lee Whittington

There is a growing interest in creating *positive organizations* that is consistent with the current call for a more humanistic approach to managing people. The call for more humanistic management can be traced to McGregor's (1957) classic arguments concerning the *human side of enterprise*. Contemporary scholars have been emphasizing a positive approach to organizational scholarship (POS) that explores the factors that contribute to the best of the human condition (Cameron, Dutton, & Quinn, 2003; Nelson & Cooper, 2007). POS supplements the instrumental concerns for productivity and profit with a concern for *goodness* and creating processes that unleash human potential.

The concern for developing positive organizations is emerging from several directions. Scholarly interest in the topic is represented in *Positive Organizational Scholarship* (Cameron & Dutton, 2003),

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Positive Organizational Behavior (Nelson & Cooper, 2007), and *Positive Leadership* (Cameron, 2012). On the practitioner front, the importance of positive organizations and meaningful work is reflected in the publication of *Conscious Business* (Kofman, 2008), *Conscious Capitalism* (Mackey & Sisodia, 2013), and *Uncontainable* (Tindell, 2014).

This accent on the positive aspects of leading and organizing reflects the intentionality associated with the servant leader's concern for creating environments where people can thrive and flourish. Yet, the explicit connection between servant leadership and POS has not been fully developed. In this chapter, I will develop a link between these emerging themes.

This chapter begins with a review of the domain of POS that includes a discussion of the enablers and motivations that are the necessary conditions for creating a positive organization (Cameron et al. 2003). Enablers are the processes, capabilities, structures, and methods that support positive outcomes within organizations. Positive motivations include altruism, unselfishness, and making contributions without regard to self. These enablers and motivations lead to outcomes such as vitality, meaningfulness, exhilaration, and high-quality relationships within and between organizations (Cameron et al., 2003).

The creation of a positive organization is based on the altruistic motive patterns inherent in the philosophy and practice of servant leadership (Cameron et al., 2003; Fry & Whittington, 2005; Kanungo & Mendonca, 1996). The contemporary discussion of servant leadership is usually associated with the work of Greenleaf (1977); however, the philosophy of servant leadership can be traced to the teachings and examples provided by Jesus Christ as recorded in the New Testament (Whittington, 2015). Therefore, I devote the second section of the chapter to an examination of the biblical foundation of servant leadership.

The connection between the principles of servant leadership and positive organization has been implemented in a variety of organizations. In the final section of the chapter, I discuss the practice of servant leadership and positive organizations in three organizations: TDIndustries, Whole Foods, and The Container Store. Each of these organizations embraces servant leadership as the overarching philosophy from which

they operate and they have made an explicit public commitment to the principles of POS.

Positive Organizational Scholarship

Positive organizational scholarship (POS) builds on the emergence of positive psychology (Lopez & Snyder, 2009; Seligman, 2002; Seligman & Csikszentmihalyi, 2000). Seligman (2002) criticized traditional psychology for its concentration on what is wrong or lacking in individuals, which assumes that human beings are fragile and flawed. Without ignoring these traditional concerns, positive psychology recognizes that goodness, excellence, and positive experiential states are "not illusions but are authentic states and modes of being that can be analyzed and achieved" (Cameron et al., 2003, p. 7).

As with positive psychology, POS moves away from a disease and dysfunction model. POS provides a new view of the world of work based on positive attributes of people and organizations. This positive perspective highlights the various aspects of organizational life that enable positive outcomes at all levels of the organization. While outcomes such as individual performance and corporate profits are not ignored, the positive view supplements these traditional organizational outcomes by encouraging the assessment of how well the organization creates abundance, resilience, and human well-being. POS has a bias toward affirming the inherent goodness of individuals. POS seeks to understand the role of leadership, human resource practices, and organizational structures in creating environments where people can flourish (Cameron et al., 2003; Nelson & Cooper, 2007).

Research in the domain of POS consists of three interdependent components: enablers, motivations, and outcomes (Cameron et al., 2003). Enablers are the processes, capabilities, and structures through which the organization accomplishes its purpose. Enablers are the antecedent conditions that make abundance, thriving, and vitality possible. The presence of these enablers represents the tangible manifestation of an underlying altruism that is centered on benefitting others (Kanungo & Mendonca, 1996; Whittington, Kageler, Pitts, & Goodwin, 2005).

The interaction of motives and enablers leads to organizations that are characterized by mutual support and collaboration without a primary regard to self-interest. The interaction of motives and enablers results in a virtuous organization where employees experience exhilaration in their work (Cameron, 2003). These employees are described as thriving and flourishing (Park & Peterson, 2003; Spreitzer & Sutcliffe, 2007). They are invigorated by the meaningfulness of their work (Shirom, 2007).

The dynamic interaction of enablers and motives creates a cycle that escalates the creation of positive consequences and creates a virtuous organization (Cameron, 2003; Park & Peterson, 2003). A virtuous organization is built on five widely valued organizational-level virtues (Park & Peterson, 2003). These organizations have a clear sense of purpose that articulates the moral goals of the organization. Virtuous organizations also foster safety by seeking to protect the organization and its members against threat, danger, and exploitation, both internally and externally. This protection is reinforced by an accent on fairness. Virtuous organizations are governed by consistent application of equitable rules for rewards and punishment. They are marked by the humanity they express through mutual care and concern for all members of the organization. In virtuous organizations, all members are treated with dignity as individuals regardless of their position.

Cameron (2003) defines organizational virtuousness as the desires and actions that produce personal and social goods, and reflect the best of the human condition. He identifies three core definitional attributes of virtuousness: human impact, moral goodness, and social betterment. Human impact refers to the intentional effort to create structures and processes that have a positive impact. Moral goodness reflects the Aristotle's idea of "goods of the first intent" (Metaphysics, XII, p. 4). These are actions and attitudes that have inherent goodness and are thus worthy of cultivation. Goods of the first intent have intrinsic value and are contracted with goods of second intent that have instrumental value for achieving outcomes such as profit or prestige (Cameron, 2003). Social betterment refers to creating social value that extends beyond the self-interested instrumental desires of individuals and organizations. Social betterment reflects an altruistic motive pattern that is willing to produce benefits for others without concern for reciprocity or reward (Kanungo & Mendonca, 1996).

Positive Organizations and Meaningful Work

The POS paradigm is based on the assumption that people have a strong desire to experience life and work as meaningful (Frankl, 1946; Wrzesniewski, 2003). In addition to personal recognition for their contribution, employees want to be involved in something greater than themselves (Peters & Waterman, 1982). Engaging in work that is perceived as meaningful has significant positive effects, including increased levels of empowerment and a sense of fulfillment (Cameron, 2012). Experiencing work as meaningful is also positively related to affective organizational commitment, job satisfaction, and organizational citizenship behaviors (Whittington, Meskelis, Asare, & Beldona, 2017).

Meaningfulness means that both the work itself and the context within which the work is performed are perceived as purposeful and significant (Pratt & Ashworth, 2003; Rosso, Dekas, & Wrzesniewski, 2010). These perceptions of meaningfulness may derive from the intrinsic characteristics of the work itself or from the mission and values the organization is pursuing. There are four key attributes of meaningful work (Cameron, 2012). First, meaningful work has an important positive impact on the well-being of human beings. Second, the work is associated with an important virtue or personal value. Third, the work has an impact that extends beyond the immediate time frame or creates a ripple effect. Finally, meaningful work builds supportive relationships and a sense of community among people.

Pratt and Ashforth (2003) extend the discussion of meaningfulness by distinguishing between meaningfulness in work and meaningfulness at work. Meaningfulness in the work involves organizational initiatives that enrich the job themselves. Among the practices that may increase meaningfulness in the work are job redesign efforts (Hackman & Oldham, 1975, 1976) and increased employee involvement in decision making. Creating meaningfulness in the work itself is also supplemented by clarifying the connection between meeting performance expectations and receiving organizationally sanctioned rewards. These job enrichment and performance management practices are designed to enhance the individual employee's fit with the job (Whittington et al., 2017).

While employees may experience their individual roles as meaningful, they also want to be part of something bigger than themselves (Peters & Waterman, 1982). Pratt and Ashworth (2003) refer to this as meaningfulness at work. Creating this sense of meaningfulness at work falls primarily on transformational leaders who clearly and consistently articulate the organization's purpose (Pratt & Ashworth, 2003). These leaders cast a compelling vision that appeals to both the head and the heart (Kotter, 2012). Vision casting helps builds a strong culture and fosters a sense of community and unifying bond among the organization's members (Schein, 2010). Whittington et al. (2017) found a significant relationship between the transformational leadership behaviors of leaders and the sense of meaningfulness experienced by employees.

Meaningfulness in work and meaningfulness at work are not mutually exclusive; there are various combinations of these dimensions of meaningfulness. When both are absent, workers may feel alienated (Pratt & Ashworth, 2003). Employees may respond to the experience of alienation by seeking to generate a sense of meaning through job crafting (Wrzesniewski & Dutton, 2001; Pratt & Ashworth, 2003). Job crafting refers to cognitive and behavioral changes that are intended to create a better fit between the job and the employee's personal preferences, motives, and passions (Wrzesniewski & Dutton, 2001). In order to achieve this realignment, employees may utilize a variety of strategies. The first strategy involves altering the task-related dimensions of the job. This is essentially a form of task revision through which employees adjust the amount or content of their job tasks. The second job crafting strategy is focused on the social aspects of the employee's job. In this strategy, employees seek to change the level and intensity of contact they have with colleagues or customers. The final form of job crafting is essentially a cognitive process through which an employee reframes the significance of their job in an effort to enhance the meaning of their work (Wrzesniewski & Dutton, 2001).

In contrast to the alienated condition that results from the lack of both meaning in and at work, employees may experience a state of transcendence in which both elements of meaning are present (Pratt & Ashworth, 2003). When both the organizational purpose and the individual employee's role are perceived as meaningful, the employee will sense a connection to something greater than self. In this state of transcendence, employees also experience an integration of the various aspects

of self into a roughly coherent system that fosters the realization of their own aspirations and potential (Pratt & Ashworth, 2003).

Leading to Create Positive Organizations

Leaders play a crucial role in creating positive organizations (Cameron, 2012; Schein, 2010). Leaders set the tone for the values and behaviors that are expected in the organization. They create clear boundaries for employee attitudes and behaviors by identifying desired performance outcomes, as well as unacceptable behaviors (Cloud, 2013). Within these boundaries, positive leaders then seek to use their position power and resources to remove obstacles and assist employees in meeting their performance objectives.

Leaders have an extraordinary degree of impact on the creation and maintenance of organizational climates (Schein, 2010). Beyond clarifying expectations, positive leaders "enable positively deviant performance, foster an affirmative orientation in organizations, and engender a focus on virtuousness" (Cameron, 2012, p. 1). By emphasizing positive deviance, these leaders are seeking to help individuals and organizations achieve extraordinary levels of performance "that depart from the norm of a reference group in honorable ways" (Spreitzer & Sonenshein, 2004, p. 209).

Positive leaders operate from an affirmative orientation, and they are intentional about creating environments where people can flourish. There are four strategies that enable leaders to create positive deviance in their organizations: positive climate, positive relationships, positive communication, and positive meaning (Cameron, 2012). Each of these strategies is discussed in the following sections.

Positive Climate

Positive leaders are intentional about creating a positive climate by fostering compassion, forgiveness, and gratitude among the members of their organization. Fostering compassion requires a deliberate effort on the part of the leader to increase awareness of what is occurring in the lives of other individuals. Employees in compassionate organizations keep track of one

another and notice when colleagues are experiencing difficulties. This collective noticing informs efforts to explicitly express compassionate feelings and take actions that will foster healing and restoration (Cameron, 2012).

Positive climates are also characterized by forgiveness (Cameron, 2007, 2012). Forgiveness reduces the tendency to hold grudges or seek retaliation, and replaces negative attitudinal and behavioral responses with positive responses. Enabling forgiveness requires the leader to model the way by acknowledging, rather than ignoring, traumas. Leaders can foster forgiveness by treating negative events as opportunities to associate outcomes with the higher purposes of the organization and encourage members to move forward.

There is an inherent tension with the practice of forgiveness in organizations. Fostering forgiveness is not synonymous with tolerance for error or a lowering of expectations (Cameron, 2007). Handled correctly, forgiveness provides the opportunity to remind the employees that human development and welfare are as important in the organization's priorities as financial results. In order to foster forgiveness, leaders must pay careful attention to their use of words such as reconciliation, compassion, humility, courage, and love. By doing so, the leaders send a strong signal that these are desirable elements in the organization's vocabulary and practice.

Experiencing compassion and forgiveness leads to a sense of gratitude or thankfulness for the opportunity to work in an organization that embraces these virtues. A sense of gratitude is also enhanced by the intentional efforts of leaders throughout the organization. An example of this kind of effort is making "gratitude visits" with the express purpose of acknowledging performance and thanking individual employees and teams for their contributions to the organization (Cameron, 2012, p. 32).

Positive Relationships

Creating a positive climate that fosters compassion, forgiveness, and gratitude provides the context for the emergence and cultivation of positive relationships. The presence of positive relationships extends beyond getting along and avoiding conflict. Positive relationships are an energizing source of enrichment, vitality, and learning (Dutton & Ragins, 2007).

Positive relationships are enabling forces that lead to positive deviance for individuals and the organization. The positively deviant outcomes associated with these relationships include increased physiological, psychological, emotional, and organizational health (Cameron, 2012).

A critical ingredient of positive relationships is the demonstration of organizational citizenship behaviors. These behaviors include spontaneous demonstrations of extra-role behaviors that demonstrate altruism, compassion, forgiveness, and kindness (Organ, 1988). Organizational citizenship behavior includes a quality of forbearance, the willingness to endure occasional costs, inconveniences, and the various structural and interpersonal frustrations associated with life in organizations. Organizational citizenship behaviors are discretionary; they are not rewarded or recognized in an explicit way by the organization, yet, these extra-role behaviors contribute greatly to the efficient and effective functioning of the organization.

The creation and maintenance of positive culture and positive relationships are enhanced by individuals who are "positive energizers" (Baker, Cross, & Wooten, 2003, p. 331). Positive energizers generate vitality in their relationships with others. Interactions with these people energize others and inspire higher levels of performance. Positive energizers have a contagious optimism that energizes others, inspires higher levels of performance, and encourages others to become positive energizers as well (Cameron, 2012).

In contrast to positive energizers, negative energizers are "very draining people" who deplete enthusiasm and sap the passion from people (MacDonald, 1997, p. 84). Negative energizers are critical, inflexible, selfish, and untrustworthy (Cross, Baker, & Parker, 2003). Interacting with negative energizers leaves others feeling exhausted, weakened, and diminished. Leaders must set boundaries around negative energizers in order to minimize the impact they have on the organization (Cloud, 2013).

Positive Communication

Leaders who are intentional about creating environments where people can flourish utilize positive communication (Cameron, 2012). They are aware of the impact of their behavior and their language on the members

of the organizations they lead. Positive leaders are themselves examples of positive energizers, and they are intentional about using affirming and supportive communications (Cameron, 2012). These leaders seek to understand each follower's unique "language of appreciation" in order to express appreciation in the most impactful way (Chapman & White, 2011, p. 23). Even when positive leaders must address poor attitudes or performance, they use a descriptive rather than an evaluative method of communicating. Instead of making judgments or labeling others, descriptive communication utilizes a fact-based approach that describes the event and its outcomes in detail. This description is followed by the development of acceptable alternatives. When done properly, the corrected individual's self-esteem remains intact and they have a clear understanding of the necessary attitudinal and behavioral modifications that are expected (Cameron, 2012).

Servant Leadership as the Foundation for Positive Organizations

The practices associated with positive leadership reflect the philosophical foundations of servant leadership. Each of the behaviors described by Cameron (2012) is based on the conviction that the primary purpose of a leader is to create environments where people can flourish. These leaders see themselves primarily as servants. In his seminal work on servant leadership, Greenleaf (1977) distinguishes between those who would be "leader-first" and those who are "servant-first." These are extreme types that form the anchors of a leadership continuum. The defining difference between the two is the concern taken by the servant-first to make sure that others' highest priority needs are being served. This distinction is captured in Greenleaf's (1977) "test" for those who would be identified as servant leaders:

> The best test, and most 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. (pp. 13–14)

Greenleaf identified Herman Hesse's (1956) *A Journey to the East* as the source of his idea of the servant as leader. In his book, Hesse describes a journey taken by a band of men. The story centers on Leo, who accompanies the group. Leo performs a variety of menial chores and sustains the group with his spirit and songs. When Leo disappears, the group falls apart and the journey is abandoned. Years later, Leo is discovered to be the leader of the Order that had sponsored the journey. Even without a formal title and recognition as such, Leo was in fact the leader of the journey throughout, yet, he led from the role of a servant whose primary task was meeting the needs of the group. This servant-first attitude was rooted in Leo's deepest convictions. Leadership was bestowed externally by others upon a man who was first a servant by nature. According to Greenleaf (1977), the servant nature of Leo was the real man and because this servant nature had not been granted or assumed, it could not be taken away.

Greenleaf offers Leo as the prototypical servant leader; however, the original concept of servant leadership can be traced to the example of Jesus as depicted in various gospel accounts. Through his teaching and his examples, Jesus modeled servant leadership. His clearest expression of servant leadership came in his response to the disciples' apparent obsession with "becoming great" (Mark 9:35; Luke 22:24). Concern over their own status is a recurring theme in the gospels. This concern seems to have been particularly important to James and John. Their ambition was even reinforced by their mother who made a personal request of Jesus that he "command that in your kingdom these two sons of mine may sit one on your right and one on your left" (Matthew 20:20–21).

Each time this debate arose, Jesus addressed the desire in a similar fashion by telling the disciples—and their mother—that if you want to become great you must become a servant. In his responses to their ambition, Jesus consistently stressed the importance of personal humility and service as the prerequisite for a leadership role. This stands in stark contrast to the Gentile leaders who lorded their hierarchical position over their followers and exercised authority over them. Jesus also points out that even he did not come to be served, but to serve and give his life as a ransom for many (Matthew 20:25–28; Mark 10:35–45).

Jesus turned the tables on the disciples by suggesting that if they really wanted to rule, they would have to become a servant first. This view was contrasted with the secular authorities of the day:

> You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercise authority over them. But it is not so among you, but whoever wishes to become great among you shall be your servant; and whoever wishes to be first among you shall be slave of all. For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many. (Mark 10:42–45, New American Standard Bible)

Jesus' emphasis on leadership as serving is presented most dramatically in Luke's report of the events known as "the last supper." According to Luke, another dispute arose among the disciples "as to which one of them was regarded to be greatest" (Luke 22:24–27). In an effort to provide a more explicit lesson on this matter, Jesus performed the most menial of tasks by washing the disciples' feet. In a culture that took its meals by reclining at a short table where one person's feet were usually close to another's face, washing the dirt and grime off feet that had been walking on unpaved roads was a crucial courtesy. This was an important task normally done by the lowest servant in the house. However, the disciples were so caught up in the debate about who among them would be the greatest that they failed to perform this common courtesy—even though a basin of water was readily available. Recognizing this oversight as a teachable moment, Jesus rose from the table, removed his outer garments, took up a towel, and began washing the disciples' feet (John 13:1–20).

Jesus was not seeking to rebuke the disciples' desire for greatness nor was he denying the need for authority (Bennett, 1993). Rather, with both his verbal responses and his object demonstration he was challenging the prevalent idea that greatness and leadership were tied to positions of status, honor, and power. He was teaching them that an attitude of humility was to be the primary motive underlying every action.

Jesus called his disciples to see themselves as servants. However, he was not calling them to be servants in the general sense of reporting to a master who ranks over them in a hierarchical relationship. Rather he chal-

lenged them to serve one another. Serving a master is expected; serving a peer is much more difficult. Serving peers requires a sense of humility that sees others as more significant than oneself (Philippians 2:3). Instead of looking out merely for their own interests and personal advancement, Jesus called his followers to also look out for the needs of others. Rather than being *over* others, Jesus encourages them to be *under* by demonstrating humility and withdrawing from the competition for status and power (Bennett, 1998; Whittington, 2015).

The Practice of Servant Leadership at TDIndustries

Servant leadership as modeled by Jesus and conceptualized by Greenleaf is based on service to others. Embracing service as a leadership philosophy promotes a holistic approach to work, a sense of community, and the sharing of power in decision making that is consistent with the principles of positive organizations (Cameron, 2012). No organization has more fully integrated servant leadership as a core operating approach than Dallas-based TDIndustries. In this section, I discuss TDIndustries as an exemplary organization that has created a positive organization through servant leadership.

TDIndustries is an employee-owned mechanical construction and facility service firm that has been listed in the *Fortune Best Companies to Work For* since the inception of the list in 1998 (TDIndustries, 2016). Throughout its history, TDIndustries has embraced the philosophy of servant leadership as developed in the writings of Robert Greenleaf (1977). Using Greenleaf's framework as its guide, TDIndustries makes serving the needs of its employees its highest priority (TDIndustries, 2016).

There are four elements of servant leadership that are consistently practiced at TDIndustries: servant first, serving through listening, serving through building people, and serving through leadership creation (J. Lowe, personal communication, July 11, 2014). First, there is an emphasis on being a servant first and making sure that other people's highest priority needs are being served. This priority is reflected in the

company's mission statement which inverts the normal hierarchy of customer first: "We are committed to providing outstanding career opportunities by exceeding our customers' expectations through continuous aggressive improvement" (TDIndustries, 2016).

To ensure that the expectation of considering employees first is being met, managers are held accountable for employee growth and development. TDIndustries utilizes Greenleaf's "test" as the basis for measuring the extent to which a manager is developing their direct reports (Greenleaf, 1977, p. 13).

The second element of servant leadership at TDIndustries is serving through listening. Listening forums are regularly scheduled events that facilitate open communication where employees can express concerns, make suggestions, and participate in corporate direction setting. Listening is also facilitated through regular surveying of employees to further identify and address employee concerns.

The third element of servant leadership is serving through building people. TDIndustries devotes substantial resources to employee training that includes an extensive orientation process and servant leadership training for all supervisors. The company has a generous tuition reimbursement plan to encourage the personal and professional growth of all employees. The fourth element involves building leaders, which is accomplished through a four-course sequence that is required for any employee who supervises others, has management responsibilities, or is a high-potential individual contributor. The result of this focus on building leaders is the creation of a leaderful organization (Raelin, 2003).

The positive organizational practices utilized at TDIndustries are described using a construction metaphor (J. Lowe, personal communication, July 11, 2014). TDIndustries considers the four elements of servant leadership—servant first, serving through listening, serving through building people, and serving through leadership creation—as the site preparation work that precedes the actual construction. Once the site has been prepped, the foundation can be laid. The foundation is trust that is established by leaders who demonstrate honesty, humility, vulnerability, and a good sense of humor. At TDIndustries, this foundation of trust has been strengthened over time through a commitment to listening to employees, being transparent about the financial realities facing the organization, and having "a good batting average over time" in terms of

making decisions that resulted in positive outcomes for the organization (J. Lowe, personal communication, July 11, 2014).

TDIndustries builds on this foundation by emphasizing five pillars that are essential to creating a community of powerful, trusting employees. The first pillar is continuous improvement through quality management programs. The second pillar involves sharing financial success through an employee gain-sharing programs. Gain-sharing creates an incentive system that holds managers and employees mutually accountable to each other for accomplishments and setbacks. Supporting diversity in the workplace is the third pillar, which is reflected in the value the company places on individual differences, and the desire to foster an open, collaborative, and positive organizational climate. The fourth pillar reflects the importance placed on individual employee growth and development by providing substantial resources for continuous learning opportunities. The fifth pillar is the strategic plan which is the guiding mechanism for positioning the organization in the most favorable and sustainable position possible (TDIndustries, 2016). This strategic positioning also reflects a moral obligation to employees who are counting on the company. For TDIndustries, "a failure of foresight is an ethical failure" (J. Lowe, personal communication, July 11, 2014).

Through the careful site preparation of servant leadership, the solid foundation of trust, and the construction of these five pillars, TDIndustries creates *a solid structure* to support the community of powerful, trusting employees who are empowered to create delighted customers. This structure creates the business success and revenues necessary to enable TDIndustries to achieve its mission of providing outstanding career opportunities for each of its employees (J. Lowe, personal communication, July 11, 2014).

Creating a Positive Organization Through Conscious Capitalism at Whole Foods

The principles of servant leadership and POS are also embraced by Whole Foods and The Container Store. As with TDIndustries, these organizations are committed to a different way of doing business. In this section, I

discuss the *conscious capitalism* model of positive organizing developed by Whole Foods CEO John Mackey (Mackey & Sisodia, 2013). Conscious capitalism is characterized by four interrelated tenets: a higher purpose, stakeholder integration, conscious leadership, and a conscious organizational culture.

Serving a higher purpose represents a shift from profit maximization to purpose maximization. This shift is an explicit recognition of the hunger for meaning that permeates the human condition (Frankl, 1946). Conscious organizations embrace the idea that the primary purpose of their organization is to improve peoples' lives through innovation and creating well-being for all stakeholders (Kofman, 2008). The comprehensive approach to the well-being of all stakeholders is the key to unleashing dormant energy, and passion. This is reflected in the *Higher Purpose Statement*: "With great courage, integrity and love—we embrace our responsibility to co-create a world where each of us, our communities and our planet can flourish. All the while, celebrating the sheer love and joy of food" (Whole Foods, 2016).

Concentrating on a higher purpose leads to positive-sum approach to stakeholders that stimulates cooperation and collaboration among stakeholders rather than the traditional zero-sum thinking that requires making trade-offs among competing stakeholders. Instead of maximizing outcomes for shareholders at the expense of other stakeholders, the positive-sum approach emphasizes the synergy among all stakeholders (Kofman, 2008). Mackey calls this *Win*^{6}. The *Win*^{6} framework recognizes the interdependence among six stakeholder groups: loyal, trusting customers; passionate, inspired team members; patient, purposeful investors; collaborative, supportive suppliers; flourishing, welcoming communities; and, a healthy, vibrant environment (Mackey & Sisodia, 2013).

The creation of a conscious organization requires servant leaders who are "acutely aware of the importance of service" (Mackey & Sisodia, 2013, p. 187). These servant leaders operate from an altruistic motive pattern (Kanungo & Mendonca, 1996). They use their position power and control of resources to create environments where employees can flourish. These leaders have a high level of integrity, and the congruence between their espoused and enacted values provides a platform of moral authority. These leaders are self-aware and constantly monitor their own

behavior to close any gaps in their integrity (Fry & Whittington, 2005). These leaders also invite the scrutiny of others who have permission to question their motives and challenge the leader's use of their position-based power (Whittington, 2015).

Conscious leaders are also aware of the important role they play in creating cultures that reflect the organization's purpose (Schein, 2010). These leaders understand how crucial it is for them to model the way by offering themselves as an example of the behaviors they expect from their employees. Through their example and their expectations, these leaders generate a positive culture that is characterized by the TACTILE mnemonic: trust, accountability, caring, transparency, integrity, learning and egalitarianism (Mackey & Sisodia, 2013).

Trust is the essential lubricant for building social capital both internally and externally. Conscious organizations are built on mutual accountability that requires team members to keep commitments to each other and their customers. The caring, trust, and loyalty that characterize these organizations are reinforced by the practice of egalitarianism and ensuring that everyone is treated with dignity and respect (Kofman, 2008). Caring reflects genuine concern for other stakeholders through actions that are considerate and compassionate. Conscious cultures embrace transparency and provide access to the financial and strategic information that is normally hidden (Kofman, 2008). Integrity is based on candor, truth telling, and fair processes. While "lapses in judgment are readily forgiven, lapses in integrity are not tolerated" (Mackey & Sisodia, 2013, p. 219).

Conscious organizations also demonstrate mutual loyalty among the stakeholders (Kofman, 2008). Whole Foods articulates this in their *Statement of Interdependence* (Whole Foods, 2016):

> Our motto—Whole Foods, Whole People, Whole Planet—emphasizes that our vision reaches far beyond just being a food retailer. Our success in fulfilling our vision is measured by customer satisfaction, team member happiness and excellence, return on capital investment, improvement in the state of the environment and local and larger community support … Our ability to instill a clear sense of interdependence among our various stakeholders (the people who are interested and benefit from the success of our company) is contingent upon our efforts to communicate more often,

> more openly, and more compassionately. Better communication equals better understanding and more trust.

Creating a positive organization requires that a great deal of attention be given to hiring practices. It is critical for purpose-driven organizations to hire employees at every level who are aligned with the organization's purpose. Merely having the skills that match job requirements is not sufficient; employees must also perceive a high level of congruence between their personal values and the values of the organization. Providing clear indications of the organization' values and priorities allows applicants to select themselves out during the selection process if they do not sense alignment with the organization (Dessler, 1999; Pfeffer, 1995). The value placed on hiring for fit is reflected in Whole Food's statement to job seekers (Whole Foods, 2016):

> Whole Foods Market attracts people who are passionate—about great food, about the communities they live in, about how we treat our planet and our fellow humans—and who want to bring their passion into the workplace and make a difference.

Positive Organizational Practice at The Container Store

The Container Store is another example of an organization that is committed to the principles of servant leadership, positive organizations, and conscious capitalism. The Container Store operates on a set of business philosophies that have been trademarked as the *Foundation Principles* (Container Store, 2016). These seven principles provide guidance for business decisions and employee behavior. The goal of these principles is to ensure that employees, customers, vendors, and the community are treated with dignity and respect (Tindell, 2014).

In explicit contrast to the claim that the purpose of the business is to maximize stockholder wealth (Friedman, 1970), The Container Store believes that conscious companies should balance and fulfill the needs of all stakeholders simultaneously. However, as with TDIndustries, at The

Container Store employees are considered first among these equals. This priority is demonstrated in The Container Store's highly selective hiring practices. Only three percent of applicants are hired because of a belief that one great employee provides three times the productivity of a good employee (Tindell, 2014). These hiring practices are supplemented by an extravagant (by retail industry standards) level of pay and training. The Container Store believes that this investment in human capital will lead to greater levels of sustained customer satisfaction and repeat business.

The second element in The Container Store's operating philosophy is open communication. While acknowledging the possible liabilities of information getting to competitors, The Container Store believes these liabilities are offset by the positive effects of enhanced operational efficiency. Furthermore, open communication is a tangible way to demonstrate the intrinsic value of each employee and making sure all employees feel appreciated and empowered. The Container Store creates mutually beneficial relationships with suppliers by "filling their basket to the rim" (Container Store, 2016).

This operating philosophy reflects the golden rule of treating others as you, yourself, would like to be treated. Instead of working from an adversarial perspective, vendors are seen as partners who support and assist The Container Store's goal of simultaneously providing customers the best selection of products with competitive pricing, and exceptional service.

Providing exceptional service requires a work-force that can anticipate customer needs and recommend products that will solve their problems. In order to deliver this kind of service, The Container Store provides extensive training to all employees. In an industry where the average amount of training is 8 hours a year, The Container Store's full-time employees receive 263 hours of training in their first year, and part-time employees receive approximately 150 hours of training (Tindell, 2014). This training is designed to empower employees to use their intuition in understanding customer needs. Rather than stopping with the obvious, Container Store employees are encouraged to provide a complete solution that delights the customer. The genuine concern for customers is also reflected in store layouts that are bright, clean, and well-organized. The goal is to use committed employees and pleasant environments to create a welcoming and contagious air of excitement (Tindell, 2014).

Evaluating the Exemplary Organizations

The purpose of this chapter was to review tenets of POS and demonstrate the crucial role servant leadership plays in creating organizations that reflect these principles. Three organizations were identified as exemplars of positive organizational practices: TDIndustries, Whole Foods, and The Container Store. The positive practices of each of these organizations have been discussed in detail. In this section, I will use three frameworks to review and integrate these organizational practices. First, I will review each of these organizations against the foundations of POS developed by Cameron et al. (2003). Then, these organizations will be evaluated against Cameron's (2003) three core attributes of virtuousness. Finally, I will use the elements of positive leadership (Cameron, 2012) to examine each organization.

Evaluating Exemplar Organizations Against POS Foundations

Cameron et al. (2003) identified three foundational elements of POS: enablers, motivations, and outcomes. Enablers are the processes, structures, and processes that serve as the antecedents and provide the context for the emergence of positive organizations. The enablers are supported by altruistic motivations that channel the energy of the members of positive organizations to transcend personal agendas to meet the needs of others. Enablers and motivations combine to produce positively deviant outcomes in the form of vitality, exhilaration, and meaningfulness.

As summarized in Table 1, each of the exemplar organizations has been aligned with these foundational elements of POS. Whole Foods employs the *Win*[6] mantra as an operating philosophy to create a positive-sum outcome amid mutually interdependent stakeholders. Whole Foods is explicit in its motive to improve people's lives through innovation and seeking to create well-being for each of its stakeholders. The operating philosophy and motives are aimed at the transcendent goal of purpose maximization rather than profit maximization.

Table 1 Components of positive organizational scholarship in practice

	Whole Foods	The Container Store	TDIndustries
Enablers: Antecedent conditions, including processes, capabilities, structures	*Win*[6] TACTILE Stakeholder integration	The foundation principles 1 great person = 3 good people Communication is leadership	Servant leadership as "Site Preparation" Trust as the foundation Five pillars of support
Motivations: Altruism transcendence	Improve people's lives through innovation and creating well-being for all stakeholders	Employee's first Fill the other guy's basket to the brim	Focus on making sure others' highest priority needs are met
Outcomes: Appreciation, exhilaration, collaboration, meaningfulness, transcendence	Higher purpose Positive-sum thinking Purpose maximization	Air of excitement	A community of powerful, trusting partners

The primary enabler at The Container Store is the Foundation Principles by which they operate. By hiring great, rather than merely good people, the stage is set for creating a strong culture (Tindell, 2014). The hiring of great people is leveraged through extensive training and open communication. The altruistic motive pattern of The Container Store is evident in their "fill the other guy's basket to the brim" approach to vendor relationships (Container Store, 2016). The commitment to an employee-first philosophy is also evidence of altruistic, other-centered motives. These enablers and motives culminate in the creation of an "air of excitement" that transcends normal consumer retail experiences (Container Store, 2016).

Servant leadership sets the tone for everything that is done at TDIndustries. This philosophy serves as an enabler for creating a unique culture, as well as providing an explicit others-first orientation. The servant leadership philosophy provides the context for the five pillars of strategic planning, shared commitment to success, diversity, continuous

improvement, and extensive training. These combine to produce a community of powerful, trusting partners who provide services that delight customers and produce the revenues required to achieve the transcendent purpose of creating outstanding career opportunities for employees (TDIndustries, 2016).

Evaluating Exemplar Organizations Against Virtuousness

A recurring theme in POS is virtuousness. Virtuousness results in personal and social benefits that are intrinsically good. There are three core characteristics of organizational virtuousness: human impact, moral goodness, and social betterment (Cameron, 2003). Human impact combines flourishing and character to create a meaningful purpose based on transcendent principles. Moral goodness refers to actions and attitudes that have inherent goodness and are thus worthy of cultivation. Social betterment refers to creating value that extends beyond the self-interested instrumental desires of individuals and organizations.

As illustrated in Table 2, Cameron's (2003, 2012) dimensions of virtuousness are evident in each of these organizations. Whole Foods makes

Table 2 Virtuousness in practice

	Whole Foods	The Container Store	TDIndustries
Human impact	Higher purpose Emphasis on stakeholder well-being	Employees first Fill the other guy's basket to the brim	Servant first
Moral goodness	"Lapses in integrity are not tolerated." Egalitarianism	Foundation principles All stakeholders will be treated with dignity and respect	Greenleaf's "test" Do others grow wiser, freer, and more autonomous?
Social betterment	Mutual loyalty among integrated stakeholders, including community	Community is considered a stakeholder	Commitment to diversity as business advantage

their concern for human impact explicit by pursuing the higher purpose of emphasizing stakeholder well-being. Moral goodness is reflected in the egalitarianism that de-emphasizes the power distance inherent in organizational hierarchies. Each employee is treated with dignity and respect. Embracing a zero-tolerance approach to lapses in integrity also demonstrates dedication to moral goodness. Whole Foods seeks social betterment by cultivating mutual loyalty among all of their stakeholders and seeking to create positive, rather zero-sum, outcomes.

The significance of human impact as a core value is evident in The Container Store's concern for putting employees first and making sure that vendors are cared for by "filling the other guy's basket" (Container Store, 2016). Moral goodness is reflected in the Foundation Principles which are designed to ensure that all stakeholders are treated with dignity and respect. The concern for stakeholders extends to the communities in which The Container Store operates. Social betterment is achieved by partnering with local non-profit organizations devoted to women's and children's health and well-being.

A concern for human impact is at the heart of TDIndustries' devotion to making sure that others' highest priority needs are being met. Moral goodness is inherent in the servant leadership test that is used to evaluate managers based on whether their direct reports are growing wiser, freer, and more autonomous (Greenleaf, 1977). Social betterment is reflected in TDIndustries' perspective on diversity as a business advantage.

Evaluating Exemplar Organizations Against Positive Leadership

The servant-first approach to leadership is the catalyst for creating positive organizations. Cameron (2012) embraces the principles of servant leadership in his discussion of positive leadership. Positive leaders utilize four strategies that enable positive deviance in their organizations: positive climate, positive relationships, positive communications, and positive meaning. Table 3 provides a summary of these strategies at TDIndustries, The Container Store, and Whole Foods.

Table 3 Cameron's positive leadership framework

	Whole Foods	The Container Store	TDIndustries
Positive leadership	Conscious leadership Acutely aware of the importance of service	Communication is leadership	Servant leadership
Positive climate	Conscious culture TACTILE	Selective hiring Open communication	Trust is the foundation
Positive relationships	Trust Caring Transparency Integrity Egalitarianism	Commitment to open communication	Commitment to diversity
Positive communication	Transparency Egalitarianism	Open communication	Listening forums
Positive meaning	Higher purpose	Air of excitement that delights customers	Community of powerful, trusting partners

Positive leadership at Whole Foods is based on the fact that leaders are acutely aware of the importance of serving. This parallels TDIndustries' concentration on servant leadership. Each of these organizations is also intentional about creating a positive climate. TDIndustries builds their culture by emphasizing trust through authentic listening. Whole Foods and The Container Store both utilize a highly selective hiring process as part of their strategy for creating a positive climate. Whole Foods seeks to hire for fit by looking for applicants who are aligned with the organization's mission and values. The Container Store seeks to hire great employees who are then provided with a level of training that is extravagant in the retail industry. Extravagant training is also evident at TDIndustries.

Each of these organizations is dedicated to generating positive relationships among employees and the organization's stakeholders. TDIndustries fosters these relationships through an intense obligation to listening and mutual accountability for success and failure among managers and employees. The priority given to open communication is also evident at The Container Store and Whole Foods. The Container Store states that "leadership is communication" (Container Store, 2016). Whole Foods builds

positive relationships that are built on trust, caring, transparency, integrity, and egalitarianism. The listening forums utilized by TDIndustries reflect the importance placed on positive communication. Whole Foods demonstrates transparency by sharing company information with employees.

TDIndustries, Whole Foods, and The Container Store are examples of companies that embrace an integrated approach to stakeholders. These organizations are serving a higher purpose that transcends short-term, self-centered goals that maximize profits and shareholder wealth at the expense of other stakeholders' interests. Interestingly, while these organizations have adopted a positive-sum approach to stakeholders, each of them identifies their employees as the first among equal stakeholders. This is explicitly stated in TDIndustries' mission statement and in the "employees first" principle of The Container Store.

These companies provide a set of exemplars for putting the principles of servant leadership and POS into practice. The success of their approach has consistently been recognized through their appearance in Fortune's list of *Best Companies to Work For*. By examining the operating philosophies of these companies, other organizations can find a road map of best practices for creating organizations where employees can thrive, and experience an exhilarating level of meaningfulness in their work and their lives.

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Leadership and Diversity Management

Jacqueline H. Stephenson

Introduction

On its face, the concept of servant leadership appears to be a contradiction in terms. When considered in an absolute sense, it does not seem logical to be simultaneously considered both a servant and a leader; however, in practice, these concepts are not mutually exclusive. The theory of servant leadership demonstrates that a leader who is committed to serving the needs of followers can be an effective leader (Gotsis & Grimani, 2016). Servant leadership has been referred to as an ethical concept of leadership (Mayer, Bardes, & Piccolo, 2008). Within the organizational context, it is characterized by the servant leader possessing and displaying the attributes of empathy, awareness, persuasion, and stewardship, as well as being committed to the growth of the organization's employees

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(Barbuto & Wheeler, 2006). The objective of leader-modeled service is to create an organization with employees who are innovative and highly committed and provide the organization with optimum levels of productivity (Hamilton, 2008).

Turning to diversity, two primary categories have been advanced, namely, surface/demographic- and deep-level diversity (Joshi & Roh, 2009; Phillips & Loyd, 2006). Surface/demographic-level diversity refers to immutable characteristics such as age, gender, ethnicity, functional background and organizational tenure, while deep-level diversity includes attitudes, personality, values and opinions (Harrison, Price, & Bell, 1998; Mohammed & Angell, 2004; Phillips, Northcraft, & Neale, 2006). Each of these categorizations focuses on specific aspects of differences among employees, some of which may have a direct impact on their ability to function effectively in the organization. A key consideration for organizations which value diversity and are focused on being more inclusive is the organization's culture. More specifically, the extent to which the pervading culture of the organization is one, where heterogeneity is accepted or whether significant changes would be required to the culture of the organization, to ensure equal treatment of all employees with a view to ensuring that the benefits of diversity are realized (Guillaume, Dawson, Woods, Sacramento, & West, 2013; Tyran & Gibson, 2008).

