

## **SERVANT LEADERSHIP PRINCIPLES, PRACTICES AND ETHICS**

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### **ABSTRACT**

*This paper will explain the servant leadership styles and practices in the USA, China and Arab Cultures. Leaders, managers and executives, will need to think, act and lead differently, with a more caring management style, to cope with the Global challenges in the 21<sup>st</sup>. Century. This paper asks the question: How does Servant leadership compare to other leadership philosophies and practices?*

*Keywords:* Servant leadership, practice, ethics, Islamic culture, US culture, Chinese culture

### **INTRODUCTION**

Servant leadership is a philosophy and practice of leadership coined and defined by Robert K. Greenleaf (1970) in *The Servant as Leader*. According to Greenleaf, “The servant-leader is servant first. It begins with the natural feeling that one wants to serve. Then conscious choice brings one to aspire to lead. The best test is: do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?” (Center for Servant Leadership, What is Servant Leadership? para.3),

The origins of servant leadership can be traced back nearly 2,500 years ago, indicating that it is a timeless, universal aspect of leadership. This leadership principle and practice can enable improvement in the management of corporations, governments, universities, schools, states’ agencies, non-governmental organizations, and other organizations. Servant leadership implies a comprehensive view of the quality of people, work, and community spirit, and requires a spiritual understanding of identity, mission, vision and environment. Servant leaders are often seen as humble stewards of their organization's resources: human, financial and physical. Servant

leadership is an approach to leadership with strong altruistic and ethical overtones that asks and requires leaders to be attentive to the needs of their followers and empathize with them; they should take care of them by making sure they become healthier, wiser, freer and more autonomous. The ultimate goal is to teach others to become servant leaders (Northouse, 2004).

A servant leader is someone who is servant first and contributes to the well-being of those s/he is responsible. A servant leader examines the needs of the people and asks him/her how he/she can help them solve problems and promote personal development. He/She places his/her main focus on people, because only content and motivated people are able to reach their targets and fulfill set expectations. Servant leadership flows most naturally from the inner work that leaders voluntarily take on in their journey through life. It cannot be created from the top down (from leaders to employees), but rather from the head to heart, or from the outside in (obedience to outside authority). That is, its source is not egoism but a selfless regard for others and organization.

## **Purpose**

This paper will explain the servant leadership styles and practices in the USA, Arab Culture and China. Leaders, managers and executives, will need to think, act and lead differently, with a more caring management style, to cope with the Global challenges in the 21<sup>st</sup>. Century. This paper asks the question: How does servant leadership compare to other leadership philosophies and practices?

All leadership styles are being challenged Globally for their ability to excite, engage and involve followers, staffs, and people, with compromises rather than confrontation. Effective strategic leadership is about relationship, which will build trust, take risks, be connected, and be a role model, with the sharing of failures. In comparison, poor leadership institute controls, take advantage of authority via their position power, practice isolation, rewards conformists, and punish failures. Resistances will occur, and at times can lead to disastrous outcomes. Servant leaders engage, listen, learn, build trust, build confidences, support persons, and facilitate serving and growing with pride. It is critical to remember that engaging will not mean an acceptance of the resistance, but can lead to a mutually satisfying outcome.

## **Servant leadership comparative advantage**

Servant leadership comparative advantage is that it organizes, teaches, communicates, encourage, and energies, to facilitate the best from people. Servant leadership equips practitioners to maximize their Global advantage, which builds a vision of values and trust with accountability for the ensuing results. Servant leadership is about a dedication to values, creating a caring, trusting, and innovative leadership culture.

## **CONTROVERSIES SURROUNDING SERVANT LEADERSHIP**

It is claimed that servant leadership is a bad idea, because it is paternalistic and a hindrance to engagement. That servant leadership is a bad idea for workers to be served by their managers, when the emphasis should be on workers to think for themselves. When managers terminate non performing staff, no servant can fire his master, and that there is falsehood in servant leadership practices. Spears (2005) explained servant leadership, as “we are beginning to see that the traditional, autocratic, and hierarchical modes of leadership are yielding to a newer model- one based on teamwork and community, one that seeks to involve others in decision making, one based on ethical and caring behavior” (p. 17). Servant leadership debate will continue, but it is growing Globally, with its emphasis on engaging, supportive and collaborative activities.

### **THREE DIFFERENT CULTURES, ISLAMIC, ASIAN, AND WOMEN TO THE SUCCESSFUL PRACTICE OF SERVANT LEADERSHIP.**

#### **Islamic culture and servant leadership**

Servant leadership as practiced in the USA can successfully be practiced in the Islamic World, Asia and with Minority women. In the Islamic World, the concept of servant leadership may best be captured in this tribal proverb, “*Sagheer alcum khadimha, wa kabir alcum khadimha*” that means “The youngest is the servant and the one who rules is likewise the servant.” Islam (“the leader of a people is their servant”) and other world religions have long embraced the philosophy of servant leadership. (Wikipedia, definition, 2013). Servant leadership is deeply rooted in the Arab/Islamic culture. Many similarities can be found between the pre- Islamic and early Islamic leadership style and practices and those of servant leadership. Servant leadership puts a great deal of emphasis on listening. Review of the literature on Omar revealed how he excelled in utilizing the skill of careful listening in letting his subjects vent their steam, express all they had to say in order to direct their remaining energy towards finding solutions to their problems. Both a servant leader and Omar use persuasion as an effective tool in decision-making. (Sarayrah 2007). Servant leadership is deeply rooted in the Arab/Islamic culture.

