**Philosophy and Servant Leadership**

Virtue and The Golden Mean

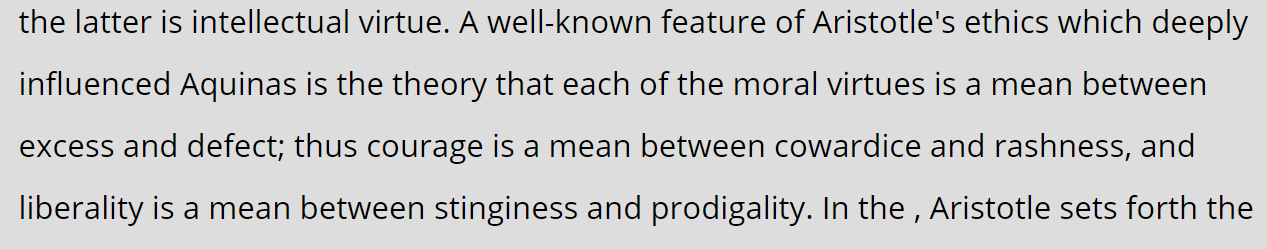
1. Aristotles Main Book (or set of writings) on Ethics (reviews suggest a clear translation):

# [**Nicomachean Ethics**](https://www.amazon.com/Nicomachean-Ethics-Aristotle/dp/1624668151/ref=cm_cr_arp_d_product_top?ie=UTF8)

1. This one I found very useful for 1) distinguishing between infused virtues (i.e. traits) and acquired virtues (i.e. habits/skills) as well as between how Aristotle defines virtues (and the Golden Mean) and how Aquinas does (similar but definitely differences there).

His will is directed to the same end in two ways: as an intentional drive moving towards that destiny to attain it [which is hope], and as a kind of spiritual union that somehow transforms the will into the goal it is seeking [which is charity].

<https://www.ewtn.com/catholicism/library/meaning-of-virtue-in-thomas-aquinas-12609>



1. Very surface level treatment (excess vs. deficiency [interesting parallel to psychometric concepts of contamination and deficiency]):

<https://medium.com/@perezanthony/why-aristotle-was-right-the-power-of-balance-b743f82edc9f>

https://plato.stanford.edu/entries/aristotle-ethics/#DoctMean (Just 5 and 5.1)

1. Connection between how Aristotle and Thomas Aquinas saw virtue

<http://www.therealpresence.org/archives/Saints/Saints_004.htm>

1. Under and over regulations and virtue

<http://ancientchristianwisdom.com/finding-golden-mean-control-control/>

Existing measure of prudence, fortitude, temperance, and justice created by Riggio, Zhu, Reina, & Maroosis (2010; Leadership Virtues Questionnaire) - presented as a measure of ethical leadership but also noted as stemming from virtue-driven perspective of Aristotle and St. Thomas Aquinas. They wanted to directly measure positive character instead of behavior, although they rely on subordinate reports as opposed to self-reports. LVQ aggregates to one overall score and their approach seems traditional (e.g., not unique to their unique constructs). Riggio et al. (2010) treat “ethics” and “morals” as synonymous, but the difference seems conceptually important:

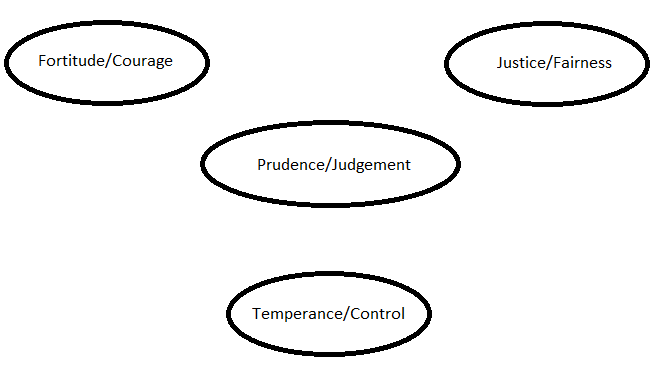
**Ethics** - one’s internal set of rules or standards

**Morals** - relating to principles of right and wrong\*

\**Note*: concept of **ethical relativism** is interesting here - possibly explains, for example, some political division? (both thinking they’re “on a morally positive path”) Has implications for measurement of anything ethical (including ethical leadership).

Prudence is the highest order virtue and possibly directs the others. (what is prudence?)