The culture and climate of the organization are influenced in large measure by the accepted policies and enacted practices of the organization's leaders. Thus, where leaders demonstrate a commitment to inclusion, non-discrimination and diversity, these values are more likely to be accepted by other organizational members. Conversely, where organizational leaders, by their practices (e.g. recruitment and selection; training and promotion), demonstrate a preference for homogeneity and support stereotypes (vis-à-vis diverse employees), such that the opportunities for access to development and growth in the organization (by minorities) are limited, this is regarded as acceptable by all other subordinate levels of the organization. In sum, the role of leaders within organizations and their ability to influence and direct organizational change, the leadership style adopted and the extent to which leadership styles can influence those policies and practices are important areas for further exploration.

To date, there are several servant leader models (empirical and conceptual) which have been developed. The leading models are those which have been developed by Laub (1999), Russell and Stone (2002) and Patterson (2003). Across the models, the commonly identified characteristics of servant leaders are leaders who empower and develop employees, and are humble, authentic, accepting, and offer direction and stewardship (van Dierendonck, 2011). The attributes which are associated with servant leaders are also reflected in the qualities associated with transformational, authentic and Leader Member Exchange (LMX). These leaders also focus on their followers with a view to leading them in ways that contribute to their development and the enhanced performance of the organization.

Diversity research suggests that employees do not desire to be treated differently but rather to be treated equitably and given fair access to developmental opportunities (Jewson & Mason, 1986). Furthermore, the continuous use of discriminatory practices by organizations could have a multiplier effect in many areas of the economy and thus the wider society. This effect could be manifested in lack of economic growth, reduced tax revenues and increases in public expenditure, for example in relation to increased income support required (McGuire & Robertson, 2007; Neumark, 2009). To obviate this, organizations may consider supporting the practice of servant leadership, as servant leaders are ethical and interested in helping followers achieve their optimal potential (Mayer et al., 2008). Arguably, there is a role for servant leaders to play in terms of effectively managing diverse groups of employees. It has been suggested that the expected outcomes from servant-led organizations include increased levels of diversity, creativity, employee engagement and enhanced employee commitment to high levels of service (Hamilton, 2008). This is also evident, where service and follower focused leadership approaches are adopted by organisations, and their human resources are treated as valuable, irrespective of their differences. This implies that where increased levels of diversity are realized and embraced, the benefits to the organization may include increased adaptability; access to a wide range of skills, experiences and points of view; greater appeal to a more diverse range of clients; less absenteeism and more customer satisfaction (McKay, Avery,

Liao, & Morris, 2011; van Knippenberg & Schippers, 2007). These are not absolute assertions, as this has not yet been empirically tested, and the current literature (Hunter et al., 2013; Savage-Austin & Honeycutt, 2011) suggests that there are mediators which may influence the extent to which these anticipated outcomes are realized. However, since the servant leader's focus is primarily caring for and developing others (i.e. followers), and celebrating diversity (Hamilton, 2008), the logical inference is that organizations which are interested in embracing diversity and inclusion are likely to realize the benefits of adopting the tenets and practices associated with servant leadership. Thus, notwithstanding the fact that the term servant leader (prima facie) seems paradoxical in nature, where the concept is embraced by organizations it can be beneficial. Further, organizations are also more likely to adapt their policies and practices to embrace diversity efforts where there is a robust business case for diversity. Otherwise stated, assertions as to the benefits of diversity are more likely to be accepted where supported by evidence of increased profitability and productivity or a clearly articulated competitive advantage (Kochan et al., 2003).

The purpose of this chapter is to critically analyze the role of servant leadership as it relates to the management of diversity within organizations. It will explore the opportunities and challenges facing servant leaders in effectively managing a diverse workforce, and will examine these issues from a theoretical as well as a practical perspective. This chapter will be useful for HR practitioners as well as HR students and academics who are desirous of exploring the link between these two areas of interest. The concept of servant leadership as it relates to the management of diversity is one which is largely unexplored in the extant literature. This chapter starts with an introduction to the key constructs being examined (servant leadership and diversity). This is followed by an exploration of diversity and the pursuit of diversity within the organizational context. Subsequent to this is the section in which servant leadership and its key antecedents and outcomes are discussed. The section which follows examines whether and the extent to which there are links between diversity and servant leadership. It offers valuable insight into the subject matter, theoretical analysis, and practical insights. Finally, the chapter encapsulates the key themes explored and provides suggested areas for future research. The management of diversity is one of the issues facing contemporary organizations, and engaging this

ethical approach to leadership can improve the opportunities for organizations to realize the benefits of both concepts (i.e. diversity management and servant leadership) to achieve and maintain their competitive advantage.

The Pursuit of Organizational Diversity

The debate concerning equal opportunities and non-discrimination has evolved over time from simply regarding equality as a radical approach (Jewson & Mason, 1986), to enveloping new concepts, namely, managing diversity, accepting differences and inclusion (Kirton & Greene, 2006). The primary difference is that the former approaches to equality influenced the design of organizational structures, policies and practices, with a view to achieving equality and ignoring differences (Kirton & Greene, 2006). However, it has been suggested that addressing inequality within the organization with the stated intention to treat everyone the same could be an "oversimplification of the problem of inequality", which in turn could be the reason for the failure of some equality initiatives (Liff & Wajcman, 1996, p. 81). Moreover, there is an absence of irrefutable evidence to support any assertion that equal treatment approaches have been advantageous to organizations. This is because accepted prejudicial stereotypes appear to create some difficulty for both leaders and followers, vis-à-vis embracing equality (Collinson, Knights, & Collinson, 1990; Curran, 1988).

An alternative approach to equality of treatment is to value and utilize employee differences. This is the managing diversity approach, where organizations are encouraged to strengthen their workforce and competitive advantage by engaging those who are different from their current employees. This approach challenges the equal treatment model, suggesting that people do not necessarily wish to be treated the same in every aspect of their working life. However, by offering different working arrangements, employers facilitating the diversity approach may realize greater benefits within their organizations, relative to those pursuing an equality approach (Liff & Wajcman, 1996). Diversity is an increasingly important consideration for organizations, given the rise in migration and changing demographics, globalization and international mergers

(Olsen & Martins, 2012). Managing diversity requires acknowledging differences in the organization; it encourages a focus on inclusivity and embracing the skills and talents of different types of employees (Thomas, 1990). Consequently, this may require changes to extant organizational HR policies and practices such that neither inclusions nor exclusions (intentional or unintentional) are contingent on an employee's immutable characteristics (for example, age, race, sexual orientation and gender, among others). Where organizations engage diversity policies, they may pursue employment practices which are inclusive irrespective of difference as a means of achieving competitive advantage. Within the context of demographic change where the composition of the population changes by virtue of the surface-level factors, organizations which embrace these changes could reap the associated benefits (Claes & Heymans, 2008; Duncan, 2003). Organizational diversity affords leaders the opportunity to harness the insight of divergent perspectives and capitalize on the unique attributes of each group (Kirton & Greene, 2006).

Benefits of Diversity

Some benefits which may be realized by diverse organizations include enhanced competitiveness and profitability (Jayne & Dipboye, 2004). The business case approach to diversity does not necessarily equate to focusing solely on profit optimization, but could extend to preserving and extending the positive image of an employer, maintaining and extending the customer base, enhanced organizational performance, enhanced creativity, international awareness, better decision making and problem solving, an improved organizational environment, increased employee satisfaction, improved employee retention, increased productivity, reduced absenteeism, improve morale, an expanded marketplace, and improved services rendered to customers (Allard, 2002; Cornelius, Gooch, & Todd, 2001; D'Netto & Sohal, 1999; Robinson & Dechant, 1997; Singh, Kumra, & Vinnicombe, 2002; Subelianai & Tsogas, 2005; TUC, 2008). Organizational diversity is also likely to contribute to increased adaptability and flexibility, which are essential to organizational efficacy (D'Netto & Sohal, 1999; Matthews, 1998). The successful inclusion of heterogeneous employees is likely to reduce the potency

of discrimination and marginalization and, by extension, the perpetuation of inaccurate stereotypes based on fear of the unknown (Stoney & Roberts, 2003). However, arguments for benefits which may be realized as a consequence of anti-discriminatory practices, in terms of profitability and enhanced productivity, should not be expected to have "universal purchase" (Dickens, 1994, p. 12). In fact, competitive pressures to stay ahead may also be an important determinant in whether organizations pursue diversity practices, as are legislative pressures, moral suasion, and the pursuit of social justice and specifically corporate social responsibility (Chartered Institute of Personnel and Development, 2007).

Challenges of Diversity

Notwithstanding the possible advantages which may accrue to organizations as a result of embracing diversity, this organizational approach is not without its challenges. These include increased level of conflict, distrust, poor communication and reduced levels of integration (Bassett-Jones, 2005; Homan et al., 2008). Indeed, the purported benefits of organizational diversity are not easily measured (Noon, 2007; Wise & Tschirhart, 2000), and decision-makers within organizations will generally require quantifiable evidence to support any purported benefits. Thus, unless decision-makers can be convinced with the use of quantitative data that it would be advantageous for the organization to pursue diversity policies and practices, they are unlikely to actively and purposefully do so (Noon, 2007). Further, given the complexity of the environment in which businesses function, there are also some variables which might mediate the realization of the proposed benefits. These include the nature of the organization's business, the business strategy adopted, the economic sector in which the organization is categorized, the extant organizational and national culture, and the influence of other stakeholders (Dickens, 2005). However, business case rationales may not solely be responsible for non-discrimination within the organization, and, the social justice rationale, business case arguments, and legislative compliance are not mutually exclusive (Dickens, 2005). Thus, consideration could perhaps be given to their mutual and simultaneous influence. Additionally, though business and social justice reasons are thought to

operate simultaneously, the reality is that there is typically a systematic order in which such issues are considered, with the result that objectives associated with social justice and responsibility are considered only subsequent to those of efficiency (Dickens, 2007).

Further, it has been argued that the introduction of non-discriminatory policies and practices within organizations has failed to produce the advantages anticipated, in part because of ineffective implementation (Pitts, 2005). However, even where effectively implemented, negative attitudes can contribute to inefficacy of a non-discriminatory approach because prejudice and stereotyping can affect morale and productivity (Esty, Griffin, & Schorr-Hirsh, 1995). Previous research (Matthews, 1998) proposed that in order to obtain the best results possible from non-discrimination policies, these should be supported and driven by managers/leaders and employees. Moreover, systematic monitoring and continual evaluation of and adjustments to the non-discrimination and diversity policies and practices will enhance the organization's effectiveness. Thus, changes in organizational culture may be required to the extent that non-discrimination and diversity are not simply tolerated, but regarded as valued and desired cultural attributes. According to Savage-Austin and Honeycutt (2011, p. 53), the "most common barriers to servant leadership" are the organization's culture, the fear of change (i.e. from adopting a new style of leadership; lack of knowledge of the philosophy and practice of servant leadership), lack of confidence in the effectiveness of the servant leadership philosophy, time and paradigms regarding the type of business setting that best supports servant leadership practices (e.g. nonprofit and for profit business). Hence in situations where the organizational culture is not conducive or supportive to the practice of servant leadership and/or the introduction and management of diversity initiatives, neither is likely to be successful.

Servant Leadership in Focus—A Synthesis

This section relies on the existing literature as a catalyst for discussion on the key concepts associated with servant leadership, its antecedents, associated mediating factors, likely impact on the organization and its

relevant stakeholders. Although there is still a lack of consensus on the definition of servant leadership, there exists a sufficiently robust body of literature on the construct from which to distill commonalities across the literature. Perhaps as a consequence of the paucity of empirical research (although advanced by Greenleaf, 1977), servant leadership may still be regarded as an emerging and contemporary approach to leadership. As indicated, servant leadership is a leadership style in which the leader has a need to serve (Beck, 2014), places the interest of other organizational members ahead of their own (Laub, 1999), encourages and empowers others toward the optimal development of their potential (Sendjaya & Sarros, 2002), values people, is desirous of building strong personal relationships and to collaborate with others, is transparent and displays integrity, shares power, and provides direction and leadership to others (Laub, 1999; Spears, 1995). Thus, servant leaders are concerned with establishing and maintaining relationships with employees which are characterized by trust, communication, equality and high ethical standards, while working to improve organizational performance (van Dierendonck, 2011) and develop the communities of which they are a part (Greenleaf, 1977). In short, servant leaders focus on their followers, and the concerns of the organization are subordinate to those needs (Dennis & Bocarnea, 2005). These antecedents of servant leadership facilitate high levels of trust, decreases in turnover and improvements in morale. This is as a consequence of employees believing that the leaders are concerned with their wellbeing, rather than perceiving them solely as a resource to be used to further the organization's agenda.

The antecedents and attributes associated with servant leadership suggest that servant leaders are guided by ethical values and to some extent the pursuit of justice. Empirical work by Mayer et al. (2008) found that one of the moderating factors influencing servant leadership is justice perceptions. Indeed, the extent to which employees report job satisfaction is influenced by the leadership style of the leader, namely, the extent to which employees perceive that their needs are being met and they are being treated fairly at work. This indicates a direct relationship between non-discrimination and the pursuit of diversity efforts and leadership. Further, it implies congruence between objectives of the servant leaders and organizational managers who pursue and support diversity initiatives.

With the strategic objectives of the organizations in mind, leaders at all levels of the organization will have as their aim the success and sustainability of the organization. It has been found (Mohammad, Habib, & Alias, 2011) that satisfied employees will exhibit more organizational citizenship behaviors and this will contribute to increased productivity and efficiency. Additionally, the organization can benefit from an enhanced reputation (for example, where it is regarded as an employer of choice and an organization which values employees). It is also likely that the commitment of their employees will improve. According to Mayer et al. (2008, p. 188), not only is it valuable for the organization to have servant leaders, but they would also benefit from encouraging others to adopt this leadership approach with a view to "developing a culture in which employee development is valued and encouraged".

The consequences of servant leadership as reported by Savage-Austin and Honeycutt (2011) include high levels of trust, decreases in turnover and improvements in morale. This is as a consequence of employees believing that the leaders are interested in pursuing their best interests, rather than being concerned with assumptions based on either surface-level or latent differences which may exist. Hence, outcomes associated with effective servant leadership include an enhanced quality of the relationship between the leader and the follower, improved follower attitudes, higher levels of performance, job satisfaction, commitment, empowerment, improved work environment, and a better quality of life for the follower (Beck, 2014; Dennis & Bocarnea, 2005; van Dierendonck, 2011). Additional outcomes which may be realized by the organization where servant leadership is practiced include decreased turnover intentions, increased organization citizenship behavior (OCB), increased sales, improved service, employee engagement, enhanced service climate, decreased follower withdrawal, positive perceptions of organizational justice, enhanced job satisfaction, employee commitment, improved levels of employee trust in leaders and organizations, employee well-being (physical and psychological), employee loyalty, increased productivity, improvements in morale in decision making, personal growth (in terms of self-actualization), becoming servants themselves (vis-à-vis displaying OCBs), collaborative teamwork, and empowerment. OCBs are also improved because servant leaders encourage a higher level of moral rea-

soning in followers, improved team effectiveness, higher-skilled employees, more ethical employees, better communicators, strong interpersonal relationships, shared visions and clear goals (Hunter et al., 2013; Mayer et al., 2008; Saboe, 2010; Savage-Austin & Honeycutt, 2011; Smith, Montagno, & Kuzmenko, 2004; van Dierendonck, 2011). Moreover, diverse employees (whether surface or deep level) are likely to be more productive in organizations where the prevailing culture is one where they feel accepted and valued and are being treated equitably, and are therefore more likely to engage in organizational citizenship behaviors (Podsakoff, MacKenzie, Paine, & Bachrach, 2000).

Linking Diversity and Servant Leadership

The tenets of servant leadership offer *good news* for the organization interested in pursuing diversity. This is because if being treated fairly and equitably and being non-discriminatory is regarded as a priority for leaders, then all employees, irrespective of their skills and abilities, are assessed by their skills and abilities rather than the attributes which may make them different from the existing status quo. Servant leadership theory suggests what appears to be, prima facie, an ideal leadership scenario for the employee, that is, one where the organization's interests are subordinate to their own and where the goal of the leader is to ensure their development. This suggests that for minority employees or employees who are in any way diverse, servant leaders are committed to ensuring that they are not treated unfavorably (vis-à-vis employees who reflect the status quo), and rather their differences are embraced and their potential and value are "exploited" by the organization in such a way that both the employees and the organization realize the benefits of their contribution. This is not to say that organizations with servant leaders who pursue organizational diversity will be devoid of conflict and potential challenges between remnants of the status quo and the diverse employees. However, where these arise, servant leaders would be sufficiently skilled to circumvent a deterioration in employee morale, attitudes, behavior and performance as a direct consequence.

Although, in abstract terms, this style of leadership appears "useful", leaders and managers are recruited and remunerated by organizations to

assist the organization in achieving its specific goals (Andersen, 2009), and as such, their primary concern is the extent to which its members (managers and employees) can contribute to its productivity, profitability and general sustainability. Thus, there must be some conference between the extent to which servant leaders seek to further their employees' development and the attainment of organizational goals and objectives. This is an existing gap in this field of study which has not yet been adequately addressed by empirical research. Indeed, it is debatable whether profit-seeking, dynamic organizations would be willing to pursue an approach to leadership where the goals of the employees supersede organizational goals and are altruistic in nature, and outside of social/nonprofit organizations/groups (Hunter et al., 2013; Savage-Austin & Honeycutt, 2011). Indeed, the typically competitive nature of an organization's (external) environment might not immediately lend itself to this approach. In fact, as with diversity, organizations might need to be convinced of the usefulness of this approach. Future research could investigate the extent to which organizations perceive servant leadership to be the most viable option for their environment. Conversely, where employees work in an organization in which leaders do not display an interest in their welfare and general wellbeing (physiological, psychological and behavioral), this may result in an adverse impact on the organization, and may lead to an enhanced level of apathy toward employee dissatisfaction, with employees not exerting significant effort or organizational citizenship behavior.

The Motivation, Abilities, Role Perception and Situational factors model of individual behavior (McShane & Von Glinow, 2015) suggests that the way an individual behaves within an organizational context is a function of the extent to which they are motivated, their ability, the perception of their role within the organization and situational factors (beyond the employee's immediate control that either constrain or facilitate behavior/performance). Thus, the tenets of servant leadership may be useful in effectively addressing this issue as "people are generally dissatisfied with the level of caring and encouraging behaviours they experience at work" (West and Bocârnea, 2008, p. 2) and as such the adoption of servant leadership may be more effective in meeting the expectations of employees. Further, Spears (1995) argues that where servant leadership practices are adopted, organizations benefit from the improvements in

service quality, associated with this leadership style. There also appears to be a degree of disagreement in the literature as to whether the attributes of servant leadership refer to behavior patterns or personality traits.

In addition to the outlined principles/attributes/characteristics of servant leaders, it has also been found that the adoption of servant leadership attributes facilitates the development of relationships and collaboration among colleagues (Andersen, 2009). Implicit in these findings is that one's differences are irrelevant to how one is treated in the organization. They are also consistent with some of the organizational drivers reported for the pursuit of diversity as indicated in Table 1. The key factors which influence an organizational migration toward diversity include legislative requirements, an organizational desire to be perceived as a preferred employer and to recruit the best employees, corporate social responsibility, and issues of morality and social justice. Other factors which appear to be important, but are of lower priority, include

Table 1 Key drivers of diversity

Drivers	Overall importance (%)
Legal pressures	68
To recruit and retain best talent	64
Corporate social responsibility (CSR)	63
To be an employer of choice	61
Because it makes business sense	60
Because it's morally right	60
To improve business performance	48
To address recruitment problems	46
Belief in social justice	46
Desire to improve customer relations	43
To improve products and services	44
To improve creativity and innovation	43
Desire to reach diverse markets	39
To improve corporate branding	37
To enhance decision making	35
Trade union activities	32
To respond to the competition in the market	32
To respond to the global market	30

Source: *Diversity in business—A focus for progress*. Chartered Institute of Personnel and Development (CIPD) Report, 2007. Reprinted with the permission of the publisher, the Chartered Institute of Personnel and Development, London (www.cipd.co.uk)

organizations responding to trade union activities, competition in the market and globalization. Research by Smith et al. (2004, p. 85) suggests that the "servant leader's motivation to lead arises from an underlying attitude of egalitarianism". This is good news for diverse employees as it implies that the incidence of discrimination will be lower in organizations with servant leaders. The positive outcomes associated with the adoption of servant leadership are purported to be associated with the manifestation of the tenets of social learning and social exchange theories (Hunter et al., 2013). Thus, where leaders display the attributes of servant leadership, that is, trust, honesty, integrity, service, appreciation for others and empowerment, employees pattern their behavior after these leaders and this results in better individual outcomes (better levels of service, engagement and commitment), which in turn has a multiplier effect on the organization. By displaying the attributes of a servant leader, the climate/culture being developed in the organization is one where the provision of high-quality service is valued by employees and influences employees to adopt such attributes.

Servant leadership appears to be a more successful strategy in a static and stable environment, rather than in a dynamic organizational environment where transformational leadership strategies are more efficient (Saboe, 2010; van Dierendonck, 2011). Servant leadership shows some similarities to LMX and transformational leadership styles, and arguably, the outcomes are likely to be similar. Notwithstanding this, there remains a need for exploration of this with empirical research, and therefore, this is an area for future research (i.e. the focus of creating positive relationship development and empowerment). Because of the culture created by servant leadership, "individuals feel safe and able to resolve interpersonal differences and overcome subgroup differences within teams" (Homan & Greer, 2013, p. 110).

As a burgeoning field, there is also a lack of consensus on how servant leadership should be measured, and there is some debate on the applicability of the concept given the different business environments which may exist and disagreement within the literature as to whether "leaders can be servant leaders to different degrees" (Andersen, 2009, p. 8). According to Subelianai and Tsogas (2005), heterogeneity within

the workforce is desirable as it contributes to knowledge-based innovation. These authors (ibid.) also conceded that homogeneity may be preferred where the goal is to complete routine economic activity in an efficacious manner. However, notwithstanding the primary goal of business, it is important for HR managers to recognize that "labour cannot be treated in the same way as other resources, because skills and efforts cannot be separated from the needs of their embodied owners" (Weller, 2007, p. 420). The failure of organizations and their key stakeholders to recognize this could result in organizational inefficiencies.

Most employers will continue to discriminate until the costs of discrimination exceed the costs of its reduction and/or elimination or embracing diversity (Rubenstein, 1987). Even where discrimination is eliminated (or declines significantly), its absence will not automatically result in the emergence of diversity (Kochan et al., 2003). Costs, however, are but a single consideration, and it has also been noted (Vickerstaff, Loretto, & White, 2007) that reliance on cost considerations for decision making may facilitate short-term solutions, but this may not be adequate to account for the long-term sustainability of the organization.

As aforementioned, in order for non-discrimination and diversity policies to be successful, organizational support at all levels is required. Organizational leaders are key catalysts in influencing and promoting an inclusive culture or cultural change, where necessary. Arguably, the characteristics of servant leaders make them well placed to effectively navigate an organizational environment where such change is needed. Indeed, the theory of servant leadership suggests that leaders are interested in developing high-quality relationships with employees, showing empathy for others, assisting in their development, and seeking and valuing their input (impartially and equitably). The practices and antecedents of servant leadership and effective diversity managers appear to be so aligned that leaders who adopt the servant leadership approach are also likely to embrace the tenets of organizational diversity (Allard, 2002; Singh et al., 2002). Thus, organizational members who are different from the status quo are likely to value the reciprocal nature of the servant-leader relationship, such that their attitudes, commitment, engagement, levels of motivation and performance improve (Russell & Stone, 2002).

An iteration of early equality approaches, managing diversity is concerned with equality, the optimization of employee potential and the likelihood of the potential of diverse individuals to add value to the organization. Research by Homan and Greer (2013) found that relationships between managers and employees characterized by mutual trust and commitment to the efficient resolution of conflicts contribute to successful diverse organizations. These authors (ibid.) also underscored the contribution of developing high-quality leader-member dyadic relationships (and having a considerate leader), particularly in heterogeneous organizations, for the manifestation of positive outcomes. These are attributes which are consistent with successful servant leadership. Nevertheless, organizations with servant leaders who pursue organizational diversity will not be devoid of conflict and potential challenges (from employees and leaders, who are reluctant to abandon the status quo). In addition, when such challenges arise servant leaders are likely to possess the skills necessary to circumvent a deterioration in employee morale, attitudes, behavior and performance.

Kirton and Greene (2006) assert that the intent of managing diversity is to maximize individual potential and the strategy is to use diversity to add value. They propose methods for the management of diversity within organizations, including developing an appropriate vision statement, conducting an organizational audit, initiating cultural change where appropriate, and ensuring that the requisite structure is in place to ensure open communication and accountability for any issues which may arise (for employees or managers). Arguably, these are all activities which must be led and supported by the leadership and management of the organization. Where there is an absence of commitment to diversity and non-discrimination by leaders, this influences the behaviors and attitudes which are regarded as acceptable at work (Kirton & Greene, 2006; Laughlin, 1991; Smedley & Whitten, 2006). It has been suggested that the introduction of non-discriminatory policies and practices within organizations has failed to produce the advantages anticipated, in part because of ineffective implementation (Pitts, 2005). However, even where effectively implemented, negative attitudes can contribute to inefficacy of a non-discriminatory approach, because prejudice and stereotyping can affect morale and productivity (Esty et al., 1995). Therefore, in order to

achieve the best results possible from non-discrimination policies, these should be driven and supported by all levels of employees and management, which along with systematic monitoring and evaluation may lead to the best results for the workplace (Matthews, 1998).

Further, when exploring diversity management in relation to servant leadership the emotional intelligence of both the leader and the follower is important. This is because emotionally intelligent managers are better able to understand and empathize with others. Additionally, the extent to which a leader is emotionally intelligent is evident in whether a leader can adopt and/or relate to the concept of servant leadership, be persuaded by its potential benefits and willingly adopt other servant leader behaviors (Barbuto, Gottfredson, & Searle, 2014). It has been noted that productive leader-follower relationships are characterized by affect (positive mutual feelings), loyalty (reciprocal support), contribution (aligned with organizational and individual goals and values), and mutual trust and respect (Liden, Sparrowe, & Wayne, 1997, p. 55). The positive relationships facilitated by non-ambiguous direction offered by the leader can foster positive relationships which transcend the limits of the organization and extend to communities (Dennis & Bocarnea, 2005). This argument is further supported by Beck (2014), who asserts that there is a degree of congruence among servant, transformational and authentic leadership approaches, insofar as they identify the importance of ethical and moral standards, as well as the development of employees or followers as important considerations for organizational leadership. Notwithstanding this, a significant point of departure related to servant leadership, and other leadership styles, is that it is a leadership approach which exceeds these benchmarks, and is concerned with ensuring congruity between the motives of leaders, followers and other organizational members. The perceptions of a servant leader will affect the extent to which the leader is more open to accept and value heterogeneity (Homan & Greer, 2013). In sum, effective servant leadership, as with effective diversity management, potentially benefits employees, the organizational group/team and the organization.

One of the key questions which must arise in any discussion on leadership and diversity is whether a diverse workforce already exists in the organization. Where homogeneity is pervasive, in addition to spearheading a

new leadership approach, the leader will also need to initiate changes in the organization, with a view to ensuring that employees accept and value differences. For those organizations which are flexible and open to change, it might be relatively easier to implement the requisite changes. Notwithstanding this, servant leaders may be faced with resistance from within the organization or from its relevant stakeholders who reject differences in favor of maintaining the status quo and who might not see the value in the servant leadership approach. As mentioned previously, organizations have specific goals and objectives, and the leaders, managers and employees are hired to further those objectives. Though the attributes and potential outcomes of servant leadership appear to be beneficial for the organization, the existing mediating factors and the paucity of existing research to support these assertions fail to support any widespread organizational change initiatives. Although altruistic notions are appealing in theory, in practice these may be limited to the charitable contributions or the corporate social responsibility initiatives supported by the organization which are publicized and for which it is publicly rewarded (i.e. image and reputation management).

Successfully implementing an organizational change initiative is challenging, and as such, dual initiatives (i.e. diversity management and servant leadership), particularly in a hostile organizational environment, may be somewhat onerous. As discussed, there is often a divergence between organizational policies and practices. While organizations may through their policy initiatives espouse the adoption of servant leadership and diversity, the enacted practices might vary from the espoused ideals. There are diverse groups of people employed in all organizations. However, while some differences are less obvious than others, there are others where stereotypes and discriminatory treatment are so engrained in the organizational members that real attitudinal changes are less likely (i.e. race, sex, etc.). Conversely, there are other differences for which the likelihood of acceptance is greater (e.g. educational differences). Further, as we have seen, the organizational change in favor of diversity may be driven by legislative influence, potential business benefits or social justice incentives, and these may supercede any internal conflicts which the leader or follower might be facing. It must be acknowledged that leaders are people and their latent beliefs do not dissipate simply by virtue

of being appointed as an organizational leader. The interaction between diversity and servant leadership is an interesting one, and further empirical work into this relationship would be beneficial to both academics and practitioners. In trying to negotiate two under-researched, somewhat nebulous concepts and implement them in organizations, we must appreciate the attendant challenges. However, where these are implemented successfully, there are potential benefits which may accrue to the organization.

Conclusion

At the beginning of this chapter, the delineated objective was to analyze the role of the servant leader in relation to organizational diversity management. As discussed, there are some benefits which may accrue to organizations pursuing diversity, and these appear to be congruent with those positive outcomes of organizations with servant leaders. Conversely, there are also challenges which may arise where organizations attempt to transition toward diversity and non-discrimination. For organizations with actively engaged servant leaders who espouse and enact diversity practices, the likelihood of committed, productive, motivated, valued, directed and productive organizational members is greater. Nevertheless, as there are still a number of empirically under-researched concepts with respect to the relationship between diversity and servant leadership, it would be capricious to ignore the possible impact of (hitherto undefined) moderators/mediators in the organization's culture and/or environment.

It has been purported by Russell and Stone (2002) that most of the servant leadership literature is philosophical and lacks support from published, well-designed empirical research. Though some models have been developed (Laub, 1999; Patterson, 2003; Russell & Stone, 2002), further testing is needed to develop a robust, generalizable model of the antecedents, processes and outcomes associated with servant leadership. This would be helpful for academics and practitioners alike. The further development of research in this area would lend credibility to the concept of servant leadership as a viable leadership style. Further, in relation to diversity, although widely researched, there is a paucity of extant research

on the extent to which the servant leadership approach can moderate the impact of organizational diversity management (Homan & Greer, 2013). Thus for scholars there remains a need to pursue empirical research, specifically as it relates to:

- conclusively testing the conceptual servant leadership models and developing consensus on key servant leadership variables.
- the extent to which the servant leadership approach is effective in achieving the identified objectives, and the extent to which servant leaders are more or less effective than leaders pursuing other leadership styles.
- the impact of mediating or moderating factors on the outcomes of servant leaders and servant leader behavior.
- developing a generally accepted, reliable instrument for measuring servant leadership (Andersen, 2009).
- testing whether the attributes of organizations which pursue diversity are more or less likely to have servant leaders or benefit from the pursuit of servant leadership practices.
- the factors which might mediate the outcomes of diversity management being synonymous with the expected outcomes of servant leadership.
- the extent to which organizations are willing to embrace the tenets of servant leadership and the notion of serving others while also providing leadership and direction for the organization.
- the role of followers of servant leaders and the extent to which their attitudes and behavior will contribute to becoming efficacious servant leaders.

Organizations are continuously seeking more efficient and effective approaches which will contribute to greater efficacy within organizational practices. For practitioners, the similarities in the respective antecedents and outcomes of servant leadership and diversity management suggest that there is some congruence between the two concepts (though tenuous, by virtue of the absence of supporting empirical research). Indeed, there are attributes, characteristics and life experiences which may contribute to the increased probability of an organizational leader's willingness to embrace

both servant leadership and organizational diversity. These include emotional intelligence, competence, good communication skills, willingness to be a steward and altruism. To the extent that these are preferred leadership qualities, as a result of their likely positive impact on the organization and its members, it may be prudent for organizations to consider developing servant leadership programs designed to equip leaders with the tools needed to become more self-aware, moral, emotionally intelligent, to communicate effectively, to display empathy, and to effectively guide, direct and develop employees toward greater levels of productivity and performance. Moreover, a servant leadership development program to develop servant leaders would also include core elements identified in this chapter that may not be teachable but could be modeled, observed and nurtured. A servant leadership program should include encouraging leaders to find an area of service that aligns with their individual sense of purpose, calling or desire to *give back*, and emphasizes ethical training and conduct. In addition, organizations may actively seek opportunities to recruit and select individuals who already possess the characteristics which are associated with servant leadership behaviors (i.e. person-organization and/or person-job fit). This chapter has contributed to the existing dialogue on the relationship between the management of diversity within contemporary organizational practice and servant leadership. It discussed some useful insights facilitated by existing research and provides suggestions for future research.

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Leadership and Workplace Bullying: Friend or Foe?

Richard M. Bame

Introduction

The purpose of this chapter is to examine if the Servant Leadership Model creates positive change in organizations through culture and values, which discourages the development of a sub-culture of bullying. Furthermore, could the development of servant leaders eliminate workplace bullying in an organization rife with bullies? Kuhn (1996) describes how old ways die out of a profession during the development of new paradigms. If leadership accepts and follows the Servant Leadership Model as the new paradigm, the old way bully leaders could suffer isolation and detachment from the group until the old, no longer followed, bully ways die out. Further, development of the new paradigm would occur through training and workshops for new and existing leaders, which could alter how a leader in the organization approaches his or

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her goals. Because paradigms are the basis that people use in their actions and thoughts, this reinforcement would allow the new paradigm of servant leadership to take over the old paradigm through collaboration and lead to success.

Background

The phenomenon of workplace bullying is on the rise in the USA and worldwide (Sperry, 2009), which is contrary to the values and desired organizational culture of Corporate America. Abusiveness in the workplace takes the form of inappropriate aggression toward workers that includes racial discrimination, age discrimination, sexual harassment, workplace violence, and now, bullying (Sperry, 2009). About three-quarters (72%) of workplace bullies are supervisors or managers (Workplace Bullying Institute, 2010). Additionally, in over half (62%) of the known cases of workplace bullying, employers either worsen or ignore the offense (Workplace Bullying Institute, 2010). Workplace bullying has caused an alarming turnover of 21–28 million workers (Workplace Bullying Institute, 2010).

Theoretical Framework

Bullying in the workplace typically comes accompanied by a poor social climate controlled by an authoritarian/coercive management style (Agervold, 2009). Agervold (2009) defined bullying in a study as an offensive, harassing behavior that may socially exclude workers or negatively affect a worker's tasks. Agervold (2009) based this view on his research concerning if an organization has greater external or internal pressures from a poor psychosocial work environment, it will provide fertile soil for conflicts and aggressive behavior. This chapter seeks to answer if the ethical servant leader can combat this behavior and repair a poor social climate so as to break the negative paradigm and develop a nurturing one.

Workplace Bullying

Workplace bullying does not encompass harmless teasing, off-color jokes, casual racial slurs, or unwelcome advances that form other protected types of harassment (Vega & Comer, 2005). Workplace bullying does encompass the destructive and deliberate demeaning of workers and managers by a bully as typified by the schoolyard bully who steals lunch money and strikes fear in the hearts of every student (Vega & Comer, 2005). However, the schoolyard has been left behind, and now the organization suffers the tactics of the bully, who usually completely understands the ramifications of bullying behavior on others (Vega & Comer, 2005). Workplace bullying unchecked frequently creates an environment of psychological threats that diminishes corporate productivity and inhibits individual and group commitment (Vega & Comer, 2005).

Bullies in the workplace exhibit the fruition of their dreams by having ascended into a managerial position and being able to tell others what to do (Glendinning, 2001). The bully attacks any employee that may or may perceive to threaten his or her position of authority. Workplace bullies attack with everything in their arsenal to defend this position against real or imagined threats, rivals, or competitors (Glendinning, 2001). Bullies perceive that constant threats exist to their power, competence, and values. Bullies consider these threats as personal, regardless of business conditions, and therefore require an abusive attack to neutralize (Glendinning, 2001). Bullies consider themselves as all powerful and attack employees and managers alike to protect their cherished position of authority (Glendinning, 2001).

Servant Leadership

The theory of servant leadership positions the leader as a facilitator for followers to achieve a higher calling (Hackman & Johnson, 1995). The leader will place the follower's interests ahead of self-interests because in serving we learn to lead. The servant leader develops followers so that they will affect change in society. The servant leader encourages followers

to obtain more training and knowledge derived from training to obtain greater heights of responsibility. The servant leader uses communication, collaboration, and persuasion skills to guide an organization to a consensus. Collaboration helps with change when introducing innovations from new technology (Hackman & Johnson, 1995).

In the case of Greenleaf's servant-leader, the role is to provide service to others, an activity that allows the leader to develop, nurture, and help others become healthier and wiser (Nahavandi, 2006). Additionally, servant leaders work to develop their followers into servant leaders (Nahavandi, 2006). In the case of Collins' level-5 leadership, humbleness, focus on performance, and on developing others are at the heart of effective leadership (Nahavandi, 2006). Both of these cases illustrate how the ethical leader can help an organization.

Psychological Theories

The behavior of the workplace bully may be attributable to some to personal pathology or other dynamics of the abuser (Sperry, 2009). Additionally, organizational factors, such as organizational culture and structure, may factor into the reason for the bully's behavior. Different psychological theories define why bullies bully their victims. The attribution, social identity, and social dominance theories share understandings into the behavior of workplace bullies and may provide insight as to how servant leadership may defuse the culture.

Attribution Theory

The attribution theory centers on the responses of employees to workplace events or situations, which includes negative and positive experiences (Harvey, Summers, & Martinko, 2010). The attribution theory explains that people develop casual explanations or attributions to explain the outcomes they experience and observe (Harvey et al., 2010). Therefore, people who experience negative outcomes, such as workplace bullying, react to a bully in a negative fashion. Conversely, the attribution to a

positive experience, such as recognition for a job well done, promotes a positive reaction to the praising leader (Harvey et al., 2010).

The attribution theory interfaces with leadership based on the follower's perceptions. A follower's perceptions come from whatever personal paradigms exist on how the follower believes a leader should behave (Aleksic, 2016). Followers have a picture in their minds of what leadership qualities, abilities, and styles the perfect leader should possess, and they judge if their leader exceeds, meets, or falls short of these expectations (Aleksic, 2016). The follower internalizes and determines if the leader has a value system compatible with their own and therefore is worthy of being followed and of the investment of the follower's energy in that leader (Aleksic, 2016). This assessment dictates how the follower behaves toward the leader based on respect, contempt, or indifference.

Social Identity Theory

Ojala and Nesdale (2004) provided research that suggests that the behavior of the workplace bully consists of a group process, whereby the involved parties act in predictable ways as outlined in the social identity theory. The social identity approach contends that the influence of groups enhances the bullying phenomenon (Humphrey, O'Brien, Jetten, & Haslam, 2005). Jones, Haslam, York, and Ryan (2008) stated that people develop their sense of who they are, or self-concept, based on their group memberships. Based on this assessment, group members try to enhance their self-concept through differentiating their group, called the in-group, from the other groups, called the out-groups (Jones et al., 2008). Bullying behavior develops because similar out-groups represent threats to the in-group's distinctiveness, which may cause a perception that the out-group poses a threat to their status or uniqueness (Ojala & Nesdale, 2004). Additionally, social identity aids in the understanding of bullying because of the established norms of the group, which dictate the attitudes and behaviors characteristic of the in-group that differentiate it from other out-groups (Jones et al., 2008). Therefore, individuals may practice workplace bullying because it coincides with the group norms of their in-group identity (Haslam & Reicher, 2006).

Aleksic (2016) outlined how the process of social identification includes people's tendency to define themselves based on the groups they belong to at work and in their personal lives. Aleksic (2016) further stated that this occurs because people accept this practice based on the importance of their social identity to themselves. The more the organizational values match a follower's personal values, the more the follower will value their social identity (Aleksic, 2016). The more followers value their social identity, the closer their goals match with the organization's mission, vision, and goals (Aleksic, 2016). Based on this process, servant leadership coupled with a high social identity provides internal motivation, which drives employees to focus on personal incentives, such as self-expression and self-promotion, but in such a manner that is not contrary to the interests of the organization itself (Aleksic, 2016).