It must be remembered that during the Middle Ages, the Moslem world had exceeded the West in Civilization, especially through the leadership of men like Şalāḥ al-Dīn Yūsuf ibn Ayyūb , (1137/1138 – March 4, 1193), better known in the Western world as Saladin, who was the first Sultan of Egypt and Syria, and the Founder of the Ayyubid dynasty.

#### **Asian culture, People’s Republic of China and servant leadership**

According to a study conducted by Han, Kakabadse, and Kakabadse (2010) in the private sector: “We found that the concept of servant leadership holds parallel meaning in China, to that of the

West and that we can describe the Chinese concept of servant leadership precisely as public servant leadership in the public sector and servant leadership in the non-public sector. We also report that when asked to characterize Chinese servant leadership in the public sector, the study respondents consider six types of servant leadership similar to the West but also three types of Chinese extended servant leadership.” (p. 37).

Six types of servant leadership similar to the West, according to Han, Kakabadse, and Kakabadse, (2010) are (a) putting people first; (b) ethical behavior; (c) moral love; (e) conceptual skills; (f) humility, and (g) building relationships. In addition, three types of Chinese practices that extended servant leadership are: (a) being dutiful, (b) displaying devotion to party policies and State laws and (c) listening (Han, Kakabadse, & Kakabadse),

### **Women in servant leadership**

Globally men are referred to as *protectors* and women as *nurturers*. One of the most famous mothers of the last century—Mother Teresa—offered a vivid example of this. While following her way of life may seem unfathomable, she offered this description of a nurturing lifestyle that is realistic—even for women of the 21st century: “Spread love everywhere you go: first of all in your own house. Give love to your children, to your wife or husband, to the next door neighbor ... Let no one ever come to you without leaving better and happier. Be the living expression of God’s kindness; in your face, kindness in your eyes, kindness in your smile, kindness in your warm greeting”(p.77 ) This is an embodiment of servant leadership. Whereas, Mustafa K. Atatürk (1881-1938) Founder of the Republic of Turkey, stated “Everything we see in the world is the creative work of women” (p. 45)- In addition, the Chinese Proverb, “When sleeping women wake, mountains move,” -sums up the potential for an improved World with servant leadership practices. Clearly, these cultures have viewed women as acting as servant leaders.

## **HISTORY OF SERVANT LEADERSHIP BEFORE ROBERT GREENLEAF**

Servant leadership is an ancient philosophy - one that existed long before Robert Greenleaf (1970) coined the phrase in modern times. There are passages that relate to servant leadership in the Tao Te Ching (Lao & Tao, 2006) attributed to Lao-Tzu, who is believed to have lived in China sometime between 570 BCE and 490 BCE. Leadership in history is actually what a leader does in deeds, words, and actions. The early Chinese leaders described “the highest type of ruler is one of whose existence the people are barely aware. Next comes one whom they love and praise. Next comes one whom they fear. Next comes one whom they despise and defy. When you are lacking in faith, others will be unfaithful to you. The Sage is self-effacing and scanty of words. When his task is accomplished and things have been completed, all the people say, ‘We ourselves have achieved it!’” (Toa Te Ching, Chapter 17)

Chanakya, Indian teacher/philosopher wrote, in the 4th century BCE, in his book *Arthashastra*: "the king [leader] shall consider as good, not what pleases himself but what pleases his subjects [followers]" "the king [leader] is a paid servant and enjoys the resources of the state together with the people" (Creating New Worlds Org History of Servant Leadership, para. 2).

Servant leadership can be found in many religious texts, though the philosophy itself transcends any particular religious tradition. In the Christian tradition, this passage from the Gospel of Mark is often quoted in discussions of servant leadership: "But Jesus called them [his disciples] to Himself and said to them, "You know that those who are considered rulers over the Gentiles lord it over them and their great ones exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you shall be your servant. And whoever of you desires to be first shall be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life a ransom for many." (Mark 10, English Standard Version, pp. 42-45), Leadership in the Middle Ages must include the writings of St. Thomas Aquinas (1225-1274), Christine de Pizan (1364-1430), Niccolo Machiavelli (1469-1527), Sir Francis Bacon (1561-1626) and Thomas Hobbes (1588-1679). Islam ("the leader of a people is their servant"-Wikipedia., 2013) and other world religions have long embraced the philosophy of servant leadership. For example, the Noble Prophet Muhammad, AKA Abu al-Qasim Muhammad Ibn Abd Allah Ibn Abd al-Muttalib was born in: 570 AD at Mecca. He died: 8-Jun-632 AD. He taught that the leader of a people is their servant. The concept of servant-minded leadership and follower-ship is central to Islamic teachings.

It must be remembered that during the Middle Ages, the Moslem world had exceeded the West in Civilization, especially through the leadership of men like Şalāḥ al-Dīn Yūsuf ibn Ayyūb , (1137/1138 – March 4, 1193), better known in the Western world as Saladin, who was the first Sultan of Egypt and Syria, and the Founder of the Ayyubid dynasty. A Muslim of Kurdish Origin, Saladin led Islamic opposition against the European Crusaders in the Levant. At the height of his power, his sultanate included Egypt, Syria, Mesopotamia, Hejaz, Yemen and parts of North Africa. Saladin and his Saracens behaved far better when they entered Jerusalem than the Crusading Christians who had come before them (Reston, 2001).

Quakerism, a Christian denomination, began in the middle years of the 17th century where individuals and groups, mainly in Western Europe, claimed the right to think for themselves, and was less willing to accept established authority. The invention of the printing press, made reading of the bible possible, rather than the available to priests only. Men and women started to seek more direct personal experiences, not only in science, but in religion. Some of these persons, especially in England and Holland, came to be known as "*Seekers*." Their leader was George Fox (1624-1691), and it was through his life work and those like him that Quakerism came into existence. In the United States of America, the Quakers appeared in practically all the colonies, with more in Pennsylvania, through the influence, work and efforts and to the efforts of William Penn.

