**Cover Page**

Top down leadership is dead. Today's workers, employees, and volunteers expect to be part of the decision-making process in their organizations. Effective leaders today have closed the distance between leader and follower, coming from closed mahogany executive suites into the open-office world of the workers. Leadership accessibility and teamwork are buzzwords of the 1990s and have carried into the new millennium. (Finzel, 1997, p. 273)

**Introduction**

The examination of leadership will begin in a broad sense. According (Kouzes and Cohen) there is no universally accepted definition of leadership. It appears that leadership, like beauty, lies in the eye of the beholder. This can be attributed to the belief that leadership is not a science but rather an Art, by its definition, defies definition; however, several of the leading authorities on leadership offer the following definitions:

“(Bennis & Nanus) assert, leadership is more than doing things right. It is doing the right things, leadership is when persons with motives and purposes mobilize, in competition or conflict with others, institutional, political, psychological and other resources so as to arouse, engage, and satisfy the motive of the follower. Packard believes leadership is mastering paradoxes and what they stand for Sanders contends, Leadership is influence. Wills promotes the idea that, leadership is mobilizing others toward a goal shared by the leader and the followers.”

Leadership contains all the elements cited by authorities in the field, and many more. While they may differ in the selection of the words to describe leadership, they are all saying essentially the same things. Leadership requires a level of giving and responsibility few are willing to aspire.

Maxwell stated that the true measure of leadership is cantered on influence. Whether the desire is to build a business, strengthen children, or teach the world, one can achieve it by raising the level of influence in the lives of others. Cohen stated, "One must start with some basic capacity for leadership. Yet this capacity may lie unused and dormant because one does not start life as a general, company president, or outstanding leader". Maxwell further suggested that leadership is not an exclusive club for those who were "born with it." The traits that are raw materials of leadership can be acquired. Maxwell shared this story from Ravenhill, who explains his philosophy of leadership to a group of tourists who were visiting a beautiful village. As they walked past an old man sitting beside a fence, one tourist asked, "Were any great men born here?" The old man replied, "Nope, only babies". And so it is in leadership. Leadership must be developed; it is not inherent (Maxwell). It is recognized that people tend to lead in a manner unique to that individual. This uniqueness may be reflected in a manner that is demonstrated by personal strengths, weaknesses, beliefs, and values. However, just as each person has a unique style of leading, each leadership style has a specific set of qualities that are likely to be exhibited.

**The Servant-Leader**

Due to the limited amount of literature available on the subject of servant-leadership, a more pragmatic approach was taken to assist in the development of the understanding of the servant-leader model. A closer analysis reveals, "The great leader is seen as servant first, and that simple fact is the key to his greatness" (Boyer, Greenleaf). This does not suggest that a servant-leader should be reluctant to lead, nor does it insinuate a service dependence upon the desires of those being led. Instead, servant-leadership is an attitude that blends the characteristics of both terms into one (Hildebrand).

Depre stated, "The first responsibility of a leader is to define reality. The last is to say thank you. In middle of both, the leader must become a servant". It is within this context of servant-leadership that leaders from all points of reference must provide creative ways for improving their respective environments.

As previously stated, the characteristics integrity/trust, love/respect, service, willingness to listen, and higher calling/values were used as the focal point of servant-leadership

Bolman suggested that humankind has struggled with the concept of values and beliefs for years. Because of this lack of understanding in this area, people have turned to religion as a source of meaning.

**Integrity / Trust**

It is important, whether in the workplace, the church, or the schools, to determine what characteristics are necessary for a person to have the credibility needed to lead or influence a group. A 1990 joint study conducted by the University of California Los Angeles (UCLA) Graduate School of Management and Kom / Ferry international of New York City questioned 1300 senior executives on the desired characteristics of a leader. Seventy-one percent of the respondents cited integrity as the quality most needed to succeed in business (Dornan & Maxwell). Another study conducted by the Centre for Creative Research discovered that errors and obstacles could be overcome by a person wanting to rise to the top of an organization if integrity was a strong character trait of the leader (Dornan & Maxwell). Workers presumed that the mistakes made by the leaders were made honestly and consequently, there was a willingness to forgive the errors so long as the integrity of the leader was not tarnished, It is difficult for a person to be able to move up in the organization if integrity is compromised by betraying a trust (Dornan & Maxwell).