Social Domination Theory

The social dominance theory states that ideologies contained in society promote or diminish intergroup hierarchies (Rubin & Hewstone, 2004). Social dominance orientation (SDO) represents the extent of acceptance of these competing ideologies. Sidanius (1993) defined SDO as the degree an individual desires social dominance and power over other people and groups. SDO-driven people consider any group they belong to as their in-group and any other nonmember group as an out-group (Sidanius, 1993). Therefore, people with a high SDO, such as workplace bullies, possess a strong desire to promote intergroup hierarchies and have their in-group dominate other groups. Conversely, the servant leader may desire dominance by their in-group as well. However, domination would occur in a collaborative manner. Sidanius, Levin, Federico, and Pratto (2001) further defined SDO as the degree of desire for unequal relations among social groups using in-group domination or subordination. Sidanius and Pratto (2003) maintain that determining a person's SDO takes into account their level of empathy, social experiences, and hierarchy within their groups. Duckitt and Sibley (2009) explained that high-SDO people correlate negatively with egalitarian values. Conversely, high-SDO people correlate positively with the characteristics of valuing

power, achievement, and hedonism. Additionally, high-SDO people share a world view of a dog eat dog world in which the strong win and the weak lose (Duckitt & Sibley, 2009). Furthermore, Aiello, Pratto, and Pierro (2013) further characterized high-SDO people as cold, callous, and cruel preferring harsh power tactics, whereas low-SDO people were more emphatic and preferred soft power tactics. Therefore, someone with a high SDO may not necessarily be a workplace bully. However, a workplace bully would certainly have a high SDO.

Bully Themes and Implications of Servant Leadership

A qualitative historical study by Bame (2013) explored, identified, and documented through historical records and documents, the patterns and trends of workplace bullying in organizations, characteristics and types of bullies, and types of mistreatment workplace bullies have directed toward intended targets over the past 30 years. Historical study research is appropriate when no relevant persons are available to report an event that occurred in the past (Yin, 2009). Non-availability for this study stems from the reluctance of bullying victims to speak about their ordeals concerning this phenomenon. The non-availability necessitates that the research study relies on primary and secondary archived information, which consists of cultural and physical artifacts as the main sources of evidence (Yin, 2009).

Eight major bully-type themes emerged from the data analysis: the snake, gatekeeper, nitpicker, screamer, joker, discriminator, tyrant, and the reverse bully styles (Bame, 2013). The findings on bullying styles clearly revealed that workplace bullies employ a dominant bully style and switch to other styles when faced with counseling or reprimand for their actions. Additionally, many bully bosses operate in packs and promulgate a strict code of silence.

Yukl (2010) explained that a leader's effectiveness influences a subordinate. Subordinates provide loyalty and support to leaders who meet their needs and expectations (Yukl, 2010). Subordinates behave positively to leaders that develop trust for the subordinate's well-being, possess high integrity, build self-confidence, provide training to increase subordinate

skills, and contribute to their psychological growth and development (Yukl, 2010). Subordinates exhibit dissatisfaction and hostility toward an unethical leader who falls short in providing their essential desires. This dissatisfaction and hostility toward the leader may take the form of absenteeism, voluntary turnover, grievances, complaints to higher management, requests for transfer, work slowdowns, and deliberate sabotage of equipment and facilities (Yukl, 2010). Conversely, subordinate behavior under an ethical leader, such as a servant leader, who provides for their psychological growth and development, may thrive in an organization and exhibit a willingness to excel and help others to succeed as well.

Theme 1: The Snake

Bame (2013) identified the snake bully persona as the most common bully. The snake bully, like the rock python character Kaa in the Jungle Book, manipulates people and fabricates a reality favorable to their agenda with a simple "Trust in Me" mantra. The snake would rank as a grandmaster in the chess world because of his or her innate ability to control events and develop an alternate reality that becomes accepted by employees and senior management alike. The snake bully exerts a heavy toll on people in maintaining the snake's façade and often leave people feeling emotionally drained, used, and abused (Locander & Luechauer, 2005). The snake has a very high emotional intelligence (EQ) yet uses it in a negative manner to control people, their environment, and the perceptions of senior management (Bame, 2013).

Characteristics and types of mistreatment. Snakes sneak around observing employees in hopes of catching them doing something wrong and often sabotage employees while exhibiting a passive-aggressive demeanor (Bame, 2013). Snakes make excessive demands and set up employees for failure by overloading them with inconsequential job duties to make an employee look incompetent (Bame, 2013). The snake ensures the failure of an employee by tasking them with unrealistic deadlines and isolating them from receiving any assistance (Bame, 2013). Snakes create a false reality in which the bully is irreplaceable, and every employee victim illustrates their mantra that "good help is hard to find" (Bame, 2013). Snakes

handle employee reviews by giving adequate write-ups with steadily falling scores and provide no feedback on how to improve (Bame, 2013). The snake also undermines other managers by attempting to lessen their supervisory authority by spreading malicious rumors (Bame, 2013). Snakes often interrupt meetings and provide various distractions to stall any headway on a project that was not the bully's idea (Bame, 2013). The snake is an expert at kissing up and kicking down, eliminating any threat to the bully's positional authority (Bame, 2013).

Servant leadership implications from an employee perspective. Sendjaya, Sarros, and Santora (2008) characterize the servant leader as being a transforming influence. In this respect, the servant leader influences the organization like the snake bully, however, in a positive way on an emotional, intellectual, social, and spiritual level. This allows the servant leadership mantra, to lead is to serve, to spread throughout the organization creating positive change. These changes occur through visioning, which encompasses leading by example, mentoring, and empowering employees (Sendjaya et al., 2008). Washington, Sutton, and Field (2006) outlined the value of empathy in the servant leader. A leader with high empathy would thrive as either a snake bully or a servant leader with the key difference being the servant leader's ethical nature. The servant leader empathizes with their followers to fulfill their needs (Washington et al., 2006), whereas the snake bully empathizes with an employee to learn how to manipulate them based on their desires. A study performed by Washington et al. (2006) illustrated that the relationship between the value of empathy and servant leadership provided evidence that the servant leader cares for the followers. Many of the followers surveyed felt that their supervisor had the traits of being helpful, forgiving, considerate, and understanding (Washington et al., 2006).

Theme 2: The Tyrant

Bame (2013) detailed in his study that 26.34% of bullies have the traits of the tyrant persona. The tyrant treats an organization as his or her personal kingdom where the tyrant dictates the rules and laws of the land. The tyrant acts like an elitist and expects special privileges because of

the bully's position. The tyrant bully strictly enforces the rules and policies of the organization meting out punishment with glee. However, the tyrant believes that the rules do not apply to the tyrant because of their superior status (Bame, 2013). The tyrant shares some characteristics of the narcissist and the psychopath. The tyrant, like the narcissist, avoids any inner turmoil by shifting the blame for the abusive behavior onto the target (Hirigoyen, 2000). Tyrants resemble psychopaths in their lack of conscience and an inability to have any feelings or empathy for people of low stature (Boddy, 2011).

Characteristics and types of mistreatment. Bame (2013) identified the tyrant bully as an individual who possesses an over-sized ego and displays arrogance freely and openly. Tyrants bully for the sheer pleasure of exercising power and regularly invade employee's personal space in a show of power (Bame, 2013). The tyrant bully retaliates 100% of the time regardless of the amount of time that passes, developing revenge plans that can span years of planning in hopes of the most opportune moment to strike (Bame, 2013). Tyrants often give false sarcastic praise and make negative eye contact with employees such as staring and dirty looks to have them look away as a sign of submissiveness (Bame, 2013). The tyrant often uses the phrase "do as I say, or else" in dealing with subordinates and peers when wielding their power (Bame, 2013). Tyrants confront friendly managers and tell them to mind their own business when speaking up for a bullied employee (Bame, 2013). Tyrants give no explanations for poor appraisals and often tell employees to read and sign their evaluations with little or no discussion (Bame, 2013). Tyrants get enjoyment out of making employees squirm or feel uncomfortable. Tyrants speak in a condescending manner to employees and often interrupt employees and peers without any consideration for privacy (Bame, 2013).

Servant leadership implications from an employee perspective. Sendjaya et al. (2008) described how the servant leader desires to renounce any superior status attached to leadership. This is completely the opposite of the tyrant bully who feels superior in every way to the employees. Therefore, employee references to the "ivory tower" do not exist in a servant leadership scenario. Servant leaders seek to emulate *voluntary subordination* (Sendjaya et al., 2008). Voluntary subordination implies that servant leaders continuously seek to do more than simple acts of service,

but seek to serve their employees. Employees see the servant leader as a guiding force that cares about the employee as a person and not just as a subordinate.

Theme 3: The Screamer

Bame (2013) described the bully persona of the screamer as a bully that frequently goes on rants to get the screamer's way at others' expense and put their priorities above the priorities of the team and organization. A study by Toti (2006) correlated high levels of anger with low EQ and a reduced ability for emotional management. Therefore, screamers are prime candidates for training in anger management and EQ (Locander & Luechauer, 2005).

Characteristics and types of mistreatment. Bame (2013) characterized the screamer bully as a moody individual that insults and flings sarcasm at targets on a regular basis (Bame, 2013). The screamer bully often openly mocks their chosen target during meetings and belittles their ideas (Bame, 2013). The screamer assaults targets verbally and even physically in the form of accusations, pushing, punching, threats, staring, glaring, name calling, screaming, and swearing (Bame, 2013). The vindictive screamer practices retaliation and often exhibits meltdowns to obtain an audience as a warning to stay off the screamer's territory in the organization (Bame, 2013). Screamers exhibit violent tempers, lack of patience, mood swings, and unduly harsh behavior, all indicative of someone with low EQ (Bame, 2013).

Servant leadership implications from an employee perspective. Effective leaders understand they must be careful in how they display their emotions. Intense emotions can create barriers between the leader and followers or conversely inspire them to reach new extraordinary levels (Connelly, Gaddis, & Helton-Fauth, 2007). Goleman (as cited in Reilly & Karounos, 2009) listed five components of EQ that an effective leader exhibits: self-awareness, self-regulation, motivation, empathy, and social skill. Servant leaders exhibit these components in a positive manner, contrary to the characteristics of the screamer bully. A key example consists of the principle of self-regulation, which encompasses the ability to control

or redirect disruptive impulses and moods and the propensity to suspend judgment or to think before acting. Characteristics include trustworthiness, integrity, comfort with ambiguity, and openness to change (Reilly & Karounos, 2009).

Theme 4: The Gatekeeper

Several studies (Bame, 2013; Locander & Luechauer, 2005) characterized the gatekeeper persona as a bully who uses the bully's position to hoard information and resources to keep employees in a submissive position. Employees face roadblocks at every turn and stagnate in red tape when working for a gatekeeper (Locander & Luechauer, 2005). This form of bully saps employee motivation and energy until employees only go through the motions or seek employment elsewhere, which often leads to underemployment (Locander & Luechauer, 2005).

Characteristics and types of mistreatment. Bame (2013) characterized the cold and secretive gatekeeper as an expert at ostracizing targets and hoarding information. Gatekeepers give the silent treatment to targets and often exclude them from meetings and training opportunities (Bame, 2013). On the rare occasion that a target attends a meeting, the gatekeeper ignores the target and rebuffs any input quickly and publicly to punish the target for speaking (Bame, 2013). Gatekeepers only share information with favorites that give blind obedience (Bame, 2013). Gatekeepers promote inequities in employee workload by assigning high-profile jobs to their favorites and overloading targets with menial tasks (Bame, 2013). Gatekeepers curb communication toward targets from all sources, thus isolating them physically and electronically within the organization (Bame, 2013). Working for a gatekeeper bully ensures oneself of a very lonely existence that can lead to being forgotten by an organization (Bame, 2013).

Servant leadership implications from an employee perspective. A stark contrast to the gatekeeper would consist of the servant leader as a teacher. The prototypical servant leader represents the epitome of a noble teacher (Robinson, 2009). Greenleaf told a story of the teacher as a servant, which illustrated how servant leadership develops young people into

servant leaders that value social responsibility, community, and service to others (Greenleaf, Beazley, Beggs, & Spears, 2003). Additionally, a servant teacher unlocks and develops an employee's strengths, talents, and passions (Jennings & Stahl-Wert, 2003). The servant leader develops into a wayfinder, in the view of the employee, representing a guide who removes all obstacles that stand in the way of the employee's success.

Bowman (2005) stated this relationship thrives based on the foundation of a shared sense of purpose and accountability for the organization. Robinson (2009) outlined that collaborative learning guides the servant teacher. The learning process involves the employee as an active learner with the servant teacher as a co-learner (Robinson, 2009). Unlike the gatekeeper, the servant leader uses collaboration which minimizes the power differential between the leader and the employee to almost a state of equality (Robinson, 2009). Furthermore, the servant teacher or wayfinder understands that providing feedback stimulates growth. However, the feedback needs to consist of constructive feedback in a supportive manner that accentuates strengths and develops considerations to provide challenges that provide more learning opportunities (Robinson, 2009).

Theme 5: The Joker

The joker bully, as outlined by Bame (2013), uses practical jokes, teasing, insults, foul language, and ill humor to disguise his or her abuse. Jokers hide behind the façade of the "just kidding" or "I meant no harm" defense. Jokers only admit their pranks when caught red-handed; otherwise, jokers deny any involvement in the abusive behavior. Jokers often act in groups to haze an employee with their antics and recruit cohorts to their clique.

Characteristics and types of mistreatment. Bame (2013) described the joker as a bully that majors in sarcasm, mocking, name calling, eye rolling, teasing, ridicule, lewd gestures, and crass behavior toward intended targets. Jokers often seek to alter time sheets or falsify records to cause a target trouble. If an employee walks away from his or her computer without locking it, the joker takes advantage of the opportunity by sending

false offensive e-mails, deleting files, deleting incoming emails requesting information, and changing passwords (Bame, 2013). Jokers often destroy personal property of their targets such as family photos, displayed awards, plants, fish bowls, office supplies, desks, or chairs (Bame, 2013). Jokers intentionally fail to give messages to victims to cause them to miss deadlines or assignments (Bame, 2013). Jokers thrive in performing practical jokes like stuffing a desk with shredded paper or drawing mustaches on family photos with a marker. These pranks would happen right before an important meeting to embarrass the target in hopes of obtaining a resignation or discrediting them to further the joker's agenda (Bame, 2013). Therefore, the practical joker's goal does not center on humor but rather focuses on pain for the target.

Servant leadership implications from an employee perspective. The joker bully seeks to drive employees away and make them feel disconnected and disorientated. The servant leader combats this through transcendental spirituality. Transcendental spirituality creates spiritual values in the organization, which creates a sense of wholeness in the employees (Sendjaya et al., 2008).

Theme 6: The Discriminator

According to Bateman and Snell (2007), diversity goes beyond skin color and gender. Diversity is a broad term that describes all kinds of differences in the workplace (Bateman & Snell, 2007). These differences include religious affiliation, age, disability status, military experience, sexual orientation, economic class, educational level, and lifestyle, in addition to gender, race, ethnicity, and nationality (Bateman & Snell, 2007). The discriminator has the characterizations of any or a combination of prejudice, such as sexism, racism, ageism, heterosexism, ethnocentrism, elitism, ableism, and anti-Semitism, which leads to discrimination in the workplace (Bame, 2013). The law protects employees from discrimination against sex, race, and disabilities. However, age and sexual orientation discrimination continue to rise with no legal protections and fall under forms of workplace bullying (Harper & Schneider, 2003; Kunze, Boehm, & Bruch, 2009).

Characteristics and types of mistreatment. Bame (2013) characterized the discriminator bully persona as an individual that openly gives contempt to people of diverse groups and exhibits the characteristics of other bully groups toward them. Discriminators abhor diversity of any kind and ignore anyone classified in a different group than the bully (Bame, 2013). The key characteristic of the discriminator is the bully's motive for bullying, which centers on prejudice (Bame, 2013). Therefore, discriminators often suffer scrutiny because of repetitive violations of sexual, racial, or disability discrimination policies (Bame, 2013). Discriminators often feign friendship toward a new employee to learn about their background so they can discover a trait that does not fit into their "ideal" mold to scrutinize.

Servant leadership implications from an employee perspective. The discriminator treats employees in a prejudicial manner, preying on any way they might differ from the bully. Sendjaya et al. (2008) describe the servant leader as building covenantal relationships. Unlike the discriminator, servant leaders accept employees for who they are and not how they differ from them (Sendjaya et al., 2008). Employees feel included and enjoy equal treatment throughout the organization. This creates strong bonds within the organization based on mutual trust, shared values, and concern for their welfare (Sendjaya et al., 2008).

Theme 7: The Nitpicker

Bame (2013) described the nitpicker as a bully who typically has low self-esteem and always has something negative to say about other employees and their work. Nitpickers fear losing power and therefore, never concede that employees perform correctly (Locander & Luechauer, 2005). The nitpicker strives to keep employees under control by highlighting their deficiencies and never admitting someone performs a good job (Locander & Luechauer, 2005). The nitpicker demoralizes employees by eroding their confidence and putting them on the defensive (Locander & Luechauer, 2005). Nitpickers justify their behavior by rationalizing that good help is hard to find, or employees lack the proper attention to detail to succeed in the organization (Locander & Luechauer, 2005).

Characteristics and types of mistreatment. Bame (2013) characterized the nitpicker as the classic micro-manager on steroids. The nitpicker belittles an employees' educational background, and any other special qualification especially when it exceeds the nitpicker's level of accomplishment (Bame, 2013). Any praise by the nitpicker tends toward sarcasm or has the obligatory "but" following closely (Bame, 2013). The nitpicker makes targets feel as if they are about to be fired at any moment because of their performance which, according to the nitpicker, consists of inadequacies and errors (Bame, 2013). A report reviewed by a nitpicker often returns covered in yellow post-it notes and red ink. These corrections, when implemented, create a substandard report blamed on the target. Nitpickers meticulously scrutinize targets' work while exaggerating the seriousness of their errors (Bame, 2013). Nitpickers trivialize the work and achievements of their victims and use insinuation and insults to chip away at a victim's confidence (Bame, 2013).

Servant leadership implications from an employee perspective. Sendjaya et al. (2008) defined another servant leader characteristic as employing a responsible morality. Nitpickers seek to destroy an employee's confidence and cause employees to doubt their abilities. The servant leader employing a responsible morality uses relational power to facilitate good moral communication between the leader and employees (Sendjaya et al., 2008). Once this communication flourishes between the leader and the employees, it develops further to include other leaders and other employees throughout the organization. This causes employee morale to grow and create positive changes in the ethical climate of the organization.

Theme 8: The Reverse Bully

Bame (2013) discovered the persona of the reverse bully when an employee accused the organization of sexual discrimination and harassment. The reverse bully seeks entitlements and manipulates an organization through the Human Resource (HR) Department threatening legal action for discrimination. Reverse bullying also has been named upwards bullying.

Characteristics and types of mistreatment. The reverse bully type believes that, as the victim, they are justified to receive entitlements and special

considerations (Bame, 2013). However, if the organization gives in, the requests begin to escalate in frequency and considerations.

Servant leadership implications from an employee perspective. Andersen (2009) defined the servant leader as a leader who serves with a focus on the followers, whereby followers are the first concern; the organizational concerns are secondary. Because servant leaders develop people by helping them to strive and flourish, they essentially serve their employees (Andersen, 2009). This effect on the reverse bully may develop into a very slippery slope. The Servant Leadership Model eventually leads to a fork in the road for the reverse bully. The reverse bully may adopt the servant leader's goals and strive to contribute to the good of the organization and team. Conversely, the reverse bully may alternately continue on their selfish path and manipulate the system using their inherent nature to receive more considerations and disrupt the team and eventually the organization.

Value to Management

Does the Servant Leadership Model represent a friend or foe to the phenomenon of workplace bullying? The answer lies in the nature of servant leadership itself. Servant leaders earn the trust of their followers by proving themselves as helpers, ready to serve first and lead second (Aleksic, 2016). Bullying behavior leads to the ostracization of victims and the creation of an environment in which the bullied persons receive blame for any problem, leading to further isolation, especially in the case of whistle-blowers who often suffer from retaliation (Roscigno, Lopez, & Hodson, 2009). Whereas the servant leader embraces employees and determines their needs to gain success, bullies deal in directives and threats of punishment to accomplish their goals. Conversely, servant leaders emphasize assistance, facilitation, collaboration, and guidance, which allow employees to grasp their environment and understand their expectations (Aleksic, 2016). Therefore, employees would call the servant leader a friend, a friend that cares and guides them toward success. And the workplace bully would see the servant leader as a foe, who threatens their existence and power base.

Practical Implementations

Brodsky (1976) reported that victims of harassment and bullying undergo teasing, badgering, and insults with little or no recourse to retaliation in kind. Brodsky (1976) further noted that bullying contributed to strong negative effects on a victim's health and well-being based on the amount of pressure a bullying victim undergoes on a regular basis in a toxic workplace infested with bullies. Seifert (2011) stated that the financial costs of responding to workplace bullying in health-care institutions involve employee sick leave and high turnover rates. Furthermore, a multihospital study conducted by Rosenstein (2010) found a connection between disruptive behavior and increased staff sickness and staff turnover. Researchers at the International Labor Office (ILO) reported that the global cost exceeded countless millions of dollars in losses from medical expenses, absenteeism, and sick leave (Chappell & Di Martino, 2006).

Cultures exist as paradigms for people and groups of people. These paradigms contain three dimensions of culture consisting of social and moral, practical and material, and transcendent or spiritual (LeBaron, 2003). Paradigms make up the basis that people use in their actions and thoughts. A paradigm exists as the foundation of how people approach things within their cultures. Paradigms interact with cultural influences and personal habits and shape behaviors that are visible and invisible, appreciated and ignored, and appropriate and unacceptable by their individual cultures and society (LeBaron, 2003). Servant leaders entering an organization rife with workplace bullies may experience cultural conflicts. LeBaron (2003) compared cultural conflict to walking in a snowstorm and not being able to discern which way was up. Blinded by the snow, all familiar markings vanish, which reduce a leader's perspective of the organization (LeBaron, 2003). Therefore, servant leaders would need to obtain their bearings and stay true to themselves to effect change and resist experiencing feelings of anger and frustration.

Rivkin, Diestel, and Schmidt (2014) conducted a study that indicated a positive relationship between servant leadership and an employees' psychological health. Therefore, organizations seeking to improve the

psychological health of their employees through the elimination of workplace bullying should accept the Servant Leadership Model (Rivkin et al., 2014). More specifically, if organizations adopt the principles of servant leadership such as ethical behavior, forming relationships, empowering, and helping their followers to grow and succeed, then leadership can create positive change in organizations (Rivkin et al., 2014; Middlebrooks, Miltenberger, Tweedy, Newman, & Follman, 2009). During a speech, General William "Bill" Creech (2004) discussed the core values of a leader:

> Shortly after World War II, General George Marshall was asked to single out the most important ingredient of a good leader. He thought for a moment and said "… it's courage because all else depends on that…." He was talking about courage in interpersonal relationships. The courage to tell it like it is. The courage to admit you're wrong. The courage to change your mind. The courage to discipline subordinates who need it. The courage to stick to your principles. The courage to change what needs changing. The courage to put the organization's needs above your own. Excellent leaders exemplify courage. They don't fear failure. They don't expect perfection, but they don't tolerate obvious incompetence. They don't mind admitting their imperfections. Above all, they have the courage to want responsibility so that they can make things better. They have the courage to share fully the plaudits, and accept fully any blame that falls on the unit. They have the courage to avoid the "look good" syndrome. In short, they have real courage, and from that courage flows confidence and conviction. (p. 184)

What earns employee respect and commitment is whether a leader is true to what the leader portrays and if the leader embodies what the employee desires to become (Kouzes & Posner, 2003). Organizations can employ leadership training to teach the practical use of servant leadership tactics by following the "Golden Rule" of treating people as you desire to be treated and leading by example. The training would build on a leader's ability to show concern for and empathize with followers. Therefore, followers would seek to emulate their servant leaders, which increases the likelihood of a follower becoming a servant leader as well (Rivkin et al., 2014). This would develop a caring culture and build generations of servant leaders for years to come.

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The Place of a University to a Community: Academic Institutions Where Everyone of the Follower Leads

Peter Amah

A society that educates a fragment of its population serves the interest of the part of the whole population. Such society potentially neglects the other fragment integral to the holistic development of the entire population. Greenleaf (1991) rhetorically asked, "how did we get to the decision that a traditional university education was right for fifty percent of the population?" (p. 74). The rural dwellers of the global population are the most disadvantaged. Lyson (2002) conducted research about the meaning of a school to a community. The research aimed at understanding the effects strong civic infrastructures have in a rural community and how it empowers higher levels of performance and the community general welfare (p. 135). Fuller (1982) argued that it is necessary to document the importance of schools in rural communities so that governments and policy makers understand the inevitable socio-economic advantages of

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schools in rural communities, in particular, and the entire nation in general. "A higher education system financed by the entire population but available to only a tiny minority has a highly regressive fiscal impact. This is particularly so when the majority of university students are drawn from high and middle-income urban families" (Salmi, 1991, p. 5). Emmanuel Edeh sets out to correct this imbalance.

Edeh, the modern missionary and ambassador of equal education opportunity for all is a Catholic priest from Akpugo, West Africa. From a disadvantaged low-income family, Edeh worked hard to succeed in life. Transforming the dilapidating condition of Nigerian education system was one of his major achievements. Against all odds, he established the first private higher institutions in Nigeria, such as Madonna. As a model of servant-leadership, Edeh empowers rural dwellers through education to enable them achieve their highest potential. Owing to this fact, Emmanuel Edeh's private institutions, unlike government-owned universities available for few and financed by tax payers, are self-financed and generally accessible. The rural villages benefit from the socio-economic activities channeled to and from the university and the neighborhoods are giving educational opportunities to help realize their destiny. This is how Elele, an isolated rural village in Nigeria prior to the 1980s, became a vibrant micro-commercial city since the 1990s due to Edeh's strategic academic development initiatives.

This chapter aims at investigating and analyzing impacts of building a university in a rural community. This is done through a careful examination of Emmanuel Edeh's (Madonna University Chancellor) application of Greenleaf's theory of institution as a servant in rural Africa. The aim is to understand how educational institutions, such as Madonna, can champion the cause of the least privileged followers. In addition to the academic/economic benefits, the chapter underscores issues related to regulations and technological challenges such as limited access to information technology identifiable with rural Africa. Is serving interests greater than self, which is the core of Greenleaf's theory of servant as leader, the motivation behind Edeh's university establishment in rural communities? If yes, are there factors that make or hinder his success and are these factors impactful to his followers? We shall know by applying

Greenleaf's (1991) best test: Do the followers "grow as persons?" Do they "become healtheir, wiser, freer, more autonomous," and "not be further deprived?" (pp. 13–14).

To proceed, we will look at the regulatory requirement for founding a tertiary institution in Nigeria followed by its planning and staging. Then, we shall examine the education and infrastructural challenges in rural African communities and the implication of Greenleaf's (1991) categorical statement that the "only truly viable institutions will be those that are predominantly servant-led" (p. 10). With that, we explore Madonna as a servant institution and the impact on the followers. This will help us understand Madonna's competitive advantages looking at the role political, economic, social, technological, environmental, and legal (PESTEL), Five Forces, Strategic Diamond, and Value Chain play. The reason is that if one is a servant, be it a leader or follower, he/she will continue to search and listen with an expectation that a better solution to followers' needs to lead is not far-fetched. Understanding these factors will help in determining low and high risk when it comes to school investment in rural communities. There would be a general evaluation of Madonna as a servant institution that bridges gaps using the "best test" scenario as well as a recommendation going forward.

Regulatory Requirement for Establishing Universities in Nigeria

Nigeria has regulations guiding an establishment of higher institutions. This excerpt is the minimum standard found in the Nigerian Constitutional Amendment Decree No. 9 of 1993. It stated in article 19A that only the federal, state, or local governments are authorized to sponsor or establish a tertiary institution. Others include a company incorporated in Nigeria, an individual, or a set of individuals from Nigeria who in 19B apply to National University Commission (NUC), the National Board for Technical Education (NBTE), the National Commission for Colleges of Education (NCCE), or through the Director General of the Federal Ministry of Education with all the necessary requirements.

To be approved, a candidate would have to meet the requirement satisfactorily. An applicant must provide verifiable evidence of funding, academic staff, fixed and enabling assets, staffing guidelines, institution envisaged, philosophy, objectives, and cost analysis. Furthermore, the applicant must ascertain that the sum of N200 million, N100 million, and N50 million for a university, polytechnic, and college of education are respectively guaranteed for a five-year period.

A would-be successful candidate is expected to provide a 20–25-year plan for infrastructure. This includes the physical master plan, aesthetics, the academic brief, and a provision of at least 100 hectares of land for a university, 50 hectares for a polytechnic, and 25 hectares for a college of education. Upon satisfactorily providing all the requirements, the candidates directly apply to the NUC executive secretary indicating his/her intent for founding a university. There are genuine intents of establishing a university in Nigeria; the major one is producing thinkers and problem solvers. But how many universities are truly graduating self-employable? If Nigerian tertiary institutions were producing innovative thinkers and creative problem solvers, why are the rural communities so underdeveloped and their interests underrepresented? Edeh's Madonna requires the training of the rural dwellers for subsequent return to their roots to lead as servants of the disadvantaged as opposed to taxpayers-funded federal universities that lose their graduates to the advanced western markets. Such brain drain is a national tragedy that cries for patriotic servant-led institutions. The application process is a recap to the university accessibility bias against rural dwellers.

In fact, the NUC charges fees of N1 million and N500,000 for ten copies of application form and processing fee respectively (NUC, 2014). It is overwhelming to spend a whopping 5000 USD equivalent for application fee if it is not serving as an entry barrier. Otherwise, such high-premium charges challenge the organization's position as a regulator with a moral compass. In a similar way, some universities charge their students exorbitant tuitions with little to show for it. Research output of most of these schools is often nonexistent. The cost of Nigerian education is so high that it is inaccessible to low-income rural dwellers, and the quality is not commensurate with comparable schools in advanced nations (Harma, 2016, p. 246). As it is the case in health care, the leaders and

their family members sought after health care and educational services of foreign nations while availing their rural followers with underequipped semi-functional institutions—a reflection of the NUC organization as non-servant-led.

The NUC article also stated, "The site distance from an urban complex shall take into account availability of municipal services, including water, transportation, private accommodation, communication and other consequential inadequate in its Community" (2014, p. 1). This entails that the burden of providing educational infrastructure in rural villages is upon the private sector if it is a private university or the government if it is a public tertiary institution. Little wonder that many Nigerian village leadership followers are far from the benefit of democratic dividends. How would a private sector who wants to make tertiary institutions closer and affordable to rural dwellers, such as Akpugo Village, provide tarred road, information technology, and energy 15 miles away from the city? Is providing power and tarred roads not the government's responsibility? The irony is that a private sector, such as Madonna, makes financial sacrifices for the common good, while government officials sacrifice common funds for private gain—the Nigerian paradox.

There is no developed nation without the contribution of its rural population. A nation neglects meaningful rural development at its peril. The founder of Madonna University is aware of this. According to Diso (2005), a nation that is not committed to resolving its structural and infrastructural problems, such as unstable power supply among others, impedes her chances of growth (p. 287). It is not the sole responsibility of Edeh and his likes to shoulder the developmental challenges of rural Nigeria. On the contrary, it is the prerogative of the Nigerian government to use public funds designated for the eradication of rural community illiteracy for the intended purpose. If Russia, in 1919, treated illiteracy as enemy number one, and Sri Lanka, before the 1960s, recognized the need to avail rural populations educational opportunities necessary for better life in the village (Harande, 2009), Nigeria must do better in the twenty-first century by providing incentives to private sectors investing in rural communities. Government regulations must ensure her institutions become servant-led by using the best-test question: Are the followers serving as leaders?

Edeh may not have the resources to take tertiary institutions to all the villages in sub-Saharan Africa; however, Edeh could provide the governments with consulting expertise needed to combat certain rural followership illiteracy. The government may use its limited resources in providing libraries or extend information technology projects to most rural communities for easy access to e-Library. Albert (1970) affirmed that libraries would help to impact knowledge needed for self-development and creativity. It corroborates the second best-test question: Are the followers becoming wiser?

Education and Rural Development Plan

In research about the presence or absence of a school in New York rural villages, Lyson (2002) argued that the presence of a school in the smallest rural villages is associated with many socio-economic benefits such as increase in house value, more favorable employment in "civic" occupational categories, and more developed municipal infrastructure. Lyson focused on the New York villages with the population of 500 or less or between 501 and 2500, which is in the same population category with some of Edeh's rural establishments in Africa.

Lyson's findings that the social and economic welfare in the villages with school were high compared to villages without school. This corroborates Edeh's rural education experience. For him, schools are critical to the development of smaller villages, such as Akpugo, which has no government-resource allocation impact. Lyson wants policy makers and school administrators, including local citizens, to know the inevitable role of schools in rural development and, therefore, do what it takes to use funds allocated for rural schools for the intended purpose. If there is a general agreement that school is a vital source of survival for any community, it is imperative to support Edeh's critical education campaign in rural communities. This is so because Edeh and Lyson understand that schools serve the largest/broadest constituency for more than other civic institutions in a village. Madonna University campuses in Elele and Akpugo are Nigerian evidence to Lyson's research findings.

These university campuses located in underserved rural African villages provide the following benefits to their communities:

1. Catalyze economic benefits and development
2. Social and cultural integration
3. Adequate health-care services
4. Reliable road transportation
5. Information technology prospects
6. Create awareness of environmental sanitation
7. Proximity and accessibility of schools to the isolated
8. Diversity and creativity
9. Connects value chain
10. Employment opportunities
11. Increase real estate value
12. Retain increased population
13. Partner in regional development
14. Empowering research and development (R&D)

The role Madonna University, as the first private university to take off in Nigeria, is playing in rural African development is similar to the role the first public university in Nigeria, University College Ibadan (UI), played in Africa from 1962. As an emerging "center of excellence" in Africa, 14 years after it was formed, UI was ranked among the best by the University of London (Coleman & Court, 1993, p. 91). The development of Ibadan as an urban city has a lot to do with the presence, the role, and the quality of the UI. UI enjoyed the refined leadership sagacity of Onwuka Dike, high-quality interim expatriates and huge funding from the Rockefeller and Ford Foundation before it lost its prestige in the international community.

UI's historic glories degenerated due to amalgamation of different factors such as Biafra War, political instability, regional/ethnic jingoism, mounting cost of retirement benefits, deteriorating infrastructure, threat of new entrants from University of Nigeria, Nsukka, University of Ife, and the subsequent proliferation of states and schools. Another major factor was that the leadership lost focus on the followership. The servant-led

altruistic practices that catalyzed serving interests greater than self gave way to the corrupt top-down leadership style that defines twenty-first-century Nigeria. UI was once considered the best university in Africa and one of the best in the world but is no longer considered the best in Nigeria let alone in Africa. This fulfills Albert Einstein's statement, "Not everything that can be counted counts and not everything that counts can be counted" (Badat, 2010, p. 117). Does the first Nigerian private university, Madonna—an emerging center of excellence with quality content—have enough funding and infrastructure needed to transform rural African communities and, therefore, count in the globe? Is Madonna resilient to the emerging threat from online distance education that is likely to displace many higher institutions in Africa and remain faithful to her commitment to the rural population? Or, is Madonna going to look back with her hand on the followership plow? Madonna should be really scared if and only if, like UI, it fails to fulfill Greenleaf's best test, are the followers themselves likely to become servant-leaders. Only then would the institution sustain the developmental project of the rural followership.

Development Challenges in Rural African Communities

Diso (2005) and Abissath (2008) agreed with Edeh (personal communication, January 2014) that providing information technology to all Nigerians including the rural populace is essential for overall development. For Diso, "the way to democratize access to ICTs is to give priority to education" (p. 287), while Abissath argued that rural development is not unique to any particular developing country. Nations such as Ghana, Malaysia, Brazil, South Africa, and other technology-minded countries have done it. No responsible government neglects rural development because it has positive correlation with integrated economy and the supply chain. Taking infrastructure, such as information technology, to rural populations is providing the people with tools that teach how to fish. It is a way of bridging the digital chasm between the rural and the urban. In other words, it is a way of fulfilling the Greenleaf's best test by finding out the effect on the followership: are they not continuously deprived?

If followership is denied access to quality education—the fundamental backbone of development—the entire nation struggles. Some emerging nations struggle to meet up with the standard of developed nations due to decline of university education caused by protracted leadership instability, corruption, and lack of research output (R&D) (Atuahene, 2011, p. 1). During the time of Chinua Achebe, the Nigerian education system was competitive. Beginning from the late 1970s, Nigerian institutional facilities started deteriorating, and the government did not do enough to revamp the crumbling school infrastructure. Over the years, Nigerian higher institutions suffered decay along with the national facilities. Many of those who later took over the helm of affairs in Africa did not truly understand the relationship between the leader and the followers and, by extension, the institution as a servant. The focus was on the power of the institution over and above the power of the followers as leaders used institutions to command and control rather than to serve the followers. Therefore, it was easy to find chief justice, head of states, the house of assembly, and senate members, as well as university lecturers, CEOs, and their fawns with corruption.

In the 1980s, many academic enrollments were not based on merit. The quality of lectures declined significantly. Unqualified and unaccountable lecturers, staff, and students were employed/admitted as they exploited one another with money, sex, cultism, exam malpractice, selling of notes, and absenteeism. The universities were not conducive for research and creativity. The corruption identifiable with the government institutions was creeping into the national education system, and the school certificates were not recognized in most top universities outside Nigeria. When democratic government took over in 1999, the educational budget was increased to 40 percent between 2002 and 2004 (Investment Policy Review Nigeria, 2009, p. 78). The improvements were inadequate due to long historical neglect and its impact on overall administrative inefficiency. As of 2016, incessant nationwide strike has rocked Nigerian public tertiary institutions, undermining its positive strides in recent memory—an indication that it has a "huge catch-up process required" (p. 78). The question is: Are the rural followership developmentally ready to serve as leaders? If not, what are the effects on the society?

Madonna as Servant and the Impact on the Nation?

NUC recognizes a huge deficiency in the Nigerian education standard and the support it needs from government and foreign-trained experts to improve the system to global standards. Advanced universities such as Harvard, Princeton, Stanford, Yale, Oxford, and UW deliver many courses online. They use most effective technologies to impact knowledge within and beyond their national boundaries. They are heavily invested on research. In the short term, it would be extremely difficult for Nigerian universities to compete in this global market with such deficiencies in human resources capabilities. There is an urgent need for reform from top-to-bottom with a committed long-term plan and investment on leadership, delivery, and research.

The decline in skills suffered in the Nigerian educational system cuts across board. According to NUC, research, delivery quality, and assessment have been deeply compromised. Research and creativity is far-fetched resulting in huge unemployment rates at 23.9 percent (CNBC Africa, 2013). Nigeria is behind many African universities in this regard. As a result, some privileged smart students go to the USA and the UK for quality education. Transnational corporations operating in Nigeria have openings that cannot be filled by local graduates due to lack of diversified knowledge and sophisticated managerial skills needed to compete in the twenty-first-century market (Investment Policy Review Nigeria, 2009, p. 80). For example, a multinational corporation had to commit huge resources in near reeducation of ten hired Nigerian aspirants out of 6000 applicants. Another transnational corporation had to go to America and Europe to recruit from diasporas in professional sectors to fill 2000 openings. The company could only recruit less than 30 professionals in the diaspora because (a) the diasporas needed more luxury lifestyles and (b) the locals discriminated against the diasporas due to income (salary) gap (p. 80).

It is common knowledge that countries such as the USA, Singapore, Canada, and Malaysia are paying high premium for highly educated foreign nationals to work in their countries to enable them to compete

favorably in the global market. Malaysia is in a bilateral agreement with Australia, whose educational system is trusted, and exported to Malaysia (Malaysia country brief, 2014). Nigeria is experiencing brain drain and is unable to match incentives or compete with the developed nations that attract Nigerians in the diaspora. Inadequate leadership skills are pervasive. NUC urged Nigeria to provide more attractive incentives for professionals in the diaspora as it recognizes that improved executive business education is needed to gain market share. It seems the case that any institution and corporation lacking business statistic prowess, knowledge of finance, and software expertise risks extinction or being left behind in the global market. The conundrum is that rural followership is further isolated from e-Learning due to lack of connectivity.

Because education is globalizing, NUC regrets that Nigerian universities would not be able to compete without e-Learning and business leaders trained in western schools. "The senior executive education business is dominated by a small group of elite business schools from the United States and Europe… Some emerging market universities are beginning to expand abroad" (p. 97) and Madonna is in the league. NUC encourages universities to enter into partnerships with management universities abroad. While this idea is brilliant, e-Learning is the gateway. Nigerian universities must equip themselves with e-Learning skills and support Edeh's rural dwellers' development initiatives. Rural followers are not only good for election cycles as seen by many of their political leaders, they deserve infrastructure. Lack of infrastructure is not only a barrier to Foreign Direct Investment (FDI) but also to distance learning. While schools in Abuja and Lagos are at advantage because of closer proximity to infrastructure, only 2 of 30 federal universities are fully participating in distance learning (World Bank as cited in Investment Policy Review Nigeria, 2009). National Open University of Nigeria (NOUN) is championing an e-Learning degree program with 32,400 students' enrollment in 20 study centers (NUC, 2014). However, NUC ranks Lagos Business School as the best in diversity due to the highest percentage of foreign staff, student computer per ratio, fourth (1.6 percent) for the percentage of foreign students (NUC, 2014). Yet, none of these institutions is easily assessable to many of the rural communities Edeh's Madonna targets.

Also, lack of R&D collaboration between Nigerian schools and corporations is creating a huge development gap between this most populous black nation and other countries in the world. There is no African academic or business institutions ranking in the first 25 in the globe in terms of university-industry collaboration in R&D. South Africa ranks 29, while Nigeria ranks 92 (World Economic Forum: The Global Competitiveness Report 2013–2014). Madonna University Business School is in partnership with rural community farmers and microfinances their agribusiness.