One notable Quaker of this period, whose writings are still read to this day, was John Woolman (1720- 1772). His literary Journal was published in 1793, under the title, *A Word of Caution and Remembrance to the Rich*, and it had an impact on many people. Even Robert Greenleaf, in his seminal essay, *The Servant as Leader* (1970), noted that Woolman's life and work embraced the philosophy of servant leadership. Greenleaf believed that had there been more courageous and talented individuals like Woolman, the Civil War might have never happened. Woolman had made it his mission in life to gently but persuasively convince Quakers to renounce slavery. He traveled throughout the colonies preaching his beliefs to his fellow Quakers, so that by 1770, slavery had disappeared among the Society of Friends in America (Greenleaf, 1970). Throughout his life Robert Greenleaf maintained a very close relationship with the Society of Friends, and there is little doubt that those experiences made a deep and lasting impression on him.

## **GREENLEAF AND THE MODERN SERVANT LEADERSHIP MOVEMENT**

The term *servant-leadership* was first coined in a 1970 essay by Robert K. Greenleaf (1904-1990), entitled *The Servant as Leader*. Greenleaf, born in Terre Haute, Indiana, spent most of his organizational life in the field of management research, development, and education at AT&T. Following a 40-year career at AT&T, Greenleaf enjoyed a second career that lasted 25 years, during which time he served as an influential consultant to a number of major institutions, including Ohio University, MIT, Ford Foundation, B. K. Mellon Foundation, the Mead Corporation, the American Foundation for Management Research, and Lilly Endowment Inc. In 1964 Greenleaf also founded the Center for Applied Ethics, which was renamed the Robert K. Greenleaf Center in 1985 and is now known as The Greenleaf Center for servant leadership, headquartered in Westfield, Indiana 46074, USA. As a lifelong student of how things get done in organizations, Greenleaf distilled his observations in a series of essays and books on the theme of *The Servant as Leader*—the objective of which was to stimulate thought and action for building a better, more caring society. Greenleaf's servant leadership concept is being followed by many Corporations, Educational Institutions and Global Organizations in their management styles.

The most commonly cited definition of servant leadership in Greenleaf's writings is the following answer he gave to the question of who is a servant leader: "The servant-leader is servant first...It begins with the natural feeling that one wants to serve first Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions. For such it will be a later choice to serve after leadership is established. The leader-first and the servant-first are two extreme types. Between them are shadings and blends that are part of the infinite variety of human nature....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".(Greenleaf, 1977, p. 13).

**The servant as leader, idea.**

The idea of the servant as leader came partly out of Greenleaf's half century of experience in working to shape large institutions. However, 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. After reading this story, Greenleaf concluded that the central meaning of it was that the great leader is first experienced as a servant to others, and that this simple fact is central to his or her greatness. True leadership emerges from those whose primary motivation is a deep desire to help others.

In 1970, at the age of 66, Greenleaf published *The Servant as Leader*, (Greenleaf, 2002) the first of a dozen essays and books on servant-leadership. Since that time, more than a half-million copies of his books and essays have been sold worldwide. Slowly but surely, Greenleaf's servant-leadership writings have made a deep, lasting impression on leaders, educators, and many others who are concerned with issues of leadership, management, service, and personal growth. In that essay, Robert Greenleaf said: "The servant-leader is servant first... It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first; perhaps because of the need to assuage an unusual power drive or to acquire material possession. The leader-first and the servant-first are two extreme types. Between them there are shadings and blends that are part of the infinite variety of human nature." "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?" (p. 27)

The Greenleaf Organizational website ([www.greenleaf.org](http://www.greenleaf.org)) (2013) states: "Robert Greenleaf recognized that organizations as well as individuals could be servant-leaders. Indeed, he had great faith that servant-leader organizations could change the world. In his second major essay, *The Institution as Servant*, Greenleaf articulated what is often called the "*credo*." There he said: "This is my thesis: caring for persons, the more able and the less able serving each other, is the rock upon which a good society is built. Whereas, until recently, caring was largely person to person, now most of it is mediated through institutions – often large, complex, powerful, impersonal; not always competent; sometimes corrupt. If a better society is to be built, one that is more just and more loving, one that provides greater creative opportunity for its people, then the most open course is to raise both the capacity to serve and the very performance as servant of existing major institutions by new regenerative forces operating within them." (What is Servant Leadership, para. 6)

### **What is servant-leadership?**

In his works, Greenleaf (1970-2012) discusses the need for a better approach to leadership, one that puts serving others—including employees, customers, and community—as the number one priority. Servant leadership emphasizes increased service to others, a holistic approach to work, promoting a sense of community, and the sharing of power in decision making.

Who *is* a servant-leader? Greenleaf said that the servant-leader is one who is a servant first. The difference manifests itself in the care taken by the servant—first to make sure that other people’s highest priority needs are being served. The best test 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?” It is important to stress that servant-leadership is *not* a “quick-fix” approach.

Servant leadership definition used in this paper was best stated by Northouse (2004) as: “An approach to leadership, with strong altruistic and ethical overtones that asks and requires leaders to be attentive to the needs of their followers and empathize with them; they should take care of them by making sure they become healthier, wiser, freer and more autonomous, so that they too can become servant leaders” (pp. 308-309).

