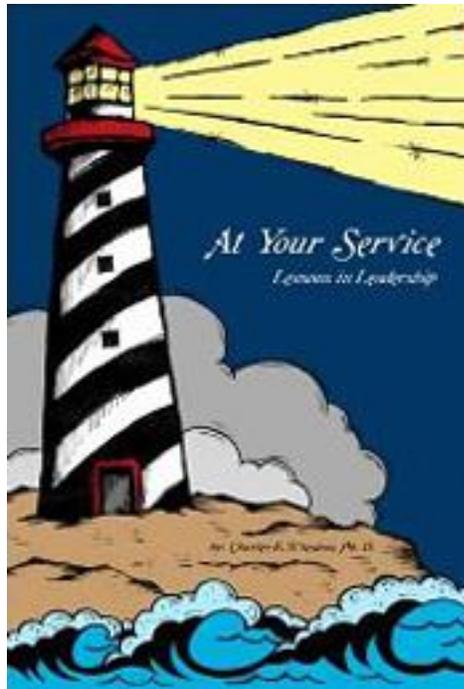
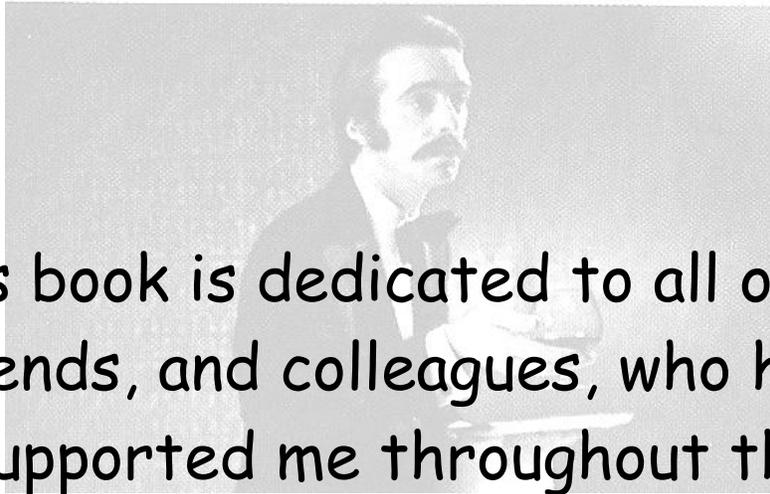


At Your Service Lessons in Leadership



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Dedication 2008



This book is dedicated to all of my friends, and colleagues, who have supported me throughout the years and especially my family members who continue to show me through their actions the power of Servant Leadership.

No one will be able to stand against you all the days of your life. As I was with Moses, so I will be with you; I will never leave you nor forsake you. Be strong and courageous, because you will lead these people to inherit the land I swore to their ancestors to give them. "Be strong and very courageous. Be careful to obey all the law my servant Moses gave you; do not turn from it to the right or to the left, that you may be successful wherever you go. Keep this Book of the Law always on your lips; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful.

Joshua 1:5-8

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Make me a channel of your peace,
Where there is hatred let me bring your love,
Where there is injury your pardon Lord,
And where there's doubt true faith in you.

Lord grant that I may never seek,
So much to be consoled as to console,
To be understood; as to understand,
To be loved as to love with all my soul.

Make me a channel of your peace,
Where there is hatred let me bring your love,
Where there is injury your pardon Lord,
And where there's doubt true faith in you.

Francis of Assisi



Lesson I - An Introduction

"Whoever desires to be great among you, let him be your servant. And whoever desires to be first among you, let him be your slave—just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many." Matthew 20:26-28

"At Your Service: Lessons in Leadership" will include lessons from servant leadership and other emerging models of leadership. It will provide a wealth of information on leadership theory and various styles of leadership that have been identified throughout the literature and those that are currently in use. The lessons will include the importance of understanding the culture of an organization and the use of power. The definition of servant leadership that will be explored has been adapted by Spears from the work of Robert Greenleaf. The key elements of servant leadership, as identified by Spears are listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of others, and building community. Each of these key leadership elements will be described in detail.

Identification of effective applications of servant leadership principles in the fields of business, education, religion, and the public sector will be described. It will be demonstrated that these principles apply as much to secular service as they do in the context of religion or spirituality. Finally, suggestions for future effective leadership practices will be referenced. And yes, it is a feel good kind of read because there is so much in leadership in which to be optimistic. Much of it you have read in other places at other times but if you are anything like me in your passion to increase your leadership potential, you will welcome this compilation of lessons on leadership.

This writing was inspired by the completion of my doctoral dissertation in 1999 and breathed into flame by encouragement from

family and friends and most specifically encouragement from my son, Mark, on a recent trip to Mexico.

It is important to this Christian author to include scriptural references and examples of servant leadership that have influenced my life since I was very young. These were not chosen randomly but very specifically to reflect upon while learning or relearning about the leadership issues in the text. One of many key scriptural verses which describes servant leadership is taken from Matthew 20:26: "Whoever wants to be great among you must be your servant." Other stories throughout the Bible show how Jesus Christ demonstrated the effectiveness of service in His leadership. It seems appropriate to me that current and aspiring leaders might also look to this model of service for guidance in practicing effective leadership.

The graphics included also are not merely window dressing for the book but are purposely included to inspire thought and reflection.

In the verse quoted above from the gospel of Matthew, we see how Jesus demonstrated the effectiveness of service in leadership. In another account, Jesus demonstrated servant leadership to His co-workers by washing their feet (John 13:1-17). Jesus also showed us by the followers that He chose how He would patiently call out the best in each of them. By seeking followers with a wide range of strengths and abilities He demonstrated how each of us possesses valuable leadership skills.

In like manner, Paul and other leaders who aspire to lead, teach that leadership is to live, to love to learn, and to leave a legacy. It is turning one person's talent into extraordinary performance. It is capitalizing on each person's talent(s). In the letter to Philemon, Paul used commitment, dedication, service, wisdom, and passion to move followers-Onesimus and Philemon-from dependence to independence or, better yet, interdependence. Paul was equipping his followers by day to day coaching, showing them the vision, preparing them for the final exam from the very first day. He is helping them/guiding them to discover and develop their strengths.

As the followers discover and develop their own strengths, the leader moves them toward team leadership. He instills in them courage, honesty, and integrity which develops a trusting relationship. Trust is developed by a firm reliance on the mutual integrity, ability

and character of the leader and followers. Paul modeled this integrity by being who he was no matter where he was or who he was with. Paul developed team leadership by accentuating the positive in each person, realizing potential and specifically recognizing and praising progress.

This leadership progression has the ability to cause personal and social change, such as the acceptance and forgiveness of Onesimus as a Christian brother and ultimately the social change regarding slavery. Paul reinforces his leadership act by reinforcing the actions with measures of accountability and praise. He tells Philemon, "Prepare a room for me. I'll be coming soon.

Quoting from another source on moral living, Haines and Yaggy, in 1882 shared in their book "The Royal Path of Life," how each of us makes a significant difference, whether we intend it or not. They stated:

Every man is a missionary, now and forever, for good or for evil, whether he intends it or not. He may be a blot, radiating his dark influence outward to the very circumference of society, or he may be a blessing, spreading benedictions over the length and breadth of the world; but a blank he cannot be. The seeds sown in life spring up in harvests of blessings or in harvests of sorrow. Whether our influence be great or small, whether it be for good or evil, it lasts; it lives somewhere, within some limit, and is operative wherever it is. We live and we die; but the good or evil we do lives after us, and is not "buried with our bones.

One kernel is felt in a hogshead—one drop of water helps to swell the ocean—a spark of fire helps to give light to the world. You are a small man, passing amid the crowd you are hardly noticed; but you have a drop, a spark within you that may be felt for eternity. None are too small—too feeble—too poor to be of service.

It is really for this reason that I write this book. I have been blessed with many in my life that have modeled these lessons of

servant leadership and I too hope that in some small way I might do the same.

At the age of 15, I had the opportunity to work at one of the finest restaurants in Seattle, Washington. I learned from some of the best food service professionals in the industry how effective and enjoyable it is to provide service to others. I continued my close connections with these professionals throughout the years and have learned that successful leaders in any field are adept at arranging their smorgasbord of services into a feast that feeds the needs and values of those they serve.

At the age of 23, I experienced the same kind of commitment to service when I accepted my first teaching position. The principal I worked with continually modeled service to others and a strong commitment to moral leadership. Later on in my career, while serving as an elementary principal myself, this same leader modeled servant leadership to me at a higher level while he was director of elementary programs. Working in impoverished communities throughout much of my career and being a part of mission trips and visits to the poor in Mexico, I have been able to witness countless acts of servant leadership.

More than thirty years later, experiences such as these continue to compel me to study and to attempt to apply the many exciting nuances of effective leadership.

This is what it is all about for me and A.G. Lafley, CEO of Proctor and Gamble stated it so well:

I want to know everything I can about leadership. Because I don't think leaders are born. I don't believe you spring fully armored out of the head of Athena to slay Hector in battle. I believe leaders choose to lead at some point in their life. And it's because they have a call to action. They have a calling. They have something they want to make happen. They choose to be part of a change that they want to see in the world going around them, and they choose to step forward, and they choose to take the risk of leadership...the key is to be yourself. Be who you are. Be passionate about who

you are and what you care about, and have fun
(Tichy & Bennis, p. 238).

"There is neither Jew nor Greek, slave nor free,
male nor female, for you are all one in Christ Jesus."
Galatians 3:28

Lesson II - Leadership Review

"He has shown you, O man what is good; and what does
the Lord require of you but to do justly, to love
mercy, and to walk humbly with your god?
Micah 6:8

Leadership is the lifting of a man's vision to higher sights, the raising of a person's performance to a higher standard, the building of a person's personality beyond its normal limitations. Nothing better prepares the ground for such leadership than a spirit of management that confirms in the day-to-day practices of the organization the strict principles of conduct and responsibility, high standards of performance, and respect for the individuals and their work.
Drucker-*Managing the Non-Profit Organization* 1992

At Microsoft Corporation, they state: "Great leaders define, shape, and inspire the human experience. In a world of ideas, we are adrift without the leaders who realize them. For this reason effective leadership is critical to the success of any organization." Leadership is an issue that affects all of us. In some way or other, each of us has a leadership role to play. Leadership must be a selfless act that considers the needs of others first. Consideration is given to what is right for the greater good rather than one's own interests.

What follows are several definitions and descriptions of leadership that come from some of the leading researchers on the subject of leadership.

Although not the earliest research in leadership, one of the classical theories of leadership was McGregor's (1960) categories of Theory X and Theory Y. Theory X assumed the average person to be lazy, dislike responsibility, prefer to be led, is inherently self-centered, is indifferent to organizational needs, and is resistant to change. Therefore, it was believed people in a Theory X workforce

must be forced or bribed to perform. They are motivated by money or anxiety about their security and they lack creativity. Leaders who accept Theory X assumptions attempt to structure, control, and closely supervise their subordinates.

Theory Y, on the other hand, assumes people basically have a desire to do the right thing, can be self-directed, and will accept the overall mission and objectives of the organization. Theory Y assumes people want to work and will strive to reach their potential. Creativity and ingenuity are valued and widely encouraged among all workers. Leaders who accept Theory Y assumptions are concerned about their coworker's needs. Under Theory Y, there is a strong relationship between the leader and the followers and they are interdependent upon each other (p. 130).

Rost (1991) found in his research that the word leadership is relatively new. In 1818, Webster first defined leadership as merely "the state or condition of a leader" (p. 40). This certainly doesn't tell us much in terms of the way we refer to leadership now. The definition has evolved over time and has taken on many more complex elements of human dynamics.

According to Rost (1991), in the 1950's and 1960's, leadership scholars defined the term as a behavioral relationship that influenced people toward developing shared goals (pp. 50-57). The 1970's literature showed a shift from the group approach of the social psychologist to the organizational behavior approach of the management scholars. Leadership for the 1980's was dominated by the message that leadership is basically doing what the leader wants done. It followed the view of leadership referred to as the great man/woman theory. Three leaders of the 1980's that followed this model were political leaders Gorbachev, Reagan, and Thatcher (p70). Leaders of this type have been placed in remarkable circumstances that have permitted their leadership skills to be manifested.

Rost identified four essential elements that all must be precisely identifiable if any relationship is to be defined as leadership: (a) the relationship must be based on influence; (b) leaders and followers are the people in the relationship; (c) the leaders must intend real changes; and (d) they must develop mutual purposes (p. 104).

Block believed leadership is really motivated by passion, spirit, integrity, and comes from the heart. If we are to agree, then Rost's requirement for a precise definition is not reasonable. To help explain that he had not overlooked the qualities of the heart, Rost suggested that the ethics and morality of leadership have to do with the process of leadership, rather than the content. Much more inclined to go along with Block, Depree (1989) had devoted an entire book to describing leadership as an art and concluded, "Leadership is much more an art, a belief, a condition of the heart, than a set of things to do" (p. 148).

As noted above, effective contemporary leadership theories share at their roots several characteristics. These include: putting others first; expressing in totality that which is professed in words, taking time for introspection and meditation; and being committed to ideals and to the group. Gardner (1990) reminds us if we look at the array of societies described by historians and anthropologists; we cannot find an instance of a healthy society in which humans have not devised a framework of values, norms of conduct, and a moral order. These are the characteristics espoused by Greenleaf and others as those of a servant leader.

Hodgkinson (1991) noted the need for leadership where management skills are combined with ethics and values. With the transition toward more employee participation in decision-making, those who aspire to leadership need to replace control with other models of leadership. The leadership style that has been traditionally practiced has been an autocratic, top-down style of leadership. This style of leadership relied upon rigid hierarchical structure, competition, and control to bring about results. Although this model is changing, many still subscribe to it.

According to Senge (1990), effective leaders need to focus on the shared vision. He notes one of the deepest desires underlying shared vision is the desire to be connected to a larger purpose and to one another. The spirit of connection is fragile and it is undermined whenever we lose our respect for one another and for each other's views. So the commitments we make as leaders are not just to ourselves, but to all those with whom we share the vision. Senge shares one of my favorite descriptions of outstanding leadership. He states:

Most of the outstanding leaders I have worked with are neither tall nor especially handsome; they are often mediocre public speakers; they do not stand out in a crowd; and they do not mesmerize an attending audience with their brilliance or eloquence. Rather, what distinguishes them is the clarity and persuasiveness of their ideas, the depth of their commitment, and their openness to continually learning more. They do not "have the answer." But they do instill confidence in those around them that, together, "we can learn whatever we need to learn in order to achieve the results we truly desire" (p. 359).