Covey spends much of his book, The Seven Habits of Highly Effective People (1989) (p. 21)

“Discussing integrity, If someone try to use human influence strategies and tactics of how to get other people to do what I want, to work better, or to be more motivated, to like me and each other while my character is fundamentally flawed, marked by duplicity, or insincerity then, in the long run, I cannot be successful. My duplicity will breed distrust, and everything I do—even using so-called good human relation techniques—will be perceived as manipulative. It simply makes no difference how good the rhetoric is or even how good the intentions are; if there is little or no trust, there is no foundation for permanent success. Only basic goodness gives life to technique”

While Covey did not directly address integrity in this quote, his statement leaves no question as to the importance of leaders acting with integrity. His statements regarding insincerity and duplicity acknowledge that these traits are not admirable in leaders and should be resisted. Permanent success is likely to occur only if the leader is able to develop trust with the followers. Maxwell suggested that integrity is the foundation upon which many qualities are built, such as respect, dignity, and trust. He states that eighty-nine percent of what people learn comes from visual stimulation, ten percent through auditory stimulation, and one percent through other senses. Taking these statistics into consideration, Maxwell contended that the more leaders model desired behaviours, both visually and audibly, the greater their consistency and loyalty. "What they hear, they understand, what they see, they believe, If my people understand me, I'll get their attention, If my people trust me, I'll get their action" (Maxwell). It appears that trust is a by-product of integrity. Schweitzer (cited in Cory, 1977) said, "[leading by] example is not the main thing in influencing others, It is the only thing" (p. 102). Greenleaf likewise saw integrity as a demonstration of behaviours. He argued that the basic qualification for servant-leadership is that leaders should "be living demonstrations of the reality of all they teach".

**Love/Respect**

Love is essential to the servant-leader model, love may be seen as the desire to please, the affection one has for the work they perform, or a love for the people that surround them. (Kouzes and Posner) discovered only one leadership characteristic common to all the top CEOs. This characteristic is affection or, in a broader sense, a relationship characterized by love and respect. Respect, whether for the person or the work of the person, is essential to the success of the leader.

In a study by the Public Agenda Foundation, Cohen stated the most important factor sought by employees is to "work with people who treat me with respect" Another aspect of love can be the displaying of compassion towards people or objects. Love can be created through compassion and community. Lepani stated: Compassion is limitless power of human love to transform suffering and create well-being in ourselves and others. Compassion enables us to transcend self-protection to embrace our correction to others, to live from the space of respect, equality and a kind heart, to transform fear, frustration and anger. Community is communion, the commitment to sharing, fellowship and participation, the deep recognition that social connectivity, relationship and support is essential to human well-being, that other's happiness is our happiness, that other's suffering is our suffering, that independence and personal freedom rest on respect for the needs of others.

**Service**

Servant-leaders are mandated to serve their people (Blackaby) when leaders are driven to actively participate in service towards people; they develop a unity that enables the organizational culture to achieve far more than if individuals work on their own. Leadership is a moral enterprise, with the challenge being to better the lives of the people within the community Burns saw servant-leadership as more than pre-aching and the insistence on social conformity and asserts that it "emerges from and always returns to the fundamental wants and needs, aspirations, and values of the followers". Bums and Foster contended that leaders contribute to a better community when they work together, with their followers, to improve the community and everyone within it. Foster suggested leadership must be committed to social change and development rather than control and production. Leadership is the achievement and refinement of human community through "the ability of humans to relate deeply to each other in the search for a more perfect union".

Greenleaf’s test for service combines Burn's higher values, purpose, or forms of self-fulfilment with Foster's concern for human freedom. Greenleaf has provided the benchmark for identifying service in the following questions: Did the follower grow as a person? Did they become healthier, wiser, freer, and more autonomous? Finally, are they more likely to become servants themselves?

**Willingness to Listen**

The servant-leader model is regarded as a high level of leadership because the leader is more focused on the needs of others and, consequently, must be more aware of the surroundings The servant-leader is able to see, hear, and, consequently, know things because of a willingness to be aware of the needs of others. For a leader to be able to address the needs of his/her constituents, it is imperative for the leader to know those being led. The only way a leader can come to know another person is through listening. By listening to the needs of the followers, leaders are sending a message to their followers that they are valued members of an organization (Kouzes & Posner).