Maybe reach out to a philosopher to sketch out relationships? Aristotle presented (in Riggio) as being most closely aligned with the Justice/Fairness virtue.



Ethical/moral dilemma scenarios seem most directly appropriate for measurement (ala Kohlberg-oriented stuff)

**Servant Leadership Meeting Notes 2/23/2021:**

· Construct clarity

· Monthly or bi-weekly meetings to discuss

· Discussion:

o Servant leadership as something we can aspire to but we usually don’t live up to it.

o Social desirability issues with self-reports and reporting/assessing this type of leadership

o SJT – original idea to address issues with social desirability and since they are behaviorally based. Dr. Bragger came across research on philosophy and presentation of traits as tendencies towards virtues. Traits as an innate aspect of tendencies towards virtue and skill development as a habit-forming part of virtues. Built in Gold Mean, taking 2 tendencies and bring to a balance to build virtues.

o Aquinas – based on Aristotle’s teachings, innate tendencies towards virtues. Only virtues that were about a mean had to do with charity and love.

o Low base rates of servant leadership – concern with validity of measures for SL.

o How to measure virtues? Where “higher is not better” but rather a “mean is better”.

o Coming up with a measure to accurately measure virtues and characteristics of SL

o Belief that SL is only useful in specific settings.

o SL + LMX – to build relationship and adequately develop followers

o Problem with SL – applicability in organizations (connecting to bottom line)

o Conceptualization and measurement of SL\*\*

o Argument for why it should be rewarded in organizations.

o Servant leadership as it has evolved in the literature, maybe take a look back at the origins of SL to determine how to measure it.

o SL research currently based on outcomes, versus what brings it about.

o Is SL based on traits? Or can it be developed? Or a mix of the two? The question might be closely related to how to use traits to develop SL behaviors?

o Look at overlap with ethical leadership

· Tasks:

o Look for old references of Gold Mean and virtues (Aquinas and Aristotle)

o Read about SL, what it is, where it comes from, how it can be developed

o Find reading material (book chapters and articles) on virtues and share

o Next steps to come up with definitions

**Meeting 5/4/2021**

**Purpose:**

Create a measure of leadership

1. Describe (conceptually) the balanced model of Aristotle

* Measure that could be used to assess leadership development (focusing on balance)

**Tasks:**

* Put measures of SL in the share drive
  + Different situations to determine if you’re a leader and if you’re the right leader for the situation
* Build a clear and comprehensive description of Aristotle's model
  + Then we can think about measurement
* Dana and Renata: find some sources of information

Broader purpose still undecided (paper or measure [or other; e.g., a nomological network of leadership and where does “servant” leadership fit])

* Goal of project: potentially create an assessment such as an SJT

Servant leadership may not be equally useful in every context

* Definition and measurement is misaligned (Bragger)

One-on-one and focus on developmental leads (common good over the individual)

Correct leader for the given situation

Vroom-Yetten model maybe a place to start for “tiered” assessment

ARTICLES:

1. Kim, C. W., McInerney, M., & Sikula, A. (2004). A model of reasoned responses: Use of the golden mean and implications for management practice. *Journal of Business Ethics, 51*(4), 387-395. Retrieved from <http://ezproxy.montclair.edu:2048/login?url=https://www-proquest-com.ezproxy.montclair.edu/scholarly-journals/model-reasoned-responses-use-golden-mean/docview/43105162/se-2?accountid=12536>

Abstract: The concept of the golden mean', which has been accepted as a behavioral guideline of human beings for thousands of years, is briefly reviewed. Several empirical studies in the field of organizational behavior are summarized as evidence that the concept has practical management applications. Based on the golden mean concept and its management empirical evidence, the authors propose a model of "reasoned responses" and its practical application to the decision-making process.