Collins' and his "Good to Great" team established that the type of leadership did make a difference. Leaders of the good-to-great companies were not high profile and celebrity focused. Rather they demonstrated a personal humility and professional will revealing a fierce resolve to do what was best for the company, not the leader him or herself.

Holifield (1993) echoed a similar sentiment. He indicated leaders need to commit to something outside of themselves. They need to be part of creating something they care about so they can endure the sacrifice, risk, and adventure that commitment entails. He also noted, Philosopher Immanuel Kant emphasized this same kind of conscience in his categorical imperative: to act in such a way that one always treats others with respect and that we act out of duty regardless of the reward (p. 36).

Bennis (1989) described the basic ingredients of leadership as integrity, dedication, magnanimity, humility, openness, and creativity (p. 117). Burns (1978) defined leadership as leaders inducing followers to act for certain goals that represent the values and the motivations—the wants and needs, the aspirations and expectations—of both leaders and followers. The genius lies in the manner in which the leaders see and act on their own and their followers' values and motivations (p. 19).

Bass (1990) summarized a wide variety of definitions of effective leadership as the interaction among members of a group

that initiates and maintains improved expectations, and the competence of the group to solve problems or to attain goals (p. 20).

He stated:

Interpersonal competence is fundamental to successful and effective leadership. What may be involved is the ability to communicate, the willingness and ability to promote individual relationships with others, authenticity, caring, and the ability to handle conflict, and especially the qualities of insight and empathy. Particular attention has been paid to the extent to which leadership requires insight and empathy.

As will be noted later as we discuss Servant Leadership, the qualities of insight and empathy were important elements embraced by Robert Greenleaf. Throughout the literature, we continue to see it is the consciousness of values, a focus on others, and moral decision-making that must be present in effective leadership. A long time ago, Paul wrote to Timothy reminding him that an overseer (leader) must be above reproach, with one spouse, who is temperate, prudent, respectable, hospitable, able to teach, not addicted to wine or pugnacious, but gentle, peaceable, and free from the love of money (1 Timothy 3:2-4).

Leadership consultant Batten (1997) wrote: "Leaders who are simply getters are yesterday! Leaders, who learn from, teach, serve, and empower others—particularly their customers, clients, and others—are tomorrow (p. 39). He also emphasized that leaders must expand and empower, not compress, repress, suppress, or depress. They must build on strengths, not focus on weaknesses (p. 41). Transactional leaders of the past led by making promises, offering rewards, or attempting to correct weaknesses, by threatening with disciplinary actions of punishments. If strengths are reinforced and moral character traits are recognized, it is often not necessary to reward or threaten, and the identified areas of weakness will improve with a more positive approach to leadership.

Sociologist Ray (1997) found in a study of 50 million "cultural creatives" that Americans are becoming more concerned with caring relationships and personal development, and are more open to creating a positive future. This emerging group values altruism, authenticity, optimism, and social consciousness (p. 3).

This is all about the biblical example of servant leadership. Just as God created our bodies so that our many parts complement each other and compensate for each other when one part is missing or wounded, He has also created the communal body of Christ to complement and compensate so we can use our special gifts to serve each other.

In Corinthians 12, we are told: "For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ. For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit." And a little bit earlier in the same chapter, Paul explains that there are varieties of gifts, of ministries, and of effects, but the same God who works all things in all persons. One is given the word of wisdom, another knowledge; to another faith, to another gifts of healing, miracles, or prophecy, and to another the distinguishing of spirits, or various kinds of tongues or the interpretation of tongues. But one and the same Spirit does all these things, distributing to each one individually just as He wills.

We need "with." By using our own individual talents and skills to lift up others, we are able to help transform a crowd into a community, a community united in their need for one another.

Christ empowers each one of us to perform our own miracles of creating community when we remove barriers to include outsiders, where we welcome the rejected and forgotten to our tables, where we give of what little we have, joyfully and gratefully, for the sake of others, where we welcome one another as we would welcome Jesus.

Jesus makes do with what is a hand. He breaks us open so that we have the capacity to be, and to do far more than we otherwise could have imagined. Through His power we can become the kind of leaders that are needed in our family, our community, and our workplace. John Donne put it this way, "No man is an Island, entire of itself; every one is a piece of the continent, a part of the main."

Jaworski (1996) said, "Leadership is all about the release of human possibilities." One of the central requirements is the capacity to inspire the followers to help them become focused and operate at the peak of their performance ability. It is imperative that leaders acknowledge the belief that people matter and their input is valued (p. 66).

Wheatley (1994) recognized that more frequently than in the past, leadership is being described within its relationship to followership, empowerment, and leader accessibility. Moral and ethical questions are also considered key elements in relationships between leaders and staff (p. 12).

A public opinion poll conducted in 2001 asked participants to rate professions according to how they see them carrying the highest standards of honesty and ethics. The top five professions, according to the results of this survey were nurses, pharmacists, veterinarians, medical doctors, and elementary and secondary teachers. It isn't surprising when we think about these professions we note that they all have one thing in common. People in each of these professions serve others in a more personal way than most other vocations. The perceptions people have regarding our honesty and ethical behavior in the workplace are strongly influenced by how caring they believe we are in our professions.

Yukl (2002) points out a variety of these leadership functions which include the following:

- Leaders help interpret the meaning of events.
- Leaders build agreement around objectives and strategies.
- Leaders build task commitment and optimism.
- Leaders develop mutual trust and cooperation.
- Leaders strengthen collective identity.
- Leaders coordinate and organize activities.
- Leaders encourage and facilitate collective learning.
- Leaders obtain necessary resources and support.
- Leaders develop and empower people.
- Leaders promote social justice and morality.

Shwahn and Spady, (2002) say, "Present day leaders must be more like Jesus than John Wayne, more like Gandhi than Vince Lombardi and more like Mother Teresa than Machiavelli."

Kouzes and Posner (1995) believe we are presently in a leadership crisis. They point out some absolute maxims regarding effective leadership. Emotions are a key factor in the way strong leaders discuss their leadership. Their passion for their organization is clear. Strong leaders are close to those they serve and often refer to their colleagues as an organizational family. Followers remember what leaders do, and their actions within the daily operations will often determine whether or not they are followed over time. Leadership is a process rather than a place.

Clinton (1993) describes five New Testament Biblical models of leadership. They are referred to as the stewardship model, the servant model, the intercessor model, the shepherd model, and the harvest model. The stewardship model suggests an accountability to God; the servant model uses leadership capacities to serve followers, the intercessor model is founded on prayer for a particular ministry, shepherd leaders empathize with followers seeking to assess where they are and to help meet their needs and develop them toward their kingdom potential, and harvest leaders have a leadership style that is fundamentally task oriented. I would suggest that the models that most closely resemble those embraced in this book are the servant and shepherd models.

As we study leadership, it is also appropriate to consider brain research and multiple intelligences. It has been proposed that management is more of a left-brain activity and leadership is more inclined to use of the right brain. Devising systems of rules and organization and applying them systematically are left-brain activities whereas thinking outside of the box in more creative ways is a right-brain leadership activity. There have also been discussions and research around the nature of intelligence. There are theories about multiple intelligence, emotional intelligence, and spiritual intelligence. Spiritual intelligence involves the ability to see the connections between diverse things and to be inspired by vision and values. Paul showed in many of his writings how we are all interrelated.

Robinson (2002) described the traits of a secure leader and how they need to be other-centered. He stated:

Leading is not about me. My duty is to see that this organization executes its mission with excellence and strength. Any needs I have to be a star or

marionette of that execution steals from this organization and misdirects my energy. When I let go of me, my role changes. I become the dispatcher rather than the driver, the coach rather than the player, the resource rather than the watchdog, and the interpreter rather than the expert (p. 52).

William Law, an Anglican priest in Northhamptonshire, England in the 1700's gave these instructions about letting go of oneself and putting one's focus on others in his devotional classic, "A Serious Call to a devout and holy life." He said:

Let every day be a day of humility:

- ❖ condescend to all the weaknesses and infirmities of your fellow creatures,
- ❖ cover their fragilities,
- ❖ love their excellencies,
- ❖ encourage their virtues,
- ❖ relieve their wants,
- ❖ rejoice in their prosperities,
- ❖ show compassion at their distress,
- ❖ receive their friendship,
- ❖ overlook their unkindness,
- ❖ forgive their malice,
- ❖ be a servant of servants, and
- ❖ condescend to the lowliest offices of the lowest of mankind.

These are great lessons for any leader at any place or time.

It's about who you want to become. Jeff Immelt of GE told a class of MBA's: "The first part of leadership is an intense journey into yourself; it's a commitment and an intense journey into your soul" (Tichy & Bennis, p. 241).

Lesson III - The Role of Power or Influence

Power or influence is a given condition in the role of leadership. Power is something that is granted or assumed by an individual who attempts to affect change. Sometimes power is interpreted negatively, but it need not be. Power has been defined as one person's degree of influence over others to the extent that conformity of obedience follows. Pelicer and Anderson (1995, pp. 35-36), built upon the work of French and Raven from 1960, and identified five different types of power. The sources of power they identified were: reward power, coercive power, legitimate power, expert power, and referent power. These sources of power come from either formal or personal bases. Formal power is based on an individual's position in an organization. Personal power comes from an individual's unique characteristics. Reward power comes from the hope that one might receive rewards such as pay raises, bonuses, recognition, and/or promotions. Coercive power is based on fear of the negative results that might occur if one fails to comply. Each of these is dependent upon being able to give something or take something away. Legitimate power is based on one's authoritative position in the organization. Expert power is influence wielded as a result of expertise, special skill, or knowledge. Referent power is based on association with a person who has desirable resources or traits. Referent power is manifested out of admiration of another and a desire to be like that person. Of course, few leaders operate exclusively using one type of power or influence as they need to consider all dynamics as noted in the following.

San Juan (2005) discussed the integration of inner and outer power dynamics and the challenge of reflection, integration, and servant-leadership. He believes leaders must have both of these power perspectives: power without or exteriority, and power within or interiority. The sense of exteriority challenges the leader to know and comprehend the power dynamics of his or her environment and setting. On the other hand, the sense of interiority challenges the

leader to grasp and grapple with power within the self through psychological, philosophical, and spiritual frames of understanding. The effective leader needs to exercise both exteriority and interiority. Not to have one or the other leads to a limited view of power and reality that is bifurcated and disjointed. A leader is called to attend to both internal and external realities, to both self and environment.

With power comes responsibility. Our nation was founded on this principle. The symbols on our one-dollar bill are a constant reminder of this. On the back of the dollar bill on the left hand side, you see the back of the Great Seal of the United States which is the three-sided image of a pyramid. Each of the points of the pyramid has a special significance in terms of responsibility. The two points at the base represent political and economic responsibility and the highest point of the pyramid represents social and religious responsibility. Hovering over this pyramid is an eye, which is the eye of the Almighty smiling down upon us as we strive to live up to our responsibilities.

Tom Sanders (2002), Yahoo Senior Executive, noted: "The most powerful force in business isn't greed, fear, or even the raw energy of unbridled competition. The most powerful force in business is love." By love he means the selfless promotion of the growth of others. Love is the killer App. Every member of the team depends on each and every other member to contribute. It is about sharing the intangibles of the business with all team members. These intangibles are the organization's knowledge, network, and compassion. These are the values that give meaning to a career and an effective organization.

"I say this because I know what I am planning for you.
I have good plans for you, not plans to hurt you. I will
give you hope and a good future."

Jeremiah 29:11



Lesson IV - The Role of Culture

As San Juan emphasized the need to attend to both internal and external realities, we see that this is directly related to the need for leaders to consider the culture of their organization. Palmer (2000) expressed this challenge very clearly: "A leader is someone with the power to project either shadow or light into some part of the world and onto the lives of the people who dwell there." He goes on to say: "A leader shapes the ethos (culture) in which others must live, an ethos (culture) as light-filled as heaven or as shadowy as hell." Leaders communicate values and expectations by their actions. How a leader demonstrates loyalty, self-sacrifice, and service beyond the call of duty creates a very strong message of what the leader feels is important and necessary.

The culture within an organization is revealed by the way things are done in the organization. It is the manifestation of shared values, beliefs, behaviors, heroes, and system of written and unwritten policies, practices, and procedures of the organization. Leadership experts Senn and Childress state the importance of aligning the strategy, structure, and culture. "Unless culture is properly aligned with business strategies, it is difficult, if not impossible, to implement a new strategic thrust to meet increased competition or changes in the marketplace." Leadership's challenge therefore is to shift the culture into alignment with the strategy and structure.

However, as we shift this culture, we must be very cautious and respectful as the culture that the leader inherits has developed and become entrenched and sacred over time. Greenleaf (1977) shared that one "cannot understand one's involvement in an institution now without a clear sense of the course of events that form the institution's past, out of which grows the mythology that surrounds the record of those events."

Consideration of the culture is critical in assessing and evaluating the effectiveness of teams, the leadership practices that promote effective teams, and the functioning of different models of effective teams that might be used in the work place. Robbins &

Judge (2007, p. 572-573) define organizational culture as "a system of shared meaning held by members that distinguishes the organization from other organizations."

Low-trust cultures do not have the ability to engage in the great effort and difficult work of improvement. High-trust cultures make the extraordinary possible, revitalizing people and giving them the means to succeed under enormously challenging conditions—and the confidence that staying the course will pay off.

It is essential that people understand what makes up an organizational culture, how it is created, sustained and learned. This understanding will enhance our ability to explain and predict the behavior of people at work. Senn and Childress suggest: "All change initiatives must pass through the Jaws of Culture - most get chewed-up, spit out, and forgotten long before they ever accomplish their objectives. The jaws consist of the major cultural barriers that form the ingrained habit patterns of company and individual behavior" (1999, p. 8). Given this statement, it is imperative that organizations become knowledgeable and sensitive to the existing culture.

Culture is a common perception that is held by an organization's members. However, it should be expected that individuals with different backgrounds or different levels in the organization might describe the organization's culture differently (Robbins & Judge, 2007, p. 575).

The role of culture acutely influences employee behavior. It is increasingly important in today's workplace. As organizations have widened spans of control and flattened their structure, they have introduced teams, reduced formalization and empowered employees. The shared meaning provided by a strong culture ensures that everyone is pointed in the same direction (Robbins & Judge, 2007, p. 578).

There are many models that describe the role of culture in organizations. Berquist (1992) used the classifications of collegial, managerial, developmental, and negotiating. Cameron and Freeman (Adler & Zhu, 2005) used the terms hierarchy, market, clan, and adhocracy to describe their model. Deal and Kennedy (1982) use the categories of work-hard, play-hard, tough-guy macho, process, and bet the company.