Madonna is also committed to assessing distance learning programs by long-term partnership with foreign universities to enable it to retain the lead in Nigeria. Like the USA, Nigerian private universities, pioneered by Edeh's Madonna, are doing well in providing seasoned academicians that meet the challenges of time. Madonna and Covenant Universities are emerging as the best private universities in Nigeria. These private universities provided healthy competition and served as veritable alternatives to many dilapidated and derided Nigerian higher public institutions. The latter must think creatively to run twenty-first-century market-based tertiary institutions with better prediction and result. As Nigeria improves in its educational reformation, it must consider the risk of isolating a huge population of rural dwellers which would be detrimental to nation building.

Servant Institute: Madonna University Marketing Strategies

The ultimate questions facing Madonna campuses in rural Africa are (a) Is it academically competitive and (b) Is it profitable? Because Madonna provides standard and quality education in Nigeria, it is competitive. Current Madonna students and alumni population at 28,000 and 25,000, respectively, are indicators that Madonna controls the bigger market share among Nigerian private university sectors. This is because of its internal and external strategies. We shall use the Strategic Diamond to evaluate Madonna's internal administrative competence and use Porter's Five Forces as well as PESTEL factors to analyze Madonna's external administrative effectiveness, particularly in rural Africa.

Internal Strategy: Using Strategy Diamond

Arena: In answering the question *where will we be active?* Madonna's administrative body made a conscious choice to situate their flagship campus in a rural community known as Okija about 60 miles away from Onitsha—the industrial capital of Anambra State. The founder's target was close proximity with his rural followers and to provide a standard education that is accessible for all Africans. The location is also another way of showing he is environmentally minded. *Vehicle*: How Edeh gets there was through mutual negotiation with community leaders in Okija, Elele, and Akpugo. He envisioned Madonna University as a servant who has a moral obligation to develop people (such as the rural followers) and their environment. This is one of the factors that makes it a university with a difference. *Differentiation*: Madonna wins through its unique Catholic tradition. It emphasizes infrastructure, academics, and morals as an overall human-development strategy. *Staging*: Madonna's speed and timing are evident in its ability to expand in more than one campus within a short period. It is commanding international presence. *Economic logic*: Madonna is successful and profitable because of its low-cost premium. Madonna also benefited from being the first to enter the Nigerian private university market. Its location supports low tuition, its unmatched services, academic discipline, and research.

External Strategy: Using Five Forces Analysis

In Madonna's Five Forces analysis, threat of new entrants is high because a private sector with a large supply chain and large capital may enter the market. Such a sector with a pool of resources may staff the school with only foreign experts capable of providing R&D commensurate with US Ivy League Schools. Because Nigerians tend to prefer foreign to local products, threat of new entrants is high. Threat of substitute is low because Madonna is a household name in Nigeria with an advantage of early entrance into the market. It has created an academic culture and market share that can hardly be substituted by a foreign university competitor with more infrastructure and research funding.

Buyers' bargaining power is high in the cities due to large selection of private universities in Nigeria and low in rural villages. The overall value is dependent on R&D. Suppliers' bargaining power is low due to low switching cost, other Catholic universities in operation, availability of information technology, and other infrastructures in bigger cities such as Lagos and Abuja.

External Strategy: Using PESTEL Analysis

The PESTEL analysis provides Madonna with materials necessary in evaluating external components. Madonna asks the question: What is the political situation of the country and how can it affect her school? Is the 1977 law repeatable by which government ceases or takes over privately owned schools, thereby denying certain rural followers access to quality education? *Economy*: The increment of tax or minimum wage affects tuition and university pay role in the same way as inflation at 12.2 percent and currency devaluations. In fact, economic growth pattern (now in recession) and foreign exchange rate affect the ability of Madonna to procure foreign labs, IT, and library materials. Edeh makes personal sacrifices to sustain Madonna Institution as a servant. *Socio-cultural*: Madonna considers socio-cultural diversity of Nigeria and multi-religious adherents of their students. Academic discipline, moral prowess, and freedom of religion are extolled on campus. *Technology*: Is Madonna prepared for constant technology innovations that keep changing the dynamics of academic delivery in the twenty-first century? Online education is becoming common and many Ivy Universities are offering degree programs to students across their national shores without requiring relocation. Madonna is creating awareness of this technology-driving competition and is training faculty and staff to prepare for the task ahead.

Furthermore, in terms of Environment, Madonna promotes green technology. Situated in rural communities, Elele and Akpugo campuses commit to R&D that is not destructive to the natural phenomena and fully adheres to environmental regulation. *Legal*: NUC regulates Madonna and other universities in Nigeria. As long as it adheres to the regulations and guidelines, Madonna would not have its license revoked.

Also, as long as students and staff follow the standard behavior as stipulated in their handbook, they will excel in academics and morals.

Servant Institute: Is Madonna Bridging the Gaps?

When schools are available to the urban areas and not to the rural areas, it creates inequality. Carpentier (2010), Schneider (2001), Bourn and Alum (2010) agreed to the effect of global inequality. The takeoff point of global inequality is the local inequality. We cannot talk about it without referring to the gap between rural and urban Africa, higher education assets, and the socio-economic and political privileges that influence it. Greenleaf (2002) argued that contemporary higher institutions are lineal descendants of schools from the medieval era which are commonly seen as suitable for the few (p. 66). It is an ideological segregation often politically motivated in places such as Africa. An African village without access to quality schools suffers a lack that may limit its potentials to compete in national/global community. With the historical fluctuation of public schools and the rise of private universities in many parts of the world, especially in Africa, the gap of inequality widens, and African rural communities suffer the most. Edeh's Madonna aims at rescuing the situation starting with the rural communities.

In a similar thought process, Trani and Holsworth's (2010) premise agreed with Levine, Bourn, and Morgan that universities must fundamentally redefine their relationship to the broader community and determine if they are becoming important actors in the modern, knowledge-based economy. Otherwise, how do we account for our social fabrics becoming weaker if we are right to think education is the panacea? Is our contemporary education style counterproductive especially in sub-Saharan Africa? (Greenleaf, 2002, p. 179). Madonna is in this position of self-evaluation. Like many higher institutions in the west, it evaluates the extent its faculty and students assist in rural development. As a servant institution, her trustees "care for all of the people the institution touches" (p. 68). There are indicators showing how the university's resources are

used in aiding real estate development and revitalizing Madonna's surrounding neighbors. The relationship between Madonna and the external communities are rapidly multiplying, and it is appealing to prospective students and employees.

Also, many start-up companies in the area take advantage of Madonna's research facilities to create new companies or build multinational corporate organizations that generate high-tech employment. When Madonna hosts its annual international convention in Nigeria, the Elele community enjoys tremendous economic benefits from professionals and celebrities attending from America, Europe, Asia, Africa, and Australia. By doing so, Madonna helps to shape the sense of pride and identity of the rural population (Amah, 2011, 2014). Madonna further supports the development of neighboring rural communities and creates employment opportunities through purchasing some goods in large quantity from local suppliers. Such goods as food, books, paper, computer, lab equipment, repair labor, as well as local town "okada" riders that garner the naira (local currency) from transporting students, staff, faculty, and guests (Trani & Holsworth, 2010, p. 27). Madonna's commitment to research that supports innovation, creativity, discovery, and incubation of new ideas that bring about development will continue to position it as the highest single employer of African rural population.

Madonna's goal is to bridge the gap between the urban and the rural, the wall street and the main street by making education accessible and affordable for all. Madonna's effective education and morals respond to Reinhold Niebuhr's concern about moral man and immoral society by offering more than the contemporary universities and preparing students for narrow professional careers (Greenleaf, 2002, p. 67). If our universities are enrolling 50 percent of our youth, as Greenleaf contends, then they should produce a major civilizing force capable of transforming societies (rural and urban alike) as well as people with moral integrity. African government and peer institutions should assist Edeh in achieving these sets of goals. This is how Madonna will influence from the disadvantaged, young people who will upgrade themselves and learn to lead their own people as the first among equals (p. 177).

Recommendations

Private universities are considered the fastest-growing academic segments in many parts of the world including Africa. Edeh enjoyed the advantage of the first entrants in Nigeria Higher Institutions prior to its proliferation. Because many western universities sell education "online" to thousands of African students at full cost (Reddy, 2002, pp. 110–111), and FDI partnership with local schools are better funded with more advanced infrastructure, many African universities cannot compete in the global-stage risk substitution. With many under-qualified faculty members, underfunded research projects, underdeveloped academic curriculum, and far less spending per student, any African private university that depends on tuition would be hugely disadvantaged.

The African economy is growing at 6–7 percent. World Bank held that higher education in the sub-Saharan Africa needs to transform into a different type (twenty-first century) of education enterprise. This must be done in order to be competitive within the new rules imposed by a global knowledge-based economy (p. 184). Madonna, like any other African university, is susceptible to the storm of globalization and needs to leverage opportunities available from the diaspora to turn the threat of substitution into opportunity. It needs to guard against becoming a victim of fawn and obsequiousness for the sake of his followers. As a competitive private university, Madonna should engage online content delivery through the procurement of more modern information technology as well as continue to invest in a modern infrastructure that promotes research and rural development.

Edeh agrees with Schneider (2001) that universities are about three things: reputation (brand), authorization (accreditation, certification, licensure) and content. Content is the highest of all. According to Levine (2001), digital technology gives other media the capacity to distribute content (p. 144), and content is in short supply. When it comes to content, Madonna has adequate reputation in Nigeria. The challenge facing twenty-first-century universities and subsequently rural Africa is online education. Traditional universities that are not strategizing to accommodate online education in Africa may be eclipsed. The online bookseller,

Amazon, surprised the traditional powerful booksellers, Barnes and Noble, by taking over the market share. A similar thing happened with Encyclopedia Britannica and Microsoft's digital Encarta. In the same way, online distance education may take the limelight from some of the prestigious campus-based universities in Africa. Rural followers are seldom served by it due to lack of infrastructure and financial wherewithal to cover tuition. Bourn and Alum (2010, pp. 268–269) and Levine (2001) agreed that the sooner African universities embraced this challenge and reached out for FDI, the better they are positioned to empower their followers.

FDI is an extraordinary way many nations grow their economy. Emerging economies such as Nigeria are faced with poor infrastructural challenges that serve as a hindrance to FDI. For example, the Nigerian economy has not been doing well partly because of the lack of FDI. One of the major reasons why most foreigners are not investing in Nigerian remote schools is because of lack of adequate infrastructure such as steady power supply, road networks, effective transport systems, reliable information technology, and a competent education system. Also lacking are skills in combating corruption, in addition to insecurity, and instability. Nigeria is ranked the 114th best country in which to do business on the Forbes Lists (Best Countries for Business). These critical factors are militating against employment and rural economic development in Nigeria and needs to be addressed squarely if the followers must become better, freer, wiser, and not continuously deprived.

Conclusion

The project of transforming social economic conditions of rural Africa requires deliberate commitment and thoughtfulness that is altruistic and geared toward the good of the disadvantaged. This is part of the reason why some Madonna University campuses are situated in rural communities. The aim is to train mature minds to achieve what they cannot achieve unaided. An intelligent home (community) differs significantly from an unintelligent home (community) in terms of innovation, growth, and development. Education is critical and fundamental to human development and a lack thereof makes it hard to "transmit all the resources

and achievements of a complex society" (Dewey, 1944, p. 8). Accordingly, Nigeria cannot fully discharge its global responsibilities without active participation of its rural population. Understanding and harnessing the complexity of a modern society requires quality education for all.

Like a nation, if a university lacks infrastructure, it will turn out mediocre. Aware of this phenomenon, Edeh situates some of his schools in rural areas to provide an atmosphere conducive for creativity and easy accessibility to low-income families. This is done without compromising quality and excellence by providing adequate infrastructure and high educational standard. Edeh's higher institutions have excellent road networks, sustainable real estate, uninterrupted power, and a water supply as well as reliable information technology, a world-class e-library, and laboratories for research. Madonna also has an unmatched security system, excellent emergency health-care facilities, zero tolerance to corruption/malpractice, intellectual property protection, international workshops available to faculty, staff, and students, and equal rights as well as commitment to improving the living standard of local communities and high-maintenance culture. The leadership and administrative skills identifiable with Edeh's institutions have been in short supply in the leadership of Africa. Edeh's goal is to raise well-educated future graduates whose versatile leadership skills and disciplines are needed to transform twenty-first-century Africa.

Achieving these goals especially for his followers in rural African communities where modern infrastructure is near to nothing is not an easy task. With little or no government financial support in providing amenities in rural communities, Edeh travels distant miles to make the infrastructure available for his schools and the local communities. As a result, he has to be creative in sourcing funding to equip his rural and urban schools that invest in the students' physical, spiritual, intellectual, and human capital, while empowering them to compete favorably in the global market. Thus, Nigeria awarded Edeh a national honor (OFR) for his rural development initiatives, strategic rural employment opportunities, rural education empowerment, and Nigerian model of academic excellence. Africa has a lot to learn from Edeh's effective leadership initiatives in empowering rural community followers to lead by serving interests greater than oneself.

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Employee Perspectives: The Lack of Servant Leadership in Organizations

Julie D. Conzelmann

Servant leadership is prevalent in various industries; however, organizational leaders in the retail industry continue to operate under situational, autocratic, bureaucratic, and laissez-faire leadership. A group of 11 employees working in retail related the lack of exemplary leadership from employee perspectives, specifically, the lack of servant leadership exhibited by organizational leaders in relation to showing care and consideration for employee well-being and leadership growth. The theoretical support for this research was through the teachings and findings from studies conducted by Greenleaf (1970, 1977), the Greenleaf Center for Servant Leadership (2008), and van Dierendonck and Nuijten (2011). The collection of relevant information on this topic came from personal interviews with retail employees to obtain information to fill the gap regarding the lack of servant leadership in retail organizations.

Of the various types of leadership, servant leadership is the most beneficial style exhibited in organizations (Greenleaf, 1970, 1977; van

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Dierendonck & Nuijten, 2011). When an employee is having difficulties, a servant leader asks or offers to help. Servant leaders, as defined by Greenleaf (1970, 1977), are interested in being a model of service to employees rather than expecting employees to be of service to them. Servant leadership is not just a method of leadership *for* leaders because anyone can exhibit servant leadership. The reciprocation of servant leadership within an organization creates a level of respectful interaction toward a common goal—satisfaction.

Satisfaction relates to all individuals involved while conducting business. Most people assume that most organizational structures require conducting business and leading employees from the top-down: board of directors, executive leaders, managers, employees, and finally, customers. Through years of research, Greenleaf (1970, 1977), van Dierendonck and Nuijten (2011), and others revealed the reverse is actually the way businesses work; thus, *service* should occur from the bottom-up to top-level management. Think about it. Without customers deciding they need something, what is the point of having a business? Businesses, irrespective of the industry, provide a service. Therefore, the word servant relates to service—in the correct context of providing service to someone (Greenleaf, 1970, 1977).

A case-study approach was appropriate for gaining verbal responses to basic feelings from all participants regarding servant leadership. The topic of investigation in this case study was that there is a significant lack of servant leadership in the retail industry. Obtaining verbal responses garnered the necessary information to provide a descriptive report about how employees perceived the display of leadership in the organization. All information gathered provided an overview of leadership from the bottom-up perspective missing in research among retail industry employees.

The results could be of general interest to modern-day organizational leaders in any industry struggling with employee engagement (Silvis, 2016) and a high rate of turnover. When the rate of employee self-termination is high (Powell, 2012), organizational leaders fail to focus concern on the level of employee satisfaction and the exhibition of leadership skills. The expected findings revealed how a lack of training in

servant leadership affects the functionality of the organization as a moral, caring, and empowered community member.

Implications of the findings revealed an emerging need to encourage organizational leaders across all industries to review business operations from the employee perspective, for example, working with organizational leaders lacking in servant leadership skills and implementing ways to empower employees through dual-way organizational training. Recognition and implementation of dual-way servant leader training will help change employee perspectives of leadership styles and values. Continual focus on training and exhibiting servant leadership in retail, and other industries, will benefit the well-being of all employees. Additional benefits of implementing dual-way training in servant leadership include increased employee engagement, relations, and retention to increased value of employee succession into leadership positions.

Background and Knowledge of Servant Leadership

Servant Leadership Perspectives

Servant Leadership Defined

According to Greenleaf (1970, 1977), servant leadership is service oriented, holistic, ethical, spiritual, and altruistic, with leaders using intrinsic moral obligations to fulfill the needs of followers. The ideology is to exhibit a mentorship role, placing the personal well-being of others above the interests of self or the organization (Greenleaf, 1970, 1977; Greenleaf Center for Servant Leadership, 2008). Reasons for exhibiting servant leadership qualities in various aspects of life are apparent. An underlying focus defining the increasing emergence of servant leadership is internal perception of moral and ethical business practices (Reed, Vidaver-Cohen, & Colwell, 2011). Successful implementation and practice of servant leadership require a level of intrinsic morality, honesty, and ethics

upon which one can build relationships. Externalization of the values and virtues of moral leadership can transfer to followers, leading to healthy and respectful relationships, enriching the organizational culture, and increasing job retention and satisfaction among followers.

Increase in Servant Leadership in Business

Servant leadership is increasing in popularity and is focusing less on the traditional competencies of leader effectiveness (Taylor, Machado, & Peterson, 2008). A definition of servant leadership is the "practice of leadership that places the good of those led over the self-interest of the leader" (Hale & Fields, 2007, p. 397), with an emphasis on developing a reciprocation of followers as leaders and leaders as followers. Waite (2011) believed that integrity and humility are crucial for transforming into a servant leader which in turn are necessary for "empowering, and developing of others in carrying out the tasks and processes of visioning, goal setting, leading, modeling, team building, and shared decision-making" (Parolini, 2004, p. 9). Consensus among scholars is that servant leaders exhibit many facets of caring, including listening and empathy, with a demonstrative ability to relate to the feelings and perspectives of others (Boden, 2014). In all aspects of life, servant leadership incorporates a dimensionality of moral and emotional strength, combined with the innate ability to elicit innovation and personal growth among followers (Boden, 2014).

The conscientious servant leader exhibits a quiet healing ability, a genuine reflection of spiritual well-being, and wholeness that radiates among followers (Greenleaf, 1970). Boden (2014) argued that servant leaders demonstrate a high understanding of personal values, feelings, strengths, and weaknesses and easily persuade and influence followers. Servant leaders integrate information from various timelines to discern the most suitable path leading to successful attainment of shared goals. By reviewing the past and relating experiences to the present, servant leaders focus on the future and a holistic approach to all situations (Boden, 2014).

Link Between Servant Leadership and Spiritual Leadership

Spiritual leadership is a call to service based on personal attributes of humility, charity, altruism, love, equality, and genuine concern for others (Davis, 2014). Spirituality is inherent to an individual's inner spirit (Greenleaf, 1970, 1977). Greenleaf (1970, 1977) further explained that spiritual leadership emanates from using positive psychology and exhibiting love, compassion, patience, tolerance, forgiveness, contentment, personal responsibility, and a sense of harmony with the environment. Sweeney and Fry (2012) explained that one's leadership philosophy directly relates to the character of one's spirituality.

Positive psychology is a facet of spiritual leadership and the calling for servant leadership encompassing altruism, character, and integrity (van Dierendonck & Nuijten, 2011). Other attributes of servant leaders are clear vision, values of trust, conscience, humility, the concern for others, and inspiration for followers (Sharma, 2010). The basis of spiritual leadership is similar to servant leadership focusing on ethics, social responsibility, concern for the environment, and value for human rights (Pruzan, 2008). Spiritual leadership also imbues the spiritual perspectives of leaders' perceptions regarding the purpose of life, character as a leader, decision-making, and infusion of spirituality in business activities. Sweeny and Fry (2012) defined *character* as a consistent moral and ethical strength aligning individual and organizational beliefs and interactions with others. Similarly, Beck (2014) explained that while servant leadership incorporates spirituality, various other leadership approaches also help build trustworthy relationships and create an altruistic focus. The aforementioned attributes might be most useful in the retail industry and could increase understanding of the servant leadership perspective of focusing on the successes of followers.

Comparison and Contrast of Servant Leadership and Various Leadership Styles

van Dierendonck and Nuijten (2011) reported that servant leadership is edging out the contrasting use of traditional leadership styles in

organizations. What sets servant leaders apart from individuals exhibiting other leadership styles are the significance of stewardship, extending a conscious sense of selflessness, and using personal values, beliefs, and aspirations to motivate others. The need for organizations to review leadership styles, with a focus on what is best for all employees—from leaders to entry-level employees—is necessary. Replacing the old-style, traditional leadership styles with servant leadership traits and researching resources will increase trust, build strong cultures, and help redefine leader-follower perspectives.

Overview of Traditional Leadership Theories

The nine most prevalent leadership styles mentioned in recent research include autocratic, bureaucratic, charismatic, laissez-faire, relational, situational, transformational, and transactional (The Executive Connection, 2015). Koontz and O'Donnell (1976) created levels of combined leadership: Theory L, Theory X, Theory Y, and Theory Z. The four leadership theory traits encompass several leadership styles and many of the traits overlap. Theory L includes the relaxed leadership trait of laissez-faire leadership. Theory X includes the controlling leadership traits: autocratic, bureaucratic, and transactional. Theory Y relates to situational leadership, where leaders flex between relaxed and controlled leadership. Theory Z leadership traits include charismatic, relations-oriented, and transformational leadership. Servant leadership most relates to Theory Z leadership as the servant leader is a good manager who inspires high productivity, cooperation, low turnover, and employee commitment (Greenleaf, 1970, 1977; Koontz & O'Donnell, 1976). Recall that van Dierendonck and Nuijten (2011) defined the various intrinsic virtues of servant leadership—and the most prevalent overall trait—to ensure the well-being of others before self.

Theory L: Laissez-faire. Leaders who exhibit laissez-faire leadership leave the direction of organizational goals up to the whims of employees, and therefore, employee productivity decreases (Koontz & O'Donnell, 1976). Laissez-faire leadership is the absence of leadership, allowing employee self-rule (Yukl, 2013). Unfortunately, employees do not have

decision-making authority but receive the consequences for unmet goals. The lack of strong leadership leaves organizations vulnerable to increased attrition as good employees leave for more challenging employment.

Theory X: Autocratic, bureaucratic, and transactional leadership. Leaders who exhibit autocratic, bureaucratic, and transactional leadership traits are people who direct other people and hold positions of power (Yukl, 2013). Individuals who exhibit Theory X leadership traits offer little encouragement or rewards, increasing stress, while simultaneously decreasing employee satisfaction and productivity (Koontz & O'Donnell, 1976). Employees labeled these leaders as self-driven and controllers (Boden, 2014). Leaders in this group are driven by the need for structure, excessive organization, and adherence to all organizational directives. The requirement is that employees conform to all policies and complete organizational goals as directed by the book (Yukl, 2013). Not following organizational directives may result in negative consequences for employees.

Theory Y: Situational leadership. Similar to laissez-faire leaders, individuals who exhibit situational leadership may allow employees too much or not enough autonomy. With a lackadaisical fluctuation in leadership guidance, decreased teamwork and lower productivity may occur (Koontz & O'Donnell, 1976). Situational leadership is a neutral leadership trait where the leader may try to be more of a friend or peer than to manage followers (Yukl, 2013). The flexibility to guide employees based on factors relating to specific situations of leadership can be detrimental or beneficial. The situational leader sometimes allows employees to make decisions; however, project directions and instructions will vary based on a leader's need to adapt to a different management style to meet organizational goals.

Theory Z: Charismatic, relations-oriented, and transformational leadership. Leaders who exhibit Theory Z traits are devoted communicators, optimists, visionaries, and relationship driven (Crippen, 2012). Koontz and O'Donnell (1976) listed communication with followers as the most important trait for defining direction, cooperation, and autonomy to meet organizational goals. Good managers provide leadership in a way whereby employee productivity and collaboration increases; this helps decrease turnover and increase employee commitment. This group of leadership traits is the most equated with servant leadership—with some

notable exceptions. Charismatic leaders exhibit kindness, vision, and a depth of knowledge and skill needed in times of crisis but generally do not focus on process and structure. Relations-oriented leaders also exude charismatic leadership traits but focus mostly on building relationships. Many leaders whose style falls under Theory Z are best for strengthening productivity, satisfaction, and building relationships within an organization.

Transformational leaders are most similar to servant leaders and lead by example (Washington, Sutton, & Sauser, 2014). Additionally, transformational leaders also use skills from the Theory Z leadership traits to engage followers through rapport, inspiration, or empathy (Bass, 1985). Similar to servant leadership, transformational leaders are confident and willing to make sacrifices for the well-being of the organization. Using motivation and relationships, transformational leaders work to define the need for change, implemented through collaboration.

Servant leadership as part of Theory Z: Comparison and contrast with Theory L, Theory X, and Theory Y leadership traits. In contrast with the Theory L traits, servant leaders exude respectful interactions and work toward common goals. Concerning Theory Y traits, employees would label servant leaders as attentive and caring (van Dierendonck & Nuijten, 2011). Theory X leadership traits are necessary to build camaraderie and trust; followers require guidance for processes and a defined structure for meeting goals. Theory Z leaders, specifically individuals who exhibit transformational leadership traits, are closer to servant leaders than other leadership styles; however, some individuals may lack the selflessness, spiritual, and holistic focus (stewardship) toward public service.

The most prevalent similarity between Theory Z and servant leaders is the need to succeed for the benefit of employees and the organization (Hale & Fields, 2007). In servant leadership, followers are more important than leaders (Mehta & Pillay, 2011), and van Dierendonck and Nuijten (2011) believed the requirement is for leaders and employees to collaborate to identify problems and implement solutions as a team. Open communication is essential and expected between leaders and followers (Mehta & Pillay, 2011). From initial project-planning stages to final implementation at every organization, institution, business, agency, department, and group, servant leaders focus only on serving others.

Ethical Leadership

Keselman (2012) stated that creating the right conditions and culture for ethical leadership requires acting and living as models of morality. Only in this way can cultural values become the norm (Keselman, 2012). Ethical leaders exhibit self-respect, respect for others, and have a high premium on shared values. Servant leaders highly value ethical behaviors (van Dierendonck & Nuijten, 2011).

Institutional Servant Leadership

Servant leadership is becoming increasingly popular in all facets of business. One area still requiring design, training, and implementation is the retail industry. Retail sales are the crux of many economies, involving the one-on-one interaction between employees and customers. Some notable organizations known for servant leadership are Starbucks, Whole Foods, UPS, and Southwest Airlines. Customers only see employees as individuals providing a service, doing what they do in the course of serving the public. However, the people behind the scenes are the very heart of the retail industry: leaders and followers. The terms *leaders* and *followers* continue to relate to an *us* and *them* ideology when, as described by Greenleaf (1977), servant leaders are both because as individuals, people act on personal values, ethics, and morals.

Crippen (2012) and Liden, Wayne, Liao, and Meuser (2013) substantiated the findings of Greenleaf that when leaders model servant leadership qualities, employees emulate these traits, thus creating the follower as the leaders and the leader as a follower. The change to a culture of stewardship (serving others) increases the success of the organization. In a study surveying 1000 employees in a large, multi-regional restaurant chain, results revealed several positive effects of leaders exhibiting servant leadership traits (Liden et al., 2013). Store employees reported increased productivity, satisfaction, and desire to meet organizational goals. Another benefit of store leaders exhibiting servant leadership was the increase in revenue as a direct effect of increased employee productivity, "servant leadership can impact the profitability of an organization" (Liden et al., 2013).

Data Collection and Analysis

Ethical Issues

All ethical protocols designed for this study were met. One participant assisted with providing coworkers with a letter of interest. Volunteers agreeing to participate in the study provided ink-signed and dated consent forms. All documents and data from the study are kept in a locked safe and are unobtainable to anyone. All documents contain pseudonyms, E1 through E11, to protect the identity of all participants. At the end of the data collection process, and unbeknownst to the participants, each individual received a $5 gift card for a beverage of choice and a personalized thank-you card for participating in the project.

Participant and Recruiting Information

Servant leadership is most prevalent in large organizations, spanning the realm of business in many genres: corporations, religious organizations, and education. The narrow focus for this research concerns the retail business environment in one store of a Fortune 500 retail corporation. The reason for the specific focus is the notable discontentment of employees working in the retail industry related through postings on social media. Recognizing the opportunity to investigate the issues identified through social media was the impetus to discover the leadership and training atmosphere from the perspective of employees working in the specific retail store.

Methods of Data Collection

Data Collection Process

Eleven individuals working in a retail environment provided verbal details to personal questions in a one-on-one discussion about employee leadership opportunities and processes from personal perspectives. The

opportunity to participate was open to all local employees of the organization but only 11 individuals responded and agreed to all aspects of this research. For participants' convenience, interviews occurred via teleconference with participants' agreement for digitally recording the conversations. Erasure of the digital recordings occurred after transcription of all recordings and member checking of the transcripts by the participants.

Findings

The problem identified for examination in this case study was that servant leadership is significantly lacking in the retail industry as related through the perspectives of 11 individuals. From the top of the leadership hierarchy down through employee ranks and from the lower employee ranks up to the executive level, the lack of servant leadership was identified as a significant problem. Three men and eight women working in entry-level, administration, and non-management positions for a retail organization related their experiences by providing responses in one-on-one discussions about their experiences and perspectives of leadership at work.

A list of definitions provided information about the various leadership styles from the article in The Executive Connection (2015), and participants selected the leadership style each felt best represented their leaders and the style that best represented themselves. Four styles of leadership were selected representing organizational leaders: autocratic, bureaucratic, situational, and laissez-faire leadership. For the follow-up question, participants indicated they exhibited only three styles of leadership: situational, relations-oriented, and servant leadership.

The participants who selected situational leadership for both leaders and themselves revealed similarities gleaned from working together for five or more years. Throughout the workday, the leaders requested changes in employee routines to meet organizational goals. When ideas were presented from employees, leaders were flexible and changed the routines but only if the suggestions related to meeting organizational objectives and goals. Participants indicated that independent thinking and offering solutions go unnoticed and unrewarded. When asked how this could change for the better in the organization, E10 stated, "I would encourage

feedback from my employees so that our corporation can grow. I would listen to the low man on the totem pole […] individuals would be heard, and opinions would be taken into account for all situations."

One participant revealed the strained relationship between leadership and employees. When relating the leadership styles exhibited, one participant was unable to choose only one leadership style. Several participants indicated that leaders exhibited situational, autocratic, and laissez-faire leadership styles when describing the relationship between leaders and subordinates. Leader-employee relations were "forced" (E6) because of the tension and stress from the inconsistency of teamwork, respect, and organizational policies. An analogy of the leader-employee culture was:

> I believe that we are running like a car that has too many miles on it. So much of it is broken, and no matter how much is being done to fix it, there's always something else that is breaking down. (E2)

Interestingly, E2 believed that, given all the other leadership styles modeled in the organization, exhibiting a relations-oriented leadership style was the best way to ensure employees were comfortable, trusting, and open about leadership decisions. Having a good relationship with employees provided motivation toward meeting organizational goals while also building healthy leader-follower relationships among employees.

For the personal interview portion of the study, participants revealed work experiences of leaders exhibiting various leadership qualities but no participant indicated servant leadership as a quality represented among their leaders. Leaders did not provide employee worksite support, empowerment and opportunities for growth, rewards, or recognition. Additionally, leaders exhibited a lack of sensitivity and caring—coming back full circle to the overall lack of leaders practicing or modeling servant leadership.

Employees felt that leadership offered excellent support to employees regarding time off with family or personal breaks; however, the overall perception of leadership when it came to putting employees first on the job was poor. The participants indicated a decreased level of work satisfaction because leaders do not provide an atmosphere of belonging and importance as a member of the organization.

Results

Employee Perspectives of Leadership

Employee Perspectives of Executive Leadership Types

The employees taking part in the one-on-one discussions received an alphabetical list with an overview of nine leadership types: definitions of the eight aforementioned traits and servant leadership (The Executive Connection, 2015). When asked to list the overall leadership style exhibited by executives within the organization, the responses were autocratic, bureaucratic, laissez-faire, and situational. Terms participants used to describe leaders included lazy, bossy, and friendly.

Reports of leadership practices for the executives exhibiting autocratic and bureaucratic leadership styles included militaristic orders to complete work, forced respect, overly structured work environments, and tension. Instead of asking employees to complete a task, or checking to see if employees could finish one task and then take on another, executives "commanded" (E8) employees to do something. If questioned about the request, or if employees did not follow a specifically structured way of completing a task, the executives sometimes caused confrontations with employees. General manners such as saying "please" and "thank you" were either unusual to hear or stated unpleasantly. Interactions in this manner created tension leading to employee reluctance to comply with work requests. Some participants complied with the requests according to the rules and requirements to avoid creating additional tension for themselves or other employees. Consensus was that executives need training about respectful interactions with "underlings" (E8), meaning subordinate employees.

Reports of executives exhibiting a laissez-faire leadership style included not paying attention to business occurring on the sales floor, waving employees away when asking for guidance about work issues, and being unavailable when needed for customer service. Participants noted that some executives appeared to be situational leaders; most of the leadership and guidance depended on which employee asked for assistance and not on the organizational issue at the time of need.

How Leadership Traits Affect the Organization

Given the various descriptions of reported leadership traits, the next question was if the participants believed organizational goals were met. All responses were a resounding "no." The responses ranged from "not at all" to "only corporate goals are met." Many responses were that the tight control of wages and hours are a cause of overworked, undercompensated, and unmotivated employees. Several participants' schedules were taxing, both physically and emotionally. Overall, proper training and implementing a work-life balance among employees was less important to executives than revenues: "[They] get the sales they want, but things could be better if employees enjoyed coming to work […] if we were treated better" (E3). Participant E5 stated, "It is hard to come together as a company when leadership is managing it so poorly." With unhappy employees and poor leadership, the consensus was that organizational goals related to revenues were met but employee satisfaction and performance suffered.

Employee Perspectives of Employee Leadership Types

After determining the perspective of executives' styles of leadership in this retail organization from the lens of employees, participants responded to personal questions about leadership and followership roles. Interestingly, at the beginning of the one-on-one interviews, when the participants reported the type of leadership style each believed they exhibited, all but two individuals selected situational leadership. Only one individual selected relations-oriented leadership, while the other individual chose servant leadership. The individual who selected relations-oriented leadership stated, "I am in the middle of various confrontations … respect is forced. I see people are put under the microscope, then the chopping block. I need my job, so my respect to my leaders is also forced" (E7). Thus, keeping the relationships open between executives and peers is important but forced. Other individuals who selected situational leadership revealed that the organization is in a position where growth can

occur and situational leadership can be valuable; however, silencing the voice of "the low man on the totem pole" (E1) obstructs growth.

The individual who selected servant leadership described a two-way relationship with some executives and peers. The person to whom this participant reports directly is extremely autocratic, "My department manager is a controller and sometimes treats me … as if she can control everything I do" (E9). This individual was willing to discuss issues with executives and indicate issues requiring interventions and changes as an equal partner, thus benefitting the organization. This individual also manages other employees and treats everyone with kindness and respect. "I see my subordinates being treated badly by leaders, so I try to step up and show them that I appreciate them—that their efforts *mean* something" (E11).

Role Reversal Perspective: Followers as Leaders

Participants described the expected relationship with executives through role reversal, meaning the participant acted as if the participant was the executive and the executive was now the participant's subordinate. When asked, *If you had an opportunity to lead others, what would you do different from your leaders so that employee and organizational goals are met?* The theme for meeting both employee and organizational goals shared among all participants was similar but one phrase in particular stood out: the Golden Rule (1997). One participant offered the following summary on behalf of all responses to this question for meeting both employee and organizational goals:

> Like the Bible says, 'Do unto others…' you know? I do, and would continue to treat others with respect, kindness, and empathy, although that is not how [they] treat me. I think it would be beneficial to have some training—to remind us we are all human, and have to work together and share the consequences and rewards of our efforts—no matter where we fall in the hierarchy. Without adhering to the Golden Rule, we're just winging it, right? (E4)

After the Golden Rule (1997), creating a work-life balance was the most important significant response mentioned specifically for meeting employee goals. Acknowledging, praising, and rewarding employees for a job well done, and offering open feedback and healthy conversations to help increase employee satisfaction, motivation, and performance, were some ideas offered by employees as ways to meet employee goals. Flexibility was another term participants mentioned for schedules and work performance. Showing some sensitivity and caring for personal and professional needs is lacking at this retail organization, and most participants included that as an important aspect of "being human" (E4).

One of the responses when asked "if given the opportunity to lead how could the followers help meet specific organizational goals" included encouraging feedback from employees to help with leadership, organizational, and cultural growth. The next most stated way to help meet organizational goals was for leaders to listen to the ideas from every team member, "from the CEO to the janitor, everyone has ideas, and some of them could be exactly what we need to grow as a company—as individuals" (E7). Ensuring employees are comfortable with leadership decisions—especially if the employee will be the one acting on the directives—was also important to participants. Building trust was an essential element of organizational success in addition to goal setting as well.

Another theme related by all the participants was the need for everyone in the organization to "uphold and exhibit ethical work standards" (E1). Considering the individuality of the interview process, every participant suggested designing and implementing leadership courses to not only strengthen the skills of individuals already holding executive positions but also to train all employees to work on a similar level of leadership knowledge and skill. The impetus for the training program would be to learn to work together, to benefit everyone, and to work in a respectful, caring, and healthy environment. The ideology for the training program would ultimately lead to training future leaders as servant leaders through succession planning. One participant stated that training and practicing servant leadership could "give meaning to the part of our lives that we give to the company day in and day out—for many years. Not just to get a paycheck" (E2).

Interpretation of the Findings

The responses provided by retail employees at the start of this study revealed that the lack of training in servant leadership negatively affects the functionality of the organization as a moral, caring, and empowered community member. At the conclusion of the interview process, participants had an opportunity to read the transcripts and select which leadership trait would most benefit both executives and employees. Additionally, in the process of conducting this research, participants identified a solution to the problem: dual-way training in servant leadership.

The findings from this study regarding implementing dual-way servant leader training may not be generalizable across the entire retail industry. The employees at this retail organization believed the leadership traits exhibited by executive leaders are not conducive to organizational or employee growth or satisfaction. While the participants were extremely open and honest with responses to the questions, each individual stated worry about risking employment by sharing any of the information revealed in this study with company leaders. The fear of retaliation was of note, and all conversations that appeared uncomfortable to participants ceased.

Limitations

Limitations for the study included skepticism that participation would make a difference, insecurity about confidentiality, and fear of reprisals. Some participants believed that conducting a study about employee perspectives about leadership processes could not provide any positive influence in the retail industry. There were no guarantees made, but individuals were welcome to participate. Several people mentioned that they felt insecure about the confidentiality of their information. Since participation was voluntary, only individuals signing and returning the required informed consent documents participated. Every individual participant received assurance of confidentiality and protection of all identifying information; thus, management at the retail organization will have no reason to retaliate.

Conclusion

The problem investigated through this case study was the lack of servant leadership among executives in the retail industry from the employee perspective. After reviewing the definitions of several leadership traits, employees at a retail organization in Washington State revealed the known lack of excellent leadership, most notably the lack of servant leadership. None of the participants identified executives as servant leaders, and only one participant self-identified as a servant leader, thus supporting the hypothesis that servant leadership is still lacking in the retail industry. Employee consensus was the need to develop and implement a dual-way training program in servant leadership as the best solution to meet employee needs and for the good of the organization.

Of all the leadership traits among organizational executives, servant leadership continues to gain notoriety as the best style for many industries in the twenty-first century. The reintroduction of ethical and moral leadership within all business organizations is necessary. Treating peers as human beings, showing kindness, consideration, empathy, and respect should be at the core of conducting all business activities. Continuing with the basic premise of Greenleaf (1970) and serving through stewardship, exhibiting the ethical and moral traits to employee and customers—as stated in the Golden Rule (1997)—can only increase the growth and success of every aspect of organizations. Liden et al. (2013) proved that training and exhibiting servant leadership in organizations is the right thing to do. By focusing on the needs of people—implementing dual-way servant leadership training, respecting each other, and modeling one's innate ethical, spiritual, and moral values—organizational leaders can realize much more than satisfied and productive employees, and satisfied stakeholders and community members. An interesting topic for further investigation is to reveal how an organization as a whole unit benefits financially because of implementing dual-way servant leadership training and developing organizational succession planning.

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Moving from Power to Empowerment in Decision-Making

Julie Overbey and Pamela Gordon

Discussions of leadership styles produce an array of definitions and concepts. Most scholars examine leadership practices from the leader perspective. While this is also true in servant leadership, the theory's emphasis on followers allows exploration from a different perspective. An opportunity exists to examine key processes from the follower lens.

Prior to the millennium, scholars forecasted that changes to the workplace environment might require employees to become more self-governing and liberated (Lundin & Lancaster, 1990). These predictions are now demonstrated in the move from more traditional practices to strategies that promote team decision-making and individual development (Swearingen & Liberman, 2004). This chapter explores

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how a follower-centric framework empowers followers to constructively and collaboratively approach conflict to arrive at higher-quality decisions in servant-led organizations.