1. BRAYBROOKE, D. (1991). No rules without virtues: No virtues without rules. *Social Theory and Practice: An International and Interdisciplinary Journal of Social Philosophy, 17*(2), 139-156. Retrieved from <http://ezproxy.montclair.edu:2048/login?url=https://www-proquest-com.ezproxy.montclair.edu/scholarly-journals/no-rules-without-virtues/docview/42764852/se-2?accountid=12536>
2. Porter, J. (1993). The unity of the virtues and the ambiguity of goodness: A reappraisal of aquinas's theory of the virtues. *Journal of Religious Ethics, 21*(1), 137-163. Retrieved from <http://ezproxy.montclair.edu:2048/login?url=https://www-proquest-com.ezproxy.montclair.edu/scholarly-journals/unity-virtues-ambiguity-goodness-reappraisal/docview/43292151/se-2?accountid=12536>
3. Cheng, C. (2011). Effective leadership by capacities of virtues: A new analysis of power of political leadership in confucian perspective. *Journal of East-West Thought, 1*(1), 105-114. Retrieved from <http://ezproxy.montclair.edu:2048/login?url=https://www-proquest-com.ezproxy.montclair.edu/scholarly-journals/effective-leadership-capacities-virtues-new/docview/1911652198/se-2?accountid=12536>

Abstract: This paper develops the theory of virtues as those capabilities of a human person, which integrate both the view of Confucian ethics and Aristotelian ethics. It proposes a theory of leadership (political leadership, in particular) based on the development and implementation of the virtue-capabilities of wisdom, care and courage as defined in Confucian Analects. It argues for those Confucian insights into the depth structure of the human self in terms of feeling, thinking and willing, which then leads to the virtue-capabilities of zhi ren yong (wisdom, care and courage). Ii explains how these three virtue capabilities form a unity of trinity which warrants effective political leadership. It also shows how this model of political leadership will have to be effective on three levels of society at large, namely, community, business and government.

FOR NEXT MEETING:

Branched SJT article: <https://www.emerald.com/insight/content/doi/10.1108/JMP-10-2018-0434/full/html>

**Servant Leadership Meeting Notes 6/8/2021:**

* Want to define SL (mode, motive, and means)
  + All measures of servant leadership focus more on the means than the other components
  + No measures of SL that look at the motivations of the leader
  + We could take a broader look at leadership - motive for leadership practices and this determines what type of leadership is being applied
  + How to differentiate leadership/DAC (is its leadership), then type of leadership, then the process of enacting the specific type of leadership
* Purpose of this project:
  + Leadership development assessment, within the domain of a balanced theory of virtue\*\*\* (the idea of balance being the central point of two extremes)
    - Consider reducing impression management - balance idea helps with this
  + Measuring where people are and how to determine where the “middle” is
  + Want to include Artistotle’s Golden mean
  + Maybe something like a maturity assessment for leadership? Where people are at and what they have to do to reach that “balance”
    - Innate, developed, and context (aside from effort)
* **Next week - establish a process**

**Meeting 6/15/2021**

* Goal of today’s meeting - establish a process to develop a measure:
  + Read relevant material
  + Define conceptually what we are measuring
  + Solicit the help of SMEs (empirical keying)
  + What does the measure look like? (SJT, Likert, Computer, etc)
    - Continuum
    - Forced choice
    - SJT - novel in SL
  + Develop
* Major issue that we keep going back to is balance: Scoring algorithm focusing on the balance of extremes
* Measuring SL in a balance-based way versus the way it has been measured in the past. They are very susceptible to social desirability
* We need to determine what we are measuring and determine what the construct we are focusing on is.
* To do: come up with a short reading list, once we all read the material we come up with the construct we are targeting.
* Bragger and Dana: SL literature, Kulas with measurement, Renata with philosophy
* For next meeting 6/29/2021: Read Eva article and Bragger article

**Articles to read:**

**For 6/29:**

Bragger, J. D., Alonso, N. A., D’Ambrosio, K., & Williams, N. (2020). Developing Leaders to Serve and Servants to Lead. *Human Resource Development Review*, 1534484320981198.

* Impact of organizational culture in permitting SL to flourish - long term commitment
  + Developing SL culture seems to work from middle to bottom and then up if people stay with the company (impact of org culture)
  + How often do you really see SL in organizations? I think there’s a limited number of industries in which this might occur.