Although any of the former might be used in this discussion of organizational cultures, this author has chosen the "Four Cultures Model" proposed by William Schneider (2002) which succinctly highlights the central tendencies prevalent in all organizations.

Organizational cultures will no doubt be different from one organization to the next; however, all organizations will have similar central tendencies that allow them to be categorized into one of the four culture models. Schneider identified the four cultures in this model as competence, control, collaboration, and contribution.

An organization with a competence culture has more regard for individual contribution than group contributions and believes more in the quantitative aspect than the qualitative aspects. These organizations are highly competitive and driven by achievement. Furthermore, these organizations are constantly asking the question "How?"

An organization with a control culture emphasizes building and following plans accompanied by systems, processes and procedures to make them work. The typical question asked in these organizations is "What?"

An organization with a collaboration culture is a team-focused culture and the typical question asked is "Who?" Organizations in this quadrant win by their in-depth knowledge of customers and other stakeholders.

Finally, organizations with a cultivation culture believe in a lone individual's dream no matter what is said or published. At their best, these dreamers deliver dramatic innovation that disrupts the current order and usually win by a total change of the game. Again, I would submit that the most prevalent culture identified in this text is one of collaboration. I have a poster on my wall that helps remind me of this. It says in big bold letters: "Who not What; Serve not Dictate; Contribute not Compare; The Common Good not My Ego."

As we move to a discussion of leadership, we are reminded by Schein (2004) how closely leadership and culture are tied together. Schein states, "Leaders create and change cultures, while managers live within them. High performance will be attributed to organizations, which value trust, empower their people, work collaboratively and connect effectively with the wider community through the involvement of stakeholders external to the organization."

Likewise, we must not forget that all of this begins with forming an accepting culture in our own families and homes that brings out the best in them. We do this by seeing and treating others and ourselves not as we are, but as God created us to be (Vallotton & Johnson, 2006). As followers of Christ, we are not only called to serve Him, but also to serve others.

Our work offers us a primary avenue for serving others. For instance, working diligently to process medical insurance claims promptly and accurately may be assisting a young, single mother who urgently needs to have her doctor bills paid. Being attentive to a customer in the clothing department of a retail store may help him make a positive impression on a prospective employer. Even delivering a newspaper on time may help someone who desperately needs to buy an affordable used car that someone has listed in the classified ad section.

Jesus gladdened life around him through His words and example. No words were more frequently on his lips than "be of good cheer" and "be not anxious or afraid." He challenges us to be of good cheer today, even when there is much to discourage us. Whether we are making a speech, performing an audit, sacking groceries or teaching a class, we can serve as witnesses to our Savior through the excellence of our work.

Our work provides the setting in which others can see Christ in us. Our lives-in the workplace, as well as elsewhere, should reflect the difference God has made in our lives and thereby arouse the curiosity of those with whom we work in the Christ that we know. The next time you start wondering about whether your work matters, consider this: It matters to God; it matters to the people who benefit from the skills and services you offer; and it matters to people who work with you, who over time will recognize the difference in you that only Christ can bring about.

"Remember those in prison as if you were their fellow prisoners, and those who are mistreated as if you yourselves were suffering."

Hebrews 13:3

Lesson V - Leadership Styles

As we discuss leadership, we find that many of the leadership experts of our time have summed up the processes that leaders use with a single verb. These include: design, foster, invite, persuade, and influence. Leaders typically do things to or for others - for instance, "design learning processes" (Senge and Fullan), "invite others to share authority" (Schlechte), "foster mutual respect" (Covey), or engage in "an influence relationship" (Rost) or a "process of persuasion" (Gardner and Sergiovanni).

Collins (2001) and his team found that "Good to Great" companies developed a strong culture of discipline where the entire company owned responsibility for their "Hedgehog Concept" and all the basics of becoming great. Comparison companies most often had highly disciplined leaders, but weren't able to establish a culture that supported that discipline. These findings illuminate the importance of relationships. Levinson (1996) states:

Relationships are the stuff our lives are made of.
They give shape and substance to the life course.
They are the vehicle by which we live out - or bury -
various aspects of ourselves; and by which we
participate, for better or for worse, in the world
around us.

It is for this reason that it is critical how a leader demonstrates loyalty, self-sacrifice, and service beyond the call of duty. These actions create a very strong message of what the leader feels is important and necessary. This is the basis for the culture of the organization.

There is a great deal of research, past, present, and ongoing related to leadership styles. This lesson will provide brief overviews of many of these, particularly those styles that fall on the democratic side of the spectrum. These include transformational, moral, charismatic, Covey's two-halves, total, relational, constructivist, fusion, and the soft skills leadership styles. This lesson will also include some of the attributes that lend themselves to these styles of leadership. Other leadership styles were mentioned in Lesson II, the Leadership Review.

We urge you brothers and sisters, warn those who are idle, encourage the timid, help the weak, be patient with everyone."

1 Thessalonians 5:14

Transformational Leadership

Most of the leadership styles that fall on the democratic side of the spectrum are offshoots of Burns's transformational leadership style. The transformational leaders attempted to achieve a consensus in aligning the individual with organizational interests. The leaders applied a teaching role to their leadership. Burns (1978) asserted when a leader uses this kind of leadership, he can shape, alter, and elevate the motives, values, and goals of his followers. He stated:

The premise of this leadership is that, whatever the separate interests which persons might hold, they are presently or potentially united in the pursuit of "higher" goals, the realization of which is tested by the achievement of significant change that represents the collective or pooled interests of leaders and followers.

Bass (1997) referred to Mahatma Gandhi and Martin Luther King, Jr. as transformational leaders. Leaders such as these channeled their need for power into socially constructive ways of service to others. Gandhi inspired people through such peaceful efforts as addressing conferences, writing letters, and fasting. His methods attempted to appeal to the goodwill and good reason of the adversary rather than to stir up hatred (Smith, 1964). Like Gandhi, King led his followers through teaching, preaching, and modeling by example. Both men were motivated by love for mankind. They sought justice and fair treatment for all.

"Then Peter began to speak: "I now realize how true it is that God does not show favoritism but accepts men from every nation who fear Him and do what is right."

Acts 10:34-35

Moral Leadership

Hodgkinson (1991) pointed to a leadership with a moral emphasis. He emphasized leadership as a humane and moral art whose core problems are philosophical and valuational rather than scientific. He stressed, "Leadership is always a function of value and commitment to organizational value or purpose" (p. 27). A critical aspect of leadership includes the core of values, principles, and fundamental mores.

Hodgkinson further emphasized, "The leader cannot be a cipher or a mere factorum, as is the image of the value-neutered public servant, but must stand for something and, if need be, fall by what value stands for" (p. 36).

Burns (1978), in discussing moral leadership, defined leadership as leaders considering values, motivations, wants, needs, aspirations, and expectations of both leaders and followers. Leadership is therefore inseparable from followers' needs and goals (p. 19).

Sergiovanni (1992) also stressed the moral side of leadership. He said, "The heart of leadership has to do with what a person believes, values, dreams about, and is committed to" (p. 7) Kouzes and Posner (1987) contend leaders who make meaning "breath life into the hopes and dreams of others and enable them to see the exciting possibility the future holds" (p. 9).

"I, the LORD, have called you in righteousness;
I will take hold of your hand.
I will keep you and will make you
to be a covenant for the people
and a light for the Gentiles, to open eyes that are blind,
to free captives from prison
and to release from the dungeon those who sit in darkness."
Isaiah 42: 6-7

Charismatic Leadership

Bass (1990) wrote about charismatic leadership. He noted the attributes that were necessary for this type of leadership. He believed the leader must be a person of strong convictions, determined, self-confident, emotionally expressive, and one with whom followers want to identify (p. 220). However, he didn't feel that a moral component was absolutely necessary for this type of leadership. This explains where some of our political leaders may have many charismatic traits but may possess fewer of the moral traits.

Emergent Leadership

Rogers (1992) wrote about what she called emergent leaders. An emergent would be an enabler, a servant, a collaborator, a facilitator, and a meaning maker (p. 243). She suggested, "Leaders must understand that collaboration, empowerment, multiple perspectives, shared vision, and intuitive wisdom are not just fads in the leadership literature but the result of complex structural changes in the way our society defines itself" (p. 246).

Two-Halves of Leadership

Covey (1996) referred to two halves of leadership. He said the first half is to achieve the private victory; the second half is to get others to join you in your quest to achieve a shared vision (p. 6). In other words, before one can be a successful leader, one must have his own personal life in order. When one's personal life has been attended to, then the leader must have willing followers and co-workers who share the leader's vision. They must involve other people in a shared vision in order to create a supportive environment or culture as was discussed previously. Often, achieving one or the other of these halves is out of the comfort zone of the leader, and the struggle to be effective becomes insurmountable.

TQM - Total Quality Management

The foundation of total quality management begins with the customer. Quality is defined by the customer and the whole system is devoted to continuous effort at improvement in quality at every step in the process. Managers empower and reward workers who suggest improvements and report concerns with quality.

Dr. W. Edwards Deming, a statistician born in 1900 who grew up in Wyoming had a passion for quality and sought after sources and processes to achieve continuous improvement of products. He began his work in earnest in Japan in 1950 but was not recognized in his own country until the 1980's. Critical to the Deming method was the need to base decisions on accurate and timely data. He advocated the use of a variety of graphic organizers such as charts and diagrams to organize thoughts and information. Dr. Deming's Total Quality Management has been summed up in his "Fourteen Points" and "Seven Deadly Diseases."

The Fourteen Points include the following:

1. Create constancy of purpose for improvement of product and/or service.
2. Adopt the new philosophy.
3. Cease dependence on mass inspection.
4. End the practice of awarding business on price tag alone.
5. Improve constantly and forever the system of production and service.
6. Institute training.
7. Institute leadership.
8. Drive out fear.
9. Break down barriers between staff areas.
10. Eliminate slogans, exhortations, and targets for the workforce.
11. Eliminate numerical quotas.
12. Remove barriers to pride of workmanship.
13. Institute a vigorous program of education and retraining.
14. Take action to accomplish the transformation.

The Seven Deadly Diseases that hinder the process of Total Quality Management are:

1. Lack of constancy of purpose.
2. Emphasis on short-term purpose.
3. Evaluation by performance, merit rating, or annual review of performance.
4. Mobility of management.
5. Running a company on visible figures alone.
6. Excessive medical costs.
7. Excessive costs of warranty, fueled by lawyers that work on contingency fees.

Again, it appears to me that although Deming's method was highly analytical, he valued the importance of relationships. This can be seen throughout his "Fourteen Points" and "Seven Deadly Diseases."

Trust - An Essential Component

The key in both of these types of relationships is trust. The essential components of trust are benevolence, honesty or integrity, openness, reliability, and competence. These components are achieved through expressing appreciation, honoring agreements, sharing decision making, genuinely talking and listening, demonstrating commitment and dedication, and performing the necessary functions that produce results with high standards and accountability. Tichy and Bennis (2008) tell us, leaders who are trusted honor commitments and promises, their words and behavior match, they are open to reflective backtalk, and they admit errors and learn from their mistakes. An acronym that is helpful to me in remembering how to maintain trust follows:

- T - Time
- R - Respect
- U - Unconditional Regard
- S - Sensitivity
- T - Touch

"Be completely humble and gentle; be patient,
bearing with one another in love."

Ephesians 4:2

Total Leadership

Schwahn and Spady (1998) gave us what they referred to as the total leadership model. Many of the key ingredients share common themes with those identified in the previous models of democratic leadership. They professed, "Total leaders are individuals who embody all of the performance abilities and attributes needed to erect the pillars of productive change and carry out the essential processes that make successful systematic change happen" (p. 17). Schwahn and Spady identified fifteen performance roles of a total leader and categorized these into five major domains. These five domains are identified as authentic, visionary, cultural, quality, and service (p. 29). Total leaders stand on and work from a moral foundation, which includes personal values, organizational values, and principles of professionalism.

Depree suggested his list of attributes needed by effective leaders. His list includes: integrity, vulnerability, discernment, awareness of the human spirit, courage in relationships, sense of humor, intellectual energy and curiosity, respect for the future, regard for the present, understanding of the past, predictability, breadth, comfort with ambiguity, and finally presence. Depree's list contains many of the attributes necessary in exerting power, respecting culture, and gaining and sustaining trust.

"For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and all have been made to drink into one Spirit. For in fact the body is not one member but many."

1 Corinthians 12:12-14

Relational Leadership

Relational leadership involves being attuned to and in touch with the intricate web of inter and intra relationships that influence an organization. That means everyone we serve. Toni Raiten-D'Antonio (2004) writing in her analogy of the Velveteen Rabbit stated: "The best science, philosophy, and theology support the idea that a satisfying life occurs in the long process of establishing and maintaining relationships, talents, meaningful work, and service to others." She also stressed the need for flexibility. Inflexible people break down like mechanical toys because they are unable to respond to serious challenges in creative ways. We must be able to adapt to change. This is aptly illustrated in these actual words from the Velveteen Rabbit (Williams, 1975):

Real isn't how you are made," said the Skin Horse.
"It's a thing that happens to you. When a child loves you for a long, long time, not just to play with, but REALLY loves you, then you become Real." "Does it hurt?" asked the Rabbit. "Sometimes," said the Skin Horse, for he was always truthful. "When you are Real you don't mind being hurt." "Does it happen all at once, like being wound up," he asked, "or bit by bit?" "It doesn't happen all at once," said the Skin Horse. "You become. It takes a long time. That's why it doesn't happen often to people who break easily, or have sharp edges, or who have to be carefully kept. Generally, by the time you are Real, most of your hair has been loved off, and your eyes drop out and you get loose in your joints and very shabby. But these things don't matter at all, because once you are Real you can't be ugly, except to people who don't understand."

"You know that in the world the recognized rulers lord it over their subjects, and their great ones make them feel the weight of authority. But it shall not be among you. Whoever would be great among you must be your servant...For even the Son of Man did not come to be served but to serve and to give His life as ransom for many."

Mark 10:42-45

Fusion Leadership

Another variation on these models of democratic leadership is fusion leadership. Daft and Lengel (2000) featured this style of leadership which they explained is different than previous hierarchical approaches to leadership. They state that fusion leaders breathe life into dormant subtle forces. These leaders facilitate the development of an overall vision that employees believe in. They appreciate interdependence with others who are also striving to adapt to the environment. The fusion leader successfully empowers others rather than reinforcing hierarchical control, and they build partnerships on shared values and information.