Spears suggested that leaders need to be more receptive to the followers and what they have to say. The belief is that leaders will leam more about the needs and desires of the followers. With this additional information, leaders will be better equipped to serve the needs of those being led.

Too often leaders become focused on their personal needs and are unwilling to reach out to those around them. Hildebrand recounted the story of 28-years-old Kitty Genovese. A man carrying a knife in a wealthy Queens neighbourhood attacked her. She struggled with her assailant for over 35 minutes. During this time she pleaded for help, even calling one passer-by name. Thirty-eight people admitted to seeing her struggle, as well as to hearing her pleas for help. The only rationale given by those that witnessed the young lady's murder was that they did not want to get involved. Finally, one person phoned the police of the incident, but only after Kitty had been murdered. The unwillingness of people, specifically leaders, to listen to the needs of those around them creates an unhealthy environment Followers must feel their needs are being heard in order to be validated.

A servant-leader will hear the voice of the follower and respond accordingly (Greenleaf). The goal of the servant-leader is to hear the voice of those in need, regardless of the nature of the need. Unfortunately, in the case of Kitty Genovese, the immediate need was life threatening. Wheatley suggested that listening is a simple act. Listening requires only that tile listener be present. This means to be attentive and focused on the listener. It does not require a leader to offer advice, coach, or sound as if they possess all the answers. Therefore, by simply listening to others, a leader can attend to the ideas and/or concerns, and begin a process that promotes and addresses remediation that benefits the group. Wheatley continued to suggest that in the final analysis, listening is therapeutic and holds the potential for healing

**Higher Calling/Value System**

At the focal point of servant-leadership is a system of values. The servant-leader model suggests that it is impossible to lead others to a higher calling without first elevating oneself (Cohen). Once a leader is comfortable with the set of values that will govern his/her life, a renewed purpose is given to every decision that is made.

Greenleaf referred to the higher calling of leadership. Greenleaf suggested that the work exists for the person as much as the person exists for the work. This requires awareness on the part of the leaders to stay open and attentive to the needs of those around him. Leaders must perpetuate and continue to articulate the larger vision while constantly being aware of the smaller elements and how these elements relate to the whole.

People with servant's hearts have certain characteristics and values in common as they make leadership decisions. The value system of these people is cantered on the best interest of those they lead. Servant-leaders are leaders who are willing to share power. Servant-leadership in essence holds that if two people share certain values, the bond between them will be stronger and more effective than if they simply follow the same directives The purpose is to equip other people to become freer, more autonomous, more capable, and, therefore, more effective The servant-leader freely shares the kudos that are integral in a successful organization by being confident in himself/herself. Servant leaders believe strongly in the saying, "anything can be accomplished if it doesn't matter who gets the credit," because this statement suggests the only way to truly lead people is to empower them.

Leaders with a desire to serve the higher calling demonstrate a true caring for all in the organization, so their approach to problem solving is a positive approach, not adversarial (Covey). There must be a desire to be motivated by a set of deep personal values, beliefs, or the answering to a higher calling or religion if the leaders of the future desire to impact the lives of students and society.

**Transformational Leader:**

The “transformational leader” influences people “to look beyond their self-interest”, “to embrace change” and commits people to greatness. It is assumed that most leaders do not constantly think about the style of leadership that they possess. Furthermore, they might not even be aware that they portray certain characteristics that would be associated with a particular leadership style. It would make sense that when a leader is in touch with their general skills, capabilities, strengths, weaknesses and style of leadership and/or characteristics of leadership, they would use those to improve their leadership skills. This illustrates the importance of studying different types of leadership styles and knowing what they could bring to an organisation and its employees. For example, in the studies done by Bass (1997: 130–139) on the transformational and transactional leader, it was found that the transformational leader is more effective compared to the transactional leader.

According to Sandison the leader should do thorough self-evaluation of their values, attitude, assumptions, aspirations, emotions and ideas, amongst other things, and that writing in a journal would give the leader a good idea of their patterns, perceptions, conflicts, incidences and perspectives and to turn every situation into a learning experience.