### **Servant leadership in the context of leadership styles**

The most common division of leadership styles is the distinction between autocratic, participative and laissez-faire leadership styles. The authoritarian style of leadership requires clearly defined tasks and monitoring their execution and results. The decision-making responsibility rests with the executive. In contrast to the autocratic, the practice of a participative leadership style involves employees in decision-making. More extensive tasks are delegated. The employees’ influence and responsibility increases. The laissez-faire style of leadership, a type where leaders are not involved in the decision-making process, is negligible in practice.

Servant leadership can be most likely associated with the participative leadership style. The authoritarian leadership style does not correspond to the guiding principle. The highest priority of a servant leader is to encourage, support and enable subordinates to unfold their full potential and abilities. This leads to an obligation to delegate responsibility and engage in participative decision-making. In the managerial grid model of Blake and Mouton (1964), the participative style of leadership is presented as the approach with the greatest possible performance and employee satisfaction. However, there is the question whether a leadership style can be declared as universal and universally applicable (Staehele, 1999).

The servant leadership approach goes beyond employee-related behavior and calls for a rethinking of the hierarchical relationship between leaders and subordinates. This does not mean that the ideal of a participative style in any situation is to be enforced, but that the focus of leadership responsibilities is the promotion of performance and satisfaction of employees.



## MODELS OF SERVANT LEADERSHIP

Most writers see servant leadership as an underlying philosophy of leadership, demonstrated through specific characteristics and practices. The foundational concepts are found in Greenleaf's first three major essays, *The Servant as Leader*, *The Institution as Servant*, and *Trustees as Servants*. Larry Spears (2005) identified ten characteristics of servant leaders in the writings of Greenleaf. The ten characteristics are listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of others, and building community. Leadership experts such as Bolman, Deal, Covey, Fullan, Sergiovanni, and Heifitz also reference these characteristics as essential components of effective leadership.

The Center for Servant Leadership at the Pastoral Institute in Georgia defines servant leadership as a lifelong journey that includes discovery of one's self, a desire to serve others, and a commitment to lead. Servant-leaders continually strive to be trustworthy, self-aware, humble, caring, visionary, empowering, relational, competent, good stewards, and community builders.

Kent Keith (2008), author of *The Case for Servant Leadership*, states that servant leadership is ethical, practical, and meaningful. He identifies seven key practices of servant leaders as: self-awareness, listening, changing the pyramid, developing your colleagues, coaching not controlling, unleashing the energy and intelligence of others, and foresight.'

James Sipe and Don Frick (2009), in their book *The Seven Pillars of Servant Leadership*, states that servant-leaders are individuals of character, put people first, are skilled communicators, are compassionate collaborators, use foresight, are systems thinkers, and exercise moral authority. Servant leadership instead emphasizes collaboration, trust, empathy, and the ethical use of power. At heart, the individual is a servant first, making the conscious decision to lead in order to better serve others, not to increase their own power. The objective is to enhance the growth of individuals in the organization and increase teamwork and personal involvement.

### Greenleaf's ten attributes to servant leadership

Scholars generally agree that these characteristics are central to the development of a servant-leader. On Greenleaf's (1990-2007) 10 attributes and definition, Larry Spears (2005) emphasized that these 10 characteristics are by no means exhaustive. The following are Greenleaf's ten servant leadership attributes:

1. **Listening:** Traditionally, and also in servant leadership, managers are required to have communication skills as well as the competence to make decisions. A servant leader has the motivation to listen actively to subordinates and support them in decision identification. The servant leader particularly needs to pay attention to what remains unspoken in the

management setting. This means relying on his inner voice in order to find out what the body, mind and spirit are communicating.

2. **Empathy**: A servant leader attempts to understand and empathize with others. Workers may be considered not only as employees, but also as people who need respect and appreciation for their personal development. As a result, leadership is seen as a special type of human work, which ultimately generates a competitive advantage. Empathy can be taught from an early age as an effective tool to enable social development through kindness, compassion and tolerance.
3. **Healing**: A great strength of a Servant Leader is the ability for healing one's self and others. A servant leader tries to help people solve their problems and conflicts in relationships, because he wants to encourage and support the personal development of each individual. This leads to the formation of a business culture, in which the working environment is dynamic, fun and free of the fear of failure.
4. **Awareness**: A servant leader needs to gain general awareness and especially self-awareness. He has the ability to view situations from a more integrated, holistic position. As a result, he gets a better understanding about ethics and values.
5. **Persuasion**: A Servant Leader does not take advantage of their power and status by coercing compliance; they rather try to convince those they manage. This element distinguishes servant leadership most clearly from traditional, authoritarian models and can be traced back to the religious views of Robert Greenleaf.
6. **Conceptualization**: A servant leader thinks beyond day-to-day realities. That means he has the ability to see beyond the limits of the operating business and also focuses on long term operating goals. A leader constructs a personal vision that only he/she can develop by reflecting on the meaning of life and how this relates to the type of work the organization does. As a result, he/she derives specific goals and implementation strategies.
7. **Foresight**: Foresight is the ability to foresee the likely outcome of a situation. It enables the servant leader to learn about the past and to achieve a better understanding about the current reality. It also enables the servant leader to identify consequences about the future. This characteristic is closely related to conceptualization.
8. **Stewardship**: CEOs, staffs and trustees have the task to hold their institution in trust for the greater good of society. Servant leadership is seen as an obligation to help and serve others. Openness and persuasion are more important than control.
9. **Commitment** to the growth of people: A servant leader is convinced that people have an intrinsic value beyond their contributions as workers. Therefore, they should nurture the personal, professional and spiritual growth of employees. For example, they spend money for the personal and professional development of the people who make up their

organization. The servant leader will also encourage the ideas of everyone and involve workers in decision making.