Daft and Lengel define three aspects of fusion leadership. The first aspect can be defined as recognizing one's own subtle leadership gifts, potentials, and passions and acting from them to lead organizational change and improvement. The second aspect shows appreciation for the potential subtle forces in other people and creates fusion processes to help people develop and act on their gifts and potentials. Leaders develop others by showing the way to vision, courage, heart, communication, mindfulness, and integrity. Finally, the third aspect is facilitating organizational change by understanding and using the integration of organizational needs and individual subtle forces through organizational fusion. Considering these three aspects, this style of leadership can be summarized by saying: fusion leadership looks deeply into self and others, seeking to release the vital inner being.

Soft Skills of Leadership

As a common theme of developing relationships emphasized in the previous examples, Rowena Crosbie (2005) elaborated on the importance of relational leadership in her discussion of the soft skills of leadership. A leader must balance the process of self-knowledge and self-development with the cultivation of relationships through the development of others. A leader must do all of this while attending to a clear strategy in pursuit of a common goal.

The soft skills of leadership include: collaboration/teamwork, communication skills, initiative, people development/coaching, personal effectiveness/personal mastery, planning and organizing, and presentation skills. Aristotle spoke to the three things required for a leader to persuade another person to act. The leader must appeal to logos, appeal to pathos, and appeal to ethos. This is jointly appealing to logic, meaning, and trust. Therefore, a leader must be trustworthy and be able to transmit information that makes sense and evokes desirable emotions.

The Paradox of Leadership

In discussing leadership styles, Robinson (2002) suggested consideration of the paradoxes of leadership. It appears followers want the best of both worlds. They want leaders who are authoritative without being authoritarian and forceful without forcing. They want their leader to be common but also heroic. They want a leader who can move deftly between tenderness and cold-bloodedness. This means they should have ice in their veins on matters of principle and morality but have understanding hearts in dealing with human relations. In other words, leaders must know when to use either an approach with a square jaw or a soft heart. Leaders need to be powerful and self-confident but not arrogant and above criticism. They should be visionary but not unrealistic. Leaders do not bring vision, they extract it.

"Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up."

Galatians 6:9

Constructivist Leadership

Meaning is a prominent theme in current leadership studies. According to Lambert (1995), constructivist leadership enables members of an organization to construct meaning that leads to a common purpose. As members of the organization work collectively, a process can emerge into the formulation of a new meaning of beliefs and culture. An effective constructivist leader presents ideas and opportunities for individuals to construct their own knowledge. He or she creates an environment in which individuals are encouraged to create meaning from experiences and unique perceptions and to act upon acquired knowledge.

Moreover, constructivist leadership is leadership that encourages and facilitates the development of new meaning. Constructivist leaders create and maintain a positive environment in which everyone in the organization is actively engaged in learning, social interaction, sharing of information and self-motivation. These leaders recognize accomplishments of all members of the organization and help to create an environment in which members celebrate others. They use appropriate tools of language and technology to encourage learning and cultivate discussion among others. They maintain the vision of what can be accomplished in an environment based upon informed opinions.

Professional improvement and developing leadership skills for all members of the organization are high priorities. Therefore, leadership in this context can be performed by anyone in the organization because of the full participation of all of those involved.

Roz and Ben Zander (2000) in the "Art of Possibility" speak to these same constructivist ideas. They say:

The action in a universe of possibility may be characterized as generative, or giving, in all senses of the work—producing new life, creating new ideas, consciously endowing with meaning, contributing, and yielding to the power of contexts. The relationship between people and environments is highlighted, not the people and things themselves. Emotions that are often relegated to the special category of spirituality are abundant here: joy, grace, awe, wholeness, passion,

and compassion." They discuss the idea of "leading from any chair.

A leader who feels he is superior is likely to suppress the voices of the very people on whom he must rely to deliver his vision. The example is given of a conductor of an orchestra who derives his true power from his ability to make other people powerful. Listening for passion and commitment is the practice of the silent conductor whether the players are sitting in the orchestra, on the management team, or on the nursery floor.

Another concept that intrigues me is what they refer to as enrollment. Enrollment is the art and practice of generating a spark of possibility for others to share. So, the practice of enrollment is about giving yourself as a possibility to others and being ready, in turn, to catch their spark. Enrollment is about generating possibility and lighting its spark in others.

The "leader of possibility" invigorates the lines of affiliation and compassion from person to person in the face of the oppression of fear. Any one of us can exercise this kind of leadership, whether we stand in the position of CEO or employee, citizen or elected official, teacher or student, friend or lover. Each person takes responsibility for everything that happens in their life. In this way, there is no blaming or criticism. It takes the "they" out of the equation and replaces it with "we." Each person is part of the solution not the problem. No one person or entity is directed to fix a problem; we are all part of the solution. No one gets to play the role of victim.

"The Spirit of the Lord is on me,
because he has anointed me
to preach good news to the poor.
He has sent me to proclaim freedom for the prisoners
and recovery of sight for the blind,
to release the oppressed,
to proclaim the year of the Lord's favor."
Luke 4:18-19

Lesson VI - Servant Leadership

In the previous lessons, a variety of leadership theories, styles, and attributes have been discussed. Many of these have very close similarities to servant leadership but this lesson will focus most specifically on the style of leadership made known by Robert Greenleaf as servant leadership. Robert K. Greenleaf is recognized as the father of servant leadership. Greenleaf retired from AT&T in 1964 as Director of Management Research. That same year, he founded an international, nonprofit organization known as the Center for Applied Ethics. In 1985, the Center for Applied Ethics became the Robert K. Greenleaf Center for Servant Leadership. It is located in Indianapolis, Indiana. Greenleaf published his first writing on servant leadership at the age of 60. Greenleaf viewed the period between the ages of 60-75 as his most productive and it was during these years that he taught his concepts of servant leadership. He wrote extensively and served as consultant to organizations such as the Ford Foundation, the Lily Endowment, and the American Foundation for Management Research, the Mead Corporation, and even the government of India. Greenleaf died in 1990 at the age of 86.

The event that crystallized Greenleaf's thinking came in the 1960s, when he read Hermann Hesse's short novel "Journey to the East"—an account of a mythical journey by a group of people on a spiritual quest. The central character of "Journey to the East" was a man named Leo. Leo was one of the servants on the journey. He helped to carry the luggage and was assigned other rather menial tasks. This unaffected man had something so pleasing, so unobtrusively winning about him that everyone loved him. He did his work gaily, usually sang or whistled as he went along, was never seen except when needed -- in fact an ideal servant... This servant Leo worked in a very simple and natural manner. He was especially friendly in an unassuming way. After reading this story, Greenleaf concluded that its central meaning was that the great leader is first experienced as a servant to others, and that this simple fact is central to the leader's greatness. True leadership emerges from those whose primary motivation is a deep desire to help others.

Greenleaf was raised in the Judeo-Christian tradition as practiced through Quaker beliefs. While Quakers do not adopt religious beliefs as dogmas, their societal framework supports religion as a life to be lived and an experience to be shared. Their values support the practice of building a better society. The Quaker sense of the presence of God is viewed as a catalyst to action, to alleviate suffering and create a better society. The Quaker belief that there is good in everyone and there is God in everyone is evident in Greenleaf's articulation of servant leadership. Within the Quaker belief system, the leader is to support a community where the leader is committed to the enrichment of the lives of each member of that community.

My thoughts regarding servant leadership parallel very closely those expressed by Banuelos (2003). She stated:

Servant Leadership challenges our old ideas of managing people and events. It is not linear nor does it have boundaries. It is a way of honoring gifts that people bring and skills and talents they have rather than always looking to put something into them that doesn't exist. Servant leadership requires that we listen not only with our ears but also with our hearts. It requires we bring our souls to the table and expose our true selves so others can do the same. It requires true honesty and the setting aside of self-interest (p. 1).

As a leader in public schools since 1982, I have taken my calling and responsibility of leading very seriously. In education we are entrusted with the world's future. I have the honor and enjoyment of trying to bring out the skills and talents in all of those we serve. It was at least as far back as 1982 when I came across a small entry in a newsletter that talked about a new kind of leadership. I saved the contents of this brief article to this day and it gave me the realization that we can lead in such a way that all participants grow in the process. It spoke of uniting people and giving them direction using a new kind of leadership called servant or transformational leadership. A servant leader guides his or her team members, utilizing a style of leadership based upon such values as cooperation, support and the encouragement of leadership qualities in all members.

Tarr (1995), in one of his selections pertaining to leadership, asked: "Why should one be a servant leader?" (p. 81). He gave four reasons. The first was simply, it works. He stated that excellent companies attempt to satisfy the needs and anticipate the wants of their customers. Secondly, servant leadership reinforces the nature of one's profession and calls upon its more noble instincts. He emphasized the role of servant is to bring people together, to collaborate, to co-sponsor, to break down walls, and to assist in the learning process. Thirdly, servant leadership is action-oriented. There is always something to do when you focus on others first. Finally, servant leadership is a commitment to the celebration of people and their potential (pp. 82-83).

Whether a person is an administrator, coach, or committee chairperson, the servant leader keeps the community-held goal in full view of the team at all times. Victor Frankl noted: "Everyone has his own specific vocation or mission in life; everyone must carry out a concrete assignment that demands fulfillment. Therein he cannot be replaced, nor can his life be repeated, thus, everyone's task is unique as his specific opportunity."

Greenleaf (1977) described it in this way:

It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead...The difference manifests itself in the care taken by the servant—first to make sure that other people's highest priority needs are being served. The best test, and difficult to administer, is: 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)

Larry Spears (1995), was the former Executive Director of the Greenleaf Center. (Kent M. Keith is the current Executive Director) Spears compiled ten particulars that assist in identifying leaders who embrace the philosophy of servant leadership. These particulars were listening, empathy, healing, awareness, persuasion, conceptualization,

foresight, stewardship, commitment to the growth of others, and building community (pp. 3-6).

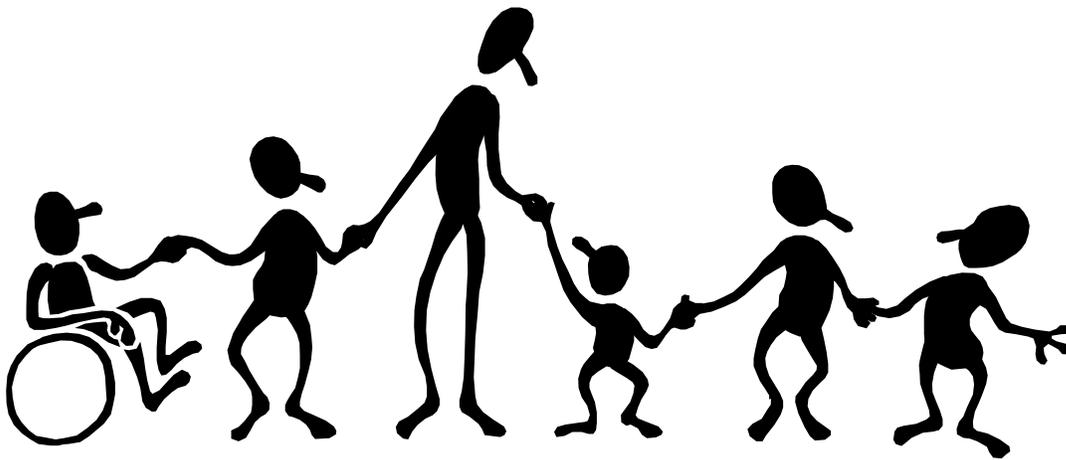
Ervin (1997) pointed out that many of the same qualities are written about in the second chapter of the book of Philippians (New International Version). Paul wrote that servanthood should include living with humility, obedience and by example. Example is a very critical component as it enables people to follow, even when they don't clearly understand the directions or instructions. Some would say this servant attitude leaves a person open to vulnerability. However, Ervin argues that would not be servanthood, but servitude. Servanthood is a conscious choice to do that which causes others to benefit. Servitude, on the other hand, is a forced manipulation.

Spears (1997) defined each of the ten particulars as critical for the servant leader to possess. In the next ten lessons, each of these particulars will be discussed. I am convinced they will also compliment the following principles of servant leadership:

- Commitment to the diversity of human gifts
- The concept of covenantal relationships
- The ability to both yield and follow
- Concept of offering opportunities, not obligations
- Willingness to assume a position of humility
- Deep respect for the values of people
- Intense courage of one's convictions
- Passionate advocate for human dignity and the common good
- Infectious optimism
- Ability to offer hope in the face of fear
- The wisdom of experienced knowledge
- The ability to gain and sustain trust
- Ability to lead in a nourishing fashion
- Appreciation of the inner direction of others

A reminder of five practices that help leaders serve others are the following actions:

- S - See the Future
- E - Engage and Develop Others
- R - Reinvent Continuously
- V - Value Results and Relationships
- E - Embody Values



Lesson VII - Listening - Reflection

The first one of the ten particulars of servant leadership defined by Spears (1997) that will be discussed is listening. Servant leaders must demonstrate a deep commitment to listening intently to others. They must seek to listen receptively to what is being said and even what is not said. Listening also encompasses getting in touch with one's inner voice during times of reflection, and seeking to understand what one's body, spirit, and mind are communicating. Listening honestly and openly has a lot to do with integrity.

Hodgkinson (1991) pointed out how important the process of reflection or listening to one's own inner voice is to leaders. He referred to the term "praxis." Praxis is a term conceived by Aristotle to describe ethical actions guided by purposes, morals, emotions, and values, as well as facts. Hodgkinson stated: 'Praxis clearly applies to all leadership, but it implies a duality in action, two "moments": one of consciousness or reflection in the first moment, and one of action and commitment in the second moment" (p. 43).

Greenleaf (1998) himself admitted: "Meditative intervals have been very important to me - both long ones and short ones. It has sometimes been crucial, in the heat of controversy, to withdraw into silence for just a few seconds so that the creative processes can function. For a big idea to evolve, I have found that a big chunk of meditative time is required" (p. 274-275).

Covey in his *Seven Habits* (1989) pointed out that this type of listening is an attempt to put oneself into another person's shoes, and view it from her viewpoint, and be able to state in our own words to that person what they have told us, and essentially have her say, "You are right. That is exactly what I said."

A leader that I currently work with does that with great expertise. She never moves forward in a conversation until she has done exactly as Covey has suggested. You know without a doubt that you have been heard and heard accurately. To be able to get to this point is truly the ultimate in terms of listening. Then you have really understood where they are coming from.