Background

Brief History

Changing leadership paradigms emerged from a domination by an authority approach to a more employee-centric model. The fierce individual competitive spirit merged to form a collaborative group mindset. Loosely based alliances shifted to global networks. These profound changes in leadership and business management philosophy reflect the trends and issues driving the world of work (Asumah, Nagel, & Rosengarten, 2016).

Greenleaf (1977) presented the altruistic philosophy of servant leadership to encourage leaders to dedicate their efforts to the needs of their followers above their own needs. Key concepts of servant leadership relate to (a) collaborative decision-making, (b) a compassionate attitude, (c) virtuous standards, and (d) supporting the personal and professional growth and development of others (Watt, 2014). The goals of servant leaders differ from those of transformational leaders, who focus on matching follower skills and interests with organizational needs to improve overall company performance (De Clercq, Bouckenooghe, Raja, & Matsyborska, 2014). Using Blake and Mouton's (1964) *Managerial Grid* as a framework, Stone, Russell, and Patterson (2004) posited that while both transformational leadership and servant leadership place a high concern with people and production, transformational leadership shows a higher concern for production, while servant leadership places a higher concern on people. While both leadership styles are considered value-oriented and place emphasis on organizational learning, servant leadership replaces the use of power with open, one-on-one communication, ethical behavior, and a genuine caring attitude toward understanding the needs of each follower (Mahembe & Engelbrecht, 2014).

The emphasis on followers provides benefits that drive organizational performance and productivity, as evidenced by a study conducted with 961 employees working in 71 restaurants (Liden, Wayne, Liao, & Meuser, 2014). Based upon an inclusive framework and parity, servant leadership also promotes follower empowerment and involvement in decision-making (Harper, 2012). There are seven elements that represent the foundational framework supporting servant leadership: "emotional healing, creating value for the community, conceptual skills, empowering, helping subordinates to grow and succeed, putting subordinates first, and behaving ethically" (Liden et al. 2014, p. 1434). Therefore, servant leadership is considered a viewpoint, a series of practical techniques, and a set of personal traits.

Follower Attributes

Researchers present divergent views of followership. Early work by Byars, Dillon, and Wilson (1983) established a series of questions posed by most followers: "*Where am I going? How can I get there? Who will I be when I arrive? Will I feel good about myself in the process?*" (p. 28). The goal in servant leadership ensures all followers routinely ask these questions and have the guidance and support from leaders who gain satisfaction from helping followers find the answers to these questions (Byars, Dillon, & Wilson, 1983).

Status inequities between leaders and followers were a key point emphasized in the work of Harter, Ziolkowski, and Wyatt (2006), as well as the work of Rost (2008). "Few business schools eager to attract students would consider offering courses in followership instead of leadership and the market for how to become a better follower is probably limited" (Alvesson & Blom, 2015, p. 279). Banutu-Gomez (2004) posited that formerly accepted notions of followers conjured images of workers needing frequent prodding and constant direction. Previous impressions have now been replaced, and the ideal follower is thought to be a self-starter who possesses independent and analytical thinking skills (Currie, 2014).

Agho's (2009) survey of 302 senior leaders presented findings that 99% of the respondents felt that followers significantly influenced the

performance and quality of work, as well as inspiring teamwork, positive workplace morale, and overall satisfaction with work. The term *co-produce* is often mentioned when exploring the contributions of followers and the relationship between followers and leaders (Carsten & Uhl-Bien, 2012; Riggio, 2014). In servant leadership, the leaders model behaviors that followers mimic in their own daily work practices (Mayer, Aquino, Greenbaum, & Kuenzi, 2012). Therefore, many of the same qualities that define leaders can also be attributed to followers, a thorough knowledge of how their work contributes to overall organizational performance, ability to effectively communicate and collaborate, and accept responsibility and accountability when placed in challenging situations (Lundin & Lancaster, 1990). "Exemplary followers master skills that make them indispensable to their organization" (Banutu-Gomez, 2004, p. 145).

Benefits of Serving Culture

The ability to implement a clear and definitive organizational culture produces progressive change, enhances organizational identity, and furthers the achievement of strategic initiatives (Jaskyte, 2010). Schien (2010) contributed a comprehensive definition that fully embraced the meaning and outcomes produced by having a strong organizational culture:

> A pattern of shared basic assumptions learned by a group as it solved its problems of external adaptation and internal integration, which has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems. (p. 18)

Employees in the twenty-first century demand meaningful work and a motivating environment; anything less may lead to voluntary turnover or diminished performance (Hunter et al., 2013; Khan, Khan, & Chaudhry, 2015). When employees feel that organizational leaders value them as individuals, they are more apt to blend this self-concept with a positive organizational identity (Zhang, Kwan, Everett, & Jain, 2012). As an added benefit, employees who maintain a positive organizational identity fostered by a servant leadership-focused culture improve their

quality of life both at work and at home (Zhang et al. 2012). The priority that a servant leadership culture places on consistently supporting followers further encourages employee engagement and commitment to work efforts (Liden et al., 2014). "When multiple followers engage in serving behaviors, either as the result of direct grooming by the leader or indirectly through the modeling of leader behavior, a unique serving culture ensues" (Liden et al., 2014, p. 1437). This cultural attitude presents a positive, disseminating force in which all members of the organization place the needs of others before their own (Hu & Liden, 2011).

Servant leadership practices create "a truly diverse organizational culture that incorporates basic human principles and fosters human dignity" (Pless & Maak, 2004, p. 144). Leadership practices that promote these respectful ideals help to establish an environment of sustainable inclusion. An inclusive work environment allows followers to not only retain a sense of their unique contributions to the organization but also embrace feelings of camaraderie and belonging (Gotsis & Grimani, 2016). While several leadership styles share many of the same characteristics, research evidence demonstrates that the unique combination of servant leadership attributes promotes greater effects on followers (Gotsis & Grimani, 2016).

A qualitative study examining three highly successful car dealerships demonstrated that specific behaviors contribute to the creation of an organizational culture that embraces servant leadership. The nurturing aspect of servant leadership leads to "a corporate model that values knowledge, social responsibility, and the development of individuals" (Melchar & Bosco, 2010, p. 84). Strong ethics and morality-based behaviors were the exhibited results in a quantitative study of 224 retail stores, with 425 employees that embraced follower-centric values. These behaviors positively influenced customer service and job satisfaction (Hunter et al., 2013), resulting in positive benefits for all stakeholders (Hu & Liden, 2011).

An organizational culture that promotes servant leadership may be more effectively implemented at a particular stage of the organization's life cycle. Smith, Montagno, and Kuzmenko (2004) argued that companies entering the maturity phase of their life cycle may benefit from servant leadership because the organizational environment is less volatile at

this stage and more emphasis can be placed on employee nurturing and development. This thought was further reinforced by Khan et al. (2015) who posited that the maturity life cycle stage means less concern with competition and external threats and more time to focus on strengthening the organization's internal human assets.

Certain types of organizations may benefit from a serving culture. Not-for-profit, volunteer, and religious organizations are organizational frameworks where the servant leadership culture is highly successful (Smith et al., 2004). The healthcare industry, especially nursing, is also a prime candidate for choosing a servant leadership organizational culture. "Any field that is concerned with people and making other's lives better can utilize the elements of servant-leadership" (Swearingen & Liberman, 2004, p. 108).

Fostering a serving culture not only generates internal employee satisfaction and commitment, but promotes customer devotion, as well. In his qualitative study, Jones (2012) proposed that customers felt a sense of loyalty and trust in organizations that embraced a servant leadership viewpoint. Ultimately, increased organizational effectiveness and productivity occur as a direct result of a serving culture (Jones, 2012).

Conflict Resolution

Role Conflict

Servant leadership themes promote a focus on the continual development and well-being of the follower. This general well-being goes beyond the work environment and applies to each follower's personal life as well. Greenhaus and Beutell (1985) examined the potential inter-role conflict that leads to work-to-family conflict. This form of conflict occurs when a person's workplace role conflicts with his or her family role (Greenhaus & Beutell, 1985). A separate study explored work-family positive spillover, which is defined as the positive effects from the work domain shared within the family domain (Hanson, Hammer, & Colton, 2006). Combining key aspects from these previous studies, Tang, Kwan, Zhang, and Zhu (2016) considered the influence of servant leadership

on work-to-family conflict and work-family positive spillover from the mediating roles of emotional exhaustion and personal learning. Study results indicated that servant leadership practices diminished followers' feelings of emotional exhaustion and led to lower work-to-family conflicts. Conversely, servant leadership promoted personal learning and increased the work-family positive spillover (Tang et al., 2016). Further path analysis demonstrated that while personal learning had no effect on work-to-family conflict, reduced feelings of exhaustion were positively associated with work-family positive spillover (Tang et al., 2016). The implications of this study reveal the potential of servant leadership practices in the role of supporting work/family balance and reducing potential role conflicts.

Conflict Styles

Effective conflict management requires the appropriate application of resolution techniques. A model developed by Blake and Mouton (1964) conceptualized conflict management in terms of concern for people versus concern for productivity and labeled five different descriptive dimensions. Knowing when and how to utilize the five conflict management styles of avoiding, accommodating, competing, comprising, and collaborating ensures the best outcomes for current conflict and may impact the quality of outcomes in future conflicts (Tuguz, Samra, & Almallah, 2015).

Three of the styles—accommodation, compromise, and collaboration—especially embody the ideals of servant leadership. Followers who use the accommodating style place others' concerns before their own and are more focused on cooperating and pleasing the other party (Zia & Syed, 2013). Accommodation is an effective conflict resolution technique when the issues are more important to one party than the other (Uhl-Bien, Schermerhorn, & Osborn, 2014). When implementing the compromising style, followers develop a *give-and-take* arrangement where concessions are made by both parties to arrive at the final resolution (Zia & Syed, 2013). When time constraints prevail, the compromising technique provides an effective short-term solution to problems (Uhl-Bien

et al., 2014) The collaborating style produces a win-win situation for the conflicting parties and involves sharing information and finding solutions that are agreeable to both sides (Anjum, Karim, & Bibi, 2014).

Jit, Sharma, and Kawatra (2016) used a narrative inquiry research design to uncover themes related to how servant leaders manage conflicts between subordinate-subordinate and superior-subordinate conflicts. Themes emerged showing that leaders tended to use the same practices for either type of conflict situation. Followers received support from leaders and were actively involved in the resolution process. The followers benefited from having leaders who were impartial, used active listening skills, and generated deeper discussions to further understand each situation. The final outcomes promoted feelings of cooperation and collaboration so that followers felt a sense of ownership in the win-win resolutions (Jit et al., 2016).

Constructive Conflict

Confrontation occurs when at least two parties have differences of opinion and each party struggles to change the other's conflicting views (Kriesberg, 2015). In the organizational environment, a certain level of conflict is necessary to generate creativity, embrace diverse perspectives, and stimulate improved decision-making. Depending upon how it is handled, conflict can be viewed as constructive or destructive. Constructive conflict becomes a cornerstone in helping followers learn and grow in a challenging, yet positive, environment. "Positive deviance moves an organization from focusing solely on profit, efficiency, and reliable performance to extraordinary, flawless, generous, and benevolent behaviors that benefit all stakeholders and the entire community" (Searle & Barbuto, 2011, p. 114). Coordinating efforts between parties to share power and find collaborative solutions promote a level of trust among members. "Encouraging and practicing constructive conflict resolution strategies may create a psychological climate of safety and productivity, which provides opportunities for members to voice their opinions and their dissent while moving agenda setting forward" (Walden, Javdani, & Allen, 2014, p. 865). Due to the organizational climate created by

servant leadership's emphasis on follower collaboration and cooperation, there is a potential for reduced destructive conflict and increased mindful synergy (Grisaffe, VanMeter, & Chonko, 2016).

Productive Conflict Communication

Effective communication is an essential element in achieving constructive conflict outcomes (Kriesberg, 2015). Two-way conversations, reciprocal sharing of information, and active listening become the collaborative communication approaches that meet shared needs and generate productive conflict outcomes (Miles, 2009). Studies involving participant observations, interviews, and questionnaires resulted in findings emphasizing the importance of implementing specific communication tactics during conflicts. Communicating openly and verifying understanding at regular intervals led to more productive outcomes. In team situations, striving to build trust and guarding against communication breakdowns ensured more open lines of communication and positive conflict resolutions (Ayoko, Härtel, & Callan, 2002). Adhering to servant leadership beliefs encourages followers to openly communicate personal and professional apprehensions and concerns. In the context of conflict management, study results indicated that the ability to candidly share thoughts results in stronger bonds between coworkers and positive outcomes (Barbuto & Hayden, 2011).

Collaboration in Conflict Resolution

In an attempt to further clarify the known characteristics of servant leadership, Focht and Ponton (2015) conducted a Delphi study with leading scholars as participants. The goal was not to uncover new qualities but to hone the current knowledge and reach consensus regarding primary characteristics related to servant leadership. The participants reached consensus after three rounds of questionnaires and agreed that collaboration was one of the primary characteristics of servant leadership. The final definition of collaboration emphasized the role of leaders in working together with others to ensure the success of each follower (Focht & Ponton, 2015).

Servant leadership emphasizes a team mentality between coworkers. This fosters a sense of community and fellowship within the organization (Searle & Barbuto, 2011). The servant leadership culture promotes a sense of group cooperation and interdependence accountability (Liden et al., 2014). In the collaborative conflict style, coworkers actively listen to all shared opinions and carefully consider all perspectives. This leads to "distributive, procedural, and interpersonal justice climates given that conflicts that are negotiated openmindedly and result in agreements that tend to be inclusive of multiple parties' needs and concerns" (Gelfand, Leslie, Keller, & de Dreu, 2012, p. 1134).

Forgiveness and Reconciliation

The ability to forgive is a vital human trait. It becomes both an internal and an external action (Tripp, Bies, & Aquino, 2007). Extending forgiveness to an employee or coworker for making a mistake should not be a justification for the error (Watt, 2014). Rather than inflicting punishment, however, forgiveness becomes an acknowledgment of being human and accepting human flaws (Autry, 2004). Offering forgiveness rather than seeking revenge or harboring resentment appears to improve an individual's mental and physical health. Improving employee health lessens negative organizational outcomes, such as absenteeism and the high costs related to medical or legal ramifications (Palanski, 2012). As a conflict management tool, promoting forgiveness demonstrates how servant leadership encourages receptiveness, calculated risk-taking, and empathy and can be used to further training and development (van Dierendonck & Nuijten, 2011; van Dierendonck & Patterson, 2015). Being able to forgive is an asset rather than a sign of weakness (Watt, 2014). Emotional healing is also mentioned as an element of forgiveness as a means to recover from disappointments and mend broken connections with others (Searle & Barbuto, 2011). A workplace environment that promotes forgiveness tends to encourage quicker reconciliation efforts, however, the opposite is not true (Tripp et al., 2007).

Reconciliation is defined as restoring a relationship to a desired former status (Palanski, 2012). Reestablishing workplace relationships rebuilds

trust and resumes collaborative work efforts (Watt, 2014). The servant leadership style promotes both forgiveness and reconciliation, since the combination fosters more durable solutions to workplace conflict issues for followers and leaders.

Decision-Making

Effective decision-making is a critical skill set in business. Often, followers and leaders make decisions in response to unique, poorly defined, and generally unstructured problems (Daft & Marcic, 2011). Developing followers and increasing the decision-making skills of those they lead is a hallmark of servant leadership. The development of decision-making skills is a key component of follower development. Followers whose leaders do not seek to develop their decision-making skills may find they are at a disadvantage among their peers and unable to move upward in their career or may find fewer promotional opportunities.

Participative Decision-Making

Participative leadership is congruent with a servant leadership outlook and categorized as a follower-centered leadership style. The sharing of power between leader and followers when making decisions is a hallmark of participative leadership (Locke & Anderson, 2010). Followers of a servant leader observe the servant leader seeking to give away power in a manner that contributes to the creation of a follower fully realizing their potential (Boone & Makhani, 2012). Yukl (2013) provided four generally accepted decision-making processes.

1. Autocratic decision-making means followers have no direct influence on the decision-making and the autocratic decision maker allows no follower participation.
2. Consultation occurs when the leader solicits opinions and ideas from those they lead. The leader makes the decisions after giving consideration to the concerns, ideas, and suggestions of their followers. When

using consultation as a decision-making tool, the follower has little to no influence on the outcome and the leader retains primary influence.
3. Joint decision-making occurs after a leader discusses a problem with his or her followers. After the discussion, a joint decision ensues. The leader retains the same amount of influence as the follower.
4. Delegation occurs when a team or an individual has the authority to make a decision. Leaders normally establish general parameters for the decision. Some leaders choose to retain final approval on a delegated decision prior to implementation.

Servant leaders encourage followers to participate in the decision-making process. A participative leader employs consultation, joint decision-making, and delegation. Regular participation in the decision-making process is afforded to the follower of the servant leader. The ability to participate in and develop decision-making skills has many benefits, including greater acceptance of a decision, better quality decision-making, satisfaction with the decision-making process, lowered resistance to change, and increased satisfaction with the leader. Participating in the decision-making process fosters the personal growth to the follower of the servant leader. Decision-making input increases the skills of the participant, increases motivation and performance, and increases follower performance (Van Winkle, Allen, DeVore, & Winston, 2014).

There are disadvantages to a participative leadership style. Some followers may be uncomfortable with the style and view the participative leader as weak. The participative leadership style is time-consuming, expensive, and may lead to follower resistance. Servant leaders must balance the use of participative leadership as a tool to help develop their followers while recognizing the possibility of resistance.

Upward Influencing

Empowered followers are unlikely to wait passively for their leaders to provide direction. The empowered follower acts in a proactive manner, seeks methods of influencing and shaping the work environment,

and actively seeks to influence his or her leader (Spreitzer, De Janasz, & Quinn, 1999). Engaging in upward influencing is more likely to occur when followers view the work environment as responsive to individual influence and when the possibility of success is positive (Mowday, 1978). Trust is "the crucial ingredient of organizational effectiveness" (Galford & Drapeau, 2003, p. 95). Trust built between servant leaders and followers has a foundation based on understanding, interest compatibility, and values (Tuan, 2012). A follower's trust in the leader has a significant impact on upward influencing behaviors.

Upward influence is a follower-influential behavior directed toward an individual or individuals at higher levels within an organization (Wayne, Liden, Graf, & Ferris, 1997). Followers use upward influence behaviors in an attempt to obtain desired outcomes. Categories of upward influence behaviors are organizationally beneficial, organizationally self-indulgent, and organizationally destructive (Luu, 2013). Followers utilizing organizationally beneficial behaviors foster organizational sustainability and are seen as caring for other stakeholders (Tuan, 2012). Placing follower interests above other stakeholders and diverging from organizational values and interests is a result of self-indulgent upward influence by a follower (Tuan, 2012). Destructive upward influence, unlike beneficial influence, results in harm to other organization members, seeks short-term gains, and is in direct conflict with organizational goals (Tuan, 2012). The servant leader model consists of organizationally beneficial behaviors. Followers recognize the destructive nature of self-indulgent and destructive behaviors and, in turn, pattern their upward influence behaviors based on the positive actions they observe in their servant leader.

Problem-Solving/Synergy

There are many ways to measure and define servant leadership. Birkenmeier, Carson, and Carson (2003) provided a succinct definition when they declared "Servant leaders transcend personal self-interest and aspire to fulfill the physical, spiritual, and emotional needs of others" (p. 375). Followers' needs are a priority, and the emphasis on followers' needs aids in the growth and development of the follower. When the fol-

lower identifies a problem with his or her work tasks, the servant leader will frequently stop his or her own work to help the follower solve the problem, thus further developing the follower's problem-solving skills. The follower analyzes, seeks alternative options, and eventually determines the best course of action when faced with a problem.

Followers of servant leaders explore ways of building an understanding of accountability by observing decision-making and embracing a long-term perspective (Peterlin, Pearse, & Dimovski, 2015). Followers who experience the dual exposure to decision-making and accountability are better able to develop critical leadership skills and pass the skills on to those they work closely with whom or to those they lead. From a follower perspective, a leader who embraces independent action and thought provides opportunity to learn decision-making skills and develop independent action.

Consensus

Challenges in the workplace provide opportunities for followers to develop creativity and experience nurturing and development from their leaders. Autry (2001) suggested five ways of *being* that move a culture toward service: "(a) be authentic, (b) be vulnerable, (c) be accepting, (d) be present, and (e) be useful" (p. 10). Each way of being develops skills and confidence in the follower.

Be authentic: Consistency is based on a set of values, not based on the role of the leader. An authentic leader acts in a consistent manner and seeks to be the same person each day and in each circumstance. Duignan and Bhindi (1997) suggested, "authentic leadership links assumptions, beliefs about, and actions related to authentic self, relationships, learning, governance and organisation, through significant human values, to leadership and management practices that are ethically and morally uplifting" (p. 208). Followers with a high level of trust in their leader are more inclined to participate in the decision-making process and decisions made with the consensus of the group are more likely to have buy-in from all impacted parties.

Be vulnerable: Vulnerability is a key component of trust. Rousseau, Sitkin, Burt, and Camerer (1998) defined trust as "a psychological state

[comprised] of the intention to accept vulnerability based upon positive expectations of the intentions or behaviors of another" (p. 395). Synergy and consensus occur when followers are able to depend on each other and their leader and admit in an open manner when they are wrong. Servant leaders must understand the concept of human vulnerability among those they lead and in themselves. Servant leaders are not afraid to admit in a sincere manner when they have concerns, fears, or doubts (Autry, 2001). A follower makes decisions when the servant leader shares power.

Be accepting: Seeking disagreement, differing opinions, and opposing views brings about discussion and growth in the follower (Autry, 2001). When provided with a safe environment to disagree, followers will seek ways to bring about consensus. Followers come to understand that reaching consensus as a team and not as directed by the leader helps bring about acceptance and ownership, mutually beneficial solutions, and avoidance of the negative consequences of a solution directed by the leader without followers' inputs.

Be present: Raney (2014) described mindfulness as the state of being present and "the capacity to be fully aware of all that one experiences inside the self—body, mind, heart, spirit—and to pay full attention to what is happening around us—people, the natural world, our surroundings, and events" (p. 313). Being present during times of crisis enables followers to draw on their experience and respond in a controlled manner. This control during a crisis helps strengthen teamwork and brings a sense of calm and confidence to a team. The group approach to crisis management enables followers to look past their leader for definitive guidance and instead work as a team to develop a response. Continued reinforcement of team decision-making accelerates leader decision-making skills and confidence in the follower (Autry, 2001).

Be useful: A critical component of "building an organization with a legacy of success is the people in it, which includes the followers" (Parris & Peachey, 2013, p. 377). Leadership is commonly defined as the actions of the leader, whereas servant leadership is defined by characteristics and commitment demonstrated by the servant leader focused on serving

others (Parris & Peachey, 2013). The follower who seeks to assist and show kindness, the building blocks of consensus, will in turn incorporate consensus-seeking behaviors into his or her interactions. These increased interactions perpetuate the behaviors learned from the interactions with their servant leader.

Servant Leadership in Practice

Followers seek leaders willing to invest in their development and growth (Carter & Baghurst, 2014) and come to recognize the necessity of trust and maturity in a relationship to build a strong basis necessary for collaboration (Finley, 2012). Liden, Wayne, Zhao, and Henderson (2008) suggested nine dimensional measures of a servant leader: emotional healing, creating values for the community, conceptual skills, empowering followers, growing and developing subordinates, putting subordinates first, ethical behavior, building long-term relationships with immediate followers, and servanthood. Servant leaders modeling these nine dimensions may emulate the exhibited behaviors, thus perpetuating the spread and use of the servant leader model. The freedom to build sustainable and strategic relationships develops in followers whose needs are considered. Gaining an understanding of empathy in the workplace engenders followers with a feeling of safety and the knowledge enabling them to take chances and grow. Modeling the actions of a servant leader enables followers to grow in their understanding of the importance of trust, collaboration, and empathy in the workplace.

Work Environment

Servant leaders, by the very act of selfless leadership, place the interest of followers before those of the organization. Emphasizing follower needs increases organizational engagement. Follower enhancement and work engagement occur when the needs and interests of followers are a priority of their leaders (Harter, Schmidt, & Hayes, 2002). Engaged followers benefit from a feeling of enhanced physiological safety and meaningfulness through this care (Greenleaf, 1977; Kahn, 1990).

Leadership scholars accept, on a general level, four fundamental principles of servant leadership: "(1) service before self; (2) listening as a means of affirmation; (3) creating trust; and (4) nourishing followers to become whole" (Humphreys, 2005, p. 1414). These principle behaviors, when used consistently in the work environment, help develop and expand the capabilities of the follower. An emphasis on service before self provides followers of the servant leader with a view of the importance of the follower needs taking precedence over those of the leader. At times, placing follower needs first supplants real or possible gains in status, prestige, or material possessions, thus further building trust between the follower and the servant leader (Humphreys, 2005). The follower of a servant leader who practices the principle of listening as a means of affirmation will come to understand that the servant leader is listening to the follower's insight and considering the follower's input before making decisions. The participative decision-making process helps enhance follower confidence and self-efficacy (Humphreys, 2005). Trust is built over time between a follower and a leader. In the servant leader-follower relationship, followers observe the servant leader honestly sharing both positive and negative information in an effort to enhance the welfare of the organization. This emphasis on building trust through open and honest communication further builds followers' understanding of the importance of sharing and not hoarding information. Finally, followers witness servant leaders seeking to develop the follower in an effort to help the follower achieve their full potential. The continued emphasis on the four leadership precepts may result in the follower becoming a servant leader themselves (Humphreys, 2005).

Employees were long viewed as objects. The Hawthorne studies, conducted at the Western Electric Company in Hawthorne, Illinois, in 1929 and 1930, were a critical first step toward understanding the psychological needs of workers (Dyer, 1977). Hawthorn researchers hypothesized that increased illumination in the workplace would lead to greater worker satisfaction and, ultimately, greater output. The preconceived hypotheses were disproved when the researchers determined that illumination, rest periods, and increased incentives did not correlate to greater work output. Instead, "the researchers agreed that the most

significant factor was the building of a sense of group identity, a feeling of social support and cohesion that came with increased worker interaction" (p. 8). Followers who have the support of servant leaders are able to build stronger social ties and understand their leader sees them as unique individuals. Stronger social ties and the positive leader-follower relationship aid in creating lasting follower engagement in the workplace (De Clercq et al., 2014).

Follower Engagement and Empowerment

As an emerging field of study, work engagement is "the extent to which employees are physically, emotionally, and cognitively attached to their work roles" and is an emerging field of study (De Clercq et al., 2014, p. 186). Work engagement is a significant source of sustainability for any organization, as engaged employees are more likely to exhibit enthusiasm toward work (De Clercq et al., 2014). Observant followers recognize the display authentic leadership and greater interpersonal acceptance of the servant leader when compared to transformational leaders (van Dierendonck, 2011). Followers seek leaders who make an effort to build loyalty, trust, commitment, and growth by focusing on the personal relationship between leader and follower (Carter & Baghurst, 2014). The focus on the personal relationship and modeling of authentic and ethical modeling often connects the follower to the servant leader, a key characteristic of employee engagement (Furness, 2008). Engaged employees are more involved in the workplace. Followers' heightened involvement likely results in followers providing better customer service and followers' emphasis on protecting the company with ethical and focused inputs (Carter & Baghurst, 2014; Chan & Wan, 2012). An emphasis on offering enhanced tasks and psychological flexibility encourages trust and motivation in the follower and mutual trust between follower and leader (Hunter et al., 2013).

There are ten characteristics of critical importance for the engaged and empowered follower to emulate (Spears, 2005). Each of these characteristics builds the skills, proficiency, and confidence of the follower. These characteristics are:

1. *Listening*: Leaders have traditionally been valued for their communication and decision-making skills. Followers who know that their leader will listen to them are more likely to be engaged.
2. *Empathy*: The servant leader strives to understand and empathize with others.
3. *Healing*: Learning to heal 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 the servant leader's followers.
4. *Awareness*: General awareness, and especially self-awareness, strengthens the servant leader.
5. *Persuasion*: Another characteristic of servant leaders is a primary reliance on persuasion, rather than using one's positional authority, in making decisions within an organization.
6. *Conceptualization*: The ability to look at a problem (or an organization) from a conceptualizing perspective means that one must think beyond day-to-day realities.
7. *Foresight*: Closely related to conceptualization, the ability to foresee the likely outcome of a situation is hard to define but easy to identify. 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.
8. *Stewardship*: 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.
9. *Commitment to the growth of people*: Servant leaders believe people have an intrinsic value beyond their tangible contributions as workers and are deeply committed to the growth of each and every individual within his or her institution.
10. *Building community*: The servant leader senses that much has been lost in recent history as a result of the shift from local communities to large institutions as the primary shaper of human lives and it causes them to identify some means for building community among those who work within a given institution.

Followers of servant leaders pattern their behaviors to utilize each of these critical skills. Repeated modeling of the ten characteristics by

the follower begets recognition of the importance of each characteristic. Eventually, this recognition leads to emulation of the servant leader behaviors and characteristics by the followers with their peers.

Leader Modeling

Leader modeling is what leaders say and do and has a significant influence on followers' perception of leader integrity (Handford & Leithwood, 2013). The emphasis on developmental orientation may lead to followers engaging in future thinking in an episodic manner. Episodic future thought "represents the ability to mentally preexperience one-time personal events that may happen in the future" (Szpunar, 2010, p. 143). Emulating servant leader behavior enables followers to engage in future thought, further enhancing follower understanding of servant leadership norms. Engagement in episodic future thinking may enable followers to plan and improve service performance (Szpunar, 2010). Followers come to understand they are cooperative and conscientious partners. This understanding further stimulates communication, motivation, and a greater display of citizenship behaviors by the followers (Chen, Zhu, & Zhou, 2015).

Followers view a leader's concern as a positive influence. This concern contributes to the positive psychological followers' well-being (Walumbwa, Hartnell, & Oke, 2010). An emphasis on positive psychological well-being of followers echoes the five-component servant leadership model proposed by Barbuto and Wheeler (2006). The components are: (a) altruistic calling, (b) emotional healing, (c) wisdom, (d) persuasive mapping, and (e) organizational stewardship. Coggins and Bocarnea (2015) investigated the components of the model proposed by Barbuto and Wheeler and sought to determine if a positive relationship existed between follower perception of the display of servant leadership behavior and follower perception of personal psychological capital. With two exceptions, the findings from the study suggested a positive influence on a follower's sense of psychological capital (Coggins & Bocarnea, 2015), further reinforcing positive benefits for the follower.

Conclusion

This chapter explores how a follower-centric framework empowers followers to constructively and collaboratively approach conflict to arrive at higher-quality decisions in servant-led organizations. Current and seminal literature and research focused on the servant leader perspective, ignoring the views and perspectives of the followers. It is clear from the research reviewed that followers of servant leaders realize many benefits. Contrary to long-held beliefs, followers do not need frequent prodding and constant direction. Instead, followers are often self-starters possessing independent analytical thinking skills. Modeling servant leader behavior helps the follower display higher-order attributes. This mimicking of leader model behaviors develops leadership skills in the follower, enabling the follower to mirror work knowledge, understand the value of their contribution as an individual to the benefit of the organization, and develop effective communication and collaboration skills.

Among the many benefits to a follower or a servant leader are the concepts of empowerment, problem-solving, and consensus behaviors. An empowered follower makes decisions in a proactive manner and seeks to influence and shape the work environment. Followers who mirror servant leader traits develop problem-solving skills enabling the advancement of decision-making skills, which further fosters a perception of accountability and long-term perspective. The benefits to the follower of a servant leader are many and varied. These enhanced behaviors benefit the follower, the leader, and the organization as a whole. Greenleaf's vision of the servant as the leader holds true in the twenty-first-century workplace.

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Review of Followership Theory and Servant Leadership Theory: Understanding How Servant Leadership Informs Followership

Nicole Davis

Followership literature emphasizes the importance of followers to the leader-follower relationship. Leaders and followers cannot exist without each other. Burns (1978) acknowledged that leaders and followers are inseparable but perform different functions. Baker (2007) describes the leader-follower relationship as an interdependent relationship in which the follower is an active participant. Followership literature aims to change perceptions of followers as passive, sheeplike, obedient subordinates to that of active participants in the leader-follower relationship.

Crossman and Crossman (2011) pointed out that followership is often defined from the leader's perspective. According to Uhl-Bien, Riggio, Lowe, and Carsten (2014), followers have been described as "recipients or moderators of the leader's influence" (p. 83). However, leaders no longer hold the "great man" status pervasive during the twentieth century. According to Collinson (2006), the essence of leadership is followership.

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Since leaders do not exist in isolation, examining the follower-leader relationship is important.

The follower-leader relationship is a mutually influential process in which the follower is an active participant. Followership complements leadership (Collinson, 2006). Greenleaf (2002) believed that servants as followers are just as important as servant-leaders. Servant leadership is one of the few follower-focused leadership theories. Traditional leadership approaches that position the leader as dominant are ineffective. Savage-Austin and Honeycutt (2011) described this as one of the problems within leadership theory. According to the authors, other models do not address how leadership should work cooperatively with followers. Improving organizational performance requires developing both leadership and followership skills (Crossman & Crossman, 2011). Leadership strategies that put people first are more desirable. Central to servant leadership is the follower-leader relationship. Savage-Austin and Honeycutt (2011) believed that servant leadership's attractiveness is its focus on serving others.

Servant leadership is an emerging leadership style. The popularity of servant leadership shows the shift to a more positive, value-based leadership style to deal with turbulent environments and changing demographics within the workplace. However, a majority of the research on servant leadership has been either conceptual or theoretical (Parris & Peachey, 2013). The authors noted that empirical research on servant leadership did not begin until 2004. Similarly, only recently has followership been given attention (Baker, 2007; Bjudstad, Thach, Thompson, & Morris, 2006; Carsten, Uhl-Bien, West, Patera, & McGregor, 2010; Collinson, 2006; Crossman & Crossman, 2011; Ford & Harding, 2015; Martin, 2015; Uhl-Bien et al., 2014).

A review of the accumulated research on followership revealed a continued need for empirical research and a need for developed definitions. Therefore, this chapter's objectives are to describe followership from the follower's perspective and to understand how the integration of followership and servant leadership informs the follower's behavior. Collinson (2006) argued that leadership studies need to develop a broader understanding of followers' identities. Further, Avolio (2007) believed that leadership theory should consider "the dynamic interplay between

leaders and followers—for continued progress … in advancing both science and practice of leadership" (p. 25). According to Uhl-Bien et al. (2014), "the study of followership involves an investigation of the nature and impact of followers and following in the leadership process" (p. 89). As such, this chapter's objective is to add to the followership and servant leadership literature using a followership approach. From this perspective, leadership and its outcomes are jointly constructed with followership (Oc & Bashshur, 2013). Reviewing the literature on followership and servant leadership will provide a better understanding of the follower-leader relationship.

First, the chapter discusses the method of selecting literature for the review. Next, the chapter lays a foundation by defining key concepts in followership theory. Kelley (1988, 1992) provided descriptions of exceptional or exemplary followers, which are similar to those of Greenleaf's (2002) servant-leaders. Uhl-Bien et al.'s (2014) systematic literature review provides the conceptual definitions for follower, followership, and followership theory. Also, Greenleaf's (2008) and Spear's (2004) models will be used to define servant leadership constructs. The findings of this study can underpin empirical research that examines the follower-leader relationship.

Methods

Scholarly, peer-reviewed articles and popular sources were identified for the review. No restriction was placed on publication year. However, a majority of the articles included in the review represent literature from the past seven years. Databases used included EBSCO (Business Source Complete and PsycINFO), ProQuest (ABI/INFORM Global), SAGE journals, and Google Scholar. The author conducted the search for literature using several keywords: followers, followership, followership theory, and servant leadership. The combinations of servant leadership and followership theory were also used.

Bibliographic mining enabled the identification of seminal works and other relevant studies. References were either imported or manually put into a citation manager in order to keep track of the sources.

Additionally, Nvivo11, computer-assisted qualitative data analysis software (CAQDAS), helped to organize the literature. Sinkovics and Alfoldi (2012) recommended using CAQDAS to catalogue and analyze both literature and data.

The author took notes while reading the literature, which were used to create spreadsheets. Recording important elements from each article occurred in two ways. The author created a spreadsheet that identified authors, article titles, journal or book names, article types, instruments used, main theories, and author-identified keywords. Use of the spreadsheet helped to determine article similarities and differences.

Articles were chosen if the abstract included the words follower, followership, servant-leader, and servant leadership. Reviewing articles that utilize different methodologies provided empirical support to the review. Also included were nonacademic literature frequently cited within peer-reviewed literature. For example, Crossman and Crossman (2011) described Kelley (1992) as the most influential and widely quoted author of contemporary followership literature. Finally, key constructs were identified by comparing reviewed literature for similar themes and concepts. The next section identifies and defines key constructs in followership theory and servant leadership theory.

Followers, Followership, and Followership Theory

Although the terms are not synonymous, follower and subordinate have been used synonymously since the 1980s (Crossman & Crossman, 2011). Uhl-Bien et al. (2014) described the origins of the negative perceptions of followers to leader-centric approaches. The leader-centric view focuses on leaders. This view produced stereotypes of leaders as the "motivating entity that moves and directs followers" (p. 84). Kelley (1992) acknowledged the deep-rooted follower and leader stereotypes, which make one role more desirable than the other. Baker (2007) described this as a common view of leadership in which leaders actively lead and subordinates passively obey.

According to Uhl-Bien et al. (2014), the view of managers and employees as inferior emanated from Taylor's (1911, 1934) foundational view. Dixon and Westbrook (2003) described this as the dominant theory of management, which consisted of "great men". Followers were "sheep-like" subordinates (Dixon & Westbrook, 2003, p. 19). Kelley (1992) described *sheep* as "people who are easily led and manipulated" (p. 36). Lundin and Lancaster (1990) believed in the importance of changing this misconception of the inferior, passive follower in order to nurture effective followers.

Effective followers, according to Kelley (1988, 1992), participate with enthusiasm, intelligence, and self-reliance in the pursuit of organizational goals. Effective leaders and effective followers possess the same qualities: loyalty, commitment, and caring about others. They are just operating in different roles. Kelley (1992) pointed out that the same person will be both leader and follower at different times. Effective followers practice self-management, are committed to the organization and to a purpose, build their competence, and focus their efforts for maximum impact (p. 4). Finally, effective followers are "courageous, honest, and credible" (p. 4). Effective followers can function as leaders and understand how to support the organization, the leader, and the team.

Understanding the negative connotations associated with the word *subordinate* justifies the importance of making a distinction between the terms *subordinate* and *follower*. Merriam-Webster (2009) defined *subordinate* as "placed in or occupying a lower class, rank, or position or submissive to or controlled by authority" (p. 1244). The definition implies a lower-class, submissive person. In contrast, *follower* is defined as "one in the service of another" (p. 486). *Follaziohan* is the Old High German root of follower, which means to "assist, help, succor, or minister to" (Kelley, 1992, p. 34). Being a follower signifies being a servant active in the follower-leader relationship (Blanchard, Welbourne, Gilmore, & Bullock, 2009). Followers are active partners, participants, co-leaders, and co-followers (Chaleff, 1995; Dixon & Westbrook, 2003). Followers work side by side with leaders to achieve organizational goals.

Followership and Followership Theory

Findings from reviewed literature indicate that followership is an active, relational process. Earlier definitions support the view of followers as passive and obedient. Followership from this perspective describes the leader-centric (Uhl-Bien et al., 2014) process in which followers/subordinates passively follow the leader's directives and support the leaders' efforts (Bjudstad et al., 2006). Crossman and Crossman (2011) described followership as a relational role. Followers contribute to organizational goals and possess a mutually influential relationship with the leader. Additionally, Oc and Bashshur (2013) described the followership role as contributing to organizational goals. The authors stated that followership includes "followers' decisions, behaviors, and attitudes" and includes "actively and explicitly influencing leader perceptions, attitudes, behaviors, or decisions" (p. 920). This chapter, however, adopts Uhl-Bien et al.'s (2014) description of followership.

Uhl-Bien et al. (2014) agreed that followership includes followers' roles and behaviors, but followership also includes the "outcomes associated with the leadership process" (p. 96). Followership theory is the "study of the nature and impact of followers and following in the leadership process" (Uhl-Bien et al., 2014, p. 96). The study of followership is "not the study of leadership from the follower perspective … it is the study of how followers view and enact following behaviors in relation to leaders" (Uhl-Bien et al., 2014, p. 96). Constructs associated with followership theory include followership characteristics, followership behaviors, and followership outcomes, described below:

- *Followership characteristics*: characteristics that impact how one defines and enacts followership
- *Followership behaviors*: behaviors enacted from the standpoint of a follower role or in the acting of the following
- *Followership outcomes*: outcomes of followership characteristics and behaviors that may occur at the individual, relationship, and work-unit levels (Uhl-Bien et al., 2014, p. 96)

Servant Leadership

Robert Greenleaf is credited with coining the term *servant leadership*. Servant-leaders are servants first. Greenleaf (2002) wrote that the servant-leader concept emerged after a deep involvement with colleges and universities during the period of campus turmoil in the late 1960s and 1970s. He provided another catalyst for the emergence of the term *servant-leader*, which was Herman Hesse's *Journey to the East*, with Leo, the central character, who exemplifies the servant-leader. Kelley (1992) also makes a reference to Hesse's *Journey to the East* in order to understand followership. While Greenleaf views Leo as a servant-leader, Kelley views Leo as an exemplary follower. From Greenleaf's perspective, great leaders are servants first. Kelley's perspective emphasizes the importance of exemplary followership skills. However, both believed in service and putting others first.