Bass concluded that “leadership is effective if followers achieve their goals or meet their needs as a consequence of successful leadership” His research stipulated that followers were motivated to perform better, develop themselves further, and believed in the organisation “as a consequence of belief in the leader” A further conclusion that was made was that “high-level transformational executives could move masses to exceed expectations – to generate extra effort, creativity, and productivity” This was found to be achieved because the supervisor provided continuous feedback to the employee about in which performance areas they excelled and which areas required improvement.

He also purports that “Transformational Leadership” consists of components such as “Charisma”, “Inspirational Motivation”, “Intellectual Stimulation”, and “Individualised Consideration”, whilst the following are components of “Transactional Leadership”: “Contingent Reward” and “Management-by-Exception”. Furthermore, Bass adds that when there is no “transaction” taking place there is the component of Laissez-faire Leadership. Bass introduced the “Model of the Full Range of Leadership” where leaders show each of the above-mentioned components to some extent

**Leadership and Management**

It has been argued that leadership should not be seen in isolation from management, although the roles of a leader and a manager are somewhat different. It is, however, expected that a leader should also have the traits of a manager. Williams (2012: 129) studied management in the public sector and argues that for “managerial leaders” to be successful and It becomes clear that although a manager may have legitimate authority to make staff work towards the achievement of organisational goals, having that authority does not make the manager a leader. The next story illustrates these differences more clearly:

“Newly appointed to the position of supervisor in a large industrial plant, a manager decided to impress his subordinates with his authority. Striding purposefully onto the plant floor, the manager carefully chose the subject of his well-rehearsed address. Once he had arrived at the workstation manned by the union shop steward, he announced, in words loud enough for most workers to hear, “I want to make one thing perfectly clear: I RUN THIS PLANT!” Unimpressed, the shop steward held up his hand. On seeing his signal, all the workers shut off their equipment. Then, in the eerie silence of the large plant, the shop steward challenged the manager: “OK. So, let’s see you run it.” (International Design, *c.* 2015)

Appointed in the position of manager, the manager had the authority, but without followers, he was no leader. Furthermore, whilst a manager administers, maintains, controls, and “does things right”, a leader innovates, develops, inspires, and “does the right thing”. In the above story, the union shop steward was the leader. The fact that a leader should, by definition, have followers is supported by the foreword by P.F. Drucker in Hesselbein, Goldsmith, and Beckhard (1996: xii) in which it is argued that effective leaders know that “the only definition of a leader is someone who has followers”.

**Conclusion**

The servant-leadership model is based on the characteristics of integrity/trust, service, respect/love, the willingness to listen, and a desire to serve a higher calling/values system.

In the attempt to describe servant-leadership and the relevance to the business community, it must be understood that a paradigm shift will be required from the more traditional ways of business thinking it will require businessmen and businesswomen to view the world and the people in it in a different light. To do this successfully, it will be necessary for the servant-leader to "be vulnerable, to listen for understanding, to respect differences in perspective, and to receive feedback from others.

Only then will you be able to modify your assumptions, values, and paradigms-your world view". If these changes are made, the motives of leaders become more pure, and a higher level of leadership adherence or the practice of servant leadership is attained.

Transformational type of leaders creates a vision and inspires the total organisation by persuasive communication to strive towards the vision”

Barna, G. (1997). Leaders on leadership. Ventura, CA: Regal Books.

Kouzes, J. M., & Posner, B. Z. (1993). Credibility: How leaders gain and lose it and why people demand it. San Francisco: Jossey-Bass.

Cohen, W. H. (1990). The art of leadership. Englewood Cliffs, NJ: Prentice Hall.

Dornan, J., & Maxwell, J. C. (1997). Becoming a person of influence. Nashville: Thomas Nelson.

Maxwell, J. A. (1992). Understanding and validity in qualitative research. Harvard Educational Review, 62(3), 279-300.

Maxwell, J. A. (1996). Qualitative research design: An interactive approach. Thousand Oaks, CA: Sage.

Maxwell, J. C. (1993). Developing the leader within you. Nashville: Thomas Nelson.