Jaworski (1996), in his leadership guide "Synchronicity," said: "Just being able to be there for others and to listen to them is one of the most important capacities a leader can have" (p. 66). Jaworski was inspired by Greenleaf's servant leadership theory when he first began thinking of his own leadership. He submitted that leaders must have a mind shift away from a world made up of things to a world that's open and primarily made up of relationships. Listening is a critical component of successful relationships. Listening calls forth the best in people by allowing them to express what is within them. Jaworski expressed, "If someone listens to me say what I am feeling, then my feelings are given substance and direction, and I can act" (p. 66).

The art of listening places both the speaker and listener in the position of vulnerability. It is through listening that we can make our genuine presence known, that we can convey an attitude of caring involvement and that matters of the heart and mind can be synergistically communicated. Listening allows us to uncover interests, fears, and new options. Listening allows us to explore ambiguity rather than shun it. Listening allows us to respect difference, and to look for ways to go on together (Forester, 1989). The art of listening is indeed both an act of the will and a manifestation of love (Peck, 1978).

"Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen."

Ephesians 4:29



Lesson VIII - Empathy

Empathy is the next element the servant leader must consider. Empathy causes the servant leader to accept and recognize others, especially co-workers, for their special gifts and unique spirits. One must assume the good intentions of coworkers and not reject them as people, even when forced to reject their behavior or performance.

According to Wheatley (1994), leadership is making the shift from placing the importance on the work, to placing the importance on the workers. She noted, "Managers have recently been urged to notice that they have people working for them." Each person has strong desires for recognition and connectedness. Wheatley admonished, "We cannot hope to influence any situation without respect for the complex network of people who contribute to our organizations" (p. 144).

Morrie in "Tuesdays with Morrie," (Albom, 1997) advised: "Be compassionate and take responsibility for each other. If we only learned those lessons, this world would be so much better a place. We must love each other or we will die" (p. 163).

Quaker Pastor Philip Gulley (1998) maintains some people build boats and others build people. It starts and is modeled by the mother or father whose idea of a good time is reading to the children; or the social worker who drives a client to the doctor on his day off; or the teacher whose deepest joy is that special moment of "Aha!" These people builders rise each day at dawn, say their prayers, and go forth to build their little corner of the kingdom. If Tuesday is bad, they trust Wednesday will be better. They are patient. There is no rush. They are building people and that takes time (p. 94).

Empathy and collaboration are enormous strengths and qualities of a leader who exhibits qualities of transformational leadership. Leaders who lack these strengths tend to react to change defensively and ineffectively. Defensiveness can block a team's effectiveness and it must be identified and worked out (Senge, 1990, p. 254).

Billy Graham shared an unfortunate reality in saying that if a man were sent to Mars to report earth's major business; it is likely he would have to say that war was the earth's chief industry. He would have to report that the nations of the world spend the majority of their efforts vying with each other in a race to see who can make the

deadliest weapons and amass the biggest arsenal of these weapons. He would say that people on planet earth are too quarrelsome to get along with each other and too selfish to live peacefully together.

Basic emotional needs that all of us hunger for are respect, recognition, belonging, affirmation, reconciliation, and approval. The life of Jesus reflected these qualities of servant leadership long before current leaders began to embrace the principles; Wright (2007) described the life of Jesus in this way:

“He ate with sinners, healed people, fed them, faced down angry mobs, and confronted religious big shots. He taught about loving enemies, sharing with the poor and blessings that do not depend on money. He gave us a different way to be alive—not just a different way of living, but a different reality of being. Instead of muddling along with a normal set of human concerns and goals about getting ahead and providing for old age and all that, every action was shaped to show God’s true will for humanity” (pp. 15-16).

It is unfortunate but the following quote by Gandhi bears a lot of consideration when we look at the model Jesus portrayed: “If Christians would really live according to the teachings of Christ, as found in the Bible, all of India would be Christian today.” He truly was a model for the principle of empathy.

Why is it we so often inscribe dignity to briefcases, white collars and academic robes, while denying it to lunch pails, muddy overalls and greasy caps?



Lesson IX - Healing

One of the great strengths of servant leadership is the potential for healing one's self and others. Learning to heal is a powerful force for transformation and integration. Servant leadership focuses first on the healing of the leader through a search for wholeness, completeness, and connectivity. Greenleaf wrote: "There is something subtle communicated to the one who is being served and led if, implicit in the compact between the servant-leader and led is the understanding that the search for wholeness is something that they have."

Creating a healing atmosphere by demonstrating compassion and care in a timely fashion is critical in helping staff to deal with difficult times. It is important to employees that they know their needs are given high priority.

Seitz and Pepitone (1996) explained that servant leaders are motivated to build a better, more caring society. They wrote, "Servant leaders thrive on watching and helping others grow and they acknowledge that it is necessary to develop a component of personal and spiritual growth within the individual.

Jesus Christ's principles and actions serve as the best example of servant leadership. He led by claiming the first two verses of Isaiah 61 as His mission. As quoted from the Jerusalem Bible: "He has sent me to bring good news to the poor, to build up hearts that are broken, to proclaim liberty to the captives...and to comfort all those who mourn."

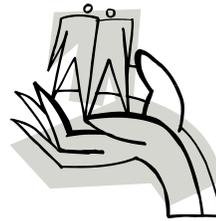
Empathy and collaboration are enormous strengths and qualities of a leader who exhibits qualities of transformational leadership. Leaders who lack these strengths tend to react to change defensively and ineffectively. Defensiveness can block a team's effectiveness and it must be identified and worked out (Senge, 1990, p. 254).

Robinson (2002) concluded: "The essential leadership qualities for the 21st Century will be portrayed by leaders who move humbly among all people until it is time to step forward with unshakable confidence, whose selflessness energizes all those around them, who know that good decisions come from good information, who can knit heart and mind into a compelling mandate, whose uncompromising goodness quietly beckons the most valuable gift that is trust and who are able to find a balance where both personal and professional desires are fulfilled" (p. 26).

The following poem written by a man in a homeless shelter to the staff and volunteers speaks volumes of how little acts of kindness make a huge difference to those who receive the acts.

It's not the great Cathedral
Or the High Mass softly sung.
It's not the beaded rosary,
Or solemn church bells rung.

It's not the bed and shower;
It's not the evening meal;
It's not this warm old building
That makes God's love so real.



It's just the simple kindness
You show to every man;
The way you help the drunkard
And give him strength to stand.

It's in the smile you give us
No matter how rude we seem;
It's in your calm, your patience
That we learn what loving means.

We see the God within you;
His Love is in this place.
We see Jesus walk among us;
And He wears your smiling face.

--Charlie Lambert

"For if a man with gold rings on his fingers and in fine clothes comes into your assembly and a poor person in shabby clothes also comes in, and you pay attention to the one wearing the fine clothes and say, 'Sit here, please,' while you say to the poor one, 'Stand there,' or "Sit at my feet,' Have you not made distinctions among yourselves and become judges with evil designs?"

James 2: 2-4

Feel for the people we most avoid.
Strange or bereaved or never employed;
Feel for the women, and feel for the men
fear that their living is all in vain.

Feel for the parents who lost their child,
feel for the woman whom men have defiled.
Feel for the baby for whom there's no breast,
and feel for the weary who find no rest.

Feel for the lives by life confused.
Riddled with doubt, in loving abused;
Feel for the lonely heart, conscious of sin,
which longs to be pure but fears to begin.

From "A Touching Place" by John Bell

Lesson X - Awareness - Perception

One of the greatest writers on leadership of all times, John Gardner (1990), revealed one of the most puzzling truths regarding awareness. He stated:

The most gifted leaders understand that the needs of people cannot be fully plumbed by asking them what they want or why they want it. One of the deepest truths about the cry of the human heart is that it is so often muted, so often a cry that is never uttered. To be sure, there are needs and feelings that we express quite openly; lying deeper are emotions we share only with loved ones, and deeper still the things we tell no one. We die with much unsaid. It is strange that members of a species renowned for communicative gifts should leave unexpressed some of their deepest yearnings, their smoldering resentments, their worries and secret hopes, their longings to serve a higher purpose.

General awareness, and especially self-awareness, strengthens the servant leader. Making a commitment to foster awareness can be frightening because one never knows what one may discover. As Greenleaf observed, "Awareness is not a giver of solace—it's just the opposite." As a new leadership team, we refer to what we may discover, as one more stone we have turned over. However, one cannot shirk the responsibility of leadership by avoiding the kind of awareness that illuminates current challenges and challenges of the past that have been overlooked or left unfronted. To achieve the kind of awareness and perception that uncovers these stones, leaders must make every effort to be visible and involved so they understand the workings of the entire organization.

Spears (1995), in describing this element stated, "Awareness aids one in understanding issues and values. It lends itself to being able to view most situations from a more integrated, holistic position." (p. 4).

Greenleaf maintained that a primary quality of leadership is one that can endure a sustained breadth of awareness so the leader knows at all times what is occurring throughout the organization. Leaders who stay in their office and never come out to have any contact with employees are ineffective. They have to know their organization and know what is really going on.



The leadership team mentioned above never believed that in their first year with the organization they would deal with the issues of which they became aware. Such issues as employee absences without giving notice, employee use of drugs and alcohol during work hours, gambling addictions, the use of tobacco and other substances at the workplace, developing relationships at the workplace that grow into sexual activities at the workplace, inappropriate staff and student relationships, middle management misappropriating funds and seemingly hiding their knowledge of this inappropriate use, lack of enforcement of expected employee duties, and giving away public funds and property are just the beginning of what being aware has exposed. With this beginning, we can only guess there is more to come. We are only half way through our first year.

This reminds me of one of my favorite poems, "If" by Rudyard Kipling. A few lines that speaks to awareness and perception are: "If you can keep your head when all about you are losing theirs and blaming it on you...If you can meet with Triumph and Disaster and treat those two imposters just the same...If neither foes nor loving friends can hurt you; If all men count with you...Yours is the Earth and everything that's in it.

This is the frustrating side of being aware and perceptive but there are as many instances that bring solace and joy.

Throughout our walk we must not forget those who exhibit incredible passion, purpose, patience, and persistence. We find those who are painstakingly prepared, proactive, productive, and positive problem solvers. They far outweigh the numbers who demand our time and attention for unwise decisions.

"Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, and in purity."

1 Timothy 4:12

Lesson XI - Persuasion

Servant leaders rely on persuasion, rather than positional authority in making decision. They seek to convince others, rather than coerce compliance. This particular element offers one of the clearest distinctions between the traditional authoritarian model and that of servant leadership. The servant leader is effective at building consensus within groups. Greenleaf (1996) wrote: "Persuasion involves arriving at a feeling of rightness about a belief or action through one's own intuitive sense" (p. 129).

Greenleaf was inspired in his work by John Woolman. Woolman was an American Quaker who almost single-handedly rid the Quakers of holding slaves by 1770. Greenleaf noted: "Leaders work in wondrous ways. Some assume great institutional burdens; others quietly deal with one person at a time." Greenleaf continued by expanding on Woolman's servant leadership qualities: "His method was unique. He didn't raise a big storm about it or start a protest movement. His method was one of gentle but clear and persistent persuasion" (p. 29).

Vaclav Havel, a passionate supporter of non-violent resistance, a role in which he has been compared to Mahatma Gandhi and Nelson Mandela. In the same manner as Gandhi and Mandela, Havel has been recognized for his outstanding contributions toward world peace and upholding human rights. In his quest for peace through persuasion rather than coercion, he stated: "The same word can be true at one moment and false the next, at one moment illuminating, at another, deceptive. On one occasion it can open up glorious horizons, on another, it can lay down the tracks to an entire archipelago of concentration camps. The same word can at one time be the cornerstone of peace, while at another, machine-gun fire resounds in its every syllable."

Persuasive communication is paramount to the servant leader. Communications' expert Thomas Gordon identified these "door slammers" to effective persuasive communication. These roadblocks to communication include but are not limited to: ordering, directing, commanding, admonishing, threatening, judging, criticizing, and shaming. These communication barriers are ineffective because they make a person feel ashamed, inadequate, resentful, guilty, defensive, and misunderstood.

Gandhi pleaded, "Go out to meet your antagonist in love, humility and openness, and you will change him."

The world will not find peace or be saved by combat, but by conference; not by bullets, but by brains; not by missiles, but by minds attuned to undiscourageable and unconditional love and good will.

This humorous note speaks to the situation in which many of us sometimes find ourselves. "I connected my food processor to my computer in case I have to eat my words. It is important to be seen and heard in the field, and you need to work with your people on their turf. "You can't manage by memo and you can't sit behind your desk all day issuing orders or directions to your people. Max Depree summarized this well. He said, "Leadership is a serious meddling in other people's lives." The practice of managing by walking around is still applicable today.

Renowned psychologist William Glasser also believed in the importance of meddling in other people's lives. He noted that all people are born with five basic needs that motivate all of their actions in life. By being aware of and appealing to these needs we can be more effective in our communication as leaders by responding to these needs he identified as survival, love, belonging, power, freedom, and love.

"On life's journey, faith is nourishment, virtuous deeds are a shelter, wisdom is the light by day and right mindfulness is the protection by night."

Buddha

Lesson XII - Conceptualization

Conceptualization builds a path into the future and communicates a profound message of commitment to all members of the organization. Taylor-Gillham (1998)

Conceptualization is a method of problem solving long before the problems themselves are manifested. It is about creating an explicit vision for the organization, modeling servant leadership qualities, creating a unified effort of service to all constituents, encouraging risk taking and creativity, and creating opportunities for staff to come together to commit to collegiality.



Nothing happens until someone starts dreaming. If you don't have a goal, you have a goal by default. That goal is to do nothing. Aim at nothing and that is what you hit - nothing.

Servant leaders seek to nurture their abilities to "dream great dreams." The ability to look at a problem or an organization from a conceptualizing perspective means that one must think beyond day to day realities. Servant leaders must seek a delicate balance between conceptualization and day to day focus.

Sanders (2002) had a great acronym for the ingredients necessary for a successful business dream. D was for differentiation, R was for relevance, E was for esteem, A was for awareness, and M was for Mind's Eye. Differentiation is about being different in a positive, productive manner that can sustain itself over time. Relevance is determined in a large degree by the frequency with which something important appears in your life. Esteem is all about trust. Awareness is being recognized for your skills and talents. The promise you make and keep with your constituents in what is kept in their "Mind's Eye." (pp. 37-42)

Whereas managers are maintenance thinkers; leaders by contrast are creative problem solvers. Leaders use their imagination to visualize new connections between ordinary events, to continually analyze and question the efficiency of the status quo, and to constantly ask the "what if" questions.