The servant, according to Greenleaf (2002), ensures that people's "highest priority needs are being served" (p. 151). The choice to serve first then brings "one to aspire to lead" (Greenleaf, 2008, p. 15). Those being served should, therefore, "grow as persons … become healthier, wiser, freer, and more autonomous" (p. 15). The assumption is that those being served will become servants. Greenleaf (2002) discussed servant-leaders and servants as followers. Winston and Fields (2015) described the nature of servant leadership as going beyond one's self-interest (p. 415). Ebener and O'Connell (2010) stated that servant-leaders "transcend individual self-interest, serving others by helping them grow both professionally and personally" (p. 315). Patterson (2003) defined servant-leaders as those "leaders lead by focusing on their followers, such that the followers are the primary concern and the organization's concerns are peripheral" (p. 5). Spears (2004) described servant leadership as a "long-term transformational approach to life and work—a way of being". Servant leadership is commonly defined by its characteristics, attitudes, and behaviors (Focht & Ponton, 2015).

Greenleaf (2002) described the characteristics and behaviors of the servant-leader as showing initiative, being goal oriented, being an effective listener and communicator, having the ability to withdraw when

necessary, practicing acceptance and empathy, having vision and foresight, being aware and perceptive, and using persuasion as a source of power. Servant-leaders also "…help people heal, know the value of learning … are flexible, work hard to gain trust, are passionate about helping people reach their potential, and work hard to build community" (Boone & Makhani, 2012; Burrell & Grizzell, 2010). Other authors identified servant-leader characteristics and behaviors. For example, Focht and Ponton (2015) conducted a Delphi study which produced 12 primary servant leadership characteristics: value for people, humility, listening, trust, caring, integrity, service, empowerment, serving others' needs before their own, collaboration, love (unconditional love), and learning.

Barbuto and Wheeler (2006) identified five servant leadership behaviors: wisdom, persuasive mapping, organizational stewardship, altruistic calling, and emotional healing. Patterson (2003) created a model which identified seven servant leadership attributes and characteristics: demonstrates *agapao* love; acts with humility; is altruistic; is trusting; empowers followers; is visionary for the follower; and is service oriented. Winston's (2003) follower-to-leader model of servant leadership identifies seven attributes: trust, empowerment, vision, altruism, intrinsic motivation, commitment, and service.

Spears (2004) extracted ten servant-leader characteristics from Greenleaf's original writing. Table 1 provides a detailed description of the characteristics, which are listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community. According to Parris and Peachey (2013), research supports various servant leadership models (Boroski & Greif, 2009; Crippen, 2004; Crippen & Wallin, 2008; Patterson, 2003; Spears, 2004; Sturm, 2009; Winston, 2003). The scope of this chapter does not allow presenting an exhaustive list of the various theoretical frameworks, measurements, and conceptual models.

In order to be effective, followers must learn about the organization, the leader, and co-followers. Oc and Bashshur (2013) posited that followers' beliefs, traits, and perceptions drive how they construe leadership and are, therefore, important to the leadership process. Some common attributes in followership and servant leadership literature include service, trust, and commitment. The next section discusses these attributes.

Table 1 Spears' (2004) ten characteristics of the servant-leader

1. Listening	Communication and decision-making skills need to be reinforced by a deep commitment to listening to others.
2. Empathy	Understands and empathizes with others. Assumes the good intentions of coworkers and does not reject them as people.
3. Healing	Recognizes that they (servant-leaders) have an opportunity to help make whole those with whom they come in contact.
4. Awareness	General awareness, and especially self-awareness, strengthens the servant-leader. Understands issues involving ethics and values. Views most situations from a more integrated, holistic position.
5. Persuasion	Primary reliance on persuasion rather than positional authority in making decisions within an organization. Effective at building consensus within groups.
6. Conceptualization	Seeks to nurture their abilities to "dream great dreams". Thinks beyond day-to-day realities. Seeks a delicate balance between conceptual thinking and a day-to-day focused approach.
7. Foresight	Enables servant-leaders to understand the lessons from the past, the realities of the present, and the likely consequences of a decision for the future. It is also deeply rooted within the intuitive mind.
8. Stewardship	Assumes first and foremost a commitment to serving the needs of others. Emphasizes the use of openness and persuasion rather than control.
9. Commitment to the growth of people	Believes that people have an intrinsic value beyond their tangible contributions as workers. Committed to the growth of each and every individual within the institution Recognizes the tremendous responsibility to do everything possible to nurture the growth of employees.
10. Building community	Seeks to identify some means for building community among those who work within a given institution.

Note: Spears extracted the ten characteristics from Greenleaf's original writings
Adapted from "Practicing Servant Leadership," by L. C. Spears (2004), *Leader to Leader, 34*, 8–9

Servants as Followers

Servant-leaders are servants first. They serve followers by helping them grow personally and professionally (Ebener & O'Connell, 2010). Greenleaf (2008) provided a way to measure servant leadership's effect on

follower outcomes by asking, "do those served grow as persons; do they, while being served become healthier, wiser, freer, more autonomous, more likely to become servant-leaders?" (p. 15) Leaders must also be trustworthy, competent, and committed. Servant-leaders should produce more servants who are committed to service, trustworthy, and competent.

Followers seek the good of and support the leader, organization, and co-followers. Moreover, followers are influential and able to make decisions. Kelley (1992) asserted that exemplary followers understand the leader's goals, needs, and constraints. Trust is a prerequisite for an effective follower-leader relationship. Trust and loyalty hold the follower-leader relationship together (Ford & Harding, 2015). The follower-leader relationship is a mutually influential relationship that requires both to trust and to be trustworthy. Followers must have confidence in the leader's values in order to develop trust (Greenleaf, 2008). Achieving organizational goals requires that the leader and follower share a common purpose (Baker, 2007). Both the follower and leader must understand followership expectations and requirements.

A trusting leader empowers followers. Servant-leaders provide greater autonomy among followers (Greenleaf, 2008). Empowered followers have the freedom to serve, which can improve job performance (Bartram & Casimir, 2007). Ebener and O'Connell (2010) recommended using the following empowering strategies: delegating tasks, decision-making, and seeking advice from others. Leaders can also empower followers by "effectively listening, making people feel significant, putting emphasis on teamwork, and valuing love and equality" (Patterson, 2003, p. 23; Russell & Stone, 2002). Consequently, empowering strategies can lead to greater levels of commitment, improved work quality, more innovative behaviors, and increased job satisfaction among followers (Ebener & O'Connell, p. 315; Yukl & Becker, 2006). Other outcomes include improved performance and increased creativity (Ford & Harding, 2015).

Followers take responsibility not only for themselves but also for the organization (Dixon & Westbrook, 2003). They are committed to an organization and strive to do what is best for the organization. Ebener and O'Connell (2010) describe this as self-development, which means that followers take responsibility for and are active in their own growth and development. Although followers are committed to the organization

and the leader, they may question decisions that do not appear to be in the best interest of the organization (Kelley, 1992). Incidentally, followers are not afraid to provide honest feedback to the leader. Followers can, therefore, affect leader behavior (Oc & Bashshur, 2013). Kelley (1988) pointed out that some followers can be more influential than others. Elements such as trust, commitment, and service can lead to higher levels of service toward the leader (Winston, 2003) and the organization.

Conclusions

The aim of this chapter was to review followership theory and servant leadership theory. Early leadership research "ignored" followers (Baker, 2007) or viewed followers from the leader's perspective. Although the view of followership is changing, a review of the literature indicates a need for continued research. Therefore, the aim of this chapter was to discuss the follower-leader relationship from the follower's perspective. Early leadership literature created the misconception of followers as passive and sheep-like (Dixon & Westbrook, 2003; Kelley, 1992). However, recent research shows that followers are actively engaged in the follower-leader relationship (Baker, 2007; Bjudstad et al., 2006; Uhl-Bien et al., 2014). The follower-leader relationship is a mutually influential relationship (Crossman & Crossman, 2011). Therefore, organizations must invest in developing both leaders and followers. Followers must understand how to support an organization's vision and mission, leadership, and co-followers.

Building on extant literature, this chapter identified and defined constructs relevant to followership and servant leadership. Effective followers participate with enthusiasm, intelligence, and self-reliance in the pursuit of organizational goals (Kelley, 1988, 1992). Followers are active participants in the leadership process, co-partners with the leader, and co-followers. In addition to defining a follower, the chapter also defined followership using Uhl-Bien et al.'s (2014) definition. Followership includes followers' roles and behaviors as well as the "outcomes associated with the leadership process" (Uhl-Bien et al., 2014, p. 96). Servant-leaders are servants first (Greenleaf, 2008). Although they occupy leadership roles, servant-leaders' inclination is to serve. Servant-leader is

an ambiguous term; however, research shows that servant leadership is a viable leadership strategy.

This chapter also identified common themes among followership and servant leadership. First, Kelley (1992) described following as a way of serving. Chaleff (1995) agreed that followership is based on service. Servant-leaders identify as servants first. Other common themes included trust and commitment. Greenleaf (2002) believed that servants as followers are just as important as servant-leaders.

The servant-leader and follower relationship must be built on trust. Followers want to serve leaders that are trustworthy. According to Ford and Harding (2015), trust and loyalty hold the follower-leader relationship together. Further, trust is necessary for followers to have confidence in the leader. Similarly, the follower must also be trustworthy. Trustworthiness is built through honesty, credibility, and competence.

Next, a trusting leader empowers followers. Greenleaf (2008) pointed out that servant-leaders provide autonomy among followers. Empowerment leads to commitment to the organization and to the leader. Other outcomes include improved work quality, innovation, creativity, and job satisfaction.

In sum, a review of the literature suggests that servant-leaders produce more servants. Following is a way of serving as stated by Kelley (1992). Servants as followers are committed to the organization and the leader, are actively engaged in the follower-leadership relationship, and care for the leader and co-followers. Servants as followers take responsibility for their development.

There are limitations to this review. The review presents limited criticisms of followership theory and servant leadership theory. Other leadership theories were not presented as a way to compare and contrast servant leadership. Servant leadership is often compared to transformational and spiritual leadership in the literature. These alternate views would allow researchers to view similarities, differences, strengths, and weaknesses.

Finally, this was not an exhaustive review. Small quantities of literature comprise the review. Future research should conduct a systematic review of followership and servant leadership. More research is needed that examines the follower-leadership relationship from the follower's perspective.

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Servant Leadership: A New Paradigm

David Duren

Servant leadership is systematically undefined (Russell & Stone, 2002) but a theoretical framework might be developed for appraising the attributes of servant leadership that can be used in practice. Malakyan (2014) described leadership as a monopolized discipline that teaches how to influence people and assist leaders in reaching organizational and personal goals through success, effectiveness, and productivity. The leadership emphasis has mostly been on how to be a leader rather than a follower (International Leadership Association, 2013). According to van Dierendonck (2010), the emphasis of servant leadership is on developing and empowering people; expressing humility, authenticity, interpersonal acceptance, and stewardship; and providing direction. Given that 80% of people identify as followers, their perspectives have been neglected (Malakyan, 2014). Ribeiro (2016) also indicated the lack of relevance given to authenticity of servant leadership as an issue.

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This chapter includes a discussion on the general problem, why the chapter fits into the volume topic, and purpose of the chapter. Included also are relevant research concerning followers' perception of servant leadership and other leadership styles (transformational, ethical, and leader-follower trade [LFT]), the nature of the chapter and research questions. Finally, a discussion of the comparisons among specific leadership styles and servant leadership is provided. A discussion about how servant leadership resonates in terms of learning organizations, knowledge management, innovation, creativity, complex adaptive systems, and spirituality provides a unique perspective on servant leadership in the corporate environment. Conclusions are provided to help in understanding how this chapter has uncovered new paths or research and how followers perceive servant leadership and its contribution to leadership and practice.

General Problem

The general problem involves the need for a new paradigm in corporate leadership relationships. Leadership and followership are two interdependent pairs (Koonce, Bligh, Carsten, & Hurwitz, 2016) and should be considered from both a leading and following perspective rather than as leader or follower. An understanding of, and appreciation for, followership in the leadership literature can lead to more generative organizational processes (Koonce et al., 2016).

Literature that points to servant leadership's potential for facilitating benefits to an organization indicates the lack of consensus regarding components that distinctly reflects servant leadership (Grisaffe, VanMeter, & Chonko, 2016). Empirical evidence on the outcomes of servant leadership is relatively scarce (Avolio, Walumbwa, & Weber, 2009). However, servant leadership has received critical review concerning its overlap with transformational, authentic, and ethical leadership (Chughtai, 2016). In this chapter, servant leadership is offered as a means of a new paradigm in leadership that might impact organizations positively.

Purpose

The purpose of this chapter is to reveal the richness and diversity of research on leadership while exploring servant leadership as a new paradigm in corporate leadership and exploring possible alternatives to scholarly research on followers' perspectives on organizational learning (OL). Minimal research exists on the viability of servant leadership in the corporate business form. In the corporate environment, the perceptions of followers about OL provide a unique opportunity to add breath to the leadership discussion. A review of relevant leadership to explore this topic was chosen because it allowed the opportunity to determine the degree of neglect of followers' perceptions there is in the scholarly community and to highlight some of the benefits and concerns specific to the servant leadership-follower paradigm.

Significance of the Chapter

This chapter is significant because it attempts to uncover the perspective of followers and build on including those perspectives into the leadership discussion. The specific leadership styles include transformational and servant leadership and LFT approach. Factors related to influencing followers and ultimately impacting the organizational environment are presented. The factors include learner-centric organizations, knowledge management, innovation, creativity, complex adaptive systems, and spirituality in the workplace. Fortis, Maon, Frooman, and Reiner (2016) framed OL as a key factor in corporate social responsibility and emphasizes learning from others and learning with others. Servant leadership might have attributes for addressing OL with the followers in mind. Not only has OL become a topic of increased academic research, so has knowledge management.

Knowledge management consists of a systematic and organizationally specific process for acquiring, organizing, and communicating both tacit and explicit knowledge of employees so that other employees may make use of it to be more effective and productive in their work (Alavi & Leidner, 2001). The effective management of an organization's knowledge is likely to provide a source of competitive advantage (Hislop, 2013).

Significance of the Chapter to the Field of Leadership

The significance of the chapter is to offer servant leadership as an alternative model of organizational leadership that might influence the effectiveness and efficiency of organizations in the corporate, non-profit, and social sectors. Schein (2010) discussed the intimate relationship that exists between organizational culture and leadership in corporate organizations. According to Bass and Bass (2008), "Leadership makes the difference" (p. 3). Leaders can make a difference in whether organizations succeed or fail (Bass & Bass, 2008).

Leadership has the potential to influence innovation within an organization (Gumusluoglu & Ilsev, 2009). Gumusluoglu and Ilsev (2009) indicated increased interest in the influence of transformational leadership on innovation. As a result of the chapter, a deeper understanding of followers' views about transformational and servant leadership styles as well as the leader-follower approach to leadership might be understood. The chapter might also spark interest in future empirical research about leadership. Chughtai (2016) noted that no research was found that empirically explored the effect of servant leadership on employee voice and negative feedback seeking behavior.

According to Ayman and Korabik (2010), leaders in a diverse society must understand their preferred styles, behaviors, and circumstances to demonstrate effective leadership. Socio-demographic leadership styles and effectiveness differ based on gender (Ayman & Korabik, 2010). Exploring the differences in perspectives regarding culture between leaders and followers within an organization might provide researchers with opportunities for additional research about the impact of servant leaders on the corporate scene.

Attention to factors of culture and gender and the dynamics produced by cultural and gender factors can reduce problems that might exist in the development of future leaders (Ayman & Korabik, 2010). The same concept might apply to followers within a culture that might minimize problems within organizations. An exploration of followers' perspectives might also uncover factors that provide information about leaders' focus. The distinction between leaders and followers found in a positive philosophical commitment introduces a disjunction that fosters a

sense of otherness that works against an *affect of intimacy* (Stuke, 2013). The *affect of intimacy* suggests that individuals are not assumed to be separated and isolated from a community as a whole (disjunctive) but are assumed to have a conjunction of relatedness and intimacy to the community (Stuke, 2013). The servant leadership embraces an *affect of intimacy* (Stuke, 2013). Wheatley (1992, 2006) challenged us to move into a universe that calls for an entirely new way of understanding. This chapter helps perpetuate Wheatley's call by focusing on followers' perceptions of leadership and how servant leadership fits into the possibilities of viable alternative styles in the corporate sector.

The research questions narrow the purpose to specific questions that the chapter answers. This research explores and reveals the extent to which servant leadership resonates with specific cross-disciplinary areas and the extent to which the follower's perspectives are included in leadership literature.

The following research questions guided the study:

RQ1: How does servant leadership resonate with OL, complex adaptive systems, and spirituality?
RQ2: Has followers' perspective of leadership and their leaders been sufficiently included in the leadership discussion?

Relevant Literature

The aim of the chapter is to explore and uncover research about followers' perceptions and share the perceptions about the leader-follower paradigm in corporations. The relevant literature begins with the transformational leader and their followers and introduces the LFT approach, explores ethical leadership, ending with servant leadership to get a better understanding of how followers view the leadership concepts and their leaders in general. The chapter involved six factors that might provide some insights into organizations' ability to be efficient and effective. The six factors include learning, knowledge management, innovation, creativity, complex adaptive systems, and spirituality.

Scandals in business, governments, sports, non-profits, and social institutions raise questions regarding the quality of organizational leadership

(Reed, Vidaver-Cohen, & Colwell, 2011). The worldwide economic crisis in mid-2008 has shone a light on what is meant by quality leadership and challenged organizational scholars to define new models of leadership that might be more conducive to meeting the demands of an interdependent global society (Reed et al., 2011). A better understanding of subjective perspectives of followers in the literature (gained from qualitative or quantitative means) might provide some new understanding of leadership in the twenty-first century. This section of the chapter is organized by leadership styles and the six factors named above that might resonate with leadership and followers.

OL facilitates individual change and gives corporations a sustainable competitive advantage (Simon, 1991; Weick, 1991). The key to OL includes effective leadership (Jogulu, 2011). Awareness of the learning needs of all employees is crucial to future survival of corporate organization in contemporary situations (Jogulu, 2011).

Knowledge is considered a special type of resource in organizations which increases as it is used rather than decreases (Brajer-Marczak, 2016). Knowledge management refers to "information technologies, human resource management, or financial aspects of intellectual capital" (Jashapara, 2006, p. 27). Knowledge management assumes employee expresses readiness to learn and encourages problem-solving to increase organizational effectiveness (Brajer-Marczak, 2016).

Innovation has been one strategy organizations employ, even in turbulent times (Waite, 2014). Globalization has changed the business landscape, offering more mobility of information, financial capital, and people (Waite, 2014). Innovation is included in the leadership discussion because a corporation's ability to adapt and innovate is critical to sustainability in an ever-changing environment (Waite, 2014, p. 16). Servant leadership and its impact on innovation should be further explored. Greenleaf had faith that servant-leadership corporations could change the world (n.d., para. 6)

Creative ideas can be used in problem resolution, process improvement, and the development of new products and services (Gupta & Banerjee, 2016). Woodman, Sawyer, and Griffin (1993) defined creativity at the organizational level as the creation of values, useful new products, services, ideas, procedures, or processes by which individuals work together in a complex social system. Woodman et al. (1993) suggest that complex adaptive systems are ideal environments for exploring the

effects of leadership. An organization is seen as a complex adaptive system embedded in bureaucratic structures (Elkington & Booysen, 2015). Leadership effectively serves an enabling function in complex adaptive systems (Elkington & Booysen, 2015).

Bhasin (2013) indicates true management as identical to spirituality. Through spirituality, managers can gain conviction and develop gratitude to every step toward our vision (Bhasin, 2013). Bhasin (2013) implies that corporate professionals should practice spirituality to awaken the latent leadership potential which becomes a path for service. Spirituality and the other five factors that might impact an organization's efficiency and effectiveness are discussed in more detail later in the chapter.

Relevant literature includes books, refereed journal articles, and research documents from private and public academic institutions. Peer-reviewed articles, journals, and dissertations obtained through the Internet search engines Business Source Elite, EBSCOhost, ProQuest Digital Dissertations, GoogleScholar, and ProQuest provided additional information. The literature review involved searches for articles using specific keywords and combinations of words. *The keywords included transformational leadership, ethical leadership, servant leadership, leader-follower trade approach, organizational learning, leader-followers, knowledge management, innovation, spirituality, and creativity in organizations, and complex adaptive systems.*

Transformational Leadership

Transformational leadership involves vision that inspires others to follow and take on the mantra of the mission, as proposed by James McGregor Burns. Leban and Stone (2008) defined transformational leadership as leader behavior that is futuristic and change oriented. According to Leban and Stone (2008), transformational leaders provide direction and guidance for what needs to be done when facing an uncertain future. Transformation leadership behavior requires the leader to successfully influence the organization for change (Leban & Stone, 2008).

Influence is the essence of leadership, and powerful leaders can have a substantial impact on followers and an organizational as a whole (Yukl, 2010). In the religious context, transformational leadership exemplifies the leadership of Jesus Christ (Fryar, 2007). Fryar (2007) noted that the leadership

offered by Kouzes and Posner (2002) has a similarity to that of Jesus Christ because they both focused on inspiring others by "starting in one place and moving them to someplace—someplace meaningful" (Fryar, 2007, p. 1).

According to Bass (1985), transformational leadership incorporated idealized influence, intellectual stimulation, and individualized consideration to affect follower behaviors. Idealized influence arouses follower emotions and identification with the leader; intellectual stimulation increases follower awareness of problems and influences followers to view problems from a new perspective; and individualized consideration involves providing support, encouragement, and coaching to followers (Yukl, 2010). Bass (1990) posited transformational leaders lead through inspiration, meeting followers' emotional needs for intellectual stimulation. These behaviors suggest transformational leadership might be more effective than other leadership styles when organizational change is necessary. The concept of transformational leadership inspires others to follow a vision because they are committed to it rather than employing coercion. The major result of transformational leadership is that followers tend to put in extra effort or perform at higher levels than they state or was expected (Boseman, 2008).

Transformational leadership styles can support increasingly complex environments in institutions. The effectiveness of transformational leadership varies across different contexts (Zagorsek, Dimovski, & Skelavaj, 2009). Transformational leadership directly effects the constructs of acquisition, distribution, interpretation of information and the resulting behavioral, and cognitive changes (Zagorsek et al., 2009). Zagorsek et al. (2009) showed a strong relationship among all four constructs and a direct connection only on information acquisition and behavioral and cognitive changes. Transformational leaders involve followers in problem-solving and strive to create and utilize two-way personalized communications with followers (Smith, Montagno, & Kuzmenko, 2004). Furthermore, the reference to the leadership style of Jesus Christ, which many might consider as servant leadership, suggests that transformational leadership and servant leadership might have attributes in common based on their relationship with their followers. The relationship of leaders to followers is evident in transformational leadership; however, new approaches might provide new opportunities for exploring followers' perceptions in a new leadership paradigm.

Leader-Follower Trade

Stogdill (1948) concluded that no universally consistent set of traits differentiates leaders from non-leaders and that a leader in one situation may not be a leader in others. This acknowledgment seems to refute the notion that leaders are born and not made. The leadership-followership approach provides an added leadership choice as "an organic method of doing leadership and followership and a new way of integrating followership into practice and research" (Malakyan, 2014, p. 11). According to Malakyan (2014), the organic method involves an exchange between leadership and followership roles which brings about a mutuality of relationship and influence between the leader and follower.

The LFT approach offers that the leadership-followership process occurs in relationships and that leading and following functions are interchangeable to facilitate the development of interpersonal perspectives, foster interpersonal relationships, and maximizing mutual effectiveness (Malakyan, 2014). Malakyan (2014) argued that the mutuality of relationships and influence between the followers and leaders exist. The LFT approach may result in a non-static and organic way to view leadership-followership concept (Malakyan, 2014). The non-static and organic approach offers a new understanding of human behavior functions that may be traded or exchanged by positional leaders and followers in various situations of the organizational environment to foster mutual respect, empowerment, and effectiveness (Malakyan, 2014). Kelley (1992) indicated that we must acknowledge the leader and follow dimensions within us.

Different situations require us to be leaders and followers. Malakyan (2015) suggested a change from the leader and follower roles to the dynamic interrelational of leading and following. The dual role of follower and leader provides an opportunity for performing better in both roles (Chaleff, 2009). Whether leader or follower, it is important to remain consistent in the treatment of others (Chaleff, 2009). To remain consistent, Chaleff (2009) suggested that by maintaining an awareness of our reactions of those we follow, we learn to be more sensitive to the effects on those we lead. Conversely, by maintaining an awareness of those we lead, we learn to be more sensitive in our efforts to support those

we follow (Chaleff, 2009). Chaleff provides additional insights into the mutuality of relationship between followers and leaders such as courage to assume responsibility, serve, challenge, participate in transformation, and leave.

Malakyan (2015) acknowledges the non-existence of the mythical nature of leaders and followers as nouns or separate entities by depersonalizing leadership and followership. Depersonalization means to focus on the functions of leading and following rather than on the person (Malakyan, 2015). Depersonalization emphasizes the relational process between those who lead and those who follow (Crevani, Lindgren, & Packendorff, 2010).

Effectiveness continues to be a major consideration in organizations. The LFT approach suggests that leader and follower seek effectiveness together and their attitudes toward each other are viewed as a regulating determinant for effective leadership and followership (Malakyan, 2014). The leader's and follower's effectiveness sets the conditions for maximum effectiveness in organizations and groups (Malakyan, 2014).

Ethical Leadership

Ethical leadership, in its complexities, might be defined by values, traits, and behaviors (Yukl, 2010). Starratt (2004) offered ethics based on three foundational virtues not because they are grounded in natural law or holy writ but they represent an appealing, reasonable, and an uplifting way to conduct business. Brown, Trevino, and Harrison (2005) defined ethical leadership as "the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conducts to followers through two-way communication, reinforcement, and decision-making" (p. 120).

For an employee to perceive ethical leadership, leaders are expected to conduct their personal lives in an ethical manner, to be trustworthy, and treat employees fairly (Bonner, Greenbaum, & Mayer, 2016). Morally disengaged leaders would not be perceived as ethical because their language and actions would not be consistent with ethical leadership practices (Bonner et al., 2016). When both supervisors (leaders) and employees

(followers) are low in moral disengagement, the followers likely perceive the leaders as highly ethical (Bonner et al., 2016). Employees high in moral disengagement perceive the leader, whether morally disengaged or not, as being high in ethical leadership (Bonner et al., 2016).

Despite the growing body of research that indicated follower perceptions of ethical leadership are based on beneficial follower outcomes such as leader interactional and follower ethical behavior, Bedi, Alpaslan, and Green (2016) suggested that perceptions of followers relate positively to leadership interactional fairness and follower ethical behavior. According to Bedi et al. (2016), ethical leadership is positively related to transformational leadership. Followers' perceptions of ethical leadership positively relate to cognitive trust in leaders, affective trust in leaders, leader honesty, interactive fairness, leadership effectiveness, and satisfaction with the leader (Bedi et al., 2016). Positive dimensional association between transformational leadership and ethical leadership include idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (Bedi et al., 2016). Ethical behavior is a key component in transformational, servant, and spiritual leadership as acknowledged by Bedi et al. (2016), which seems to indicate that ethical leadership and transformational leadership might be perceived in a similar manner by followers.

Servant Leadership

The emphasis of servant leadership is on developing and empowering people; expressing humility, authenticity, interpersonal acceptance, and stewardship; and providing direction (van Dierendonck, 2010). The servant leadership model portrays a service orientation based on a holistic outlook with a moral-spiritual emphasis (Sendjaya, Sarros, & Santora, 2008). Servant leadership pertains to leaders who serve the internal stakeholder groups as well as the community, the planet, humanity, the future, and life itself (Zohar, 2005). The concept of servant leadership is gaining some interest in churches but its well-known proponent was a businessman (Gallagher, 2009). The concept of servant leadership is more complex than stated in some of the literature. Amour (2014) explains

servant leadership as a *top-down approach* where the leaders put needs of the group before themselves but they are still the leader, not the follower. Amour (2014) provides some nuanced insights into the nature of servant leadership and suggests that followership is taught along with leadership.

Servant leaders serve the members of the congregation in addition to the global church. Jesus Christ is the model for servant leadership (Sendjaya & Sarros, 2002). The servant leader's deliberate choice is to serve others (Sendjaya & Sarros, 2002). Servant leaders focus more on building people up rather than tearing them down and they understand there are rules but sometimes the rules need to be broken in order to do the right thing (Koury, 2013). Based on narrative accounts of his life in the Bible, Sendjaya, and Sarros (2002) posited that Jesus Christ, the founder of Christianity, first taught the concept. Jesus taught his followers to measure a leader's greatness by the leader's total commitment to serve human beings (Sendjaya & Sarros, 2002).

According to Greenleaf (1977), the chief motive of a servant leader is to serve first, which begins with the natural inclination that one wants to serve first. Greenleaf highlighted the basis of servant leadership in terms of who the servant leader is and what the servant leader does. Autry (2001) noted the features and qualities of servant leadership require development over time. The manifestation of a servant leader's chief motive inspires a conscious choice to lead (Greenleaf, 1977). Greenleaf conceptualized the notion of servant leadership and introduced it into the organizational environment, but he was not the first to introduce the notion of servant leadership to everyday human behavior, it was Jesus Christ (Sendjaya & Sarros, 2002).

The model of servant leadership shifted the concept of leadership from the old autocratic model to one that emphasizes teamwork and community, involvement of others in decision-making, ethical, and caring behavior, and enhancing the personal growth of workers while improving the caring and quality of organizations (Greenleaf & Spears, 1998). Spears (1998) identified listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of others, and building communities as characteristics common

to servant leaders. According to Spears (1998), servant leadership qualities begin with the internal action of listening. The following list describes the qualities of servant leadership:

- *Listening*—the leader's capacity for a deep commitment to listening to others
- *Empathy*—striving to understand and empathize with others
- *Healing*—the potential to heal themselves and others
- *Awareness*—ability to develop self-awareness through self-reflection, listening, to being continually open to learning and making the connection from what we know and believe to what we say or do
- *Persuasion*—seeking to convince others rather than coerce compliance
- *Conceptualization*—ability to see the whole in the perspective of history—past and future—to state and adjust goals, evaluating, analyzing, and foresee contingencies in the long term showing the way rather than operating in the short term. Conceptualization involves comparing instant moment events constantly and comparing them with a series of past projections and predicting future events with diminishing certainty; accountability without control or compliance; committing to the growth of human beings and doing everything they can to nurture others; and seeking to identify some means for building communities
- *Foresight*—the ability to see or know the likely outcome of a situation
- *Stewardship*—service without any pressure and not in response to someone's request
- *Commitment to the growth of people*—commitment to doing everything they can to nurture others
- *Building community*—service that seeks to identify means for building community (Spears, 1998)

The four leadership approaches for the chapter have several similarities that might suggest identical perspectives for followers. The similarities include vision, awareness, and empowering people. The differences may demonstrate the divergent trending of followers' perspectives more profoundly than the similarities.

Comparisons of the Leadership Styles

A comparison of the leadership styles in this chapter provides a unique way to make some distinctions about the styles and provide additional insights into the similarities and differences of the styles. The comparisons also provide some insights about other leadership models and how followers might perceive them. The focus of transformational leaders is on the organization while the servant leader focus is on the followers with goal achievement of the organization as a secondary concern (Stone, Russell, & Patterson, 2004). Transformational leadership should be considered as a leadership style with benefits and limitations rather than an attempt to define how leaders should behave. According to Stone et al. (2004), transformational leaders rely on charisma to direct and influence followers, while servant leaders rely on service to stimulate and influence the behavior of followers.

Transformational leadership involves four components that may or may not exist in servant, LFT, or ethical styles. The components include (1) charisma or idealized influence, (2) inspirational motivation, (3) intellectual stimulation, and (4) individualized consideration (McCrimmon, 2008). Servant leadership suggests acting in service to others might provide some benefits for practice.

Scuderi (2010) compared servant leadership and transformational leadership in the church environment. When considered together, servant and transformational leadership demonstrate independent positive relationship with leader effectiveness, perceptions of church health, trust in leader and organization, and follower satisfaction (Scuderi, 2010). Despite the positive relationship mentioned above, neither leadership styles translated significantly into follower giving, church health statistics, or changes in church size and finances over time (Scuderi, 2010).

Given that transformational leaders inspire followers to share a vision, this style of leadership empowers them to achieve the vision by providing the needed resources (Smith et al., 2004). On the other hand, servant leaders place the interest of followers before their self-interest emphasizing personal development and empowerment of followers (Smith et al., 2004). The common denominator of transformational and servant leadership is empowerment of followers. In Robert Greenleaf's vision of servant

leadership, the leader is first seen as a servant to other from the followers' perspective (Smith et al., 2004). According to Smith et al. (2004), servant leaders view leadership not as a status. This concept further distinguishes servant leaders from transformational leaders. Although servant leaders might have a vision and other presuppositions, the focus continues to be the service to others.

Transformational leadership's distinct elements as provided by McCrimmon contrast with the components of servant leadership, valuing people, developing people, building community, developing authenticity, providing leadership, and sharing leadership (Laub, 1999), in that there is a distinct difference in focus that might change the paradigm of leader-follower. Transformational leadership places less emphasis on valuing individuals on an emotional level and on learning from others (Smith et al., 2004). Transformational leadership and followership transcends human limitations and embraces a vision that is always bigger and higher than the leaders' and followers' abilities (Malakyan, 2015).

The LFT approach fits the servant leadership philosophy because both bring the servant (follower) and leader roles together into one person (Malakyan, 2015). Malakyan referred to servant leadership as a leadership of followers which opens new opportunities for followers to lead and leaders to follow. One distinct difference between transformational leadership and servant leadership, from the perspective of LFT, is that in servant leadership one may not always be viewed as a leader and the other as a follower but rather viewed as an interchangeable function of leading and following (Malakyan, 2015).

As we compare LFT to ethical leadership, again we do not recommend studying leadership and followership in a vacuum as they are viewed as interchangeable functions. Ethics results from communication and the relationship between the leader and the follower and the follower's response to the leader's behavior or actions (Malakyan, 2015). In this sense, leaders and followers are responsible for corporate ethics, the leader's ethics, and their own ethics. This suggests that an awareness of ethical behavior is needed throughout the organizational culture.

The comparisons of the leadership styles provide a better understanding of the similarities and differences that informs our understanding of leadership. In the following sections, OL, knowledge management,

innovation, creativity, complex adaptive systems, and spirituality are concepts to further inform our understanding of leadership, specifically transformational, LFT, ethical, and servant leadership. In the next section, a discussion of the factors provided some context as to the level of follower perceptions.

Followers' Perceptions of Leadership

In the context of changes in worldwide business practices, technologies, information systems, and concerns for the environment, leadership training needs considerable rethinking (Ridley, Chatterjee, & Soutar, 1998). As leaders are increasingly called up to be facilitators and idea coordinators rather than idea generators, *hard* and *soft* competencies must be a significant part of the leadership paradigm (Ridley et al., 1998). Hard competencies include technologies, information systems, and environmental concerns, while soft competencies include the leader's ability to envision the organization and sell the vision to frontline management and employees (Ridley et al., 1998). As do leaders, followers have a significant impact on the success of the organization, and their perceptions should become part of the leadership discussion.

According to Ridley et al. (1998), followers needed to focus little attention on tasks but felt ideal leaders should possess significant interpersonal and team-building skills combined with honesty and integrity. Followers tend to assess leaders on their internal rather than external point of view (Ridley et al., 1998). In a comparison of actual and ideal leaders, followers found leaders to be less than ideal because the leaders were perceived to be too achievement oriented and too independent (Ridley et al., 1998). As organizations and society continue to provide more insights into the leadership phenomenon, followers' perceptions provide an indicator that may or may not correlate with the success of an organization (Ridley et al., 1998).

Gabriel (2015) indicated that followers judge their leaders by standards of morality more than they would of others. Followers expect leaders to be competent and ethical (Gabriel, 2015). Highest among followers' expectations are ethics of care, indicating leaders should love their fol-

lowers, offer personalized attention and empathy, as well as support and help them to flourish (Gabriel, 2015). Ethics of judgment also rated high on followers' perceptions. Without these standards of morality, followers were less likely to view their leaders as moral, trustworthy, affectionate, and with respect (Gabriel, 2015).

Frew (1977) developed a questionnaire to measure followers' preferred patterns of their leaders. Epitropaki and Martin (2005) conducted a longitudinal study about followers' perceptions of the relationship between ideal and actual manager profiles and perceived quality of relationship. Sensitivity, dynamic, and intellectual traits were used to create leadership profiles (Epitropaki & Martin, 2005). Epitropaki and Martin (2005) found that followers' perceptions of quality of relationship improved the closer the perceived actual manager profile was to the ideal manager profile.

Vecchio and Boatwright (2002) also used a questionnaire to measure followers' preferences for leadership styles. They found that followers with higher levels of education and length of job tenure preferred a leadership that was less structured, while females preferred leaders who demonstrate a higher level of consideration. This indicates that leaders might want to consider the demographics of followers to help them decide on what type of leadership traits would best inspire their followers.

The importance of understanding followers in their words about leaders helps to discover what followers are thinking (Lord & Emrich, 2001). Notgrass (2010) found that followers' preference for transformational leadership behavior positively correlated with the followers' perception of a quality relationship. In addition, followers' preference for transactional leadership and transformational leadership factor of contingent reward had the highest positive correlation to the follower's perception of quality of relationship (Notgrass, 2010). While research on followers' preferences for leadership styles exists, the study of followers' perceptions is minimal when the focus is on their present leader. Additional research on followers' perceptions of leaders might reduce the compartmentalization of leaders and followers and provide a more informed view of the impact on the organizational environment. The followers' perceptions might provide some insights into structure, culture, customers, competition, technology, and market changes relative to the typical corporate organization.

Learner-Centered (Learning)

Organizational effectiveness will require leaders to develop and sustain a culture of learning for the successful response to changes in a rapidly changing global environment (Earl-Lewis, 1999). OL refers to the insights and knowledge needed to guide future actions which are captured, shaped, and incorporated in an organization's strategy, systems, and routines (Gephart, Marsick, Novak, Reinhart, & Schwandt, 1998). Learning organizations allow space for generative conversation and concerted actions whereby organizational members inquire into systematic consequences of individual and group-level actions (Kofman & Senge, 1993). When organizational members have the ability to integrate new concepts of meaning and understanding into existing work systems, OL occurs (Earl-Lewis, 1999). An organization that adopts a learning posture allows them to function more effectively while sharing the new insights with other members of the organization (Earl-Lewis, 1999).

Although leadership is necessary in learning application for organizational change (Beverly, Marilyn, & Santana, 2008), leadership research has not addressed the relationship between leadership and OL, but leadership studies have focused on leaders, followers, or the interrelationships between leaders and followers (Lu, 2010). Potosky (2010) indicated people (followers) need their leaders' support in order to learn and perform in a new organizational environment. Even though employees (followers) might want to make changes happen, they face inadequate resources and leadership support which in turn hinders organizations from making major changes (Kotter, 1995). Lu (2010) posited that transformational leadership behavior has stronger positive influence with OL than transactional leadership. Future research about servant leadership and followers' perceptions might produce new insights about how the leader-follower relationship resonates with OL. The chapter considers concepts such as knowledge management, innovation, creativity, understanding complex adaptive systems, and spirituality which might enhance organization learning. These concepts might provide avenues for additional research which measures followers' perceptions of leaders relative to achieving organizational goals.

Knowledge Management

Knowledge management represents the activities and systematic process for acquiring, organizing, and communicating tacit and explicit knowledge of employees so that other employees may make use of it to be more effective and productive in their work (Jantarajaturapath, Imsuwan, & Wongsim, 2016). Superior business performance and competitive advantage can be achieved through knowledge, the new wealth of organizations (Jantarajaturapath et al., 2016). The four aspects of knowledge management include knowledge creation, knowledge storage and retrieval, knowledge transfer, and knowledge application (Jantarajaturapath et al., 2016).

Social relationship forms the organizational world and knowledge (Nonaka & Nishiguchi, 2001). Nonaka and Nishiguchi indicated that care characterizes organizational relationships that enable effective knowledge development. Care characterizes a process of interaction between receiver and provider (Nonaka & Nishiguchi, 2001). The concept of care in organizational relationships has been associated with providers and receivers but care organizations can entail concrete action in ways of helping others. Care can be sufficient for helping others (Egan, 1986). Care is important in organizations because individuals in organizations may develop new products or services and ideas through creative thinking but care should not be understood in terms of roles and functions but in organizational relationships (Nonaka & Nishiguchi, 2001). Nonaka and Nishiguchi posited that organizational knowledge development starts from individual experiences and should be shared by other organizational members of that organization so that organizational knowledge can be developed from individual observances and thinking. From Nonaka and Nishiguchi's perspective, care plays a pivotal role in organizational knowledge development through individuals discovering sources of innovation and respecting individual experiences of colleagues.