Newman, I., & Benz, C. R. (1998). Qualitative-quantitative research methodology: Exploring the interactive continuum. Carbondale: Southem Illinois University.

Noddings, N. (1995). Teaching themes of care. Phi Delta Kappan, 76(9), 675-679.

Taylor, S. J., & Bogdan, R. (1984). Introduction to qualitative research methods: The search for meanings (2"\*^ ed.). New York: John Wiley.

Bennis, W., & Nanus, B. (1985). Leaders: Strategies for taking charge. New York: Harper Perermial.

Boyer, G. B. (1999). Tuming points in the development of male servant-leaders (Doctoral dissertation. The Fielding I

Greenleaf, R. K. (1973). The servant as leader. Cambridge, MA: Center for Applied Studies.nstitute, 1999). Dissertation Abstracts International, AAT 9918504.

Hildebrand, H. P. (1990). The model of servant-leadership. Burlington, Ontario: Welch.

Amold, M., & Harris S. (2000). The song sounds better when all the notes are there. Contemporary Education, 71, 12-15.

Bolman, L.G., & Deal T. E. (1993). Everyday epistemology in school leadership:

Pattems and prospects. In P. Halinger, K. Leithwood, & J. Murphy (Eds.),

Cognitive perspectives on educational leadership (pp. 21-33). New York: Teachers College Press.

Bolman, L. G., & Deal, T. E. (1995). Leading with soul: An uncommon journey of spirit. San Francisco: Jossey-Bass.

Bolman L. G., &. Deal, T. E. (1997). Reforming organizations. San Francisco: Jossey-Bass.

Cedar, P. A. (1987). Strength in servant-leadership. Waco, TX: Word Books.3 Lepani, B. (1999, November). Quality leaders: Quality schools. Paper presented at thePrimary Deputy Principals Conference, New South Wales, Australia, Retrieved

October 3, 2001, from <http://www.aciic.org.au>

Williams, H.E. 2012. Influential managers in the public sector: How can OD prepare managers in the public sector for today’s challenging environment. *Journal of Leadership, Accountability and Ethics,* 9(5):125-136.

Depree, M. (1992). *Leadership jazz.* New York: Dell.

Depree, M. (1989). *Leadership as an art.* New York: Bantam Doubleday.

Blackaby, H., *&* Blackaby, R. (2001). *Spiritual leadership.* Nashville, TN: Broadman &

Holman.

Drucker, P.F. 2005. Managing Oneself. *Harvard Business Review,* January, Product no. R0501K: 1-12

International Design. *c.* 2015. Management Consulting Training Courses, Lesson 22: Leadership and approaches to leadership. Lecture notes. [Online]. Available: http://managementconsultingcourses.com [26 October 2015].

Bass, B. M. (Ed.) (1990). *Bass & StodgiU's handbook of leadership: Theory, research*

*and managerial applications (3^^* ed.). New York: Free Press.

Sandison, K. 2014. Discover a unique leadership style. *Eikestadnuus.* 14 January:15.

Covey, S. R. (1998). The ideal community, fti F. Hesselbein, M. Goldsmith, R. Beckhard,

and R. F. Schubert (Eds.), *The community of the future* (pp. 49-58). San

Francisco: Jossey-Bass.

Kouzes, J. M., & Posner, B. Z. (1993). *Credibility: How leaders gain and lose it and why*

*people demand it.* San Francisco: Jossey-Bass

Cohen, W. H. (1990). *The art of leadership.* Englewood Cliffs, NJ: Prentice Hall.

Bennis, W., & Nanus, B. (1985). *Leaders: Strategies for taking charge.* New York:

Harper Perermial

Boyer, G. B. (1999). Tuming points in the development of male servant-leaders (Doctoral

dissertation. The Fielding Institute, 1999). *Dissertation Abstracts International,*

AAT 9918504

Hildebrand, H. P. (1990). *The model of servant-leadership.* Burlington, Ontario: Welch.

Cory, L. (1977). *Quote-unquote.* Wheaton: Victor Books.

Spears, L. A. (Ed.). (1995). *Reflections on leadership: How Robert K. Greenleaf's theory*

*on servant-leadership influenced today's top management thinkers.* New York:

John Wiley & Sons.