Mark Goldberg (2001) found that there were five large-minded qualities that effective leaders embrace. They are: 1) possessing a bedrock belief in the potency and usefulness of one's work; 2) having the courage to swim upstream, no matter how long it takes, and no matter what the obstacles, 3) being determined to exercise one's social conscience to make certain that everyone gets inside the tent; 4) maintaining a seriousness of purpose, which includes perseverance, integrity, and rigor; and 5) achieving situational mastery, the exact fit of one's individual talents to the task to be accomplished.

Unnecessary decisions not only waste time and resources, they also threaten to make all decisions ineffectual. Therefore, it is important that a leader be able to distinguish between necessary and unnecessary decisions.

Paul and Stroh in "Managing Your Time as a Leader" (2007) discussed the importance of managing time and its effect on decision-making. It involves working smarter not harder. The assumption that working longer hours and more days in a year does not increase production. Rather, it causes increased stress and health problems, decreased effectiveness, and strained or failed relationships. The impact of overwork is sometimes clear and sometimes subtle - but it is dangerous, leading to a long-term decline in quality of life.

They pointed out that identifying and reducing the "phantom workload" will facilitate decision-making and increase productivity. They identified "phantom workload" as the work people unwittingly create for themselves by taking shortcuts around or trying to avoid essential, difficult tasks. As staff faces the tasks they often avoid, they strengthen themselves to make hard decisions.

Finally, they suggested managing time by mobilizing commitment, thinking strategically, building relationships and community, and organizing for action. All requests must be SMART requests: Specific, Measurable, Attainable, Realistic, and Time - Limited. If the request does not directly support the goals, it goes back to the originator for more information that meets the requirements of a SMART request.

In my own work, I wanted to help my middle management leaders with this challenge of knowing how to decide when to act and when to wait. I was frustrated when their first response to some problems was to over react. So, I developed the matrix below to help them slow down and look carefully at the whole situation.

It was not intended to be a flowchart that forces an action but merely a list of choices that provides a mechanism to reflect before the leader reacts.

I entitled the matrix: "It's your choice."

It's your choice.		
Which is it?	How do I decide?	
Problem	Dilemma	Catastrophe
Challenge	Predicament	Opportunity
Emergency	Crisis	Disaster
Difficulty	Trouble	Nuisance
Information		
<p>Who does it belong to? Or Who needs to know? The goal is to choose as few as possible to accomplish what is needed.</p>		
Only individual involved	Individual and guardian	Nobody
Grade level	Advisory	Spouse
All employees	Laborers	Specialists
Department	Business Office	Supervisor
Union	Confidant	
So...		
What do I do?		
Answer	Support	Deal with it
Avoid	Attack	Circumvent
Reply	Confront	React
Respond	Leave it alone	Wait and see
Listen	Enable	Smile
Gossip	Cry	Nothing

The leader considers the type or severity of the problem, then determines the person or people involved, and then decides upon an appropriate action. The keys are the questions: 1) Which is it? 2) Who does it belong to? And finally, 3) What do I do? Each of these questions helps the leader conceptualize and thus make the best decisions for all of those involved in the organization.

Lesson XIII - Foresight

Foresight is a characteristic that enables servant leaders to understand lessons from the past, the realities of the present, and the likely consequence of a decision in the future. It is deeply rooted in the intuitive mind. The foregoing decision matrix might as appropriately go with this lesson as in the lesson on conceptualization.

In leadership, the concept of now is a floating reality; now can mean almost "now" or "in the near future." We sometimes use the term "right now" to indicate "at this instant."

Greenleaf (1977) defined foresight as "a better than average guess about what is going to happen when in the future." This enables the servant leader to understand the lessons from the past, the realities of the present and the likely consequence of a decision for the future.

It's important to acknowledge that there is limited time available for any particular task or activity. It is artificial to assume that you can simply weight down yourself or someone else with work in the hopes that it will somehow get done. There are only a limited number of hours in the day and each hour spent working must be appropriately planned to generate the maximum possible output.

Foresight differs from conceptualization just as probabilities differ from possibilities. Developing foresight involves the gathering of information. Predictions and understanding of future possibilities must be based on an interpretation of the present and an understanding of the past.

Leaders rarely have every piece of information they need in order to make perfectly sound decisions. Yet if they wait for all pieces of information, the situation may change and they will have missed the opportunity. Therefore, leaders must be willing to take a risk with the information they have and move ahead.

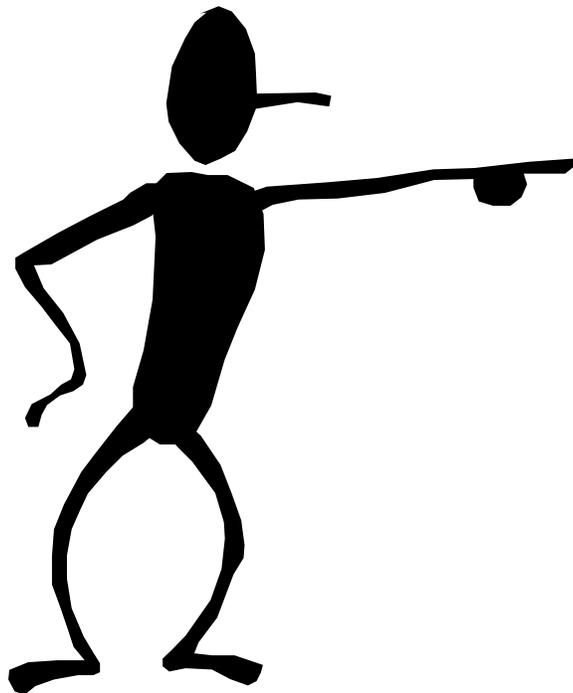
By reviewing each item against the degree of urgency for the request, the position of the person making the request, the time it will take to complete it and the impact or consequence it will have; you have created the best possible set of screens for sorting the requests and putting them into the most appropriate order. This order gives the leader foresight and becomes the priority list numbered

from the most important to the least important, and then serves as the template for action.

Taylor-Gillham (1998) concluded that there are times when a leader has to make a call or predict the pitfalls and threats related to an innovation with limited information. Sometimes a leader just has to go with his/her "gut feeling" or intuition. Intuition is a direct and immediate understanding, often manifested through sensory representation, but independent of apparent reasoning and without one's conscious attention. It's a "gut feeling." Foresight and intuition work together for the effective, visionary leader.

"Now it came to pass in those days that He went out to the mountain to pray, and He continued all night in prayer to God. And when it was day, He called His disciples to Himself; and from them He chose twelve whom He also named apostles."

Luke 6:12-13



Lesson XIV - Stewardship

Stewardship, as defined by Spears, is recognizing that servant leadership begins with the desire to change oneself. Spears (1995) noted, "Servant leadership, like stewardship, assumes first and foremost a commitment to serving the needs of others. Stewardship also emphasizes the use of openness and persuasion in communication rather than control" (p. 5). Robert Greenleaf's view of all institutions was one in which CEO's, staff, directors, and trustees all play significant roles in holding their institutions in trust for the greater good of society.

Sergiovanni (1993) emphasized leadership that counts is leadership that touches people differently. It involves emotions, values, and relationships. He wrote, "It is a morally based leadership—leadership that represents a form of stewardship, a commitment to serve others and to serve ideals" (p. 20) In a word, it is "authentic."

Henri Nouwen spoke similarly regarding ministers who are certainly expected to be servant leaders. He believed that a minister's service will not be perceived as authentic unless it comes from a heart wounded by the suffering about which he speaks...He said, "The great illusion of leadership is to think that others can be led out of the desert by someone who has never been there."

Morrie, in "Tuesdays with Morrie" admonished: "The way to get meaning into your life is to devote yourself to loving others, devote yourself to your community around you, and devote yourself to creating something that gives you purpose and meaning" (Album, 1997, p. 127)

In discussing stewardship, I am reminded of the traditional American folktale, "The Tale of Three Trees, Hunt (1989) shared the visions of grandeur three trees have for their lives. The first wished to become the most beautiful treasure chest in the world, the second wanted to be a strong sailing ship, and the third desired to be the tallest tree in the world. Fate turned their visions of grandeur to lives of service as the first tree became a manger for a baby, the second became a small fishing boat for frightened fishermen, and the third became the beams for a cross that would hold a man crucified for the sake of others. In a metaphorical sense, these three trees were transformed so they could demonstrate the kind of stewardship, sacrifice, and giving of oneself that is necessary to live a life of servant leadership.

Lesson XV -Commitment to the Growth of People

Many of the elements of servant leadership that have discussed up to this point foster a commitment to the growth of people. Servant leadership is an understanding and practice of leadership that places the good of those led over the self-interest of the leader. Servant leadership promotes the valuing and development of people; the building of community; the practice of authenticity; the providing of leadership for the good of those led; and the sharing of power and status for the common good of each individual, the total organization, and those served by the organization.

Joseph (2006) in his dissertation on servant leadership identified service, empowerment, vision, love, humility, and trust as key attributes of the servant leader. In consideration of the commitment to the growth of people, empowerment is especially important as it involves effective listening, making people feel significant, and it promotes an emphasis on teamwork, valuing of love and equality.

Empowerment of others reduces the differential between individuals and thereby leads to collaborative approaches to communication and organizational performance. By leading with these attributes as well as the others mentioned throughout this text, servant leaders set service standards by their own behaviors. They lead by doing. They are actively engaged in helping, assisting, and meeting the needs of employees with the work setting. Therefore,



they serve as models of service to all employees. Empowerment creates a reciprocal relationship between leaders and followers that demonstrates the fact that each one needs what the other has.

A commitment to the growth of others requires anthropomaximology. I love this word! I came upon it in a workshop I attended several years ago. It is the study of peak performing individuals, teams, and organizations.

One of my favorite books on leadership: "Monday Morning Leadership" provides some advice on creating peak performance: The author calls it: "Filling Lots of Buckets." The leader does this by: 1) Knowing the main thing, 2) Giving feedback on performance, 3) Providing recognition, and 4) communicating the team score.

Paul's leadership and commitment to the growth of others is a model that has been well defined throughout the New Testament. Leadership begins with the heart and Paul had a heart that was consistent, contrite, courageous, convictional, committed, and captivated. In Acts 20: 18-24, we see how Paul lived steadily while moving among his people; he acted humbly and willingly showed his weaknesses; he didn't shrink from doing the right thing; he communicated his convictions boldly, he was willing to die for his convictions, and he showed that a surrendered man doesn't have to survive (Maxwell, 2002).

Greenleaf (1977) conceived that commitment begins with the absolute condition of liability for another and argued that all that is needed to rebuild community is for enough servant leaders to show the way by each demonstrating unlimited liability or commitment for a specific community-related group. He emphasized that servant leaders must love or be committed to the corporation if the corporation is to serve society better. That commitment is not directed to the corporation as an abstraction but to the people who are gathered to render the service for which the corporation is enfranchised. This attribute of commitment thus motivates the servant leader to focus on relationships with people thereby building up the group. In this way, the capacity of the group is enhanced.

"And Jesus came and spoke to them, saying, 'All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.'"

Matthew 28:18-20

Lesson XVI - Building Community - Teamwork

Effective leaders must work to build a cohesive community. Linda Wing (2005) suggested the following practices that are necessary for effective leadership in high-performance teams:

- Model the behavior you wish to see in others.
- Establish the vision and mission of the team.
- Speak in the language of the team with whom you are working.
- "Get out of the way" and allow team members to perform at their highest and most proficient levels.
- Build the infrastructure to accomplish your goals and assign individuals to the tasks where they can be most successful is critical.
- Inform team members how they can best put their knowledge and skills to work in the organization.
- Focus on the most relevant initiatives that have been identified as most critical to the organization.
- Support your team and give them confidence of your support.
- Get to know and understand the individual and collective needs of your team members. Understanding the needs for involvement, contribution, and overall social interaction of the team is of critical importance.

Hesselbein (1996) wrote, "We need to remember that we can do little alone and yet much together" (p. 3). Maxwell (1999) stated much of the same feeling in a slightly different way. He said, "One is too small of a number to produce greatness...We need to group up to grow up" (p. 28).

According to Spears (1995), the servant leader seeks to identify some means for building teamwork among those who work in a given institution (p. 6).

Work teams perform most effectively in a setting that is led by a transformational style of leadership such as we have been describing as servant leadership. It cannot be over-emphasized, servant leaders inspire and motivate others to exceed performance expectations. It is characterized by participation, information

sharing, teamwork, vision, and enhancing the self-worth of others, which has significant effects on team motivation, commitment to the organization and trust in their leaders.

Organizations are increasingly searching for leaders who can exhibit these leadership qualities because organizations have become less stable and predictable, and strong bonds of trust are likely to be replacing bureaucratic rules in defining expectations and relationships (Robbins & Judge, 2007, p. 457-458).

It is necessary in the team building process that members learn how to manage conflict, evaluate performance of the group, and provide feedback and support that will encourage each member to meet their commitment to the team and the organization.

Among the characteristics which are critical in assessing the effectiveness of the team and creating trust among team members are the following: (Mealiea and Baltazar 2005, p. 9-10)

- Clear purpose where shared goals act to spark group effort by providing clear direction and buy-in.
- Consensus decision-making where all members are allowed to openly express their opinions and preferences.
- Shared leadership in the areas of collaboration, facilitation, challenging, and controlling the group processes.
- Very active listening that demonstrates an openness to achieve interpersonal understanding and sensitivity.
- Open communication where group members openly share their feelings and provide timely and relevant feedback.
- Self-assessment to assess and review performance, environments, and goals.
- Civilized disagreements to deal with the wide variety of conflicts that may occur within the group.
- Style diversity, when members actively seek out other members who may have differences that enhance the ability for the group to perform and develop.
- Networking to draw upon information, support, and assistance from others who are external to the group to facilitate maximum performance.

Without the observance of these essential servant leadership practices, trust will not be developed within the team.

Patrick Lencioni (2002) believes, "Teams that lack trust are incapable of engaging in unfiltered and passionate debate of ideas." When teams resort to veiled discussions and guarded comments it creates an artificial sense of harmony. If a team utilizes the characteristics suggested by Mealiea and Baltazar (2005), it is more likely they will function effectively and be able to cultivate the qualities of trust, healthy conflict, commitment, accountability, and a focus on collective results (Lencioni, 2002).

Heifetz and Linsky (2002) offer: "To lead is to live dangerously because when leadership counts, when you lead people through difficult changes, you challenge what people hold dear: their daily habits, tools, loyalties, and ways of thinking—with nothing more to offer perhaps than a possibility."