Eva, N., Robin, M., Sendjaya, S., van Dierendonck, D., & Liden, R. C. (2019). Servant leadership: A systematic review and call for future research. *The leadership quarterly*, *30*(1), 111-132

For later weeks:

* Van Dierendonck, D. (2011). Servant leadership: A review and synthesis. *Journal of management*, *37*(4), 1228-1261.
* Antonakis, J. (2017). Charisma and the “new leadership”. *The nature of leadership*, 56-81.
* Kim, C. W., McInerney, M., & Sikula, A. (2004). A model of reasoned responses: Use of the golden mean and implications for management practice. *Journal of Business Ethics, 51*(4), 387-395. Retrieved from <http://ezproxy.montclair.edu:2048/login?url=https://www-proquest-com.ezproxy.montclair.edu/scholarly-journals/model-reasoned-responses-use-golden-mean/docview/43105162/se-2?accountid=12536>
* BRAYBROOKE, D. (1991). No rules without virtues: No virtues without rules. *Social Theory and Practice: An International and Interdisciplinary Journal of Social Philosophy, 17*(2), 139-156. Retrieved from <http://ezproxy.montclair.edu:2048/login?url=https://www-proquest-com.ezproxy.montclair.edu/scholarly-journals/no-rules-without-virtues/docview/42764852/se-2?accountid=12536>
* Porter, J. (1993). The unity of the virtues and the ambiguity of goodness: A reappraisal of aquinas's theory of the virtues. *Journal of Religious Ethics, 21*(1), 137-163. Retrieved from <http://ezproxy.montclair.edu:2048/login?url=https://www-proquest-com.ezproxy.montclair.edu/scholarly-journals/unity-virtues-ambiguity-goodness-reappraisal/docview/43292151/se-2?accountid=12536>
* Branched SJT article: <https://www.emerald.com/insight/content/doi/10.1108/JMP-10-2018-0434/full/html>
* Connection between how Aristotle and Thomas Aquinas saw virtue

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Under and over regulations and virtue

<http://ancientchristianwisdom.com/finding-golden-mean-control-control/>

**Meeting Notes 7/7/2021**

* Focus on balance - developing a measure that can assess where people stand in these continuums
* Set bi-weekly meeting
* Eva’s approach: mode, motive, mindset
* Determine organizing framework from which to work off of - building boxes with definitional elements
* SL as the foundation to task-oriented leadership or performance, these are not two separate things.
* SL Eva definition to be integrated with Bragger article content + self-oriented too
  + *(1) other-oriented approach to leadership (2) manifested through one-on-one prioritizing of follower individual needs and interests, (3) and outward reorienting of their concern for self towards concern for others within the organization and the larger community.*

**Meeting Notes 8/3/2021**

* Balance in the back end - scoring part of the measure
  + Start out with three buckets/subscales from Eva’s article?
* Come up with labels for the visual dimensions used to measure/capture balance, for example, *self-oriented versus other-oriented*
* Create a shorter document with decisions made so far\*\*\* - Kulas
* Self-awareness as a moderator to effective SL
* We need to figure out the content of the measure first to determine the type of items
  + Use philosophical perspective for dimensions?
* Keep working on a definition for S: we will use (Kulas and Renata)
  + Run by potential SMEs
* Working towards a white paper for Templeton (August 2022)
  + Integrating areas of interest for Templeton
  + For the next meeting look at the Templeton website to find areas of interest
* Job analysis on a servant leader and tying that into Aristotle’s philosophy



*Self-orientation Other-orientation*

**Definition Task: Use the Eva definition and use Braggers framework to come up with two different definitions depending on the goal of skill development. We want to introduce the concept of *balance.***

How we would define it if a servant was developing into a leader

* + *(1) other-oriented approach to leadership (2) manifested through one-on-one prioritizing of follower individual needs and interests, (3) and outward reorienting of their concern for self towards concern for others within the organization and the larger community.*

***Bragger notes:***

* *See Paralini’s Table below (and in the article I attached). She (based on passed research) attempts to distinguish TL and SL according to the following areas of*

*Distinction: Types of: morality, focus, mission and motive, focus, development, influence,*

* *These areas overlap (but are not exactly the same as) some the motive, mode, mindset of Eva et. al.*
* *I agree with many of the areas but I see SL as being more balanced in some of the areas (while others might be more of a force choice - not sure).*
* *So I would define SL (needs to be tweaked/edited. I will if I have time before leaving on vacation but feel free to use Parolini, Eva and my article to do so at next meeting:*
* *“Form of leadership:* ***whereby the leader (1) prioritizes the developmental needs of individual followers over and above his/her needs for immediate gratification and ambitions to advance and be seen in a good light (2) prioritizes the one-on-one development of individual followers to find their own (self-determined) meaning in their work and to determine and contribute their own talents to organizational goals and success (3) while still balancing this development with consideration of successfully reaching the organization’s goals (if they are moral and serve the common good).***
* *So I like a lot of what Paralini says but I feel that SL is not really an “either/or” but more of a “****priority focus on the relationship with the follower in order to successfully develop and influence the follower, which leads to meeting organizational goals that exist to serve the common good.”***
* ***What are each of your thoughts?***