In respect to organizational knowledge, servant leadership as a new paradigm of leadership might improve and help development of an organizational structure conducive to care, adaptability, and minimizing self. Competitive pressures and the rapid changes in technologies

have encouraged organizations to use knowledge as a strategic factor for creating innovativeness and competitiveness (Mehrdad & Abdolrahim, 2010). Some believe that knowledge is an enduring source of competitive advantage (Nonaka, 1991), while others believe knowledge to be the most valuable and important resource of organizations and critical to organizational success (Chang & Lee, 2007; Alavi & Leidner, 2001). This discussion about knowledge management and care might provide additional scholarship for discussing followers' perceptions of leaders.

Innovation

Gunday, Ulusoy, Kilic, and Alkpan (2011) described innovation as an essential component embedded in the organizational structures, processes, products, and services within an organization for competitiveness and survival. Garcia-Morales, Matias-Reche, and Hurtado-Torres (2008) recognized leadership style as one of the most important factors influencing innovation because leaders have authority to set specific goals and encourage innovative initiatives from subordinates (followers). According to Sethibe and Steyn (2015), transformational leadership is more positively related to organizational performance, while transactional leadership is more appropriate when the goal is innovation. Transactional leadership resides on the opposite side of the leadership continuum from transformational leadership (Washington, 2007). According to Bass (1985), transactional leadership describes an exchange process in which leaders recognize the needs of followers and then define the appropriate exchange processes to meet the needs of the followers and leader's expectations. However, transactional leadership is not likely to generate great enthusiasm and commitment among followers (Bass, 1985).

Innovation can be a risk for transformational leaders because the burden of competition and the race for higher profits and relevance could force transformational leaders to exhibit pseudo-transformational behaviors (Hughes & Harris, 2015). Pseudo-transformational leaders make changes for self and not the organization (Hughes & Harris, 2015). It is important to have the right type of leadership to drive organizational innovation (Oke, Munshi, & Walumbwa, 2009). Transformational lead-

ership behaviors are held to be more effective in enhancing organizational innovation than other leadership styles (Bass & Riggio, 2006; Gumusluoglu & Ilsev, 2009; Hsiao, Chang, & Tu, 2009; Jung, Chow, & Wu, 2003, 2008; Sarros, Cooper, & Santora, 2008). Empirical studies have found that transformational leaders are more capable in supporting values and norms of followers and fostering organizational and personal changes (Jung et al., 2003). The charisma, inspirational motivation, and intellectual stimulation components of transformational leaders positively and significantly related to organizational innovation (Mokhber, Wan Ismail, & Vakilbashi, 2015).

Servant leadership theory contends that followers experience increased growth and well-being and adopts a serving others posture when leaders' attitudes manifest a desire to serve the interest of all stakeholders rather than serving self-interest (Greenleaf, 1977). Panaccio, Henderson, Liden, Wayne, and Cao (2015) used psychological contract (PC) as a mediating mechanism with innovative behavior. Panaccio et al. (2015) considered how servant leadership influences followers' perceptions of PC fulfillment by putting followers first and helping them grow and succeed and found that putting followers first speaks directly to the fulfillment of followers' needs that compromise PC. Panaccio et al., 2015 found the PC fulfillment process influences followers' engagement in innovative behaviors. Additional research is needed to determine how corporate innovation affects the perceptions of their leaders.

Creativity

Organizations need to consider employee creativity and proactivity as critical determinants of organizational outcomes (Grant, 2008). Amabile (1996) defined creativity as the production of novel and useful ideas concerning products, services, and procedures of the organization. According to Gilson and Shalley (2004), leaders should develop and maintain a work environment that fosters, encourages, and supports creativity and provide employees with opportunities to take risks with new and potentially better approaches. Byun, Dai, Lee, and Kang (2016) offered empowering leadership as a means of creating a creative work environment.

Empowering leadership involves providing decision-making autonomy, expressing confidence in employees' abilities, and removing restraints to performance (Ahearne, Mathieu, & Rapp, 2005). Leaders' empowering behavior can encourage employees to think beyond their comfort zone and explore new and creative alternatives (Byun et al., 2016).

Wu and Cormican (2016) confirmed shared leadership network had a positive association with team creativity. Pearce and Sims (2002) defined shared leadership as leadership emanating from members of teams and not simply from the team leader. Shared leadership occurs when all team members fully engage in the leadership process instead of being led by one designated leader (Seers, Keller, & Wilkerson, 2003). Wu and Cormican (2016) suggested that team creativity increases where high levels of density in shared leadership networks exist.

According to Qui, Janssen, & Shi (2015), followers' relational identification of transformational leaders mediates creativity. Baublits (2014) posited that developing creativity in followership education programs can better equip students to influence the business world with innovative thinking skills that enhance problem-solving in an increasingly competitive work environment

Complex Adaptive Systems

Complex systems consist of a large number of relatively independent parts that are interconnected and interactive (Kochugovindan & Vriend, 1998). The adaptive nature of complex systems occurs when they change their actions as a result of events occurring in the process of interaction (Kochugovindan & Vriend, 1998). Elkington and Booysen (2015) indicated that leadership that flourished in a stable environment must adapt to support striving in a new globalized era. That adaptation might be expressed through leadership as an enabling function within the organization as a complex adaptive system (Elkington & Booysen, 2015).

Public and private organizations might be thought of as complex adaptive systems (CAS). CAS include subsystems within a supra-system (Minas, 2005). CAS share open boundaries, multiple levels of organization, control parameters that determine the state of the system, adaptation

and structural coupling, self-organization, emergence, and non-linear causality (Minas, 2005). CAS require leadership at all levels of the system (Minas, 2005). The concept of complexity in business provides an opportunity for "thinking creatively about leadership for, and management of change" (Minas, 2005, p. 38).

Lichtenstein et al. (2006) offers two additional leadership approaches to the literature: complexity leadership and adaptive leadership. Lichtenstein et al. (2006) indicated a need for leadership theory to transition to new perspectives that addresses the complex adaptive nature of organizations. Complexity leadership provides a new perspective for leadership research by considering leadership with the framework of ideas of a complex adaptive system (Marion, 1999). Lichtenstein et al. (2006) defined adaptive leadership as an interactive event in which knowledge, action preferences, and behavioral changes provoke organizations to be more adaptive. Lichtenstein et al. (2006) further informed that leadership occurs when interacting agents generate adaptive outcomes rather than getting followers to follow the wishes of the leader. Two drivers in CAS include collective identity formation and tension where the interactions of agents can produce tensions that might generate new ideas, innovations, and embodies the essence of adaptive leadership (Lichtenstein et al., 2006).

Painter-Morland (2009) suggested adopting a systemic perspective of leadership for complex adaptive systems involving the following elements:

- Eliciting and appreciation contention
- Fostering collaboration
- Building relationships of trust
- Developing wisdom and humility
- Celebrating diversity
- Embracing interdependence

Through their systematic approach to leadership, Painter-Morland (2009) suggested that agents in an organization continually take responsibility for the proper and efficient conduct of business, maintain trust and organizational purpose, respect differences, and form creative tensions. The tensions challenge organizational members to reevaluate how organizations

and their agents interpret moral challenges and take accountability for the emergence of corporate ethos (Painter-Morland, 2009).

Spirituality

Spirituality can be described as opening of one's self to a purpose or meaning (Vaill, 1996). According to Fry (2003), spirituality refers to the concern with or connection to transcendent being which also includes an individual's search for an ultimate purpose in life. Salas-Amaro (2014) focused on spirituality as a special talent or gift to positively influence others to fulfill the mission, vision, and strategic objectives of a business organization. The nature of spirituality in leadership is observed in business, politics, legal, technological, and cultural climates (Salas-Amaro, 2014). Skeptics of spirituality at work see it as dangerous and imperious intrusion, an invitation to inefficiency and unaccountability in private sector economic activity. The symptoms of teleopathy include fixation, rationalization, and detachment of which the root cause lies in adopting counterfeit sources of moral legitimacy. Spirituality is not a matter of replacing one set of surrogates with another set but rather cultivating virtues, policies, and practices reflecting a balanced mind-set.

Spirituality as an ingredient in effective leadership can contribute to making the leader-follower relationship positive and enduring (Salas-Amaro, 2014). According to Fairholm (1997), spiritual leaders demonstrate relevance in business environment by possessing elements and characteristics of community, competence, continuous improvement, higher moral standards, servant leadership, stewardship, visioning, and living out deeply held personal values or a presence greater than self. Because effective leaders need followers that trust and believe in their mission, spirituality in a business educational context focuses on the leader's personality and approach to influencing followers (Salas-Amaro, 2014). Adding a sense of spirituality to business programs will contribute to educating the next generation of leaders to care for their employees, encourage them, motivate them, and show them respect (Salas-Amaro, 2014). Phipps (2012) proposed that a strategic leader's spiritual belief

acts as a chema to filter or frame information the leader considers and the spiritual belief provides an understanding of how the leader's personal beliefs effect decision-making.

Conclusions and Comments

The purpose of this chapter was to reveal the richness and diversity of research on leadership while attempting to identify new avenues of research followers' perceptions. A better understanding of followers' views about leaders is needed if leaders are to think differently about their leadership roles. The literature included peer-reviewed articles, books, magazines, and symposiums.

More studies are needed to help leaders understand more fully how leadership style can inform their decision-making and how followers view their leaders' styles. Servant leadership could significantly improve organizational effectiveness and efficiencies because of its focus on service. The literature does not explain in detail how followers view their leaders or their leadership styles in terms of OL. The chapter does present a plethora of research that addresses the leadership styles and followers' perceptions of their leaders. However, the discussion of followers' perceptions has focused primarily on employee satisfaction (Aina, 2013).

The findings of this chapter illustrate the degree to which follower perceptions are integrated into the literature on leadership. Results from the chapter also indicate a cross-disciplinary approach. Two research questions for the chapter were:

RQ1: How does servant leadership resonate with OL?
RQ2: Has follower perspective of leadership and their leaders been sufficiently included in the leadership discussion?

To accomplish the missions and vision of an organization, leaders and followers are needed and they are expected to collaborate through challenging and successful times. Skills of leaders and followers are critical to the success of missions and success of the organization.

The relevant literature indicates a lack of research that investigates servant leadership as an alternative style for learner-centric organizations, knowledge management, innovation, creativity, complex adaptive systems, and spirituality. There was minimal research found about followers' perceptions of leaders and the leaders' contribution to OL. However, there is no shortage of research investigating transformational leadership and its ability to provide vision for organizations to compete on the global landscape.

In accessing the keywords used, it can be concluded that scholars mostly focus on transformational leadership when investigating the relationships between different constructs. According to Ispas and Teberian (2012), Lee (2016), and Malakyan (2014), servant leadership has elements that aligns with transformational, ethical, and LFT leadership. In RQ1, the rationale was to attempt showing how servant leadership resonates with OL. The literature does provide evidence that servant leadership resonates with OL through the interrelation of leaders and followers and establishing and supporting new environments where followers can integrate new concepts of meaning and understanding into existing work systems (Earl-Lewis, 1999).

OL occurs when the interrelationship of leaders and followers allows them to function more effectively while sharing the new insights with other members of the organization (Earl-Lewis, 1999). Private and public organizations might be considered as CAS and as we acknowledge the record number of corporate mergers in 2016, these organizations become even more complex. Servant leadership's attribute of influence through vision, trust, credibility, communication, learning, and active listening provides some level of empowerment as identified in transformational leadership. In return, servant leadership provides a possibility for corporate success through flexibility which might increase organizational performance. Spirituality resonates with servant leadership in terms of *meaning purpose* (Vaill, 1996), caring (Salas-Amaro, 2014), and collaboration, virtues, policies, and practices. Therefore, servant leadership might become a preferred model in the ever-changing global environment.

In answering RQ2, the rationale was to uncover research that lends itself more to followers' perspectives of leaders and leadership rather than leaders. There continues to be limited research on the followers' perspective without providing concepts or words. The importance of understanding

followers' perceptions of leaders, in their words, helps in discovering what followers are thinking (Lord & Emrich, 2001). I would recommend a qualitative approach that asks no more than ten questions in which followers can respond to and the researcher can analyze the trends that come forward rather than providing keywords for them to make sense of from the researcher. This can be accomplished through a mixed methodology. Sharing the results of this chapter may provide an impetus for new research related to follower and leadership practice.

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Leading by Serving: Redefining the Roles of Leaders and Followers in Today's Workplace

Tiffany Brutus and Adam Vanhove

Leadership scholars and laypeople alike agree that there is a clear distinction between leaders and followers. However, the attributes and competencies used to describe effective leaders and followers are surprisingly similar, which raises questions about the extent to which science has truly improved our understanding of what it takes to lead. We argue that the similarity between leader and follower competencies is at least partially the result of recent organizational trends, such as the flattening of organizational structures and the growing proportion of high-skilled workers (Deitz & Orr, 2006). Subsequently, those in follower roles are increasingly expected to be able and willing to take on responsibilities traditionally assigned to leaders (e.g., be engaged, innovative, and self-managed problem-solvers).

So, what is the role of leaders in today's workplace? We suggest that the most effective leaders are those who focus greater attention on a

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superordinate leadership role—which involves higher-order leadership responsibilities that are more strategic than operational. Central to this superordinate role is empowering, developing, and obtaining key resources for followers in carrying out day-to-day responsibilities, as well as coordinating followers' efforts in order to more effectively and efficiently achieve organizational level goals. In essence, we propose that today's most effective leaders are those who, above all else, "serve" followers' ability to directly contribute to organizational effectiveness.

In the following sections, we begin by reviewing evidence that highlights the similarity that exists between leader and follower competency models within the literature. This is followed by describing the historical factors that contributed to this similarity and proposing a revised conceptualization of leadership—one that places greater emphasis on the superordinate role to align with recent economic and workforce trends. Next, we propose the idea of servant leadership as a viable starting point for understanding the superordinate leadership role, summarize existing servant leader competency models in order to identify a core set of servant leadership competencies, and compare and contrast this model with existing followership and traditional leadership models. Finally, we highlight work contexts and organizational characteristics in which the superordinate/servant leadership role may have the greatest utility.

History of Similarities Between Leader and Follower Competencies

Given the goals of this chapter, it may seem counterintuitive to begin our discussion with a focus on followership. However, the similarity between existing followership and leadership competency models and the need to revisit the role of leadership in today's workplace will become convincingly clear from a description of the rise of followership research. It has long been believed that not only do leaders play an important role in the work of their followers but also that followers play a vital role in effective leadership, both through the attributes they possess and their relations with leaders (Chaleff, 2009). However, early follower research was largely

constrained to a "follower-centric" approach to studying leadership. That is, followers served as subject matter experts, providing their perspective on leadership and, in particular, the characteristics associated with effective leaders (Meindl, 1995). It was not until recently that the study of "followership"—which focuses on understanding the role of followers in the leadership process and identifying the competencies of effective followers (Carsten, Uhl-Bien, West, Patera, & McGregor, 2010; Sy, 2010; Uhl-Bien, Riggio, Lowe, & Carsten, 2014)—began to emerge within the organizational literature.

The growing interest in the study of followership represents an important advancement in understanding the leadership process and leader-follower relations. However, this has also created a bit of a dilemma. Although consensus over an exact set of leader attributes or competencies has long eluded the organizational sciences (Judge, Bono, Ilies, & Gerhardt, 2002; see also Tett, Guterman, Bleier, & Murphy, 2000), several key constructs have appeared with great consistency across a variety of existing taxonomies, including: adaptability (Bartram, 2005; Bass, 1990; Stogdill, 1948), achievement orientation and drive (Bartram, 2005; Kirkpatrick & Locke, 1991; Yukl, 1998), integrity (Bass, 1990; Kirkpatrick & Locke, 1991; Yukl & Van Fleet, 1992), and positivity and emotional stability (Bartram, 2005; Bass, 1990; Yukl, 1998). Many of these and similar attributes, such as accountability, exercising control, independent problem-solving, initiative, self-management, and a willingness to stand up for beliefs (Chaleff, 2009; Kelley, 2008; Carsten et al., 2010), have also been frequently used to describe followers. In fact, leaders' perceptions of effective followers appear to be quite similar to followers' perceptions of effective leaders, as demonstrated by the empirical evidence for implicit leadership and followership theories. Table 1 depicts the correspondence between prototypes associated with implicit theories of leadership (Offermann, Kennedy, & Wirtz, 1994) and followership (Sy, 2010). The table shows that effective leaders (as perceived by followers) and followers (as perceived by leaders) are both viewed as hard-working, energetic, and competent, while ineffective leaders and followers are both viewed as domineering. The commonality in attributes and competencies associated with effective leadership and followership

Table 1 Implicit leadership theory and implicit followership theory prototypes

Leader prototypes[a]	**Follower prototypes**[b]
Dedication: hard-working, motivated, dedicated	*Industry*: hard-working, productive, goes above and beyond
Dynamism: e.g., energetic, charismatic, bold	*Enthusiasm*: excited, outgoing, happy
Sensitivity: e.g., helpful, warm, sympathetic	N/A
N/A	*Good citizen*: loyal, reliable, team player
	Follower anti-prototypes
Intelligence: e.g., knowledgeable, educated, intellectual	*Incompetence*: uneducated, slow, inexperienced
Masculinity: masculine, male	N/A
Leader anti-prototype	
Tyranny: e.g., pushy, domineering, selfish	*Insubordination*: arrogant, rude, bad-tempered
N/A	*Conformity*: easily influenced, follows trends, soft-spoken

[a]Adapted from "Implicit Leadership Theories: Content, Structure, and Generalizability", by L. R. Offermann, J. K. Kennedy, and P. W. Wirtz, 1994, *Leadership Quarterly, 5*, 43–58

[b]Adapted from "What Do You Think of Followers? Examining the Content, Structure, and Consequences of Implicit Follower Theories", by T. Sy, 2010, *Organizational Behavior and Human Decision Processes, 113*, 73–84

has led some to question whether followers are essential to effective leadership or actually "leaders in disguise" (cf. Kelley, 2008).

Failure to clearly distinguish between effective leaders and followers has long been an issue within the scholarly literature, albeit one that has received little attention to date. In support of the "leaders in disguise" argument, it may be that effective employees are effective in any role, whether it be that of a leader or a follower. It would certainly be hard to argue that many of today's effective leaders were not once effective followers. However, relying solely on the "leaders in disguise" or generalized "effective employee" argument goes against both scientific and lay understandings of the very idea of leadership. Thus, although there is likely a core set of competencies important to the many work roles that many effective followers successfully transition into leadership roles, key distinctions between leader and follower competencies also exist.

In order to better distinguish between leadership and followership roles and competencies, we must understand the historical context in which our current knowledge of each is embedded. While the foundation for how we think about followership has only recently begun to develop, the foundation for how we think about leadership became largely solidified during the middle of the last century. Importantly, there have been dramatic changes to the way organizations operate between these two periods of time.

One key change has been to the way organizations are structured, which has been in response to recent economic factors (e.g., globalization, rapidly changing technology, economic volatility). No longer are organizations able to rely on bureaucratic and hierarchical structures (Doyle, 1990). To remain competitive, organizations are becoming flatter and leaner. As evidence of flattening and increasingly lean organizational structures, major reductions in layers of management among three-fourths of US Fortune 1000 firms (Lawler, Mohrman, & Ledford, 1992) and significant manager layoffs (Doyle, 1990) were reported during the 1980s. Such changes represent organizations' shift toward becoming "high-performance work organizations", which Kling (1995) suggested involves increased reliance upon "the creativity, ingenuity, and problem-solving ability of their workers" (p. 29). Consequently, expectations for followers to take on greater responsibility and work more autonomously have increased greatly (Howell & Mendez, 2008).

Another key change has been to employment relations. There have been changes in psychological contracts between employers and employees in recent decades (Hiltrop, 1995), as employment relations are decreasingly characterized as long term and stable (Cappelli, 2000). Consequently, employees have become more self-reliant and motivated to take control of their own professional development through greater formal education and a wider range of work experiences. Thus, followers are not only expected to take on greater responsibility but are also likely more capable of doing so (Schein, 1996).

Given the shifts in both what is expected of followers and what followers are capable of, it is no wonder why there has been a growing interest in the study of followership. For these same reasons, it should not be surprising that contemporary characterizations of effective followers so

closely mirror those of effective leaders, especially those based on organizational concepts that are becoming increasingly dated. The similarity between leader and follower competencies would appear to pose a major problem in terms of organizations' ability to function efficiently. If we accept that effective leaders and followers share many of the same competencies, we might also assume that this is because they are carrying out the same or highly similar work responsibilities. Duplicating responsibilities is, to some extent, often an issue among highly adaptive and highly flexible organizations. However, we believe this to be less of a practical issue than an issue of our scholarly understanding of the distinction between leadership and followership roles having fallen behind the practice. Moreover, we do not believe that it is the fledgling scholarly work in the area of followership that is flawed, but instead our understanding of the leadership role that may be becoming increasingly outdated. Thus, the key to distinguishing between leadership and followership roles, as well as identifying the leader and follower competencies corresponding with those roles, will likely require us to reexamine the leadership role in today's workplace. While we maintain that leaders serve many roles in today's workplace, our position is that effective leadership today requires greater emphasis on the superordinate role. Moreover, we believe that the concept of servant leadership provides a strong starting point for understanding this superordinate role.

Servant Leadership as a Means of Characterizing the Superordinate Leadership Role

For many, the idea of servant leadership is an oxymoron (Sendjaya & Sarros, 2002), as the primary intent of the servant leader is not to lead, in the traditional sense of the term, but to serve (Greenleaf, 1977). This transcendence of self-interest is the defining feature of servant leadership (van Dierendonck, 2011). As such, servant leadership emphasizes the well-being of the organization through growing and developing followers within the organization as well as bridging sustained positive relationships with stakeholders within and outside the organization.

Increased interest in servant leadership is indicative of the growing importance being placed on ethical organizational behavior, social responsibility, and employee well-being across globalized societies (Liden, Wayne, Zhao, & Henderson, 2008; Sendjaya, Sarros, & Santora, 2008; van Dierendonck, 2011). We agree that the tenets underlying servant leadership provide a "breath of fresh air" in response to an era of global business in which a series of ethical breaches have grabbed media headlines and consumer attention. However, history has repeatedly demonstrated that public interest in how organizations are run waxes and wanes, eliciting responsive action from industry only when necessary.

We contend that servant leadership has far greater potential to impact practice than has been achieved thus far, namely through considering the operational benefits implementing this style of leadership poses to organizations. We also contend that these practical, as opposed to more idealistic, benefits have been largely underemphasized within the servant leadership literature, which has limited its appeal to organizations. By characterizing servant leadership as representative of the superordinate leadership role, the operational benefits of servant leadership to the organization become more evident, and the concept will, deservedly, become more entrenched within science and practice. Importantly, as described above, we suggest that aspects of superordinate leadership have naturally manifested in practice due to recent changes in how work gets done, but that science has largely failed to keep up with practice in this regard (Parris & Peachy, 2013). However, we do not believe the operational benefits of servant leadership, when viewed as reflective of the superordinate leadership role, to be particularly novel. Instead, we suggest that this connection has simply not been previously made explicit.

The organizational benefits of the operational role of servant leaders may be best exampled through Lawrence and Lorsch's (1967) famous depiction of the effects of differentiation and integration on economic performance among firms in the chemical processing industry. The highest performing firms in that study were not necessarily those with the most capable managers—that is, those tasked with monitoring progress toward organizational objectives—or most charismatic or transformative leaders within specific organizational units (i.e., research, production, and sales). Instead, it was the firms with liaisons who most effectively

coordinated efforts across organizational units—that is, those tasked with supplying unit members with the information and resources necessary for unit members to apply their expertise in the ways that most effectively met organizational objectives.

The depiction of the units studied by Lawrence and Lorsch within these chemical processing firms captures the role of followers in today's workplace well. The units were made up of individuals possessing considerable knowledge and skill in their area of expertise, who were highly capable of self-management, and who were responsible for directly contributing to organizational success through the products or services rendered by their units. However, unit members' expertise was highly specialized, limiting their awareness of knowledge being produced in, resources available in or required by, and problems faced in other organizational units. Although today's followers are progressively being expected to apply their expertise to directly contribute to organizational effectiveness, it may be unrealistic to expect them to also be intimately aware of the work being conducted across the other units within the organization, especially when organizations are highly complex or organizational units are geographically dispersed. This gap highlights the need for superordinate leadership, which is depicted by the liaisons in Lawrence and Lorsch's study. Just as the liaisons focused their efforts on aligning goals, distributing unit-specific information, and allocating appropriate resources across units within the chemical processing firms, leaders are needed in a growing number of today's organizations to fulfill the same superordinate role.

There are many contemporary leadership theories that implicitly capture various aspects of the superordinate leadership role, for example, authentic leadership, charismatic leadership, ethical leadership, transactional leadership, and transformational leadership. Servant leadership has been compared to each. Although many leadership theories contain components that overlap with those of servant leadership, numerous theorists have drawn important, albeit somewhat nuanced, distinctions between them and servant leadership, suggesting that they are complementary but not redundant. These contrasts among leadership theories have been discussed at length elsewhere (Sendjaya et al., 2008; van Dierendonck, 2011), and we will not attempt to reproduce those theoretical analyses in any detail here. Instead, we will simply point out that while other

contemporary theories tend to put the organization first, there is broad agreement that servant leaders' primary interest belongs to their followers.

This distinction alone places servant leadership at the forefront of what the superordinate leadership role entails. Returning to the idea of high-performance work organizations' increased expectations for followers to contribute to organizational success (Kling, 1995), the key to the superordinate leadership role is enabling followers to do so—just as Lawrence and Lorsch's liaisons did, as documented by greater firm performance. Whereas leadership that puts the organization first may actually inhibit adaptive and creative contributions from followers, leadership that puts followers first actively facilitates new and innovative contributions from followers. In line with this idea, servant leadership proponents contend that sustained organizational success is best achieved when the people who contribute to organizational success are given the resources and opportunity to develop the skills to do so (Stone, Russell, & Patterson, 2004), an idea that has been well established in the extant literature using the resource-based view of the firm to study human capital (Barney, 1991).

This new conceptualization of leadership, which incorporates a superordinate role of coordination and support, appears to provide a natural fit with the idea of servant leadership, wherein the leader provides followers with the tangible and intangible resources to thrive as autonomous and creative contributors. We argue that highlighting these operational benefits of servant leadership as representing the superordinate leadership role provide practical utility. However, the core issue of this chapter—differentiating between leader and follower competencies—has not yet been resolved.

Servant Leadership Competencies

Distinguishing between the superordinate leadership role of servant leaders and traditional leadership roles increasingly assumed by followers in today's world of work should create a clearer distinction between leader and follower competencies. Specifically, we argue that, in light of the emerging similarity between competencies associated with effective leadership and followership, the competencies that have traditionally been used to describe effective leaders are no longer sufficient in today's work-

place. A number of attempts have been made to define the competency dimensions of servant leaders (Barbuto & Wheeler, 2006; Liden et al., 2008; Russell & Stone, 2002; Sendjaya et al., 2008; van Dierendonck & Nuijten, 2011). Similar to existing taxonomies put forth regarding traditional leader and follower competencies, there is variation in the dimensions of servant leader competencies proposed. We reviewed six taxonomies, identifying a parsimonious model of six servant leadership competency dimensions for which there is the greatest consensus. We have labeled these competency dimensions as *service, empowerment, creating vision and direction, stewardship, integrity, and interpersonal appreciation*. The results of our review highlighting these six competency dimensions are presented in Table 2. We provide a detailed description of each competency dimension below.

Service

The ability and willingness to pursue opportunities to serve others and put others first are thought to be at the core of servant leadership (Russell & Stone, 2002) and the superordinate leadership role. Effective leadership increasingly entails acceptance that followers are capable of making vital contributions to organizational goals and that ensuring followers have the tools and resources to do so is an important driver of organization success. Service is inherently a relational attribute of servant leadership, as effective service involves both listening to and understanding followers' needs and communicating to followers that their needs and achievement are important (Liden et al., 2008). However, the most important aspect of service is surely behavioral, in that only through consistently demonstrating behaviors that put follower needs first will those in superordinate leadership roles be effective (Sendjaya et al., 2008).

Empowerment

A core component of the original conceptualization of servant leadership (Greenleaf, 1970), which also emphasizes leader-follower relations, is empowering followers. Leaders who empower followers motivate,

Table 2 Overview of taxonomies of servant leader attributes

Dimension	Barbuto and Wheeler (2006)	Wong and Page (2003)	Russell and Stone (2002)	Liden et al. (2008)	van Dierendonck and Nuijten (2011)	Sendjaya et al. (2008)
Service	Altruistic calling	Caring for others developing others servanthood	Service	Putting subordinates first	NA	Voluntary subordination
Empowerment	NA	Empowering others modeling	Empowerment modeling	Helping subordinates grow and succeed/ conceptual skills/ empowering	Empowering and developing people	Transforming influence
Integrity	NA	Integrity	Honesty integrity	Behaving ethically	Authenticity	Responsible morality
Creating vision and direction	Persuasive mapping/ wisdom	Visioning goal setting leading	Vision	NA	Providing direction	NA
Stewardship	Organizational stewardship	NA	NA	Creating value for the community	Stewardship	NA
Interpersonal appreciation	NA	NA	Appreciation of others	NA	Interpersonal acceptance	Covenantal relationship

Note: Additional competencies within authors' taxonomies include: Emotional Healing (Barbuto & Wheeler, 2006; Liden et al., 2008); Humility (van Dierendonck & Nuijten, 2011); Authentic Self (Sendjaya et al., 2008); Shared Decision Making (Wong & Page, 2003); Team Building (Wong & Page, 2003); Pioneering (Russell & Stone, 2002); Transcendental Spirituality (Sendjaya et al., 2008)

facilitate, and instill in followers a sense of self-efficacy to effectively complete tasks and achieve challenging goals (Liden et al., 2008; Russell & Stone, 2002; van Dierendonck & Nuijten, 2011). However, empowerment is not limited to motivational aspects. An important aspect of successfully empowering followers is a commitment to followers' personal and professional development (e.g., Liden et al., 2008; Sendjaya et al., 2008; van Dierendonck & Nuijten, 2011). Servant leadership is believed to be contagious (Graham, 1991), and leaders' ability to develop followers plays a particularly important role in establishing a climate of servitude, as followers become increasingly capable of modeling similar behaviors and empowering others (Russell & Stone, 2002; Sendjaya et al., 2008).

Creating Vision and Direction

The third component that appears consistently across servant leadership taxonomies is what we refer to here as creating vision and direction. Vision and direction are components not unique to servant leadership (Bass, 1985). Nonetheless, the ability to effectively execute and manage vision and direction aspects is arguably the most important component of the superordinate leadership role. While the two components discussed thus far, service and empowerment, rely heavily upon relations with individual followers, vision and direction take on a broader relational role. On the one hand, the ability to effectively articulate a vision that guides long-term strategic goals and short-term performance expectations throughout the organization creates a clear path that allows empowered followers to effectively make operational and strategic decisions to align with that vision (Russell & Stone, 2002). On the other hand, direction represents the coordinator role of superordinate leadership. While servant leaders must effectively serve followers—that is, ensure followers have the tools and resources to meet expectations—superordinate leaders must also coordinate the efforts of multiple individual followers and teams toward broader organizational goals (van Dierendonck, 2011). As part of this responsibility, servant leaders must

be aware of not only individual needs but also effective ways of distributing resources in a manner that maximizes individual's and teams' progress toward higher-order organizational goals.

Stewardship

This component represents taking responsibility for the organization, its behavior and culture, and its impact on the broader community or society (Liden et al., 2008; van Dierendonck & Nuijten, 2011). Stewardship is certainly related to creating vision and direction, but it extends beyond setting in motion and coordinating progress toward strategic organizational goals within the organization. Stewardship involves embodying and modeling behavior consistent with those goals and taking responsibility for the consequences of such plans and actions (van Dierendonck & Nuijten, 2011), which involves accepting accountability from both internal and external stakeholders.

Integrity

This component captures a number of related dimensions appearing across servant leadership competency taxonomies, including honesty (Russell & Stone, 2002), integrity (Wong & Page, 2003), and responsible morality (Sendjaya et al., 2008). Much like the vision and direction component, the importance of leader integrity and, more broadly, ethical behavior is by no means unique to the idea of servant leadership (Brown & Trevino, 2006), as integrity is likely essential to any model of effective leadership. Nowhere may this be more important, however, than to the superordinate leadership role, which is evidenced by its consistent appearance among servant leadership taxonomies. Integrity reflects the character of the leader and is the cornerstone for trust-building among followers (Shaw, 1997), as well as cultivating credibility and motive (Wong & Page, 2003). In essence, behavior by leaders not perceived as being honest or ethical is likely to be received with skepticism, and such leaders are unlikely to achieve buy-in from followers regardless of their efforts to serve, empower, or instill a vision.

Interpersonal Appreciation

Interpersonal appreciation is a component that reflects servant leaders' value and appreciation of others (Russell & Stone, 2002). Essential to interpersonal appreciation is that servant leaders accept individuals for who they are, including their background and perspectives (Sendjaya et al., 2008; van Dierendonck & Nuijten, 2011), which likely often differ from the leader's background to varying extents. Interpersonal appreciation builds on the importance of integrity to developing interpersonal trust and paving the way for positively influencing followers through service and empowerment. Most leadership models acknowledge the importance of developing interpersonal relations. Some of these theories recognize leader charisma as being a vital means of developing interpersonal influence (Bass, 1985; Conger & Kanungo, 1998). We do not argue that certain aspects of charisma cannot be beneficial to the superordinate leadership role. Moreover, commonalities have been proposed between servant and charismatic leadership, including creating a vision and showing confidence in followers' ability to perform (Conger & Kanungo, 1998; Shamir, House, & Arthur, 1993; van Dierendonck & Nuijten, 2011). However, charisma has been proposed to exist on a continuum of impression management behaviors that, on the far end, is characterized by belligerence, dominance, and manipulation (Steyrer, 1998). This dark side of charismatic leadership has led many to distinguish it from servant leadership, as the latter is characterized by a genuine interest in followers, as opposed to the self or organization (Graham, 1991; Stone et al., 2004; van Dierendonck & Nuijten, 2011). Although not all of the taxonomies explicitly included a dimension reflecting interpersonal appreciation, the majority of taxonomies allude to interpersonal appreciation as part of one or more dimensions (Barbuto & Wheeler, 2006). We contend that it is implausible that a leader would demonstrate behaviors consistent with servant leadership without a genuine interest in followers. Although many of the attributes of charismatic leadership can be beneficial to the superordinate leadership role, we argue that the dark-side attributes that can arise cannot be sustainably effective. However, those attributes consistent with interpersonal appreciation should produce lasting positive effects.

Summary of Servant Leadership Core Competency Model

In reviewing a number of existing taxonomies, we have identified six competency dimensions of servant leadership: service, empowerment, creating vision and direction, stewardship, and interpersonal appreciation. We believe our model to be highly parsimonious in that it is constrained to only the core components that have appeared with the greatest consistency across existing taxonomies. Additionally, some overlap is likely to exist among these dimensions, which is partially a function of integrating some of the dimensions we reviewed into more inclusive, higher-order dimensions. For example, creating vision and direction and stewardship are competencies that are likely to be closely related. First, both function largely at the organizational level. In addition, one could argue that stewardship is in some ways an extension of creating vision and direction, in that the former involves embodying and taking responsibility for actions associated with the latter. Service and empowerment are also likely interconnected as attending to and acting on the behalf of follower's needs. Surely service and empowerment influence the servant leader's approach to motivating, building confidence in, and developing followers. Interpersonal appreciation also likely influences the servant leader's willingness and ability to serve and empower followers, and, as alluded to above, integrity is the fundamental attribute of which effectively using any of the other core competencies hinges. However, we might also consider both integrity and interpersonal appreciation as most similar to one another for these very reasons. That is, both are essential to the leader's establishing rapport with followers and within the organization. A leader's attempt to effectively serve a superordinate role will be severely limited, if not impossible without demonstrating efficient behavior relevant to these two components.

Servant Leadership Core Competency: A Comparison to Traditional Leader and Follower Prototypes

We believe our model provides a foundation for understanding the competencies associated with the superordinate leadership role. Moreover, our model clearly differentiates between leadership and followership

competencies. Based on our identification of the core servant leadership components, Table 3 compares and contrasts servant (i.e., superordinate) leadership, traditional leadership, and followership competencies.

Table 3 Comparison of superordinate leadership prototypes to implicit leadership theory and implicit followership theory prototypes

Superordinate leader prototypes	**Leader prototypes**[a]	**Follower prototypes**[b]
Empowerment: e.g., motivate, instill confidence, develop	NA	NA
Creating vision/direction: e.g., enact vision, coordinate	NA	NA
Integrity: e.g., honest, ethical	NA	NA
Stewardship: e.g., responsible, dedicated, role model	*Dedication*: hard-working, motivated, dedicated	*Industry*: hard-working, productive, goes above and beyond
Interpersonal appreciation: e.g., empathetic, open to perspectives of others	*Dynamism*: e.g., energetic, charismatic, bold	*Enthusiasm*: excited, outgoing, happy
(see *Interpersonal Appreciation*)	*Sensitivity*: e.g., helpful, warm, sympathetic	NA
NA	NA	*Good citizen*: loyal, reliable, team player
		Follower anti-prototypes
NA	*Intelligence*: e.g., knowledgeable, educated, intellectual	*Incompetence*: uneducated, slow, inexperienced
NA	*Masculinity*: masculine, male	NA
	Leader anti-prototype	
Service: e.g., put others first, listen, demonstrate importance of follower needs	*Tyranny*: e.g., pushy, domineering, selfish	*Insubordination*: arrogant, rude, bad-tempered
NA	NA	*Conformity*: easily influenced, follows trends, soft-spoken

[a]Adapted from "Implicit Leadership Theories: Content, Structure, and Generalizability", by L. R. Offermann, J. K. Kennedy, and P. W. Wirtz, 1994, *Leadership Quarterly, 5*, 43–58

[b]Adapted from "What Do You Think of Followers? Examining the Content, Structure, and Consequences of Implicit Follower Theories", by T. Sy, 2010, *Organizational Behavior and Human Decision Processes, 113*, 73–84

As Table 3 shows, there is far less overlap between the competencies associated with servant leadership and the prototypical competencies attributed to either leadership or followership than there is between the prototypical competencies of leadership and followership, themselves. For example, absent from both the implicit leadership and followership models are competencies associated with empowerment, creating vision and direction, and integrity. Furthermore, the overlap between stewardship and dedication (leader prototype) and industry (follower prototype) is minimal. The greatest overlap can be found for interpersonal appreciation, which overlaps with both dynamism and sensitivity (both leader prototypes), and service, which overlaps with tyranny (leader anti-prototype) and insubordination (follower anti-prototype).

We do not propose that the competencies of empowerment, creating vision and direction, integrity, and stewardship are entirely unique from those discussed in other contemporary leadership theories (Barling, Christie, & Hoption, 2011). In fact, we have explicitly acknowledged a number of commonalities throughout the above discussion. However, the competencies associated with the superordinate role appear seldom in comparison to the prototypical leader and follower attributes among prominent managerial competency models (Tett et al., 2000), which only further evidences the need to revisit the competencies associated with the leadership role in today's organizations. In the following section, we propose work conditions that lend themselves particularly well to the superordinate role of the servant leader.

Job Characteristics Matching Servant Leader Attributes

Although organizational changes have enhanced the importance of the superordinate leadership role, the extent to which this role will be important to effective leadership will surely differ based on a number of characteristics of the work context. Thus, we contend that servant leadership will be better suited to a leader's functioning in some work contexts than others. We have identified a number of work contexts in which there may be the greatest benefit for leaders who possess servant leader competencies.

Organizational Structure Characteristics

Structural characteristics of the organization have been among the defining features upon which our arguments for revisiting the role of leadership in today's workplace are built. We identified two broad structural characteristics to be highly relevant: high differentiation and use of self-managing individuals and teams.

High Differentiation

Differentiation is characterized by the extent to which an organization's structure is segmented into subunits. There are many reasons an organization may become increasingly differentiated, including to meet complex or changing environmental demands, as a function of complex work tasks, and due to increased organizational size (Child, 1972). As an extreme example of a highly differentiated organization, a multinational conglomerate may offer products and services that range from energy, to real estate, to home goods within different geographical markets spanning the globe. Such diversity in product and service offerings and geographical markets served would likely require considerable segmentation of the organization into highly specialized units. Such high differentiation makes integrating information, resources, and efforts among specialized units toward an organization's overarching strategic goals an increasingly difficult task.

The presence of differentiation is not limited to conglomerates. Consider a small restaurant chain, in which teams are carrying out largely the same tasks from one store to another. Inevitably, each store will be faced with many of the same task efficiency problems, and while a more efficient way may be identified at one store, a lack of communication between stores will result in the problem continuing to exist at the other locations. Similarly, most academicians can attest to realizing that a colleague in another department at their university or even on another floor in their own building has been toiling over the same or a similar issue as them for months or even years. In essence, in our highly specialized world of work, high differentiation is not uncommon, and organizations

face a range of pitfalls relating to operational efficiency when they are highly differentiated. Integration is needed among differentiated units within organizations in order to ensure that units are moving in concert, as opposed to independently. As characterized above with regard to the study conducted by Lawrence and Lorsch (1967), servant leadership poses considerable value in increasing integration among differentiated units, whether that involves aligning strategic goals across a multinational's real estate and energy subsidiaries, sharing procedural innovations between pizza chain stores, or coordinating research resources and efforts on a university campus.