It must be obvious by now that we all need each other to be successful. Bennis (2000), one of the most respected leadership gurus of our time concurred. He held that current organizations are evolving into federations, networks, clusters, cross-functional teams, temporary systems, ad hoc forces, lattices, modules, matrices - almost anything but pyramids with their obsolete top-down leadership. The number of leadership roles one might play on a team is too numerous to mention but on a effective there are surely to be such roles as an organizer to provide structure, a creator to initiate ideas, a promoter to champion the ideas, a maintainer to provide balance between groups, an advisor to find more information, a producer to provide direction and follow-through, an assessor to provide insight and analysis, and a controller to keep track of details. They might be called by different names and have slightly different descriptions but these are the players that are needed on any effective work team.

"Who is wise and understanding among you? Let him show it by his good life, by deeds done in the humility that comes from wisdom."

James 3:13

Lesson XVII - Application of Servant Leadership Principles

Private Sector Businesses

A number of businesses have learned of the benefits of practicing servant leadership principles. For example, TD Industries, Inc., a construction company has been practicing the principles of servant leadership for more than thirty years. This company considers it essential that employees trust management to listen to and hear their thoughts and ideas. This company eagerly encourages the active participation of all its employees in improving processes that will better serve their customers (Lowe, 1996, pp. 46-47).

In another example, Ken Melrose (1996), CEO of The Toro Company wrote: "The Master of Men fittingly expressed the ideal of leadership when he said, 'Whoever wants to be great among you must be your servant.' These few words stand up against all the management books on the shelves today. The great leader is a great servant" (p. 20).

Herman Miller, Inc., a furniture company (Depree, 1989) has been regularly included among the top twenty-five firms on Fortune's list of the most admired companies in the United States. Max Depree, chair of the board of directors, stated: "When we think about leaders and the variety of gifts people bring to corporations and institutions, we see that the art of leadership lies in polishing and liberating and enabling those gifts" (p. 10). Depree added, "Leadership is more tribal than scientific, more a weaving of relationships than an amassing of information." (p. 3).

Dave Thomas, founder of Wendy's, asserted that certain ingredients are necessary for leaders to achieve success. He identified these attributes as honesty, faith, discipline, caring, teamwork, support, motivation, creativity, responsibility, courage, and generosity.

According to Fortune magazine's "100 Best Companies to Work For" elements that would be lauded as servant leadership principles are also common to these top companies: Synovus Financial Corporation, ServiceMaster Company, the Men's Wearhouse, and Southwest Airlines. These companies reflect a high level of mutual respect, trust, pride, and camaraderie between and among management and peers. The companies offer extensive training and development and a philosophy that employment is for keeps.

The following diagram shows the relationship between a Healthy Organization and Servant Leadership.



Management Consultant Rob Lebow of Heroic Environments, Inc. described companies that work. They are companies where honesty is expected, where people are treated with trust and respect, and their contributions are acknowledged. They foster a climate of integrity on the part of managers and employees alike, and a climate that is conducive to risk-taking and new ideas. There must be a fitting balance of "tension" in a company. Having a company where everyone gives credit where credit is due, everyone tells the truth all of the time to everybody, and everyone is in the business of acting as a mentor to their underlings sounds like a corporate Utopia. However, it

makes economic sense. They have found that the lower the amount of tension, the higher the amount of profitability.

The companies that fit this description rely in part on clear standards and disciplines, including at the most basic level, standardized processes. Kanter (2008) in "Transforming Giants," indicated these companies draw heavily on their shared understanding of mission and values and provide a broad sharing of tools and information. Common values and standards help companies who share a diverse work force and are geographically disparate to make consistent and timely decisions.

When networks of people are working toward the same end, it inspires much higher levels of creativity and self-expression. When they are subject to management by shared values, aspirations, and open boundaries instead of management by traditional controls, their energies and passions are engaged. Melrose (1996) concluded: The new wave of companies must capitalize on the creativity of each individual and promotes a sense of community both inside and outside the office (pp. 118-120).

Many companies and a variety of other organizations have followed the lead of the vendors at the Pike Place Fish Market in Seattle. They believe it is about finding ways to have more fun accomplishing serious goals. They have instituted four steps they call the "FISH Philosophy." The four steps include: 1) Be there, 2) Play, 3) Make their day, and 4) Choose your attitude. Number 1 is being fully present for one another. It is a great way to practice wholeheartedness and a way to fight burnout. Number 2 is about having fun. Number 3 speaks to practicing small, random acts of kindness. Few things are as rewarding and infectious as lifting another person's spirit. Finally, every person has the ability to choose their own attitude. You can look for the best or you can look for the worst. And it is a sure thing you will get that which you focus your attention. It is a conscious choice that each of us has.

"Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy and My burden is light."

Matthew 11:28-30

Religious Applications

In discussing religious applications of servant leadership, it is most appropriate to start with the model that Jesus gave us in selecting his twelve disciples. There was a threefold purpose behind the call of the twelve: 1) that they might be with Him; 2) that He might send them out to preach; and 3) that they might have the power to heal sicknesses and to cast out demons. By being with Him first, there was a time of intimate training and preparation before they were sent out and to preach in public.

It is quite certain that the original group of twelve disciples was a group of young men most likely in their twenties. There was nothing wonderfully significant about the men themselves: it was their connection with Jesus that made them great. They were men of different background, temperament and habits. They came together under the same roof to learn and to obey.

They were by name: Andrew, James, the son of Alphaeus, James, the son of Zebedee, John, also a son of Zebedee, Judas Iscariot, Matthew, Matthias, chosen to replace Judas, Nathanael, also called Bartholomew, Peter, also called Simon and Cephas, Philip, Simon the Canaanite and Zealot, Thaddaeus, and Thomas. (Mark 3:13-19 and Luke 6:12-16) (MacDonald, 1995)

These disciples were God-fearing people. Only a religious tie bound them to Jesus. Their integrity, justice and mercy cannot be denied. They were diligent, honest and pious people, and above all dedicated to the Lord and to His command. They were not men of high education, but neither were they illiterate. Most of them spoke Aramaic and Greek. They were educated in the knowledge of God in synagogues, and they managed a discipline of high standards. Four of them were fishermen, one was a collector of taxes and the rest belonged to the general working classes. (Life Application Study Bible, 1995)

"Brothers, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth. But God chose the foolish things of the world to shame the wise; God chose the weak things

of the world to shame the strong. He chose the lowly things of this world and the despised things—and the things that are not—to nullify the things that are, so that no one may boast before him. It is because of him that you are in Christ Jesus, who has become for us wisdom from God—that is, our righteousness, holiness and redemption. Therefore, as it is written: "Let him who boasts boast in the Lord."
1 Corinthians 1:26-31

Jesus' conception of a human's worth, his emphasis on the sacredness and dignity of each individual has left its impact heavily on Western civilization. Jesus made it clear that humans are more than an amazing collection of chemicals — more than a bundle of drives, desires, urges and repressions.

Just as Jesus took His twelve and those that followed after, we as leaders must do the same with our followers. People need to have work where they can make full use of their gifts and talents so they can feel proud of what they accomplish. They want to have a say in the decisions that affect their work, and they want to see that there are actual opportunities for advancement and learning. When leaders fail to recognize these needs, followers become less than followers and they develop discontentment and begin to become leaders themselves of the other disgruntled workers. All people have genuine needs for meaning, purpose, connection, and inclusion in their life's work. Leaders cannot expect their people to leave their needs at the door while expecting them to passionately engage in their work. If these needs are not dealt with directly and respectfully, it will eventually be necessary to deal with the workers' negative behavior, discontent, and disengagement.

In most work situations in which I am familiar, leaders must play the hand they are dealt. It is not always as easy as Jim Collins (2001) says to get all of the people on the right seats on the bus.

Even when it is possible, an effective leader must consider not only the needs discussed above but also the diversity of the employees.

We must respectfully consider the diversity of ages, cultures, ethnicity, learning styles, temperament, and gender.

Each of these areas is a topic for another book in itself. Just considering age, we have people working side by side who come from the industrial work ethic period of the 50's and early 60's, the baby boomers of the 60's and 70's, the Gen X period of the 80's and 90's, and the Gen Y period of our most recent years. As I look at all of the diversity in my workers, I must also take a step back at look at myself. Sometimes when I think a problem is with others might it not be very possible that actually the problem is with me? The person I think I am portraying or the qualities and sensitivities I am presenting may be far from what others are observing in me.

So as I look at this multitude of needs, the idealist in me suggests how wonderful it would be if all of our relationships were responded to in a spirit of harmonious interest in other's welfare. Our task as leaders is to orchestrate this harmony by considering and working with the multitude of individual gifts, talents, skills, and needs that our employees bring with them to work. This is a daunting task as our work places are transforming so fast that we cannot even envision what the future will hold. I have four young granddaughters. During the 50's, our parents had a vague idea of some of the occupations they dreamed that we might hold. Now we realize that the occupations my four granddaughters will hold have not even been created.

What we do know though is that the type of effective servant leadership that Jesus modeled with His diverse group of disciples will continue to stand the test of time.

Numerous religious leaders have displayed these same servant leadership qualities. These leaders include: Mother Teresa, Mahatma Gandhi, Dr. Martin Luther King, Jr., Cardinal Joseph Bernardin of Chicago, Archbishops Raymond Hunthausen and Thomas Murphy of Seattle, Archbishop Desmond Tutu of South Africa, Pope John XXIII, Pope John Paul II, Reverend Billy Graham, and many, many others.

Each person who reads this text has their own examples from their own experiences and communities to include in this section and each of the others.

Mother Teresa, Dr. King, and Archbishop Tutu were Nobel Prize Winners. Smith (1964), in describing Gandhi's influence wrote, "Gandhi's message is simple, direct, and inescapable. Give what you

have to the service of man—wealth, talents, energy, love—and receive it back in God's hands" (p. 309). As an admirer of Gandhi and Martin Luther King, Jr., Smith found they always looked to the needs of their followers. They sought justice, peace, and righteousness for all mankind.

After Cardinal Bernardin's death, Kloehn (1996) reported the following in the *Chicago Times*: "Where Bernardin wielded his influence, it was not always through edict—as it was for the bishops who ruled like kings in ages past—but through compromise, persuasion, and organizational ability" (p. 1). These attributes definitely illustrate the ways of the servant leader.

Closer to my home are former Archbishops Raymond Hunthausen and Thomas Murphy of Seattle. Servant leadership qualities that these men led with included the characteristics of wisdom, understanding, patience, courage, and compassion, which the Roman Catholic Church identifies as the gifts of the Holy Spirit (Scripko, 1992, p. 145).

Pope John XXIII who made a magnificent impression not only on the church but the whole world in a very short time is credited with this quote:

"Consult not your fears but your hopes and your dreams. Think not about your frustrations, but about your unfulfilled potential. Concern yourself not with what you tried and failed in, but with what is still possible for you to do."

In like manner, Pope John Paul II said, "Radical changes in world politics leave America with a heightened responsibility to be, for the world, and example of a genuinely free, democratic, just and humane society." This challenge becomes even greater when we realize that often our own churches put more emphasis on religious doctrine with all the man-made rules and mandates rather than on the Christian love and forgiveness that Jesus bought us with His suffering, death, and resurrection. Even our political parties do their best to create division rather than unity by suggesting that one party is more righteous than the other. Pastors and radio hosts openly criticize and chastise those who don't share what they interpret as right. We are even convinced by some of these zealots that it is the Christian thing

to do sacrifice our own sons and daughters to kill our brothers and sisters in lands that don't believe exactly as we do. Until we embrace the power of the love of Jesus and His forgiveness, we cannot be free to serve others and share His love. We must be willing to accept ourselves and others not as we are at a specific moment but as God intended us to be.

Greenleaf (1977) referred to another religious leader who has been mentioned previously. John Woolman, an 18th century Quaker almost single-handedly rid the Quakers of slaves. His method was one of gentle, but clear and persistent persuasion. Throughout thirty years of his adult life, he traveled to fellow Quakers and one by one convinced them to abandon the practice of slavery. Significantly, this occurred almost 100 years before the Civil War (p. 29).

Another example of a religious application of servant leadership began with a trip to Mexico in 1982. The conditions encountered caused those present to ask many questions about the causes of poverty and racism as well as what role the Church should play as ambassador for reconciliation and transformation in today's fractured world. What began in a church basement with two volunteers in 1986 now draws others together to flesh out the mission of the Center For Sharing which is calling forth the gifts of all people through Christ-centered community.

Although the Center for Sharing had been informally raising up servant leaders and building programs around them since 1986, the first formal Servant Leadership course was held in 1995. Since 1995 local leadership formation courses have been held in Walla Walla, Pasco, Spokane, and Seattle Washington, Portland and Salem Oregon, San Diego California, Tijuana, Mexicali, and Juchitán Mexico, Nairobi and Malindi Kenya, and in the fall of 2007 Kisumu Kenya and the spring of 2008 the Mindoro Bible College in the Philippines. Cheryl Broetje and Glenn Cross are the co-directors of The Center for Sharing where they are headquartered in Pasco, Washington. It began small but grew immensely.

This is what Nelson Mandela meant when he said, "Your playing small doesn't serve the world. There's nothing enlightened about shrinking so that other people won't feel insecure around you. We were born to make manifest the glory of God that is within us. It's not just in some of us; it's in everyone."

During a period of time in my own life when I felt like my world was falling apart I was especially drawn to the words of Hebrews 10: 32-39 as I listened over and over to a taped sermon from a radio show by Charles Swindoll in which he preached on not giving up even when you feel you cannot sustain anymore. These words of encouragement to persevere in the midst of suffering still provide food for me to this day:

"Remember those earlier days after you had received the light, when you stood your ground in a great contest in the face of suffering. Sometimes you were publicly exposed to insult and persecution; at other times you stood side by side with those who were so treated. You sympathized with those in prison and joyfully accepted the confiscation of your property, because you knew that you yourselves had better and lasting possessions. So do not throw away your confidence; it will be richly rewarded. You need to persevere so that when you have done the will of God, you will receive what he has promised. For in just a very little while, He who is coming will come and will not delay. But my righteous one will live by faith. And if he shrinks back, I will not be pleased with him. But we are not of those who shrink back and are destroyed, but of those who believe and are saved."

"In everything I did, I showed you that by this kind of hard work we must help the weak, remembering the words the Lord Jesus Himself said, 'It is more blessed to give than to receive.'"

Acts 20:35



Institutional and Public Sector Applications

Among institutional applications, the Centennial Medical Center is one example of servant leadership in action. Bill Arnold (1993), president of Centennial Medical Center in Nashville, Tennessee, embraces a style of leadership that he calls person-centered leadership. Person-centered leadership follows many of the same tenets as servant leadership. Person-centered leadership connects a staff member's self-esteem and personal goals to the vision and goals of the organization. Mr. Arnold's philosophy of treating employees adheres to these statements: "When you're in the presence of someone who has great passion for a chosen line of work and the intelligence and commitment to bring vision to reality in that field, you just know it. These people broadcast all the right signals, and the message is very clear" (p. 89).