10. **Building community**: A servant leader identifies means to build a strong community within his organization and wants to develop a true community among businesses and institutions.

### **Russell and Stone's nine attributes to servant leadership**

Russell and Stone (2002) listed the following nine attributes in their model:

1. **Vision** “ideal and unique image of the future” (p. 146). Related to Greenleaf’s *conceptualization* and *foresight*.
2. **Honesty** “Truthfulness, leads to a leader’s character, which helps to establish credibility (p.146-7).
3. **Integrity** Personal ethics, “reflects adherence to an overall moral code” (p.147).
4. **Trust**. Willingly being vulnerable to another, expecting that they will do what they promise. (p.148)..
5. **Service** To help others above one’s self-interest by providing “...information, time, attention, and resources” (p.149).
6. **Modeling** Setting the example through word and deed (p.149-50).
7. **Pioneering** Initiators or entrepreneurs “who take risks, create new paths, shape new approaches” (p.150).
8. **Appreciation of others** “value, encourage, and care forgiving, love and encouragement of others unconditional love in the workplace” (p. 151).
9. **Empowerment** “Set the vision and goals; and delegate responsibility, authority, and accountability to subordinates” (p.152).

### **Patterson's seven attributes to servant leadership**

Patterson’s (2003) model includes the following seven attributes:

1. **Agapao Love** Unconditional moral love. “*agapao*...is the Greek term for moral love, meaning to do the right thing at the right time and for the right reasons.”(p .12).
2. **Humility** “ability to keep one’s accomplishments and talents in perspective, which includes self-acceptance, and further includes the idea of true humility as not being self-focused but rather focused on others.” (p. 140) and“...those who do not center attention on their own accomplishments, but rather on other people” (p.14).
3. **Altruism** Concern for people’s welfare. “link between good motives and good behavior” (p.17).
4. **Vision** Looks to the future growth of people as opposed to an organization. “On servant leadership theory, vision refers to the idea that the leader looks forward and sees the person as a viable and worthy person, believes in the future state for each individual, and seeks to assist each one in reaching that state.’ (p.18).
5. **Trust** Foundational basis of servant leadership. “values of integrity and honesty builds interpersonal and organizational trust and leads to credibility. Servant leaders lay the foundation of trust, and trust that holds the servant-led- organization together.’ (p.22).
6. **Empowerment** “entrusting power to others” and “teaching and developing people “giving up control and letting the followers take charge” (pp. 22-25).Service “core of servant leadership...choice of the interests of others over self- interest” (p.26).
7. **Service** “core of servant leadership choice of the interests of others over self-interest” (p.26).

### ***Seven Key Pillars & Passions for encouraging Servant Leadership***

To attract friends, followers, and converts, Servant Leaders, are encouraged to employ seven key pillars to enable successes by all, with all, for all, with a Beacon of Hope for the Global Communities. These pillars are: (a) encouraging vision, (b) building team/relationships, (c) planning for the future, (d) resourcing new/old ventures, (e) measuring execution, (f) evaluating/continuous Improvement, and (g) servant leadership with full responsibility and accountability

In addition, encouragement to employ seven key passions to facilitate successes in activities, with an improved quality of life with the practice of servant leadership Globally, for an improved caring World for all citizens, with consideration of others and humility. If you operate using servant leadership principles you can have transparent operations. Transparency not only builds trust at work but also in the community and allows innovation to thrive. Servant leaders are persons who are prepared to actively work for a fairer, more humane and more caring Global World. These leaders care about their workers’: (a) family, (b) education/training, (c) career, (d) emotional well-being, (e) health, (f) spiritual passions, and (g) financial successes.

## **Servant leadership in the People's Republic of China:**

Han, Kakabadse, and Kakabadse (2010) found that the concept of servant leadership holds parallel meaning in China, to that of the West. They describe the Chinese concept of servant leadership precisely as servant leadership in both the public and non-public sectors. They also report that when asked to characterize Chinese servant leadership in the public sector, the study respondents consider six types of servant leadership similar to the West but also there are three types of Chinese practices that extended servant leadership. The six types of servant leadership similar to the West are: (a) putting people first, (b) ethical behavior, (c) moral love, (d) conceptual skills, (e) humility, and (f) building relationships. The three types of Chinese practices that extended servant leadership are: (a) being dutiful, (b) displaying devotion to party policies and State laws, and (c) listening.

## **Servant leadership at 3M Corporation a US corporation, under CEO James McNerney with seven attributes to servant leadership.**

McNerney, is currently the Chairman, President and CEO of the Boeing Company, the World's largest aircraft producer. Five entrepreneurs started the Minnesota Mining & Manufacturing Company (from 2002, now known as 3M). McNerney and Winston (2002) Servant leadership model is based on the following seven principles:

1. A Servant Leader is *teachable*. Mc Nerney is not flashy and does not relish the lime-light. He is humble and likes to keep a low profile (Arndt & Brady, 2004).
2. A Servant Leader has *concern for others*. McNerney genuinely cared for 3M employees. McNerney reassured the 3M employees he was there to support them and make them better by providing better focus and direction.
3. A Servant Leader has *controlled discipline*. McNerney has a calm demeanor and great discipline. McNerney showed great discipline and much grace when General Electric CEO Jack Welch, said Jeffrey Immelt will be Welch's successor at GE, in place of candidates James McNerney and Robert Nardelli . McNerney did not complain or demand an explanation, and took it all in stride (Unseem, 2002). Mc Nerney, with his charm, grace, and conduct, brought major organizational discipline to 3M.
4. A Servant Leader *seeks what is right and good for the organization*. McNerney found people in the organization wanted to move beyond the old system and become more efficient and profitable. Employees did not think they were "achieving all they could" and were ready for change (Arndt & Brady, 2004).
5. A Servant Leader *shows mercy in beliefs and actions with all people*. McNerney is demanding but also merciful. If a manager is not meeting standards, McNerney will not yell

or berate his employees. He teaches and coaches, and expects a solution. (Arndt & Brady, 2004).