How we would define it if the leader was developing into a servant

* + *(1) other-oriented approach to leadership (2) manifested through one-on-one prioritizing of follower individual needa and interests, (3) and outward reorienting of their concern for self towards concern for others within the organization and the larger community.*

*Paralini Table of Items Distinguishing between Transformational Leadership and Servant Leadership:*

*(Paralini 2009 Table 6, pg 281)*

*Item Distinction*

1. *I feel as if my leader focuses more of his or her benevolence*

*and good will toward the: organization/individual Moral*

1. *I feel as if it is important to my leader that my values are*

*\_\_\_ with/from his or her values: aligned/separate Moral*

*3. I feel as if it is important to my leader that my values are*

*\_\_\_ with/from the organization’s values: aligned/separate Moral*

***Though this one is used, I’m not crazy about it. It makes it seems as if the SL values HAVE to be separate from the org. (rather than just independently determined .***

*4. When my leader asks me to, I feel as if my leader asks me to Moral*

*overcome self-interest for the good of the: organization/individual*

***I feel this one is a little weird being all or nothing also…***

*5. I feel as if my leader is interested in developing values that Moral*

*are: collective/individual*

***I also feel a SL would be balanced here.***

*6. I feel as if my leader is focused on meeting the needs of the: Moral*

*organization/individual*

*7. I feel as if my leader’s allegiance and focus in toward the: Focus*

*organization/individual*

*8. I feel like my leader is focused on achieving the goals of the: Focus*

*organization/individual*

*9. I feel as if my leader creates an internal environment that is Motive and mission*

*more: changing/constant*

*10. When it comes to the external environment of our industry, I Motive and mission*

*feel as if my leader is \_\_\_ about wanting to make internal*

*changes to respond to changes in the external environment: Active/Passive*

*11. I feel as if my leader is focused on creating change that is motive and mission*

*more: revolutionary/evolutionary*

*Motive and mission*

*12. I feel as if my leader is motivated to contribute to the growth Motive and mission*

*of the: organization/individual*

*13 I feel as if my leader is more concerned about the dignity of Motive and mission*

*the: organization/individual*

*Motive and mission*

*14. I feel as if my leader’s first inclination is to first: lead/serve Development*

*15. I feel as if my leader is developing me to \_\_\_ others: lead/serve Development*

*16. I feel as if my leader inspires me to be: dependent/self-determining*

*Development*

*17. I feel as if my leader influences me through more \_\_\_ means: Influence*

*traditional/contemporary*

*Influence*

*18. I feel as if my leader influences me through more \_\_\_ means: Influence*

*traditional/contemporary*

*Influence*

*19. When my leader attempts to influence or persuade me, I feel: Influence*

*controlled/freedom*

*In*

*Positive Psychology Book Renata:*

### ***Athenian Views***

*Discussion of virtue and human strength is something on which both Plato and Aristotle focused heavily in their teachings in Ancient Greece. Aristotle, after expanding on Plato’s ideas regarding virtue, detailed 11 moral virtues: courage, moderation, generosity, munificence (this relates to money spending at an appropriate level), magnificence (described as “greatness of soul”), even temper, friendliness, truthfulness, wit (describing an ability to laugh and have fun at an appropriate level), justice, and friendship (Solomon, 2006). In addition to these moral virtues, Aristotle described intellectual virtues (mainly associated with ideas regarding wisdom) and believed that “strength of character, as inculcated by the political community, would lead to enduring human excellence” (Solomon, 2006, p. 9).*

*Aristotle and Plato also emphasized the influence the political community, termed polis, has on the development and maintenance of these virtues (Euben, Wallach, & Ober, 1994; Solomon, 2006). Aristotle discussed this community as being a necessity in helping the average individual to self-actualize with regard to virtue; he stated it was only within a life of order and sanction that one could rise above hedonistic desire and become truly virtuous (Peterson & Seligman, 2004; Solomon, 2006). In this view, people with good human virtue create such a community and then can provide a good model for others so that the masses also develop such human excellence. In addition, Aristotle believed that government should be charged with the development of virtue in a particular society via early education (i.e., in childhood) and training (Solomon, 2006).*