Centennial Medical Center's person-centered leadership has been successful because it was a marriage of a system's approach to quality improvement with a twenty-first century focus on each individual staff member's needs, strengths, and possibilities. In appearance, the most radical change Arnold made at Centennial was to literally take his office door off of its hinges. This symbolism and action was to let co-workers know that he, the president, was sincere about listening and being open to their spontaneous ideas and needs. This approach to leadership has not only improved the human climate of the institution, but it has also dramatically improved the other related business results and profits as well.

Jimmy Carter is another great moral leader of our time who must be considered a servant leader. Former President Carter may or may not be recognized as one of the great presidents of our country, but he is recognized as one of the world's great humanitarians. Carter has been instrumental in many efforts to help the poor, eradicate diseases in Third World countries, fight segregation, seek peace throughout the world, and to spread his faith and moral convictions.

His role as 39th President of the United States has certainly helped him promote these efforts. Through the Carter Center he and his wife Rosalynn have been able to fight disease, hunger, poverty, conflict, and oppression. Through Habitat for Humanity, they have attacked poverty and helped people gain independence and respect by

cooperatively building homes. Since his presidency, Carter has led an adult Bible class at his hometown church in Plains, Georgia (Macdonald, 1996). Dan Ariel (1996), President Carter's pastor and friend said, "Like Moses, who had claim to royalty but identified himself with the anguish of the Hebrew slaves, Jimmy Carter has had the power of a king but still has the heart of a servant" (p. 1) What an amazing compliment!

A few other presidents have practiced some of these same characteristics of servant leadership. Our first President, George Washington, long before becoming president copied by hand 110 Rules of Civility & Decent Behavior and Conversation. He had this completed by the age of sixteen. These rules may have been taken from a set of rules composed by French Jesuits in 1595 and therefore may have been part of a penmanship lesson assigned by a schoolmaster. Regardless, it is interesting to note that they all have a common focus of regard for other people rather than the narrow focus of our own self-interests. As I reflect on these I see the servant leadership elements of listening, empathy, healing, persuasion, perception, and conceptualization. Just a few examples that are great lessons for today include:

- "When you must give advice or criticism, consider the timing, whether it should be given in public or private; the manner and above all be gentle."
- "Show not yourself glad at the misfortune of another though he were your enemy."
- "Play not the peacock, looking everywhere about you, to see if you be well decked, if your shoes fit well if your stockings sit neatly, and clothes."
- "A man ought not to value himself of his achievements, or rare qualities of wit; much less of his riches, virtue, or kindred."

Similarly, on the night before he died, Franklin D. Roosevelt was in his cottage at Warm Springs, Georgia writing a speech to be given at the organization of the United Nations (Bailey, 2002). The last words Roosevelt wrote were:

We seek peace - enduring peace - We must cultivate the science of human relations - the ability of all peoples, of all kinds, to live together and work

together in the same world of peace...As we go forward toward the greatest contribution that any generation of human beings can make to the world - the contribution of lasting peace - I ask you to keep up your faith.

Real peace comes when God is glorified; peace is sought among all human beings, and good will is our attitude toward all persons. God hath called us to peace (1 Corinthians 7:15).

Robert F. Kennedy in an address at the University of California at Berkeley on October 22, 1966 challenged each person to do his or her part in being a leader as each of us is called. He stated:

Few will have the greatness to bend history itself, but each of us can work to change a small portion of events, and in the total of those acts will be written the history of this generation. It is from numberless diverse acts of courage and belief that human history is shaped. Each time a person stands up for an ideal, or acts to improve the lot of others, or strikes out against injustice, he sends forth a tiny ripple of hope, and crossing each other from a million different centers of energy and daring, those ripples build a current that can sweep down the mightiest walls of oppression and resistance.

As I read these words, I hope that we still will strive to meet and achieve this challenge. Kennedy goes on to say how tempting it is for the fortunate among us to follow the easy and familiar paths of personal ambition and success rather than to reach out and touch the lives of those who are not among the fortunate. I would submit that being less fortunate does not have only to do with material wealth and comfort but also the hunger for approval, belonging, and recognition. These are the areas we can touch as servant leaders in our places of work.

In a speech at Stanford University several decades after Kennedy spoke the words above, Jim Wallis told those present: We can do it if we want to badly enough. He said, "For the first time in history we have the information, knowledge, technology, and resources to bring the worst of global poverty virtually to an end. What we don't have is the moral and political will to do so. And it is becoming clear that it will take a new moral energy to create that political will."

There are many examples of people around the world who are trying to create that political will. The "New Statesmen" (2006) magazine dedicated a portion of its May 22, 2006 publication on the "Top 50 Heroes of Our Time." They identified hero as a man or woman whose actions have been in the service of the greater good and whose influence is national or international; someone who is prepared to act in pursuit of a freer, more equitable and democratic future, with recourse to violence. Some of the qualities that were identified were honesty, social justice, uncompromising principles, moral courage, and foresight, a beacon of hope, idealistic and driven to make a difference and a voice for those whose voices are not heard.

"Brothers and Sisters, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus."

Philippians 3:13-14

Educational Applications

Although not abundantly obvious in traditional public school education, there have been a few applications of servant leadership in the area of education. Egan (1994), another student of servant leadership, wrote about two contemporaries of Greenleaf who embraced the philosophy of servant leadership. Both men did their work in the area of experiential education before Greenleaf began his writing on the topic of servant leadership.

In 1949, Alec Dickson developed a program for voluntary leaders in Africa. His programs spread to Iraq, Austria, and the United Kingdom, and inspired over 30,000 volunteers. Dickson founded two volunteer training organizations, Voluntary Service Overseas and Community Service Volunteers.

Another contemporary of Greenleaf, a former Nazi concentration camp prisoner, Kurt Hahn, started Outward Bound in 1941. Outward Bound Schools have been opened around the world to challenge youth and to develop in them a commitment to serving others through self-awareness. The example set by these servant leaders and others could be referred to as the "critical multiplication factor" which implies that those who set the example will impart their commitment to those nearest to them (Egan, 1994, pp 16-17).

In another educational application, students at Wright State University in Dayton, Ohio have designed and implemented a student leadership program based on the concepts of servant leadership. The two-year program attracts students who are interested in developing an unselfish leadership style characterized by commitment to others. Service is an essential component of the Wright State University's mission (Seitz & Pepitone, 1996).

In a case study of servant leadership about ten years ago, Walker (1997) asserted that Crowder College, a community college in Neosha, Missouri, may have been the only college in the United States to incorporate the theory of servant leadership as a component of its organizational practice. Walker stated: "Servant leadership is a pivotal theory that addresses both the theoretical and ethical methods of community college leadership" (p. 5). This provides a valuable opportunity to strengthen the ability of the institution to better serve its student population. At the inception of the

community colleges back in the 1940's, these schools demystified higher education for a group of students who may not have considered a college education. They also opened additional doors of educational opportunities for women and minorities.

Since Walker's study, many community colleges throughout the United States have incorporated the theory of servant leadership into their colleges by offering special programs in servant leadership. They have dedicated administrative positions to servant leadership, and/or established departments to teach and spread the theories of servant leadership.

In a study of Public School Superintendents, Wheaton (1999) found that staff participants in selected public schools identified effective superintendent leadership with characteristics which could be associated with the servant leadership elements of listening, empathy, foresight, awareness, conceptualization, and teamwork. The elements of persuasion, healing, reflection, and stewardship seemed to be either less important to these participants or less easy to identify.

One of the biggest challenges of being a school leader today is to balance the tension between standards and soul. A school based solely on standards could easily become an arid, numerical, test-driven landscape that cannot nourish a total learning experience. There is the danger of turning teachers into merely managers and students into robots. However, without sacrificing accountability, without undermining quality, school administrators can choose to cultivate their own leadership and those they lead with a host of practical strategies that allow us to genuinely nurture each other in the process of building school communities where learning can thrive and teaching can be a calling. (Kessler, 2002)

Elmore, in Graseck (2005) stated, the best teacher to administrator relationship is one where the leaders teach by treading lightly, not being too quick to assert their authority. They stand tall without feeling superior and without wearing a badge of hierarchy. They listen and are open to criticism without defensiveness. They exercise care in making and keeping promises and they demonstrate humility, honesty, trust, and integrity.

I would remiss if at some place and at some point in this discussion of servant leadership, I didn't include those high profile coaches who I believe are also educators and have gone outside of what is considered the norm for coaches and have exhibited many of the qualities of servant leadership. A couple of names that immediately come to my mind are John Wooden, Tony Dungy.

John Wooden in his Pyramid of Success included the qualities of cooperation, loyalty, cooperation, alertness, team spirit, poise, and skill as essential leadership skills. He also advocated ingredients of leadership where the leader is not consumed with himself and is deeply and vitally concerned with those under his leadership. He advocated also that the leader make every effort to convince those under his supervision that they are working with him rather than for him in order to accomplish the given task.

Tony Dungy is another one of the exceptions. He is not known to be a yeller and he does not lead or motivate with fear. Instead, he believes in putting the right personnel in place, building a winning strategy based on the strengths of that personnel, and then treating them with the respect they deserve as professionals and human beings. This strategy has worked exceptionally well for him and his teams.

Even after the death of their eldest son, James, to suicide, Dungy is still convinced that all things work together for good for those who love the Lord. Dungy compares his leadership as a coach and as a father as very similar. Both of these vocations require a lot of listening and developing fruitful relationships.

Joe Gibbs was another such leader and coach. When Gibbs won his third Super Bowl in 1992 with the Washington Redskins, his place in NFL history was secured. At nearly the same time, he was launching a venture as manager of a NASCAR racing team. Although Gibbs did his best to follow the model of Christ's leadership he never forced it on anyone or laid on any guilt or acted pious about his faith. He felt that when it came to faith, it was up to the individual to decide. His players and those he worked with confirmed this. One indicated there was just something about Gibbs as a person and as a leader that made people want to follow him. They were drawn to his example of moralism, faith, and humility.

Lesson XVIII - Leadership for the Future

As fast as things are happening in our world, it is appropriate to say the future is now. Most of the leadership styles, theories, applications, and practices discussed before that are described as servant leadership or are similar to servant leadership are as appropriate for the future as they are now and as they have been since the time of Christ. Leadership is about relationships with one another - it starts with family members and spreads throughout the whole world to international business transactions and peace talks. There is an African term I have come upon in several readings. It is "ubuntu," which is summed up by the saying, "I am because we are." No person is an island or can be a success with help and expertise from others.

According to Hill (2008), "leadership is about making emotional connections to motivate and inspire people, and our effectiveness at doing this has strong cultural overtones" (p. 126). Leaders need to continue to adopt a more inclusive, collaborative style. It's also becoming clear that today's complex environment demands a team approach to problem solving. This requires a leader who is comfortable sharing power and is generous in doing so. She is able to see extraordinary potential in ordinary people, and can make decisions with a balance of idealism and pragmatism.

She goes on to say, "Leadership is a collective activity in which different people at different times—depending on their strengths—come forward to move the group in the direction it needs to go" (p. 126). It is about developing the talents of members so that they too can flourish in their roles—so they themselves can be nurtured as leaders and grow and lead.

Leadership for the future will require the power of faith, the yearning for life-long learning, balance, the qualities of integrity, passion, and the desire to achieve one's personal best. These leaders will value diversity, respect the past, be action-oriented, and possess superb communication skills. We currently have a presidential candidate that from all we can observe is trying to incorporate all of the lessons of the past, his knowledge of the present, and his hope for the future into his race for the presidency. Whether he succeeds or not, his candidacy is a great milestone in our lifetime to see that race

may not be the greatest issue but rather issues of hope for a greater tomorrow for our children and our children's children.

Wallace and Trinko (2008) suggested that leadership for the future will not be as much about pay, the power and control over others, nor the opportunity to bask in the limelight. Great leaders understand their own beliefs and why they lead. They let go of their desire to control people and organizations through positional power or the force of their personalities. They tear down these barriers; fight the power of conformity of highly structured organizational cultures. They develop deep relationships with those they serve and their total commitment is in moving other people to commitment (p. xv). They care about how their employees are doing on the job and demonstrate their care with visibility. Great leaders model both teaching and learning. They know that when they stop learning, they stop leading. They never consider that they have arrived but rather are always seeking new perspectives, investigating what makes others successful, and reflecting on how they are leading. The main mark of successful leaders is not so much their impact on the present but more on the number of good leaders they leave behind who can go even further.

Womble, speaking at a Leadership Conference in Toronto, Canada, confirmed what leadership is all about. She stated, "Your leadership legacy is the sum total of the difference you make in people's lives, directly and indirectly, formally and informally. What we say and do today and every day will determine our leadership legacy."

Sanders (2002) agreed. He said, "Success in the future will be based on the fuzzy intangibles; the way you speak as a leader, the culture you nurture, the processes for managing information you set up for your people, the partnerships you form around technology's opportunities and challenges. Put your efforts into your people and the fabric of your company."

We can even hear the same message in the lyrics of country-western singer John Michael Montgomery's song, "Life's A Dance."

Life's a dance you learn as you go
Sometimes you lead, sometimes you follow
Don't worry about what you don't know
Life's a dance you learn as you go

The longer I live the more I believe
You do have to give if you wanna receive
There's a time to listen, a time to talk
And you might have to crawl even after you walk

It is a life of constant learning. Jesus showed us what it meant to have to crawl and He continues to show us this legacy through His word. Creating a legacy, developing deep relationships, offering total commitment, and teaching and learning is what Jesus showed us during His time on earth. In John 15, He says, "You should produce much fruit and show that you are my followers, which brings glory to my Father. He continues, "I loved you as the Father loved me. Now remain in my love." This fruitfulness is not expected of just some of us. Jesus expects each of His followers not only to bear fruit, but to bear much fruit. We can see from His choice of disciples. It depends not on our talents but on our relationship with our Lord.

The Christian leader of the future is the one who truly knows the heart of God as it has become flesh, "a heart of flesh" in Jesus. Knowing God's heart means consistently, radically, and very concretely to announce and reveal that God is love and only love, and that every time fear, isolation, or despair begins to invade the human soul, this is not something that comes from God (Nouwen, 1989).

As we learned earlier from Ken Melrose: "The Master of Men fittingly expressed the ideal of leadership when He said, 'Whoever wants to be great among you must be your servant.' These few words stand up against all the management and leadership books on the shelves today. The great leader is a great servant."

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