6. A Servant Leader focuses on the purpose of the organization and the well-being of the followers. McNerney sets challenging, measurable goals, and demands his subordinates meet them. He teaches and coaches his subordinates to achieve the goals. McNerney gives all the credit to his organization and employees for their success. (Arndt & Brady, 2004).
7. A Servant Leader creates and sustains peace in the organization. McNerney was the first outside CEO in 3M's history (Unseem, 2002). He appreciated the need to create, maintain and practice peace in the organization. Many times a new CEO *will cut off the head*, replacing all the upper level management, which can cause chaos. But McNerney did not replace 3M's management (Arndt & Brady, 2004).

James McNerney brought financial success to 3M. According to Tatge (2003), McNerney “slashed inventories and accounts payable by US \$675 million and trimmed debt. While the top line (meaning sales) grew merely 2% in the US to \$16.3 billion in 2002, profits at 3M jumped 38% to US \$2 billion” (p. 65).

### **SERVANT LEADERSHIP PHILOSOPHY AND ITS LINK WITH LEADERSHIP THEORY AND ETHICAL LEADERSHIP**

Some see a difference between a leadership philosophy (e.g. “servant leadership” or “ethical leadership”) and a leadership theory (e.g. functional and situational leadership theories). The former is a values-based view of how leaders should act, whereas, the latter is usually a way of teaching leaders how to be more effective. (Business Ball's management information, 2012). For decades, the older leadership theories (e.g. traits, behavioral/styles, situational, and functional) did not explicitly support or address the philosophy of servant leadership. However, this changed with the emergence of Integrated Psychological Leadership Theory – as represented by James Scouller's (2011) Three Levels of Leadership model. Scouller's model attempts to integrate the older theories while addressing their limitations by focusing on the leader's psychology. He emphasizes the idea that leaders should care as much about their followers' needs as their own and view leadership as an act of service (Scouller). Thus, the link between the philosophy of servant leadership and modern leadership theory has strengthened in the 21st century.

Leadership comes in many forms, (business, political, military, and social. Values-based leaders strive to create congruence between the values of their followers and the values of the organization. This way of thinking helps us to see leadership as more of a partnership and elevates the goals of the followers. Many value-based theories of leadership emphasize the importance of shared vision and values in maintaining this relationship, but stop short of commenting on the ethical content of such values.

Ethical leadership theory strives to underscore the ethical content built into every aspect of leadership. In one sense, ethical leadership starts with the understanding of the deep and necessary connections between ethics and leading – one cannot lead without ethical assumptions or implications. In terms of leading in ways that are ethically sound, there are no simple guidelines or formulas to how this could be done in practice, in part because there are many complex issues involved. But at the very minimum, ethical leaders should strive to nurture the human potential of their constituents, balance the needs of the individual and the community or organization, defend the fundamental values of the community or organization, and instill in individuals a sense of initiative and responsibility.

The leader should also be able to distinguish between modal and end values, and not only achieve the former, but also aim for the latter. “Leading from the middle” refers to the idea that much of leadership in organizations happens not at the top of the hierarchy, but at the middle and lower levels of the organization, especially with middle managers. It is a theory that starts with the premise that upper management should delegate responsibility and power to middle managers to actually implement the goals of the company. The approach moves away from earlier theories of “top-down” management in that it gives middle managers more room to innovate and exercise the motivation, values and purpose common to all individuals. (Wicks, Freeman, Werhane & Martin, 2010)

Business is about people. Business is of, by, about, and for people. And it is ultimately how you are with those people that make all the difference in whether or not your spirituality finds an expression within the context of your work. This is not about some arbitrary decision. "Okay, now, let's all be spiritual; then we can be happier and more productive that way. This is not a trick or a gimmick. This isn't a technique. It's not even a process. It is a conscious choice about how you choose to be and about how you choose to live your life at home as well as at work." (Autry, 2004, p. 148)

The ethical aspect of servant leadership from a servant relates to Greenleaf's groundbreaking 1970 essay, *The Servant as Leader*: “And, what is the effect on the least privileged in society; will he benefit, or, at least, will he not be further deprived?” (Greenleaf, 1970, p.7). A decade later, in another essay titled *Servant: Retrospect and Prospect* (1998) Greenleaf went even further and added this requirement: “No one will knowingly be hurt by the action of the servant leader, *directly or indirectly*.” (p.43) Meaning that a servant leader must take into account all persons in a society or community or organization, including the weakest, and not just his/her followers. To do harm or injury to others will be unethical, even if your followers have benefited. With this reasoning many Global leaders especially in businesses and Governments will be the recipients of constructive criticisms on moral grounds and likely to fail Greenleaf's test of servant leadership.

## **ACTIVE LISTENING, A KEY TO SERVANT LEADERSHIP**

Active listening is another very important key to servant leadership, and most leaders are aware that they need to be strategic listeners to be successful. A servant leader can be better by hearing accurately, building relationships, empathizing team work, showing respect, being understanding, building self-esteem and showing appreciation of followers. Servant Leaders must listen, think and speak clearly with an open mind. "By learning and committing to the skills and behaviors of active listening, leaders can become more effective listeners, and, over time, improve their ability to lead." (Hoppe, 2007)

### **Is giving, the secret, to getting ahead?**

Adam Grant, 31, is the youngest-tenured and highest-rated professor at The University of Pennsylvania Wharton School. He is also one of the most prolific academics in his field, organizational psychology, the study of workplace dynamics. Grant took three years to get his Ph.D., and in the seven years since, he has published more papers in his field's top-tier journals than colleagues who have won lifetime-achievement awards. His influence extends beyond academia. He regularly advises companies about how to get the most out of their employees and how to help their employees get the most out of their jobs. It is Grant whom Google calls when "we are thinking about big problems we are trying to solve," says Prasad Setty (2011), who heads Google's people analytics group.