### ***Confucianism***

*Confucius, or the Sage, as he is sometimes called, held that leadership and education are central to morality. Born during a time when his Chinese homeland was fraught with strife, Confucius emphasized morality as a potential cure for the evils of that time (Soothill, 1968), and the tenets of Confucianism are laden with quotations that encourage looking out for others. In fact, one of Confucius’s most famous sayings is a precursor of the Golden Rule and can be translated as, “You would like others to do for you what you would indeed like for yourself” (Ross, 2003; Analects 6:28). In some ways, these teachings are parallel to thoughts put forth by Aristotle and Plato regarding the responsibility of leaders to take charge of the group, although there is less emphasis in Western writings on the collectivist ideal of taking care of others in the group. The attainment of virtue is at the core of Confucian teachings. The five virtues deemed central to living a moral existence are jen (humanity, the virtue most exalted by Confucius and said to encompass the other four virtues), yi (duty to treat others well), li (etiquette and sensitivity for others’ feelings), zhi (wisdom), and xin (truthfulness). Confucian followers must strive to make wise decisions based on these five virtues; this continual striving leads the Confucian follower to enlightenment, or the good life.*

Notes 9/15/2021

* Construct clarification: Effective leadership - maybe not focusing so much on SL
* Guiding principles: SJT and balance combined to create a measure for effective leadership
* Collect sources of information that intersect: jewish, confucianism, Christianity, Aristotle and plato.
  + Overlap of virtues in these belief systems and a “golden mean” to achieve the ideal amount of virtuousness
* Interplay between voluntariness of leadership, power, and effectiveness.
* Measuring the achievement of balance through self-regulation
* Are we measuring behavior or character?
* CCL - DAC for this project

Bragger notes for 9/27/21 meeting

The Prince: Machavelli gets criticized for honestly talking about what many “effective” leaders actually do (dichotomy between actual and ideal leadership).

Ideal effective leadership:

Northouse: “Leadership is a process whereby an individual influences a group of individuals to achieve a common goal”

An effective leader recognizes the utility/necessity of freedom in influencing followers and the resistance from followers that results from attempting to control their behavior. As such, effective leaders only use force/dominance (coersion) when it is absolutely necessary in reaching a necessary common goal or absolutely necessary for the good (development, safety) of the follower. When such “coersive influence” is not necessary, the effective leader uses persuasion in the form of expert/reward/reference forms of influence

Differentiating between transformational and servant leaders (both effective/ideal other-oriented forms of leadership:

Servant leaders facilitate followers in reaching goals in a dyadic/one-on-one manner, helping develop them to reach goals while transformational leaders motivate followers (often in a more social settings) through managing the vision of the common goal to motivate followers to work together toward the common goals.

Transformational leaders ‘manage the meaning’ of the common goal to the followers while servant leaders help followers find their own individual meaning and purpose in the common goal.

**Notes 9/29/2021**

* Machiavelli: chapters 15-23
  + Self oriented leadership
  + Being stingy versus generosity - to be stingy when it comes to one’s own possessions. Might be optimal to have a balance, and be smart in terms of generosity.
  + Integrity
  + Cruelty vs. merciful
* Nomological network for effective leadership
  + Dark triad
  + Self-and other-oriented leaders
  + Moving from self oriented to other oriented depending on how you start off as a leader and the type of power you have to leverage to have influence.
  + Waiting for leadership positions of formal power build virtues
  + What means would leaders fall in for example in terms or other and self orientation - there has to be an ideal middle in which the leader is successful in fulfilling goals of the self and getting others to achieve their goals and the common goal.
  + Theory of mind\*\*
  + Motivation to lead concept\*\* - Mcclelland's needs
  + French & Raven - Types of power
  + Different points of balance for different types of leadership - scale development

10/27/2021

360 report/ profile report / (SJT?)

Effective Leadership:

* LMK
* Motive to lead
* Self-awareness
* Generosity
* Machiavelli

Machiavelio’s Concepts:

* Generosity vs. Stinginess
* Mercy vs. Ruthlessness
* Truthleness vs. lying
* Being loved vs. hated
* Maintaining power
* Reputation
* Advisors

Goal for next meeting(11/10/2021):

* Create dimensions/concepts