Self-Managing Followers and Self-Directed Teams

We have already highlighted that organizations are taking on flatter forms with fewer middle managers and less bureaucracy, while greater responsibility is being redirected to those in follower roles. This, of course, has increased the opportunity for and expectation of self-management among individual followers, as well as teams.

Self-directed work teams include two or more employees who share functionally interrelated tasks and are collectively responsible for end products, and whose members are responsible for assigning roles, planning work, making decisions autonomously, and solving problems (Wall, Kemp, Jackson, & Clegg, 1986; Wellins et al., 1990). Successful self-directed work teams are able to effectively manage these responsibilities due to a high degree of self-determination and a varied skillset across members (Wall et al., 1986), and self-directed teams have been shown to be effective with regard to a range of criteria. For example, self-managing teams have been associated with high customer service, productivity, product quality, and job satisfaction (Cohen & Ledford, 1994; Wall et al., 1986; Wellins et al., 1990).

However, self-directed teams also require the support and resources needed to effectively manage themselves and their task responsibilities. With regard to support, as operational control is increasingly passed on to self-directed teams and individuals, the importance of trust and empowerment also increases (Mayer, Davis, & Schoorman, 1995). Servant lead-

ers promote both such ideas, as highlighted in our discussion of core competencies. With regard to resources, although self-directed teams and individuals may be highly motivated, if they are not provided critical information and tools, the success of their efforts will be limited. Thus, self-directed teams and individuals will benefit greatly from servant leaders taking on the role of Lawrence and Lorsch's (1967) liaisons.

Organizational Learning Culture

The same economic and environmental trends (e.g., globalization, rapid technological advances) affecting organizational structure characteristics are also affecting organizational values and culture. Organizational learning is believed to be essential to organizations' ability to remain relevant in the face of increasing competition. Organizations that effectively instill a culture of learning are thought to be at a competitive advantage due to their increased ability to continuously adapt (Fiol & Lyles, 1985). However, this is often easier stated than executed. This is because organizational learning begins at the individual level within organizations—that is, with individual learning. Learning at the organizational level is a function of the extent to which such individually learned knowledge is effectively transferred to and applied by others within the organization (Simon, 1991). Although there are numerous ways in which servant leadership can positively affect knowledge transfer and, more broadly, organizational learning, we have identified two common managerial approaches that can certainly be strengthened by servant leadership: a total quality management (TQM) philosophy and organizational coaching and mentorship.

TQM Philosophy

TQM represents a good example of the tenets underlying a learning organization. The TQM philosophy emphasizes a number of values relating to how work gets done, including continuous improvement, increased employee involvement, teamwork, and task and procedural redesign (Powell, 1995). Despite the popularity of the TQM philosophy among

both scholars and practitioners, problems with effectively implementing a TQM culture have been acknowledged. For example, "a common problem in TQM programs is that policies are formally instituted at the top management level but do not affect actual behavior and work group culture of supervisors and operatives" (Zeitz, Johannesson, & Ritchie, 1997, p. 415). Those with servant leader competencies may be more likely to empower followers to uncover ways to improve work processes and value each individual's proposed solutions. Moreover, given the disconnect that often exists between the top and frontline management, servant leadership at lower levels of the organization may be most critical to successfully executing the TQM philosophy.

Coaching and Mentorship

Servant leadership characteristics should be expected to be essential in work contexts in which a high value is placed on follower mentorship and/or coaching. A number of competencies described above are relevant to effective coaching and mentorship, for example: stewardship (e.g., modeling effective behavior), empowerment (e.g., instilling a sense of efficacy), and interpersonal appreciation (e.g., understanding and acknowledging follower values and qualities on which to build). However, no competency is as explicitly relevant as service. Mentorship and coaching are themselves acts of service. It is through these acts that the leader contributes to the organizational goals by addressing the growth, development, and well-being of followers (Russell & Stone, 2002). Organizations that fail to place individuals with a strong sense of service into coaching and mentorship roles will also fail to gain the maximum benefits of coaching and mentorship efforts.

Conclusion

We began this chapter by highlighting the surprising similarity between existing taxonomies of leader and follower competencies. To understand how this may have come to be, we took a historical perspective. By doing

so, we brought to light the fact that work structures and individual worker responsibilities have changed considerably between the seminal periods of scholarly work on leadership and followership. One key consequence of these changes has been that followers are increasingly being tasked with responsibilities traditionally assigned to leaders. Consequently, leaders are being tasked with a superordinate leadership role, a phenomenon that we suggest warrants greater attention in the scientific literature.

We propose that the concept of servant leadership provides a natural fit with the superordinate leadership role, making it a viable starting point for capturing superordinate leader competencies, and one that may help alleviate the leader-follower competency similarity problem that currently exists. As mentioned, there has been considerable variability in the specific dimensions that have been put forth across the servant leadership competency model taxonomies we reviewed. In addition, the number of dimensions included in these taxonomies has varied, leading to differing levels of precision with which individual dimensions have been defined. As Table 2 depicts, we have attempted to incorporate more specific dimensions from existing taxonomies into the six overarching dimensions we identified. We also note in Table 2 a number of dimensions that have been put forth in existing taxonomies that we determined to not fit into any of the six dimensions we identified. In some cases, aspects of these dimensions provided a plausible fit with more than one of the dimensions we identified, while others were largely unique from dimensions identified in other studies or our own framework. In regard to existing servant leadership taxonomies, we do not suggest our taxonomy to be the only possible organizing framework. Instead, our goal was to identify a parsimonious set of core components of servant leadership that has been most consistently included across existing taxonomies. Additionally, we believe these competencies will serve as a viable starting point for understanding the attributes associated with the superordinate leader role and, more broadly, contribute to the theory regarding the distinction between leadership and followership.

Finally, we presented a set of four potential key moderating characteristics (high differentiation, reliance on self-managing followers and teams, embrace of a TQM philosophy, and emphasis on coaching and mentoring) that will most likely elicit servant leadership competencies. Not coincidentally, these are also conditions under which followers are most likely

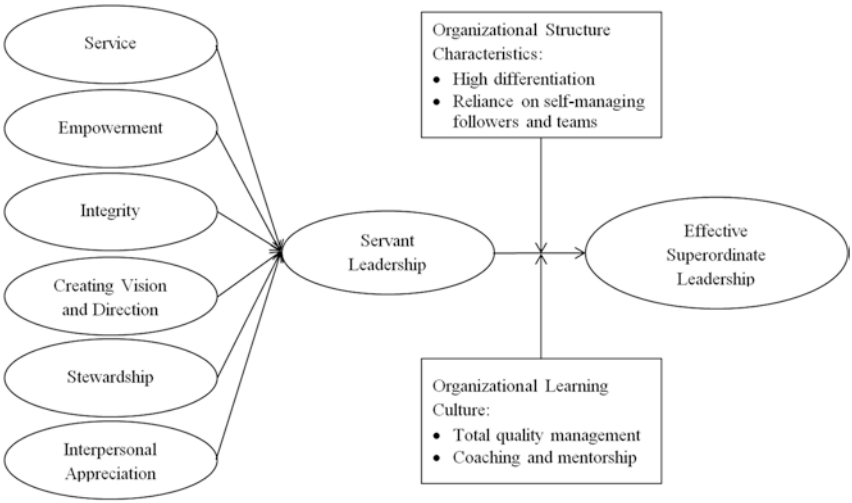

Fig. 1 Model of servant leadership role in today's workplace

to be assigned traditional leadership responsibilities. A model describing the role of servant leadership as a means of capturing the superordinate leadership role and its effect on effective leadership in today's workplace is presented in Fig. 1. It is our hope that this chapter will stimulate scholarly attention to the existing issue of leader-follower competency similarity, the increasing prominence of the superordinate leadership role in today's workplace, and the viability of servant leadership competencies for carrying out superordinate leadership responsibilities.

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What Is It Like to Work for a Servant Leader?

Gerald W. Sikorski

One of the main factors in understanding any leader is to understand what types of influence the leader uses and how and when that influence is used. This is because leaders influence others to achieve goals (Northouse, 2012). The action leaders take is generally represented by the term *influence*. Lack of information about servant leaders' use of influence has been a problem with servant leadership theory (Northouse, 2015; Sikorski, 2016). The purpose of this chapter is to illustrate what it is like to work for a servant leader by reiterating the results of a grounded theory study by Sikorski (2016) and presenting it as insight for followers regarding the influence used by servant leaders. It is believed that this information will be of interest to a set of readers, non-academic leaders and followers, who do not regularly read doctoral dissertations and would not be aware of the Sikorski dissertation (see Roig, 2015). Data from 12 servant leaders working

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in business, non-profit, and education organizations in the United States was collected and analyzed during the study (Sikorski, 2016).

Influence is an abstract word used to describe many types of actions. There are many methods of influence and many ways to apply those methods. Some methods of influence are positive and some are negative. Before discussing servant leaders specifically, it is beneficial to provide context by reviewing types of influence and how the use of influence affects one's quality of life at work. A discussion of context is beneficial regarding some precursors of servant leadership to help one understand the mind-set within which servant leaders operate.

Types and Methods of Influence

A short discussion of influence theory in this chapter cannot capture the plethora of influence methods and philosophies used by people. A brief review of the basic concepts of influence will provide context for understanding servant leaders' use of influence. The next few paragraphs provide only a general overview of influence methods: seminal influence theory, influence tactics, leader power base, and quality of life in the workplace. I begin with some seminal influence theory. French and Raven (1959) conducted research pertaining to social power theory. Five forms of power French and Raven theorized were reward power, coercive power, legitimate power, referent power, and expert power (French & Raven, 1959; Lunenburg, 2012). Reward power is the use of rewards to influence others (Ozcan, Karatas, Caglar, & Polat, 2014). Coercive power is the use of fear or threat to influence others (Lunenburg, 2012). Legitimate power is a person's ability to influence another because of one's position. Referent power is a person's influence garnered from others' desires to associate and identify with the person (Vevere, 2014). Expert power is using one's expertise to influence others.

Influence Tactics

Influence tactics include self-promotion, assertiveness, upward appeal, rational persuasion, apprising, inspirational appeals, consultation, collaboration, ingratiation, personal appeals, exchange, legitimating tac-

tics, pressure, coalition, and many others (Charbonneau, 2004; Higgins, Judge, & Ferris, 2003; Yukl, 2002; Yukl & Falbe, 1990; Yukl & Seifert, 2002). Influence tactics are methods or maneuvers to gain social power. Often the tactics are processes used to increase one or more of the social powers described by French and Raven (1959). For example, exertion of pressure (influence tactic) on others may be a use of coercive social power.

Elaboration is unnecessary regarding all the influence tactics that people use. Short descriptions of some of the influence tactics previously mentioned will help to familiarize readers with their meanings. Assertiveness is a direct or straightforward behavior to influence a person (Kipnis, Schmidt, & Wilkinson, 1980). Rationality (Kipnis et al., 1980), or rational persuasion, involves using data and information to make a logical argument supporting one's request (Higgins et al., 2003). Exchange is offering favors, personal sacrifice, or help to interchange for cooperation (Kipnis et al., 1980). Apprising is linking a request to the target's personal benefit or career (Charbonneau, 2004). Ingratiation is the use of behaviors designed to increase the liking of oneself to soften up the one whose cooperation is desired (Higgins et al., 2003). Upward appeal is the reliance on the chain of command or calling in superiors to get one's way (Higgins et al., 2003). Coalition is the mobilization of others to help persuade an individual (Higgins et al., 2003).

Leader Power Bases and Quality of Life in the Workplace

While many factors determine the quality of life within a workplace, the manner and methods of influence used by leaders is one factor that can make work a joy or a sorrow. The consistent use of certain types of influence, such as coercion, makes work difficult and a workplace unhealthy or dysfunctional (Greenleaf, 1970). A leader who consistently uses coercion is operating from a negative power base (Greenleaf, 1970). A leader who uses rationality and persuasion is using a more positive power base (Greenleaf, 1970).

Consider the study by Kipnis, Schmidt, and Wilkinson (1980) regarding influence tactics used by leaders, colleagues, and followers within organizations in which 8% of subjects used clandestine influence tactics

like lying or manipulation of information. A further 8% of the individuals studied used negative personal actions, 3% used negative administrative actions, and 7% used demands to influence others (Kipnis et al., 1980). A leader who prefers to use such negative influence tactics can greatly affect the quality of life of workers and the health of the organization. Conversely, a leader who bases her or his influence on more positive tactics such as humility, rationality, and demonstrated competence can affect workers and the organization in a healthy way.

Servant Perspectives, Precursors to Servant Leaders' Use of Influence

In Sikorski's (2016) grounded theory study of servant leaders' use of influence, the findings revealed that most of the 12 servant leader participants were leaders before they became servant leaders. As these leaders progressed in their careers to become servant leaders, they proceeded through a cognitive maturation process. During this process of growth, three things occurred; leaders (a) developed a perspective of other-focus, (b) realized the inherent wisdom of having a humble attitude, and (c) refined their understanding of the function of leadership. Each of these three growth processes are discussed in the next sections.

Other-Focus

Servant leader participants in the study (Sikorski, 2016) realized they needed to be other-focused. Being other-focused was a practical necessity. One manifestation of the practical necessity of other-focus was that participants depended upon their followers. Followers accomplished the majority of the work and output of their organizations. It became apparent to participants that their success was in the hands of their followers. For participants, it was not practical to be other-focused without also being concerned about relationships. Servant leaders found through practice that developing relationships with a focus on others led to personal happiness and led to happier and healthier relationship-oriented teams. Being the leader of a relationship-oriented team had intrinsic value by

enhancing both the leaders' and followers' quality of life. Leaders also found that teams whose members were focused on others synergistically achieved organizational goals (Sikorski, 2016).

Servant leaders concluded that other-focus was needed as the result of their positive and negative work and education experiences. Two servant leaders were involved in university servant leadership programs in which part of the programs included a focus on others. One participant in the Sikorski study had a leader "who used good people up and left a trail of dead bodies" (Sikorski, 2016, p. 93). That experience motivated the participant to find servant leader mentors who helped him solidify his already developing perspective that good leadership logically included a foundational concern for the well-being of others. Another servant leader interviewed for the study was fired from an executive position because of his lack of concern for others. That participant sought a mentor who taught him that a passionate striving for both organizational results and good relationships were the capstones of great leadership (Sikorski, 2016).

The Wisdom of Humility

Servant leaders in the study (Sikorski, 2016) developed a humble assessment of their relative value to others. They came to understand that self had approximately the same value as others. This was a natural outgrowth of other-focus. Each came to believe that people are uniquely valuable being gifted with their own unique abilities. Servant leaders also correlated being other-focused with humility. As one leader mentioned, "God has given us each gifts and strengths and weaknesses. No one is more or less important than another" (Sikorski, 2016, p. 93). Servant leaders led others as equals, as being level with them.

One participant referred to Collins' (2001) book *Good to Great* as evidence of the wisdom of humility. Collins (2001) found that a combination of professional resolve and humility (Drew, 2010) were key attributes of great leaders. Three servant leaders in the study were mentored by servant leaders who directly taught them there was wisdom in being humble (Sikorski, 2016).

Refined Understanding of Leadership

Servant leaders in the study (Sikorski, 2016) synthesized humility and focus on people with the leadership requirement to produce organizational results. Most developed a passion for organizational results prior to becoming a servant leader. As their servant leadership philosophies developed, the need for organizational results was viewed as a reflection of leaders' characters. For example, Greenleaf (1970) believed that foresight was the central ethic of leadership. Foresight is goal oriented being the ability to analyze trends to foresee future events and predict outcomes (Greenleaf, 1970). Organizational results were paramount because of servant leaders' focus on others. Others (followers and other stakeholders) depended on organizational results for their livelihood. Relationships and results were elements of equal importance. One participant provided an insight learned from a mentor who was a servant leader:

> He [the mentor] would set an audacious goal, and would never compromise when getting to the goal. He would paint a vision and be uncompromising in getting to the goal, but he made some very serious things fun. He was able to maintain respect and he was humble and willing to laugh at himself and make mistakes. (Sikorski, 2016, p. 94)

This servant leader adopted the servant leader philosophy because of his mentor.

The servant leaders interviewed came to an understanding that relationships and organizational results were inseparable and paramount objectives of leadership. The issue for these leaders became the development of a set of leadership practices which blended humility, relationships, and organizational results without sacrifice of any of those three things (Sikorski, 2016). As you will see in the grounded theory presented, these leaders could combine these elements into servant leadership practices without resorting to other leadership philosophies.

A Glaserian Grounded Theory: Empowering Proxy

The term *empowering proxy* is an overarching conceptualization of the social process that servant leaders participate in with followers as they practice leadership and use influence. This social process effectively describes what it is like to work for a servant leader. Not that servant leaders are alike. Rather, servant leaders used a set of processes, best described as empowering proxy, to influence and enable followers to act on the leader's behalf, that is, as a proxy, to accomplish an organizational vision and goals. Elaboration of this process helps one understand what can be expected when working for a servant leader. Empowering proxy comprises three subordinate processes (categories): (a) positioning, (b) enculturating, and (c) synergistic influencing. These processes are explained in the following paragraphs (Sikorski, 2016).

Positioning

Positioning is the process servant leaders use to assign responsibilities and ensure that tasks meet followers' needs and the needs of the organization. Positioning is broken down into sub-processes of (a) leveling, (b) gathering, (c) mentoring, (d) placing, and (e) adjusting. These six processes are most often performed in sequence by servant leaders, but are also used situationally as needed. Traditional forms of influence discussed initially in this chapter are not used much during the first three behaviors of positioning. Instead, straightforward relationship skills are used when individuals are leveling, gathering, and understanding. Expertise in using relationship skills was a common attribute of the servant leader participants. These relationship skills are expounded later within the theory (Sikorski, 2016).

Leveling

Leveling is servant leader's behavior of connecting with followers as equals. Leveling is simply speaking with followers during daily interactions. Servant leaders do not consider themselves superior to their followers. In connecting at follower level, servant leaders operationalized their beliefs about humility. Every servant leader interviewed mentioned or alluded to leveling with followers. One participant stated, "You must come from where they [followers] are and show them how their needs are met and that it is not all about you [the leader]" (Sikorski, 2016, p. 95). Another participant stated, "You must meet with them [followers] at their level" (Sikorski, 2016, p. 95).

The practice of leveling helps leaders to form relationships. Servant leaders described their relationships with followers as genuine and mutually respectful. Servant leaders and followers (some leaders interviewed were also followers) that were interviewed characterized servant leaders as friendly, kind, jovial, thoughtful, interested, inquisitive, compassionate, empathic, and humble. Servant leaders maintained a humble and non-judgmental attitude when leveling. Servant leaders admired their followers' unique skills and individuality and held them in high esteem (Sikorski, 2016).

One participant mentioned using John Maxwell's (2007) laws of leadership stating:

> The Maxwell philosophy is founded on the idea that a true leader knows he must first connect with people before asking for their help, or that he must first serve the people to connect with them and their desires rather than lead first. Hopefully you get them to cooperate with you. The desire to connect with people first is fueled by a desire to see them grow and become empowered to succeed beyond where they are or become healthier, wiser, freer, more autonomous, and servant leaders themselves, legacy carriers. So, here it is briefly: true leaders will connect with people to empower them to become leaders themselves and continue the legacy society. (Sikorski, 2016, p. 96)

Leveling with followers created an inter-relational dynamic between leaders and followers in which unfiltered information flowed freely.

Gathering

When leveling, servant leaders gathered information about followers' skills and interests. Servant leaders were genuinely interested in their followers, and studied them to learn how they should be placed within the organization. One servant leader stated, "You should find out what the person is passionate about … and then try to position them to do the work they are most passionate about" (Sikorski, 2016, p. 97). Another leader stated, "I ask them [followers] why they chose to become a [occupation]; you have to start with the why" (Sikorski, 2016, p. 97).

Listening. Listening helped servant leaders garner information to lead a person in an effective manner. To be an effective leader, the leader needed to understand the follower. One leader mentioned that the "most successful leaders are those who have become the most skilled listeners" (Sikorski, 2016, p. 97). Another leader stated, "Listening is the most powerful tool [of influence]" (Sikorski, 2016, p. 97). Some considered learning to listen was a key to leaders' growth. One participant stated, "I'm always trying to grow as a leader, to be better at listening and empathy" (Sikorski, 2016, p. 97). Servant leaders employ empathic listening and authentic listening. By listening, servant leaders create relationships while obtaining information that can empower followers (Sikorski, 2016).

Instilling spilling. Instilling spilling is the outcome servant leaders wanted to achieve by listening to facilitate gathering. A spill is a release of information by a follower. To "instill a spill," (Glaser, 1998, p. 111) leaders talk naturally to others and are concerned about and interested in them. One servant leader stressed the importance in being "trustworthy at all times" (Sikorski, 2016, p. 97) as important to follower trust and their willingness to speak freely with leaders. Three leaders characterized this trait as authenticity. The leaders wanted followers to disclose information about themselves to understand them. When people were approached as equals, with humility and authentic interest, spilling was more likely to occur (Sikorski, 2016).

Understanding. Servant leaders interacted with followers to know and understand them. When servant leaders needed to assign a task, appoint a project leader, or fill a vacant job, they used their understanding of individual followers to make their decision. One participant stated, "You

have to understand peoples' stories" (Sikorski, 2016, p. 98). A decisive factor in leaders' decisions was followers' interests, skills, or intelligence discovered as they gained understanding of followers. Placing followers in responsibilities coincident with their interests increased the probability of success (Sikorski, 2016).

Mentoring

In mentoring, servant leaders shared wisdom to influence followers' growth. Followers were mentored to improve follower (a) relationship skills, (b) trust of others, and (c) understanding of the inner workings of their organization. Followers were coached on serving and how to troubleshoot failures and problems. One servant leader stated, "You've got to be showing others the way, being a guide, and using your mistakes to help to coach and guide others" (Sikorski, 2016, p. 98). Leaders also coached followers by reiterating their trust and confidence in their ability to accomplish assigned tasks. One leader mentioned that mentoring was a skill not valued by some leaders: "Command and control, military style leadership, is the tenet of overachievers. Coaching and collaborating look less appropriate to a lot of people" (Sikorski, 2016, p. 99). Servant leaders all mentored and coached followers. Reciprocally, servant leaders were also amenable to being mentored or led by followers. One mentioned, "If a follower has a good idea, I let them lead. I know how to follow when someone has a good idea" (Sikorski, 2016, p. 99).

Placing

Placing is the action of fitting follower skills and interests with follower responsibilities and correct placing was the objective of positioning followers. Servant leaders placed followers according to their skills and interest and in doing so were more likely to obtain beneficial organizational results. Followers placed according to their interests would take action to overcome insufficiencies in skills to accomplish the responsibilities that leaders entrusted to them. Leaders were able

to grow followers by placing them in positions where they might lack some necessary skills. A follower could then be coached to overcome their gaps in skills as followers' interests propelled them to overcome deficiencies in skills. Followers placed in accord with interests met followers' needs and contributed to follower growth of benefit to their organization (Sikorski, 2016).

Adjusting

Followers' responsibilities were modified by adjusting. After followers were placed in a role with responsibilities, leaders monitored followers' progress. The sequence of leveling, connecting, gathering, and mentoring continued and leaders adjusted followers' responsibilities to maximize productivity. With an unmet responsibility or deadline, followers were often asked to imagine and enact solutions that would resolve a problem or process breakdown. In this way, followers retained responsibility for problem-solving decisions. Followers grew through their ownership of problem solving. Adjusting was also enacted by leaders when the interests or circumstances of followers changed. When followers demonstrated an interest that better served the follower, four leaders indicated they would try to reposition the follower to match their interests. This benefited the follower and the organization. Followers who were positioned this way were motivated to proxy, or act, on behalf of their organization (Sikorski, 2016).

Enculturating

Enculturating is a process in which followers learned organizational culture through observation, instruction, and experience. Enculturating is accomplished simultaneously with positioning and synergistic influencing. Followers learned about (a) other-focus, (b) reasons for serving, (c) humility, and (d) organizational vision. Followers were invited to be a representative or proxy of their leader on behalf of their organization (Sikorski, 2016).

Other-focus

A focus on others is antecedent to becoming a servant leader. One servant leader stated, "In my heart I always appreciated the servant leadership approach. I focus on others more than myself" (Sikorski, 2016, p. 101). Another stated, "Without a focus on others, one cannot be happy" (Sikorski, 2016, p. 101). Followers were likely to pick up servant leaders consistently modeled beliefs about the value of other people. One follower told a servant leader, "You really do business differently around here." Pleased by the follower's statement, the leader also stated, "You want others to feel good about what you've done" (Sikorski, 2016, p. 101).

Serving and Caring

Serving others regularly occurs in most organizations. Employees are charged with serving customers. However, leaders serving and caring deeply about their followers is uniquely a mark of servant leadership (Greenleaf, 1977). While servant leadership is not aligned specifically to the Christian faith, one leader explained his need for serving and caring by stating, "The essential nature of the New Testament is to love God and love other people" (Sikorski, 2016, p. 101). Another leader stated, "The thing about empathy is, you really have to feel it." Followers cared for displayed beneficial teamwork and organizational citizenship behaviors. Serving and caring had a reciprocal influence on followers. As one servant leader CEO mentioned, "Every single person we have here has my back. If we didn't care for one another we couldn't do the work" (Sikorski, 2016, p. 101).

Humility

Servant leaders' humility arose from their belief they were no more important than anyone else. Servant leaders modeled humility and did not behave in ways that suggested superiority or arrogance. A servant leader in the study stated:

> Humility is attractive to followers. You find people more open, free, and comfortable when you are very humble, as opposed to when you are proud. If you are proud, it is not attractive. Humility comes from a servant-leader heart.
>
> If they [followers] have questions, it is I that could be wrong. (Sikorski, 2016, p. 102)

Expecting humility. Servant leaders were not inclined to place those who were not humble in positions of influence believing that people who lacked this quality had a negative effect on organizational culture. Followers who were callous, self-centered, untrusting or who were not humble were expected to change. Followers who obstinately resisted this expectation were likely to leave the organization or possibly be let go by servant leaders (Sikorski, 2016).

Reiterating Vision

Servant leaders viewed an expectation of uncompromising results as being integral with service. One servant leader mentioned, "When you have high expectations, people want to be involved. People want to believe that what they're doing is quality work. Quality work attracts quality people" (Sikorski, 2016, p. 103). All servant leaders in the study indicated that a leader's vision must benefit followers and other stakeholders.

Inviting

Among servant leaders in the study, the invitation for followers to join in servant leadership was always implied and often explicit and the resultant behavior of followers was expected. One leader stated, "I try to explain to them how I'm asking them to do something bigger, the reason has to be right" (Sikorski, 2016, p. 103). Most followers accepted that challenge. According to one leader, approximately 90% of his followers adopted the challenge to lead through service, and many of the remaining people voluntarily left to go to other organizations. One leader said, "Start with the 'why,' and then work outward to the 'how' and the 'what'" (Sikorski,

2016, p. 104). Another leader stated, "You have to show followers how what you are doing helps them, how it helps the organization as a whole" (Sikorski, 2016, p. 104).

Synergistic Influencing

Servant leaders influenced followers in a way that produced synergy. Synergistic influencing was conducted simultaneously and situationally with the other two categories (positioning and enculturating). Synergistic influencing comprised (a) empathic influencing, (b) non-usurping influencing, and a strategy of (c) conserving energy (Sikorski, 2016).

Empathic Influencing

Followers were influenced by the empathy of servant leaders. Servant leaders believed that setting a tone of warmth within their organization created an environment in which followers could flourish. That environment benefited the organization. Servant leaders were kind, patient, and careful with their choice of words. Servant leaders worked hard to ensure they were empathic. One stated, "You must have empathy and really feel it" (Sikorski, 2016, p. 104). Another mentioned, "I'm always trying to grow as a leader, better at listening and empathy" (Sikorski, 2016, p. 104). "The saying be kind to everyone all the time applies all the time," (Sikorski, 2016, p. 104) was mentioned by another. Servant leader empathy was a natural outgrowth of their beliefs regarding the importance of others (Sikorski, 2016). Even when there was scarce time for interaction, leaders understood the importance of others' sensibilities. One leader stated, "If you have only two minutes to spare when speaking with someone, you can use good body language, be kind, and have a smile on your face" (Sikorski, 2016, p. 105).

Empathy was maintained during breakdowns. Leaders were interested in understanding issues, including personal issues that affected followers' performance. One leader mentioned how to approach a subordinate not meeting objectives, "You can ask why, talk nicely and gently, and find out if there is the ability to get action" (Sikorski, 2016, p. 105).

Another stated, "You've got to find out what the problem is" (Sikorski, 2016, p. 105). The intent was to remove obstacles to goals. Servant leaders did not operate from a directive power base. Nor did they finger-point or jump to conclusions about solutions to problems. As one leader stated, "Everybody is dealing with some kind of struggle. It wouldn't be right for me to tell you to do something without knowing all the facts … I don't know what is going on in your situation (Sikorski, 2016, p. 104)."

Restorative influencing. Servant leaders had worked for many types of leaders, good and bad. Some servant leaders had been poor leaders at first. Followers may expect that servant leaders will use leadership stories as influence. Servant leaders used examples, stories of good leadership and poor leadership to influence others. One had worked in a non-profit organization where the leader had "used up good people and left a trail of dead bodies" (Sikorski, 2016, p. 105). Another leader stated that he was admired because he could plow through brick walls, but because he was unconcerned with maintaining relationships he was fired from an executive position. Being fired was the motivating action that started him on the way to becoming a servant leader. These experiences became stories to share with others who were on the path to becoming servant leaders (Sikorski, 2016).

Servant leaders' respect for followers was also restorative. Followers were viewed as people with status. Followers acted as a proxy for leaders on behalf of their organization and were respected. This respect facilitated an atmosphere of safety and forward focus within organizations (Sikorski, 2016).

One servant leader CEO provided an example of restorative influence. He spoke to followers in small groups and asked them to tell him what was on their minds. When followers disclosed hurts and grievances that took place under a previous leadership regime, the servant leader listened intently. He supported the enactment of several new programs at the suggestion of his followers. He enquired about reasons followers had chosen their particular calling. He assured them that under his leadership they could fulfill their calling. He requested followers put old grievances behind them and focus on the present and future. Finally, he assigned followers, when possible, to tasks and responsibilities that fit their interests. These actions helped restore relationships and facilitated emotional healing of past hurts (Sikorski, 2016).

Non-usurping Influencing

In the Sikorski (2016) research, non-usurping influencing included (a) relational influencing, (b) respecting boundaries, (c) boundary stretching, (d) story sharing, (e) and failing forward. Followers can expect that servant leaders will attempt to avoid usurping follower sensibilities when possible and usurping actions and choices that further the objectives of the organization. Servant leaders consistently operated from their relationship-oriented power base. They consistently left many decisions to followers. Servant leaders' use of a non-usurpatory power base provided room for followers to exercise influence. Servant leaders reasoned allowing followers to exercise influence and decide what was good for development of followers. As one leader stated:

> Often a command and control leader will say do it or you'll be in trouble. A servant leader will get the team or person together and ask what can we do to do this on time? When [followers] find the answers themselves, they are more committed. Start off with questions. Why can't they make a deadline? What can they do … so they [followers] are part of the solution and not just being told what to do? (Sikorski, 2016, p. 107)

Authoritarian and coercive styles of influence are usurpatory in nature. Often authoritarian leaders needlessly micromanage followers. Use of a usurpatory leadership power base limits leaders' ability to leverage the skills and interests of followers because leaders fail to engage the follower in "collective achievement" (Drew, 2010, p. 53). By engaging followers in achievement, servant leaders avoid possible resentment and apathy that authoritarian power often engenders. One leader mentioned that followers who work for leaders who use a command and control power base "often give only a grudging minimum" (Sikorski, 2016, p. 108).

For reasons previously discussed, servant leaders considered usurpatory power bases as flawed. As one leader stated, "These types of leadership indicate a lack of trust. Leaders who cannot trust condemn their organization to mediocrity" (Sikorski, 2016, p. 108). Leaders who operate from a usurpatory power base lack understanding of human nature or are self-serving. "People want to feel like they are in control," stated one

servant leader. Followers are likely to be encouraged when working for a servant leader who provides followers with decision-making opportunities. Servant leaders especially desired to preserve follower autonomy/decision-making when (a) followers were working on tasks that were other-focused, (b) followers were working on process improvements, and (c) when the free use of follower skills and interests had the potential to result in better productivity (Sikorski, 2016).

One leader in the study mentioned an example of follower autonomy. Speaking of his servant leader boss he stated, "After a while he would call [problem solving] meetings and then not show up. He wanted to teach us to solve problems on our own. It worked." Because of that servant leader's previous mentorship and his encouragement of follower autonomy, they could fix problems without the leader's presence (Sikorski, 2016).

Relational influencing. Servant leaders are relationship oriented. One servant leader stated, "The way I influence people is through my connections [with them]" (Sikorski, 2016, p. 109). Another stated, "Influence is developed by relationships" (Sikorski, 2016, p. 109). Another leader described the idea as "working collaboratively" (Sikorski, 2016, p. 109). Servant leaders used referent power (French & Raven, 1959; Singh, 2009), reciprocal power (Cohen & Bradford, 1990; Singh, 2009), and enabling power (Drew, 2010). They also used mutually referent or relational power in which mutual leader/follower respect influenced each toward bettering the organization. Followers are happier and more motivated when they have control over the decisions that affect them. Servant leaders avoided usurping follower decision-making opportunities when able (Sikorski, 2016).

Respecting boundaries. Boundaries are physical, mental, emotional, and spiritual limits set by and individual and which define that individual (Cloud & Townsend, 2008). Violating boundaries is a breach of a person's sensibilities. Understanding boundaries helped leaders understand what position best fits each follower. This did not prevent servant leaders from encouraging subordinates to stretch their boundaries (Sikorski, 2016).

Boundary stretching. Stretching boundaries was a way to develop followers. Boundary stretching included assigning responsibilities for which followers lacked some skills, experience, or confidence to complete their tasks. Leaders would use guidance and encouragement to stretch

boundaries and would, when possible, garner agreement from the follower rather than be directive. One follower was assigned to accomplish a departmental budget. He gave an example of boundary stretching.

> The [boss] asked me to do the budget. I didn't know how to do a budget and I was overwhelmed. He gave me guidance and encouragement. So, I did it. When I was done, I went into his office; he asked me if it was finished, and I said 'yes.' He folded my budget up, and said, "come on" and we took it in to [the chief executive] and presented it. When I realized how much he trusted me, it caused me to work twice as hard from then on to make sure that my work was correct. (Sikorski, 2016, p. 110)

This follower's desire for increased responsibility with coaching and encouragement from his servant leader boss helped him overcome a lack of confidence and budget skills. Followers of servant leaders can expect to be assigned boundary-stretching responsibilities matched with their motivations, expecting intrinsic motivation with leader support will help to overcome lack of skills or fear of failure.

Story sharing. Servant leaders shared stories as a method of influence. By using stories, followers are left to reach their own conclusions regarding the relevance of the lesson provided within the story. This is a method of non-usurpatory influence. During the study (Sikorski, 2016), all leaders shared stories and examples to illustrate their points. One stated, "It's important to understand the person and tailor your examples to fit them and their interests." Servant leaders used stories of past leadership experiences. Some shared stories of their failures. Sharing failures provided lessons and encouraged an atmosphere of humility and empathy. When followers experienced a failure, story sharing allowed them to fail forward rather than experience a further setback that could occur if finger-pointing or condemnation were used by their leader (Sikorski, 2016).

Failing forward. One servant leader in the study said, "Failures are the first iterations on the road to success" (Sikorski, 2016, p. 111). Followers can expect servant leaders to handle mistakes and breakdowns in a non-threatening manner rather than using condemnation or blame. Handling issues in this way can encourage forward momentum by avoiding a defensive rehash of the mistake or breakdown. A breakdown occurs

when a desired result is not achieved or when progress toward a goal is slowed or stopped. One leader described his perspective for handling mistakes or breakdowns as a process of "failing forward" stating, "in failing forward, we are learning from our mistakes" (Sikorski, 2016, p. 111). Failing forward involved servant leaders engaging with their team to analyze the problem, rethink the solution, and move forward. Servant leaders coached but insisted followers take ownership of problem solving and achievement of solutions.

Conserving Energy

Servant leaders try to avoid the wasting of the tremendous physical and emotional energy that happens when usurpatory power is used. Leaders who regularly usurp followers' decision-making develop followers who are less likely, or even able, to apply their intelligence to the achievement of organizational goals. Usurpatory power-based leaders using coercive power or authoritarian power often render followers unable to make even small decisions. The usurpatory leader forestalls followers' ability to influence the processes with which they (followers) are most familiar. Followers' inability to act creates discouragement and leads to inefficiency. Followers of usurpatory leaders assess risks and take mitigative actions to avoid arduous interactions with rigid leaders. When leaders are avoided or when they waste others' physical and emotional energy, synergy is lost and productivity is reduced.

In summary, servant leaders engage in empowering proxy. In doing so, participants developed followers who proxy on behalf of the leader and the organization. As leaders and followers possess varying skills, empowering proxy allowed servant leaders to obtain access to followers' skills they themselves did not possess. The skills applied by proxy, with the same humble wisdom, concern for relationships and passion for results that resided in the leader, created with their teams a synergistic movement toward organizational goals. The Sikorski (2016) study contained a small sample, 12 servant leaders; but to support the usefulness that the study has for prediction of servant leader behavior, those leaders were from different work sectors and a wide variety of locations and backgrounds.

How Do Servant Leaders Try to Influence Followers?

The job of any leader is to influence others. Servant leaders use non-usurpatory power. A leader's power base can be founded on any type or combination of social power or influence tactics. The non-usurping power servant leaders used was enabling power (Drew, 2010). Enabling power as proposed by Drew (2010) is a theoretical non-usurping social power found implicitly in popular literature (e.g. Tolkein, 1965). Enabling power avoids acting in self-interest to serve and enable others toward worthy goals (Drew, 2010).

Similar to the concept of referent power (French & Raven, 1959), servant leaders employed mutually referent social power. They situationally used other types of power such as legitimate power (French & Raven, 1959), and command and control. Legitimate power was used for routine assignments and daily direction of activities. Legitimate power was used in a non-usurping way because roles and responsibilities were agreed to during positioning; the follower pre-agreed to assigned responsibilities.

Command and control interactions were used sparingly, usually during an emergency, urgent, or time-sensitive situation. Coercive power (French & Raven, 1959) was used by servant leaders only to protect followers and the organization by putting a stop to damaging behaviors. If a follower's non-serving or non-humble attitude were damaging the organization, some servant leaders would give the follower a choice to reflect on their behavior and adopt a changed attitude or leave the organization. If a follower persisted in their negative behavior, some leaders indicated they would fire the follower. The leader considered it the follower's choice; the follower knew the requirements and chose not to meet them.

Therefore, servant leaders could use many powers. As one participant pointed out, "leadership is a bag of tricks, sometimes you need sugar and candied ginger, and sometimes you need salt and pepper, and sometimes you need a combination." "Sugar and candied ginger" was a metaphor for positive types of power and "salt and pepper" indicated the more negative or usurpatory types of power. Though servant leaders used usurpatory methods of influence for specific purposes, they rarely operated from this power base.

Non-usurping influence was part of a larger process, the theory of empowering proxy, in which servant leaders used synergistic forms of influence to create an organizational atmosphere that promoted follower autonomy and synergy within an organization. Through non-usurping influence, participants encouraged followers to decide. This encouragement had two facets: the facilitation of follower autonomy and followers' acculturation of the leaders' philosophy. Servant leaders' intent was to develop proxies on their behalf with the same general motivation and attitudes they had.

What Outcomes Are Servant Leaders Attempting to Obtain from Followers?

Servant leaders attempted to meet the needs of followers and other persons and to achieve uncompromising organizational results. These outcomes stemmed directly from the beliefs of servant leaders who valued results and other-focus. Relationships and results were of equal importance and high value. One participant expressed this in a unique manner, "When you are the best at what you do, you get the best. The best people want to work for the best organizations." Some participants understood that applying servant leadership attracted like-minded followers.

Summary

Followers can expect servant leaders to hold beliefs regarding other-focus and humility, and may expect that working for a servant leader will involve a combination of adopting a serving attitude while achieving results and maintaining relationships. Servant leaders resolved their leadership concerns via a social process, empowering proxy comprising three categories: (a) positioning, (b) enculturating, and (c) synergistic influencing (Sikorski, 2016). Positioning was a set of sequential behaviors including (a) leveling, (b) gathering, (c) mentoring, (d) placing, and (e) adjusting (Sikorski, 2016). The main purpose of those processes was to position followers to best advantage within the organization. Enculturating com-

prised messages relating to (a) other-focus, (b) serving, (c) humility, (d) reiterating vision, and (e) inviting (Sikorski, 2016). Through the behavior of enculturating, servant leaders took action to pass along their foundational beliefs of uncompromising results, other-focus, humility, and a serving style of leadership (Sikorski, 2016). In synergistic influencing, leaders practiced (a) empathic influencing, (b) non-usurping influencing, and (c) conserving energy; each of those three processes enhanced synergy within the organization. Considering that servant leaders use positive forms of influence, try to position their followers according to their interests and skills, and avoid the darker influence tactics, most followers would enjoy working for a servant leader.

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