For Grant, helping is not the enemy of productivity, a time-sapping diversion from the actual work at hand; it is the mother lode, the motivator that spurs increased productivity and creativity. Grant might not seem so different from any number of accessible and devoted professors on any number of campuses, and yet when you witness over time the sheer volume of Grant's commitments, and the way in which he is able to follow through on all of them, you start to sense that something profoundly different is at work. Helpfulness is Grant's credo. (The New York Times, March 2013)

### **SERVANT LEADERSHIP IN THE ARAB CULTURE.**

Islam ("the leader of a people is their servant") and other world religions have long embraced the philosophy of servant leadership. (Wikipedia, 2013). Before the birth of Islam, the inhabitants of the Arabian Peninsula were categorized into two groups, the *Badw* (Bedouins) who lived a harsh desert life enduring severe environmental conditions with herds of livestock as their primary livelihood, and the *Hadjar* (Settled People), who lived in villages and towns, with trade and agriculture as their main source of income (Hitti, 1974).

The Bedouins lived in communal units called *Ashiras* (Clans) and *Qabilas* (Tribes) that were unified by blood relation and ancestry. Bedouin tribes were independent with power vested in the hands of chiefs (*Shaykhs*). The son or an adult male relative of the *shaykh* would inherit leadership.



However, the selection, as well as, the ability to maintain the position required validation by the sub-tribal chiefs. The *shaykh*'s major responsibilities included arbitration of disputes, location of adequate grazing pastures for his tribe's cattle and camels, and defense of its wells and livestock against plunderers and rivals. He was expected to be generous and to entertain followers, visitors and guests. A reputation for wisdom and generosity brought more power and influence than the accumulation of wealth and animals (Hitti, 1974).

Contrary to Hollywood depictions, the tribal chief was not a sex maniac or a warmonger, but the oldest, wisest and the most courageous person in his tribe. His powers were not absolute, since he had to consult with the council of his tribe's elders on major tribal issues (Hitti, 1974). This is particularly true because desert society tends to be democratic and egalitarian, and a Bedouin tends to treat his chief as an equal rather than a boss who had to be obeyed no matter what (Kennedy, 1986). According to one *Hadith* (a saying of the Prophet) all Muslims are equal, just like the teeth of the comb. According to another *Hadith*, they are like the organs of body, if one of them aches, the whole body aches (The Qur'an: al-Nisa Surah, 4:59).

On the other hand, Islam promoted the desert values of simplicity, generosity and protection of the weak. Islam emphasizes the concept of leadership. Sovereignty belongs only to God, and Muslims are ordered to obey the Prophet and those in authority. "Oh, you faithful! Obey God and obey the apostle and those in authority among you" (Nawafleh 2000: p. 24). Following Quranic teachings, Prophet Mohammed would consult with his followers in the conduct of worldly matters where there was no revelation. The Quran states: "Forgive them, and pray for them, and take counsel with them in all matters of public concern" (The Qur'an: al-Imran Surah, 3:159). Guided by the Quranic verses that stress consultation, such as "their (the believers') communal business is to be conducted through consultation among themselves" (The Qur'an, 36:38), it was decided that selection of the caliph, his dealings and his decision making, must be conducted by *shura*. *Shura*, "roughly translated as consultation," is seen by some as a development of the pre-Islamic tribal consultative council (Hitti, 1974: p. 237).

### ***Omar bin al-Khattab's personal and leadership characteristics***

Arab specialists have written extensively on Omar, whose characteristics can be categorized into two major groups, personal characteristics and leadership characteristics (Nawafleh, 2000). The personal characteristics also include human, social and religious characteristics. These characteristics are as follows: (a) personal characteristics that include courage, endurance, physical power, vision, strength, firmness, far-sightedness and personal austerity; (b) human characteristics which include brotherhood, mercy, good manners, equality, and freedom; (c) social characteristics such as honesty, justice, accountability, responsibility, and setting good examples; and (d) religious characteristics like: respect for Allah (The Almighty), piety, faithfulness, sternness, and incorruptibility. .

Whereas the leadership characteristics can be described as follows:

1. Ability to listen and accept criticism: For example, in one of his speeches, Omar suggested 40 dinars as an upper limit for the dowry a man pays to his bride, and said that any amount above that limit would be allotted to the state treasury. A woman from the audience stood up and recited a verse from the Qur'an that contradicted what Omar said. Omar smiled and said a widely quoted saying: "The woman is correct and Omar is mistaken" (Nawafleh, 2000: p. 118).
2. Ability to plan, schedule and organize: Many Muslim thinkers consider Omar as the founder of the Islamic state. He organized the Divan, Secretariat of the State, established the financial and tax systems, the army, the court system and external state correspondence with foreign powers.(Sarayrah, 2007)
3. Ability to promote participation of others in decision making through shura: Omar was very well known for enlisting and seeking the views of Muslims on issues that concern the public interest. Thus according to him, "a decision that has been taken without consultation is useless" (Nusair, 1986: p. 189).
4. Ability to empathize with others: The following story reflects Omar's ability to employ this skill in order to understand others' points of view. One day he saw an old man begging for charity. When Omar asked him why he was begging, it turned out that the man was Jewish, and that he was begging in order to be able to pay his taxes and cover his other expenses. "Oh, my God!" Omar sighed, "We have taxed you when you were young and we have forgotten you when you got old". Omar took him to his house where he fed him, and then he ordered his financial officer to pay all aged people a sufficient amount of money that would prevent them from begging (Nawafleh, 2000).
5. Ability to effect change and overcome unforeseen problems: This was made obvious through his supervision of crisis management situations such as wars, famines, epidemics of communicable diseases and similar catastrophes. (Sarayrah, 2007).
6. Practicing the skill of incognito enquiry: Concerned that his governors and principals would carry to him only the good news, Omar perfected the skill of conducting inspection tours in disguise in order to find out what was truly going on in the Islamic state. Omar emphasized the managerial principles of responsibility, accountability and control as exemplified in the following incident. He once asked his confidants: "Assume that I appointed the best of you to govern, and that I urged you to be fair in your dealings, have I assumed my responsibilities in the right manner?" They answered "yes." Omar shook his head and replied: "I disagree. I should watch their actions to make sure that they do what I have asked them to do" (Nawafleh, 2000: p. 29).

***Shaykh Ali, a 20th Century tribal servant-leader***

Shaykh Hajj Ali, was the Shaykh (chief) of the Sarayrahs until late 1970's when he inherited the position from his father, Hajj Yahya. Both were very well known and respected tribal judges in the area, and they were very often asked to arbitrate and settle tribal squabbles and conflicts in accordance with customary tribal laws and traditions, in which they were well versed. The system of Bedouin tribal law is orally transmitted, and universally accepted and revered in desert society (Abu Hassan, 1987). The duties of a tribal Shaykh were considerable and demanding. Most of his time was spent in thinking about how to care for his tribe, how to increase the tribe's affluence, how to reduce internal conflicts, and to enhance their position among other tribes (Abdul-Aziz Salem, 1967). These duties made Hajj Ali sleepless and anxious because contrary to the conventional perception of the role of a tribal leader, the position of a Shaykh is not an honorary position, it is a position of work, as expressed in the often cited proverb of Hajj Ali, "*Shaykha taklif wa laisa tashrief.*" (Sarayrah, 2007).

### **Servant leadership is deeply rooted in the Arab/Islamic culture**

The concept of servant leadership may best be captured in this tribal proverb, "*Sagheer alcum khadimha, wa kabir alcum khadimha*" that means "The youngest is the servant and the one who rules is likewise the servant." This phrase describes the two people most responsible for receiving guests hospitably: the young boy, who brings tea and coffee to guests and makes them feel comfortable; and the Shaykh, who is always there to help and is accessible at all times. The Shaykh's duty is to welcome his guests and to listen graciously to their complaints and problems. His key characteristic is generosity. Visitors must be received warmly, offered food and drink, and guaranteed protection and security. (Sarayrah, 2007). One of the most important skills a Shaykh must cultivate is the ability to listen impartially without reacting or appearing judgmental. Full attention must be paid to the individual petitioner so that trust can be established. (Sarayrah, 2007).

Servant leadership is deeply rooted in the Arab/Islamic culture. Many similarities can be found between the pre- Islamic and early Islamic leadership style and practices and those of servant leadership. Servant leadership puts a great deal of emphasis on listening. Review of the literature on Omar revealed how he excelled in utilizing the skill of careful listening in letting his subjects vent their steam, express all they had to say in order to direct their remaining energy towards finding solutions to their problems. Both a servant leader and Omar use persuasion as an effective tool in decision-making. (Sarayrah, 2007).

Servant leadership truly complies with the Arab value system and tradition, the job of administrative reform, which often faces resistance and is viewed as alien, could be greatly facilitated by the idea of servant leadership, which could be invoked to facilitate training procedures. Resistance to new procedures could possibly be minimized when they are coupled with illustrations and anecdotes from the glorious past. (Sarayrah, 2007). In the following *hadith*, Prophet Mohammed urges Muslim leaders to be servant leaders: "Verily, each of you is a shepherd, and each of you is responsible for the well-being of his flock" (Nusair, 1986, p. 90). The servant

leader must have the sense of loving to lead, then to lead. Omar and Haj Ali both exemplified that kind of leader. (Sarayah, 2007).

Original Arab leadership style and practices were diluted by foreign influences resulting from the spread of Islam throughout the world and the incorporation of other nations' practices. This process of dilution is being pushed even further by globalization. Currently, unpopular bureaucratic procedures and practices have alienated leadership in the Middle East. As a result, elements of servant leadership practices, such as occasional caring and attention to people's needs and hospitality, are not obvious. These practices are cherished by the people, but only momentarily due to the negative reputation of the bureaucracy. (Sarayah, 2007).

Islam guarantees rights to minorities, and equality is a basic right in Islam. During the Islamic Caliphate's first thirty years all needs were provided for and it will be desirable for Islamic heritage, practices and traditions to be followed.

Servant leadership now, is about winners and losers, and it will be better to create the global conditions to be more inclusive of the principles that are deeply rooted in servant leadership, to avoid winners and losers in societies. A high IQ, means a person will possess an Intelligence Quotient that is most desirable, but under servant leadership, a higher EQ, Emotional Intelligence, is better, which describes the ability, capacity, skill, to identify, to assess, and manage the emotions of oneself, or others and groups. Generally, Arabic/Islamic businesses shareholders main interest is not to make a profit on their investment, but to make a profit on their business, with their long term strategic caring servant leadership management style.

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